



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Amid the Fray

Raise a glass in celebration, toast one of life's most rewarding adventures, page 8B.



Father Paul Landwerlen preaches a homily during a May 4 Mass at St. Joseph Church in Shelbyville that celebrated the 70th anniversary of his ordination as an archdiocesan priest. (Photo by Sean Gallagher)

## Open the Church's doors to evangelization, pope tells new archbishops

VATICAN CITY (CNS)—While Jesus entrusted St. Peter with the keys to the kingdom more than two millennia ago, and his modern-day successor conferred



Pope Francis

apostolic authority to newly appointed archbishops on June 29, it is ultimately God who holds the power to open the Church's doors and lead the Christian community forward in its mission of evangelization, Pope Francis said.

In his homily during Mass for the feast of SS. Peter and Paul on June 29, the pope reflected on the Apostle Peter's liberation from prison after an angel opened his cell. The pope said God "is the one who sets us free and opens the way before us".

He also noted that the Christians Peter sought out after his liberation did not believe he was knocking at their door, mistaking him for an angel.

"This point is significant: the doors of the prison were opened by the Lord's strength, but Peter then found it hard to enter the house of the Christian community," he said. "How many times have communities not learned this wisdom of the need to open the doors!"

Before 33 newly appointed archbishops gathered in St. Peter's Basilica to receive their palliums—woolen bands worn by archbishops to symbolize their pastoral authority and unity with the pope—Pope Francis underscored the model of St. Paul as one who "discovers the grace of weakness."

"When we are weak, he tells us, it is then that we are strong, because we no longer rely on ourselves, but on Christ," the pope said.

Yet he explained that relying on Christ "does not lead to a consoling, inward-looking religiosity like that found in a few

See ARCHBISHOPS, page 2B

## At 96, priest continues to show youthful vitality after 70 years of ministry

By Sean Gallagher

SHELBYVILLE—On May 3, 1954, Father Paul Landwerlen lay prostrate in prayer on the floor of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during a Mass in which he was ordained an archdiocesan priest.

During a May 4 Mass at St. Joseph Church in Shelbyville to celebrate the 70th anniversary of his ordination, Father Landwerlen shared with the worshippers what was going through his mind at that moment 70 years earlier.

"I thought, 'How many years can I do this? At least 25? Maybe 50? Maybe I'll go for 50,'" recalled the 96-year-old priest with a laugh. "Today, it's 70."

Since Father Landwerlen is only the third priest in the history of the archdiocese to reach 70 years of priestly life and ministry, it's understandable that Catholics of Shelby County where Father Landwerlen lives in retirement wanted to celebrate his anniversary.

Although Father Landwerlen didn't want an anniversary celebration, he explained why he ultimately agreed to it.

"It isn't about me," said Father Landwerlen during his

See LANDWERLEN, page 11B

## Archbishop honors CYO volunteers and shares a poignant reminder about sports

By John Shaughnessy

On an evening when the archdiocese's Catholic Youth Organization (CYO) celebrated the contributions of its outstanding volunteers, Archbishop Charles C. Thompson offered his praise too, while also sharing the best advice he has heard recently.

"Christians aren't called to be like other Christians. Christians are called to be like Christ," the archbishop said in repeating that advice. He then added that true success comes in sports and life "when we strive to be Christ-like, when we keep Christ at the center of our lives."

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Archbishop Charles C. Thompson poses for a photo with the recipients of the St. John Bosco Award, the highest honor given by the archdiocese's Catholic Youth Organizations. The honorees are Kevin Sowinski, left, Thomas O'Gara, Dennis Southerland, Jerry Ross, Edward Tinder, Antoinette Maio Burford, John Gause and Frankie Medvescek. (Submitted photo)



# ARCHBISHOPS

continued from page 1B

movements in the Church today,” noting instead that St. Paul’s encounter with God ignited within him “a burning zeal for evangelization.”

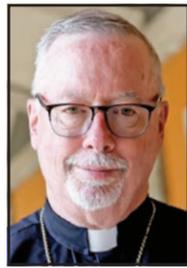
Both SS. Peter and Paul “witnessed firsthand the work of God, who opened the doors of their interior prisons but also the actual prisons into which they were thrown because of the Gospel,” he said, as well as the “doors of evangelization, so they could have the joy of encountering their brothers and sisters in the fledgling communities and bring the hope of the Gospel to all.”

After the entrance procession, deacons brought out the palliums from the tomb of St. Peter for Pope Francis to bless them. The palliums, made from the wool of lambs blessed by the pope on the feast of St. Agnes—who is often depicted with a lamb to symbolize purity—emphasize the role of the archbishop as a pastor who guides and protects his flock.

Pope Francis remained seated during the Mass—Cardinal Giovanni Battista Re, dean of the College of Cardinals, was the

main celebrant at the altar—but stood during the sign of peace to greet Orthodox Metropolitan Emmanuel Adamakis of Chalcedon, who attended the Mass as part of a delegation from the Ecumenical Orthodox Patriarchate of Constantinople.

Among the 33 archbishops were Archbishop Christopher J. Coyne of Hartford, Conn., (formerly an auxiliary bishop and apostolic administrator of the Archdiocese of Indianapolis) and Archbishop Thomas R. Zinkula of Dubuque, Iowa.



Archbishop Christopher J. Coyne

Archbishop Coyne said increased societal division has found its way into the Church, but said that the chair of St. Peter remains as a “symbol of unity” for Catholics, “irregardless of who sits in it.”

As a result, the Church’s pastors are called to be “unifiers,” the archbishop told CNS. “People are feeling isolated, that’s why we want to bring them to

communion. People are feeling angry and feel they have meaningless lives, that’s why we want to have them know the full meaning of life, which is in Jesus Christ. “Everything we do as Christians,



## Public Schedule of Archbishop Charles C. Thompson

July 9–23, 2024

July 9 – 6 p.m.

National Eucharistic Pilgrimage, passing of monstrance from Archdiocese of Louisville to Archdiocese of Indianapolis on Big Four Bridge, Louisville, Ky.

July 15 – 4 p.m.

Mass for Asian and Pacific Island National Encounter at Indiana University, Indianapolis

July 16 – Noon

Mass for National Eucharistic Pilgrimage participants at St. John the Evangelist Church, Indianapolis

July 17-21

National Eucharistic Congress, Indianapolis

July 23 – 4:30 p.m.

Mass for National Association of State Catholic Conference Directors at St. John the Evangelist Church, Indianapolis, followed by dinner

especially as Catholics, should never be anything that leads to division, anger,” but rather action that “brings us together as brothers and sisters,” Archbishop Coyne said. †

# CYO

continued from page 1B

That message captures the efforts of the youths and adults who were honored in the CYO’s Volunteer Awards Ceremony at SS. Peter and Paul Cathedral in Indianapolis on May 14.

Noting the volunteers’ impact, Archbishop Thompson focused on the incredible teamwork of CYO staff members, volunteers, coaches, parents and referees who work together for the benefit of children and youths, saying, “We remember how many people it takes to make things happen, and how we work together and not rely upon ourselves. We rely upon each other to build on each of our gifts and talents, and trust in God’s grace.”

The archbishop then offered a gentle, poignant reminder about the perspective that must be kept by everyone involved in the CYO.

“The CYO is an important facet of the ministry of service in the archdiocese, but it’s only effective to the point that we remember to keep the focus on the child and not on folks trying to relive their childhood,” Archbishop Thompson said. “Parents and coaches, the focus has to be on the child. If we want to keep them in the game, we have to keep the focus on them and not ourselves.”

Toward that goal, the archbishop said that while competition is good and needed, the emphasis should be on “friendly competition” that doesn’t endanger relationships or the person. Instead, it should be focused on developing children and youths “in mind, in body and spirit.”

Those reminders dovetailed nicely with the Gospel that was shared during the ceremony, from Matthew 18:1-5.

When the disciples asked Christ, “Who is the greatest in the kingdom of heaven?”, he called to a child, placed the child in their midst and said, “Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven.

“And whoever receives one child such as this in my name receives me.”

During his homily, Archbishop Thompson also tied together the celebrations of Christ’s resurrection, his ascension into heaven and the Holy Spirit’s outpouring on the Apostles at Pentecost—and how they all impact our lives today.

“Immediately after Jesus ascended into heaven, the disciples had to discern where God was leading them, what the Spirit was asking them to do,” the archbishop said. “They had to constantly discern how the Lord God was calling them and how they would continue to carry

on the mission of Jesus. They could not do that without the outpouring of the Holy Spirit.

“We live on the other side of that. We live in a time where the Holy Spirit has come down upon us, hopefully in the parents, coaches and referees who work so hard for CYO, who are living out the baptismal call to be Christ-like. We do that in many ways in our vocations as priests, religious, deacons, married life. But also in the various ways we serve” other people.

At the same time, the archbishop stressed, Christ is still with us in our lives, continually offering himself in the Eucharist, giving us his body and blood “that continues to nourish us and sustain us in our ministries like CYO and all of our schools and parishes and health care, and all the ministries that we do.”

That message connected to the words that Archbishop Thompson shared with the volunteers, their families, their friends and several parish priests at the beginning of the ceremony.

“As we come together,” he said, “we call to mind we are indeed the body of Christ, united together as one.”

(During the ceremony, eight individuals were honored with the CYO’s highest honor, the St. John Bosco Award. The Criterion will feature these recipients in an upcoming issue.) †

## CYO recognition highlights volunteer efforts of adults and youths

### 2024 St. John Bosco Award

#### Parish recipients

Christ the King Parish—Kevin Sowinski  
Immaculate Heart of Mary Parish—John Gause  
Mary Queen of Peace Parish, in Danville—Frankie Medvescek  
St. Pius X Parish—Thomas O’Gara  
St. Therese of the Infant Jesus (Little Flower) Parish—Antoinette Maio Burford

#### Former Catholic Youth Organization employee recipients

St. Jude Parish—Jerry Ross  
Dennis Southerland

### St. Pius X Parish—Edward Tinder

#### 2024 Msgr. Albert Busald Award recipients

Chris the King Parish—Claire Bidmead and Mike Felts  
Immaculate Heart of Mary Parish—Jennifer Neale and Paula Ryan  
SS. Francis and Clare of Assisi Parish, in Greenwood—Dominic and Holly Eble  
St. Barnabas Parish—Brad Dozier and Kyle Heidelberg  
St. Jude Parish—Judd Lawrie  
St. Mark the Evangelist Parish—Brianna Kurasz  
St. Pius X Parish—Josh Marsh  
St. Therese of the Infant Jesus (Little Flower) Parish—Angie Mackell

### St. Thomas Aquinas Parish—Eileen Walthall

#### 2024 Spirit of Youth Award recipients

Immaculate Heart of Mary Parish—Jack Kaplan  
Nativity of Our Lord Jesus Christ Parish—Isaac Gomez-Alejo, Gianna Miller and Mary Renshaw  
St. Roch Parish—James Guthrie  
St. Therese of the Infant Jesus (Little Flower) Parish—Reanna Holiada and Alex Losano

#### 2024 Edward J. Tinder CYO Official of the Year Award recipients

Steve Grohovsky and Jeff Wellner, both of St. Therese of the Infant Jesus (Little Flower) Parish



#### Phone Numbers:

Main office..... 317-236-1570  
Advertising..... 317-236-1585  
Circulation / Subscriptions ... 317-236-1425

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

#### Postmaster:

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

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

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

Published weekly except the last week of December, the first week of January and every other week from June to August (*summer schedule*). Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2024 Criterion Press Inc. ISSN 0574-4350.

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*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December, the first week of January and every other week from June-Aug.

1400 N. Meridian St.  
Indianapolis, IN 46202  
317-236-1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
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Criterion Press Inc.

POSTMASTER:  
Send address changes to:  
Criterion Press Inc.  
1400 N. Meridian St.  
Indianapolis, IN 46202



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# Sacred Heart of Jesus Parish in Terre Haute marks 100 years as 'home'

By Natalie Hoefler

TERRE HAUTE—June is a special month for members of Sacred Heart of Jesus Parish in Terre Haute. Since 1856, the Catholic Church has dedicated that month to the parish's namesake, the Sacred Heart of Jesus.

But this particular June was especially memorable as the parish marked its 100th anniversary with a special Mass celebrated by Archbishop Charles C. Thompson on June 8.

In his homily, he noted historical hallmarks from 1924 to present—globally, nationally, locally, in the Church and in the century-old northern Terre Haute faith community.

“Through it all, the priests, religious, parishioners and now pastoral life coordinator of Sacred Heart of Jesus Parish have remained committed to prayer, worship, Scripture, sacraments and service to those in need,” the archbishop said.

## More than 'brick and mortar'

From the dedication of the combined church/school building in July of 1924, to the dedication of the current church in June of 1956, to producing two of the archdiocese's first permanent deacons in 2008, to the present, Archbishop Thompson observed that “divine grace has enabled the vibrancy of Sacred Heart [of Jesus] Parish to strive for a century, enabling the faithfulness of the people of God to the baptismal call of holiness and mission.”

He commended “folks like Barbara Black”—Sacred Heart's parish life coordinator since 2010—“and others [who] have stepped up to taking leadership roles for the parish life and ministry. So many of you have done that. So many before you have done this.”

Referring to 2 Cor 4:18 from the day's second reading, Archbishop Thompson noted that “the people of the parish have focused with the eyes of faith on that which is eternal rather than transitory, striving to be Christ-centered as a community of believers, relying on the Holy Spirit to fill up what may be lacking in human merit.”

Because members of the parish have been “rooted in seeking to do the will of God,” the archbishop continued, the faith community has “withstood the test of time amid all the ups and downs, ecstasies and turmoil.”

“The people of all faiths throughout Terre Haute and Indiana are better for it—not just Catholics, but the many who have been served, Catholic and non-Catholic. More so than brick and mortar, it is the united witness of a Christ-centered community of believers that remains a beacon of hope, comfort, assurance and healing to those overwhelmed by life.”

In closing, Archbishop Thompson offered advice for all Catholics: “In keeping with the parish's namesake, we would all do well to devote ourselves to the Sacred Heart of Jesus.”



Deacon Steven Gretencord, left, and Archbishop Charles C. Thompson lift the chalice and paten during a Mass in Sacred Heart of Jesus Church in Terre Haute celebrating the faith community's 100th anniversary on June 8. Deacon Gretencord, a son of the parish, was a member of the first class of deacons ordained in the archdiocese in 2008. Father Stephen Giannini, second from right, served as pastor of the parish from 1997-2002 and as its priest moderator from 2010-2013. Father Darwin Winters, right, served as the parish's pastor from 2005-2010 and now serves as its sacramental minister. (Photo by Natalie Hoefler)

## 'Just where we've always been'

The celebration of the parish's 100th anniversary began in June of 2023 with a dinner celebration, Black told *The Criterion*.

To celebrate the faith community's century of serving the northern Terre Haute area, the parish participated in a “Thousand Acts of Kindness” project during the last year.

“We asked parishioners to do acts of kindness and write them” on individual paper hearts provided by the parish, Black explained. The hearts were displayed on

a decorative tree at a dinner held after the Mass.

Another project undertaken to mark the parish anniversary was the research and writing of a 60-page parish history booklet.

Black credits longtime parishioner Karen Goehl with the effort.

“It took hours and hours of work,” she said. “Karen pored through bulletins and the [archdiocesan] archives and everything. And God bless her, she came up with a wonderful history of the parish.”

See ANNIVERSARY, page 12B



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# Marriage

## ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

### August 23 issue of *The Criterion*

Couples who are planning to be married between Aug. 9, 2024, and Jan. 31, 2025, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 31 and Aug. 9, 2024, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Aug. 23 Fall Marriage Edition.

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

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

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

**Deadline**  
All announcements and photos must be received by 5 p.m. on Aug. 9.

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, The Criterion, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: [www.archindy.org/engagements](http://www.archindy.org/engagements). **Deadline with photos:** Tuesday, Aug. 9, at 5 p.m. Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State

Photo Enclosed  
 Return photo  
 No Picture

Signature of person furnishing information	Relationship	Daytime Phone
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## Project Rachel

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July 26-28, 2024

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A Special Word to Those Who Have Had an Abortion ...

Do not give in to discouragement and do not lose hope...  
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...  
~Saint John Paul II, *The Gospel Life*



Archbishop Charles C. Thompson, *Publisher*  
Mike Krokos, *Editor*

John F. Fink, *Editor Emeritus*

## Editorial

# An urgent call to protect the unborn, and to care for mothers and families in need

It's hard to believe it's been two years since the U.S. Supreme Court overturned decisions which allowed abortion on demand in our country for nearly 50 years.

On June 24, 2022, the court issued its historic decision in *Dobbs v. Jackson Women's Health Organization*, which involved a Mississippi law banning abortion after 15 weeks, in which the state directly challenged the high court's previous abortion-related precedents in *Roe v. Wade* (1973) and *Planned Parenthood v. Casey* (1992). In *Dobbs*, the court ultimately overturned its own prior rulings, undoing nearly a half-century of its own precedent on the issue and returning the regulation of abortion to state legislatures.

But our work is far from over to protect every unborn child conceived in its mother's womb.

Reflecting on the anniversary of the 2022 court decision, Bishop Michael F. Burbidge of Arlington, Va., chair of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities, said, "It is a day for thanksgiving to God for answering our prayers and blessing the many years of hard work. This anniversary calls us to reflect on where we have been and where we are going. The reversal of *Roe v. Wade* brought new opportunities to protect innocent human life. While some states have done this, others have enacted extreme abortion policies. Children have been left vulnerable to abortion until the moment of birth. Kansas, Michigan and Ohio drastically expanded access to abortion."

States including Maryland and Florida have ongoing efforts to enshrine abortion protections in their state constitutions on the ballot. Other states are following suit seeking to support abortion initiatives this November.

Beyond the states working to strengthen abortion protections, others in society—including some members of Congress and the current administration of President Joe Biden and Vice President Kamala Harris—are working hard to again make sure abortion is as accessible as it was when *Roe* was the law of the land. We need to continue to pray for the conversion of their hearts, reminding them that God calls each of us to protect all human life—from conception to natural death.

"... Congress has been promoting many pro-abortion policies while largely ignoring our calls to prioritize maternal health and support for children and families in need," Bishop Burbidge said in his statement. "In the spirit of faithful citizenship, I urge Catholics to engage their elected officials on all issues endangering life."

Engaging elected officials and educating our brothers and sisters in Christ about the horrors of abortion and its aftermath must be at the heart of our message and mission as we continue our support for the unborn.

Jeanne Mancini, president of the March for Life organization, told OSV News in a recent article that after *Dobbs*,



**Bishop Michael F. Burbidge of Arlington, Va., leads a eucharistic procession inside the Basilica of the National Shrine of the Immaculate Conception in Washington on June 9.** (OSV News photo/Mihoko Owada, *Catholic Standard*)

there was "so much confusion about what that means and anger and frustration from people who are confused about the inherent dignity of the unborn child and how abortion impacts women. So, I think that we're still very much in the middle of that reverberation."

When discussing abortion policy, Mancini said, pro-life advocates should strive "to get very clear" on the specific state, law or situations involved "because there's a lot of misinformation out there right now."

As reported in OSV News, in the years following the *Dobbs* decision, some women in states that restricted abortion said they were denied timely care for miscarriages or ectopic pregnancies or experienced other adverse pregnancy outcomes as a result of medical professionals' hesitation due to unclear abortion legislation. But pro-life activists said laws restricting abortion contained exceptions for such circumstances. Their opponents claimed bill texts insufficiently addressed those circumstances or lacked clarity on exceptions. We must call on all who write these proposals to make sure they clearly state what exceptions exist for each piece of legislation.

Bishop Burbidge said the ongoing National Eucharistic Revival and the upcoming National Eucharistic Congress on July 17-21 in Indianapolis are opportune times for the Holy Spirit to inspire our efforts. "Christ's real presence in the Eucharist has the power to transform our own hearts and the heart of our culture. ... Strengthened by our eucharistic Lord, each of us must rededicate ourselves to serving the cause of life."

He continued, "May our Catholic parishes continue to welcome, embrace and accompany women facing unexpected or challenging pregnancies, offering material, emotional and spiritual support. I extend my heartfelt gratitude to the countless individual Catholics who have dedicated themselves to parish and community initiatives, like Walking with Moms in Need. May we never tire of sharing Christ's message of mercy with all who are suffering in the aftermath of an abortion."

Please Lord, let us continue to be strong in our battle protecting the unborn and let you light overwhelm this darkness. May it be so.

—Mike Krokos

**Be Our Guest/** Bishop Robert E. Barron and Bishop Kevin C. Rhoades

## Federal agencies distort truth, threaten religious freedom with rules regarding gender ideology

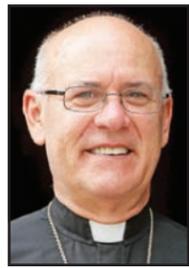
The Church celebrates the month of June in dedication to the Most Sacred Heart of Jesus, who pours out his



**Bishop Robert E. Barron**

never-ending love to humanity. This love is offered to each of us, yet we are reminded that love cannot exist without truth because he who loves us is truth itself (Jn 14:6).

As bishops, we are thus compelled to address recent efforts to distort the truth through the proliferation of "new rights" by federal agencies, which aim to codify, and in effect, further advance in society, what Pope Francis lately called the "ugliest danger" of our time.



**Bishop Kevin C. Rhoades**

During the past several years, federal agencies have been working methodically to promote gender ideology at the expense of the rights of people of faith. Recently, that steady march became a sprint. During three weeks in April and May, federal agencies issued eight separate rules enshrining gender ideology in law.

We saw this coming. In 2022, U.S. bishops began alerting Catholics and people of good will to proposed federal regulations that do harm to Catholic institutions and undermine the common good.

Chairmen across multiple U.S. Conference of Catholic Bishops' (USCCB) committees focused on problems coming from the U.S. Department of Health and Human Services (HHS) and the U.S. Department of Education (USDE).

Cardinal Timothy M. Dolan and Cardinal Blase J. Cupich took to *America Magazine* to warn Catholics about an HHS regulation that would require Catholic hospitals to perform gender transition surgeries. And the USCCB undertook significant efforts to explain to these federal agencies how their proposed rules would do harm. On the Title IX and Section 1557 regulations alone, USCCB action alerts generated more than 37,500 total comments filed by concerned Catholics.

In the end, it seems to have made little difference. A common pattern runs through these new rules. First, they require charities and social service providers to assent to or participate in gender ideology in various ways. One rule requires foster parents to affirm their children's asserted gender identities. Another says having

sex-separate bathrooms at work is sexual harassment. Yet another contorts a law against disability discrimination into a requirement to accommodate gender identity claims. And so on.

The rules then make vague assurances that the agencies respect religious freedom, while pointedly refusing to provide any real guarantee that anyone's religious freedom will actually be honored. In many cases, faith-based organizations are told exemptions will be considered on a case-by-case basis.

We need to be really clear here. These rules promote an ideological worldview at odds with the foundational order of human nature. In doing so, they also threaten the viability of Catholic institutions, such as hospitals, migration and refugee services, and adoption and foster care agencies. This regulatory regime harms the common good and undermines the Church's good works in service of the human person.

Our belief in the dignity of the human person underpins all our charitable services. Our special care for migrants, orphans, the poor and the sick flows from this powerful reality—which we affirm to be both biblical but also available to natural human reason—that every individual has an "ontological dignity," which is "indelible and remains valid beyond any circumstances in which the person may find themselves." Indeed, persons who struggle with gender dysphoria have infinite dignity, and they deserve our love and respect as persons created in the image of God.

But this same principle of human dignity is also what animates our defense of unborn life, our promotion of marriage, our teaching that each person's sexual identity—rooted in his or her biological sex—ought to be received as a gift from God, and our concern for religious freedom. Our commitment to serving in the world cannot come at the expense of our commitment to life, marriage and the nature of the human person.

Despite the challenges we face, discouragement has no place in the good news of the Gospel. Catholics will continue to serve the least of our neighbors—in love and truth—come what may.

(Bishop Robert E. Barron is the bishop of the Diocese of Winona-Rochester, Minn., and chairman of the U.S. Conference of Catholic Bishops' Committee on Laity, Marriage, Family Life and Youth. Bishop Kevin C. Rhoades is the bishop of the Diocese of Fort Wayne-South Bend, Ind., and chairman of the U.S. Conference of Catholic Bishops' Committee for Religious Liberty.) †

## Letters Policy

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

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

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

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

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

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

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Celebrating a friendship with Jesus in the gift of the Mass

*“If the Eucharist shapes synodality, then the first step we should take is to celebrate the Mass in a way that befits the gift, with an authentic sense of friendship in Christ. Liturgy celebrated with authenticity is the first and fundamental school of discipleship. Its beauty and simplicity should form us prior to any other organized formation program.”* (2023 Synod Synthesis Report, Part I: Synodality: Experience and Understanding, #3 “Entering the Community of Faith: Christian Initiation”)

One of the four pillars of our three-year National Eucharistic Revival is “Reinvigorating Worship.”

Webster’s Dictionary defines “reinvigorating” as giving renewed strength or energy to something. The synonyms suggested include: to arouse, energize, perk up or stimulate. However, as important as it is to celebrate liturgies that are vibrant (not dull or boring), the reinvigoration called for in the Eucharistic Revival means something fundamentally different.

First of all, we are not responsible for giving life to our worship, especially the holy Eucharist. That is the work of the Holy Spirit who breathes divine life

into all creation, including our acts of thanks and praise to God.

Our role in the reinvigoration of worship is to make room for the Spirit of God by being receptive to God’s word, by opening ourselves to the gift of Christ’s real presence in the holy Eucharist, and by our “full, conscious and active participation” in the liturgies and devotional practices we celebrate as a community of faith.

To borrow a phrase used of Pope Benedict XVI when he visited the United States in 2008, our liturgies should be “Alive in Christ.” This means that they should resonate with an authentic sense of the presence of God in word and sacrament as well as in the experience of *koinonia* (community), and they should reflect a keen awareness of the mission entrusted to us as disciples of Jesus empowered by the Holy Spirit. We do not give life to our worship. Our worship reinvigorates us!

Secondly, sacred worship is not necessarily loud or busy. To reinvigorate our worship is to make it more prayerful and more beautiful. Moments of silence and contemplation can contribute to vibrant liturgy, raising our minds and hearts to God, even as an engaged

congregation achieves full participation in the liturgy by prayerful listening and by joining in the acclamations and responses with enthusiasm.

Sometimes we make the mistake of thinking that our liturgies will be more vigorous if we make them more appealing to modern taste. So, we introduce different forms of popular music, or we seek to make our homilies more entertaining. This approach usually backfires. Sacred worship is not a form of entertainment. Certainly, our music must be inspiring, and our homilies should be accessible to all, but in a fundamentally different way than the “shows” that we watch outside of worship.

Finally, authentic worship draws people into a personal relationship with Jesus Christ. It satisfies our hungry hearts by nourishing us with the body and blood of our Savior and by uniting us with all our brothers and sisters in Christ. Vibrant worship is life-giving. It restores our faith, renews our hope and fills us with the unconditional, everlasting love of God.

As Pope Francis consistently reminds us, our Church does not exist for its own sake. We are gathered into the one body of Christ for the sake of the mission that he has given us: to go out to the whole

world and proclaim his good news to everyone. A vigorous worship service is one that renews and strengthens us for the work we are called to do in Jesus’ name.

All of us are aware that in the United States, and in many other, but not all, parts of the world, Sunday Mass attendance has been declining for decades. The National Eucharistic Congress that we are hosting in Indianapolis on July 17–21 is intended to be a positive response to this disturbing trend. Before, during and after this historic occasion, we seek to raise high the sacred host and to remind ourselves and everyone we meet that Christ is present among us and that we are truly “Alive in Christ!”

Please join in welcoming the thousands of pilgrims who are traveling from all over our country and beyond to celebrate the 10th National Eucharistic Congress here in the United States in Indianapolis, the Crossroads of America.

May we gather as one community of faith, hope and love in friendship with Jesus Christ. And may we enthusiastically accept this opportunity to allow the Holy Spirit of God to reinvigorate our worship and to renew us in carrying out our work as missionary disciples of our Lord Jesus Christ. †



# Cristo, la piedra angular

## Celebremos la amistad con Jesús en el don de la misa

*“Si la Eucaristía da forma a la sinodalidad, entonces el primer paso que debemos dar es celebrar la misa de un modo acorde con el don, con un auténtico sentido de la amistad en Cristo. La liturgia celebrada con autenticidad es la primera aula y la más fundamental en la escuela del discipulado. Su belleza y sencillez deberían ser nuestra base de formación antes que cualquier otro programa de preparación estructurado.”* (Informe de síntesis del Sínodo de 2023, parte I: Sinodalidad: Experiencia y comprensión, #3 “Ingreso en la comunidad de fe: La iniciación cristiana”).

Uno de los cuatro pilares de nuestro Avivamiento Eucarístico Nacional de tres años es “Revitalizar el culto.”

El diccionario de la Real Academia Española define la palabra “revitalizar” como “dar más fuerza y vitalidad a algo.” Entre los sinónimos de este lema se encuentran reavivar, reactivar o reanimar. Sin embargo, por muy importante que sea celebrar liturgias que sean dinámica (no sosas ni aburridas), la revitalización que exige el Avivamiento Eucarístico significa algo fundamentalmente diferente.

En primer lugar, no somos responsables de dar vida a nuestro culto, en particular a la sagrada Eucaristía, ya que esa obra le corresponde al Espíritu Santo quien infunde vida divina a toda

la creación, incluidos nuestros actos de agradecimiento y alabanza a Dios.

Nuestro papel en la revitalización del culto consiste en dar cabida al Espíritu de Dios siendo receptivos a la Palabra de Dios, abriéndonos al don de la presencia real de Cristo en la sagrada Eucaristía y mediante nuestra “participación plena, consciente y activa” en las liturgias y prácticas devocionales que celebramos como comunidad de fe.

Tomando prestada una frase utilizada cuando el Papa Benedicto XVI visitó Estados Unidos en 2008, nuestras liturgias deberían estar “vivas en Cristo.” Esto significa que deben resonar con un auténtico sentido de la presencia de Dios en la Palabra y los sacramentos, así como en la experiencia de la *koinonia* (comunidad), y deben reflejar una aguda conciencia de la misión que se nos ha confiado como discípulos de Jesús facultados por el Espíritu Santo. No damos vida a nuestro culto sino que mediante la oración nos revitalizamos.

En segundo lugar, el culto sagrado no es algo que necesariamente requiera de aspavientos o ajetreos. Revitalizar el culto significa hacerlo más piadoso y más bello. Los momentos de silencio y contemplación pueden contribuir a una liturgia vibrante, elevar nuestras mentes y corazones hacia Dios, al igual que una congregación comprometida logra la plena participación en la liturgia

mediante la escucha orante y uniéndose a las aclamaciones y respuestas con entusiasmo.

A veces cometemos el error de pensar que nuestras liturgias serán más vigorosas si las hacemos más atractivas al gusto moderno y por ello introducimos diferentes formas de música popular, o buscamos hacer más entretenidas nuestras homilías. Sin embargo, este enfoque por lo general resulta contraproducente ya que el culto sagrado no es una forma de entretenimiento. Ciertamente, nuestra música debe ser inspiradora y nuestras homilías deben ser accesibles para todos, pero de una forma fundamentalmente diferente a los “espectáculos” que vemos fuera del culto.

Por último, el culto auténtico atrae a la gente hacia una relación personal con Jesucristo que satisface nuestros corazones hambrientos al alimentarnos con el Cuerpo y la Sangre de nuestro Salvador y nos une a todos nuestros hermanos y hermanas en Cristo. La adoración vibrante es vivificante; restaura nuestra fe, renueva nuestra esperanza y nos llena del amor incondicional y eterno de Dios.

Como nos recuerda constantemente el Papa Francisco, nuestra Iglesia no existe por sí misma. Estamos reunidos en el único cuerpo de Cristo en aras de la misión que nos ha encomendado: ir por todo el mundo y proclamar a

todos la Buena Nueva. Un servicio de adoración vibrante es aquel que nos renueva y fortalece para el trabajo que estamos llamados a realizar en el nombre de Jesús.

Todos somos conscientes de que en Estados Unidos, y en muchas otras partes del mundo, aunque no en todas, la asistencia a la misa dominical ha ido disminuyendo desde hace décadas. El Congreso Eucarístico Nacional que celebraremos en Indianápolis este mes, del 17 al 21 de julio, pretende ser una respuesta positiva a esta inquietante tendencia. Antes, durante y después de esta ocasión histórica, procuramos elevar en alto la hostia sagrada y recordarnos a nosotros mismos y a todos los que nos encontremos que Cristo está presente entre nosotros y que estamos verdaderamente ¡Vivos en Cristo!

Los animo a que se unan a darle la bienvenida a los miles de peregrinos que viajan desde todo nuestro país y más allá para celebrar el X Congreso Eucarístico aquí en Indianápolis, la llamada Encrucijada de Estados Unidos.

Que nos reunamos como una comunidad de fe, esperanza y amor en amistad con Jesucristo y que aceptemos con entusiasmo esta oportunidad de que el Espíritu Santo de Dios vitalice nuestro culto y nos renueve en el desempeño de nuestra labor como discípulos misioneros de nuestro Señor Jesucristo. †

# Events Calendar

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

## July 8

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Confraternity of Christian Mothers**, 6 p.m. Mass followed by meeting, for all Catholic women whether a parent or not, free. Information: 217-638-7433, [paulabeechler@gmail.com](mailto:paulabeechler@gmail.com).

## July 8-16

Carmelite Monastery, 59 Allendale, Terre Haute. **Mass and Novena to Our Lady of Mount Carmel**, 6-7 p.m. confession, 7 p.m. novena prayer and rosary followed by Mass, Franciscan Father Albert Hasse celebrant and homilist, free. Information: 812-299-1410, [marygrace@heartssawake.org](mailto:marygrace@heartssawake.org).

## July 9

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

## July 10

McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, 6-9 p.m., Verso Ministries pilgrim formation manager Joan Watson presenting, for ages

18-39, includes presentation, full bar, food trucks and socializing, free admission. Information: 317-592-4006, [emastronicola@archindy.org](mailto:emastronicola@archindy.org).

## July 11

Victory Field, 501 W. Maryland St., Indianapolis. **Catholic Night at Victory Field**, 6 p.m. gates open, 7:05 p.m. game start, sponsored by Catholic Business Exchange, Indianapolis Indians vs. Columbus Clippers, Bark in the Park: bring dogs to enjoy the game from left and center field lawn, dog tickets \$7, Thirsty Thursday discount food and drink, \$12 (plus \$2.73 service fee) for CBE ticket block. Tickets: [tinyurl.com/cbeindians24](http://tinyurl.com/cbeindians24). Information: [jliston@catholicbusinessexchange.org](mailto:jliston@catholicbusinessexchange.org).

## July 13

St. Roch Parish parking lot, 3600 S. Pennsylvania St., Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods and linens (all in closed bags), furniture, bicycles, bicycle helmets and locks, backpacks. List of items most needed: [cutt.ly/ItemsNeeded](http://cutt.ly/ItemsNeeded). Information: [dsweeney@svdpindy.org](mailto:dsweeney@svdpindy.org).

## July 13-14

All Saints Parish, Dearborn County, St. John the Baptist Campus, 25743 State Route 1,

Guilford. **Chicken Dinner and Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food, beer garden, B&G ice cream, kiddie land, raffles, live music, Sun. only chicken dinner served beginning at 11 a.m., free admission. Information: 812-576-4302, [emilyalig.asp@gmail.com](mailto:emilyalig.asp@gmail.com).

## July 14

Holy Angels Parish, 740 W. 28th St., Indianapolis. **National Eucharistic Congress Kickoff Concert**, 3 p.m., sponsored by Holy Angels and St. Rita parishes in Indianapolis, freewill donations. Information: 317-926-3324.

## July 15-19

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Art and Science Camps**, ages 7-11, 9 a.m.-noon Art and Nature Camp, \$175; 1-4 p.m. Science and Nature Camp, \$175; both camps, \$325. Information and registration: 812-923-8817, [mountsaintfrancis.org/kids-summer-camp](http://mountsaintfrancis.org/kids-summer-camp).

## July 17

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

St. Louis School cafeteria, 17 E. St. Louis Pl., Batesville. **Father Ed: The Story of Bill**

W's **Spiritual Sponsor**, 7 p.m., author Dawn Eden Goldstein presenting on Alcoholics Anonymous founder Jesuit Father Edward Dowling, copies of Goldstein's book available for purchase and signing, coffee and cookies, free. Information: 812-934-3204.

## July 18

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

## July 19

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indiana state senator and University of Indianapolis vice president and general counsel Cyndi Carrasco presenting "From the Border to the Senate: Living a Purpose Driven Life," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on July 16. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

## July 26-August 5

Providence Spirituality and Conference Center, Foley Room,

1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Summer Used Book Sale**, 10 a.m.-4 p.m., includes books, CDs, DVDs, freewill donation for items, concurrent clearance sale at Linden Leaf Gifts. Information: [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org), 866-996-2947, [lindenleafgifts@spsmw.org](mailto:lindenleafgifts@spsmw.org).

## July 27

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

St. Mary Parish, 777 11th St., Mitchell. **Chicken Dinner and Craft Fair**, 9 a.m.-3 p.m., food, raffle, door prizes, craft vendors, silent auctions, cake walk, meals \$10. Information: 812-849-3570, [stmarysmitchell294@gmail.com](mailto:stmarysmitchell294@gmail.com).

## July 27-28

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food, beer garden, B&G ice cream, kiddie land, raffles, live music, Sun. only chicken dinner

served beginning at 11 a.m., free admission. **5K Country Run/Walk**, Sun. 9:30 a.m., \$20 (\$2.20 online registration fee), register at [tinyurl.com/StMartinRun24](http://tinyurl.com/StMartinRun24). Information: 812-576-4302.

## July 28

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, 2-3 p.m., every fourth Sunday of the month, free. Information: [mariasolito@gmail.com](mailto:mariasolito@gmail.com).

St. Augustine Parish, 18020 Lafayette St., Leopold. **Church Picnic**, 10 a.m.-3 p.m. CT, \$12 fried chicken dinners (cash only), dine-in or carry-out, ice cream, hamburgers, raffles, quilt wheel, half pot drawing, free admission. Information: 812-843-5143, [staughc@psci.net](mailto:staughc@psci.net).

## July 29-August 1

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Encoun-ter Summer Intensive: **A Four Night Experience of the Encoun-ter School of Ministry**, 6-9 p.m., \$75, \$35 for clergy, religious, seminarians, \$40 for parish/ministry professionals and college students, \$25 per individual day. Information: 317-795-491 2, [indianapolis@encounterschool.org](http://indianapolis@encounterschool.org), [encounterschool.org/Indianapolis](http://encounterschool.org/Indianapolis). †

## Retreats and Programs

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

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission), or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

## Catholic Francophone Community invites all to Mass in French and summer meal at St. Monica on July 14

ACAFADI (Apostolat des Catholiques Francophones de l' Archidiocèse d' Indianapolis) invites all to worship at a Mass in French at St. Monica Church, 6131 N. Michigan Road, in Indianapolis, at 5 p.m. on July 14, followed by a light meal on the St. Monica campus.

Indianapolis is home to Catholics from several nations whose native language is French. Through the

apostolate, the Mass has been offered monthly in French for the last decade. Currently the monthly Mass is celebrated on the second Sunday of the month at 5 p.m. at St. Monica Church.

Everyone interested in Francophone cultures is welcome to attend the Mass and light meal.

For more information, e-mail [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com). †

## Indianapolis premiere of Tolton Speaks documentary will take place at Marian University on July 16

The Indianapolis premiere of the documentary *Tolton Speaks* will take place at Marian University, 3200 Cold Spring Road, in Indianapolis, from 6:30-9 p.m. on July 16.

A reception will be held at 6:30 p.m., along with a viewing of Father Tolton sculptures. The documentary will be shown from 7-8:30 p.m., followed by a question and answer session with retired Bishop Joseph N. Perry of Chicago, postulator for Father Tolton's sainthood cause.

The documentary tells the priesthood

journey of Father Augustus Tolton, America's first recognized Black Catholic priest whose cause for sainthood is under investigation.

Born into slavery and prohibited from entering any seminary in the United States, Father Tolton defied odds and social expectations in becoming a priest. Learn about his extraordinary story through expert interviews, historical documents and his words as told through never-before-seen letters.

For more information, send an e-mail to [contact@warriors4peace.org](mailto:contact@warriors4peace.org). †

## Wedding Anniversaries

**TERRENCE AND MARY (SALITROS) MCGINLEY**, members of Holy Spirit Parish in Indianapolis, will celebrate their 55th wedding anniversary on July 5.

The couple was married in Holy Spirit Church in Indianapolis on July 5, 1969.

They have two children: Kelli Collins and the late Erin Gamble.

The couple also has six grandchildren.



**TOM AND LAURIE (GUEST) DAEGER**, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on June 29.

The couple was married in the First Christian Church in Shelbyville on June 29, 1974, and received dispensation to be married there.

They have two children: Deanna Daeger Merkel and Tom Daeger, Jr.

The couple also has five grandchildren.



**PATRICK AND MARILYN (FISCHER) DAGES**, members of Most Sacred Heart of Jesus Parish in Jeffersonville, will celebrate their 50th wedding anniversary on July 13.

The couple was married in Good Shepherd Church in Frankfort, Ky., on July 13, 1974.

They have three children: Kathy Wallace and Kelly and Kerry Dages.

The couple also has six grandchildren.



**CARL AND KATHY (ORTEGA) PEARSON**, members of St. Susanna Parish in Plainfield, celebrated their 50th wedding anniversary on June 8.

The couple was married in St. Columba Church in Chicago on June 8, 1974.



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

# SIMPLY CATHOLIC

## Daily prayer is a way to experience the eternity of God here and now

By Celia Wolf-Devine

(OSV News)—Regular prayer has always been regarded as an essential part of Christian life. In the psalms, the believer is compared to a tree planted by a stream that still bears fruit, even in times of drought, remaining full of sap and green, even in old age.

Jesus is the one who can give us living water, as he tells the Samaritan woman (Jn 4:10). Prayer is an important way in which we can open ourselves to receive this so that we, too, can remain full of sap and green amid the trials of life. “O God, you are my God/it is you I seek!/For you my body yearns:/for you my soul thirsts,/In a land parched, lifeless,/and without water” (Ps 63:2).

Our desire for God is a sign that God is already at work in us, calling us to him. Realizing this puts prayer in a new light. It is not just something we do; it also involves inviting God to work in us—to transform us and conform us more to Christ.

God is, in fact, present when we pray. The 17th-century Carmelite Brother Lawrence, author of *The Practice of the Presence of God*, put it this way: “You need not cry very loud; he is nearer to us than we are aware of.” Whether we are speaking words or singing or simply being silent, this sense of our longing for God and the reality of his presence should be a kind of constant background to our prayer.

If you know you need to pray more, but keep finding yourself getting to the end of the day and finding you have not prayed, you should think about what is holding you back.

“I’m too busy.” Don’t think of prayer as another thing you have to do, but as an opportunity to disengage yourself from the rush of practical activities and experience some of the leisureliness and eternity of God. Even a short period of this sort of prayer is like finding an oasis in the desert.

We also feel embarrassment. We may be afraid to invite God in because we want everything to be clean and orderly, but we know that much is chaotic, conflicted, misshapen, even ugly.

The answer is twofold. First, just as you would visit someone out of friendship regardless of a messy house, so Jesus wants to visit us. Second, if we wait until everything is orderly and beautiful, we will wait forever, because it is only the action of the Holy Spirit that can purify our hearts.

Our sinfulness in general can overwhelm us sometimes, as when St. Peter cries, “Depart from me, Lord, for I am a sinful man” (Lk 5:8). But Jesus came to call sinners and shared meals with tax collectors and prostitutes.

We also fear that God will take us over or ask us to give up things to which we are attached. God always leaves us free. He may, in fact, ask us to give up something we are attached to. But if he does that, he will



A young man prays during a May 19 Mass at the Cathedral of St. Mary of the Assumption in San Francisco. Making prayer a deliberate part of daily life can open people to the “eternity of God,” writes Celia Wolf-Devine. (OSV News photo/Bob Roller)

gradually lead us to see it differently and be less attracted to it.

If, like most of us, you have already tried to do everything your own way and made a mess of things, the idea that God really does know what is good for us better than we do begins to look pretty plausible.

We all want to experience God’s presence and not just believe that he is present. But don’t assume you are not experiencing it because you are not having a conversion experience like Saul on the road to Damascus or a great mystical moment like those of St. Teresa of Ávila.

Dramatic experiences can and do happen. But more ordinarily, the sense of God’s presence is subtle and intermittent: a feeling that you are not alone, a moment of heightened life and peace, a sense of being held and stilled or comforted in times of sorrow or anguish, or perhaps a sudden clarity that reveals something deep about yourself and your situation.

The background image we have of God is very important for prayer. If you envision him as a harsh judge, this will get in the way of openness and trust. You might experiment with some images that are common in

mystical literature. Imagine yourself as clay in the hands of a potter or as a house you invite him to come dwell in, or perhaps as the bridegroom of your soul.

Mystics have employed many images. God as a powerful deliverer, coming to drive out all darkness and evil, is an image that may feel appropriate sometimes. I sometimes think of myself as a drowning swimmer and Jesus as the lifeguard coming to save me, so I feel moved to stop thrashing around, relax and let him lift and carry me. Or I think of sunbathing in his light, letting it warm me, being a flower that turns toward the light and opens its petals, or following his lead as I would follow the lead of a dancing partner.

A good analogy in Scripture is a garden. We are dry, bramble-infested ground which God weeds and waters and softens so we can bring forth fruit. We want to be like the good soil in the parable of the sower

(Lk 8:4-15)—like those who “hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience” (Lk 8:15).

Lock prayer into your daily routine. A short period of prayer first thing in the morning before you turn on your computer, cellphone or TV is an especially valuable practice. We need to invite Christ to the world, so spend some time with him first before you get entangled in your daily activities.

Pray before you make your list and let God give you his perspective on what is important. It is OK to sip your morning tea or coffee as you start. One way to structure it is the following:

—Read a little Scripture and see what stands out for you. The daily Mass readings are a good choice. Praying parts or all of the Church’s Liturgy of the Hours is also a time-tested fruitful way of praying with the Scriptures.

—Bring to God whatever is on your mind: things left over from yesterday, your emotions, your worries and fears, difficult situations you expect to encounter today, and try to let go of them. Offer him thanks for bringing you to the start of another day.

—A good opening prayer is the traditional morning offering prayer: “O Jesus, through the Immaculate Heart of Mary, I offer you my prayers, works, joys, and sufferings of this day for all the intentions of your Sacred Heart, in union with the holy sacrifice of the Mass throughout the world, for the salvation of souls, the reparation of sins, the reunion of all Christians, and in particular for the intentions of the Holy Father. Amen.”

—Say or sing some sort of Holy Spirit invocation.

—Ask God to help you surrender to him, to let him dwell in you more deeply and live in him and for him more today than yesterday. Be sure to leave some quiet time.

—As in the morning offering prayer above, invoke Jesus in his Sacred Heart. I use the Litany of the Sacred Heart.

—Say a prayer of thanksgiving and ask for God’s guidance and protection throughout the day.

If you are bothered by distractions, just return gently to the prayers and don’t get upset at yourself for your poor concentration. Turn your worries into prayers for that situation. Keep a writing pad next to you for insights or things you need to do.

Don’t pick at yourself or worry about whether you are doing it right. And don’t get discouraged if you don’t see quick results—either in the feelings you experience or in overcoming your faults.

God can work in us at all sorts of levels that we are not aware of. Just be faithful to prayer, ask him to transform your heart, putting your desires in the right order so the compass needle of your soul points to him, the true north, and trust he will complete the good work he has begun in you.

(Celia Wolf-Devine writes from Rhode Island.) †



Genevieve O’Connor reads the Bible in Connelly Chapel on the campus of DeSales University in Center Valley, Pa. Praying with Scripture is a time-tested way of being drawn into a closer relationship with God. (CNS photo/Chaz Muth)

Twenty Something/Christina Capecchi

## Flower crowns and Disney drama give a spotlight to some of our saints

St. Thérèse of Lisieux is getting the Disney treatment, thanks to a talented Catholic artist. Fabiola Garza, 37, a character artist for Disney Creative Group in Orlando, brought six female saints to life in her stunning new picture book *Princesses of Heaven*, published by Word on Fire Spark.



The book was a labor of love for the night owl, who worked around her day job at Disney to research, write and illustrate it.

"I had some late nights that turned into mornings," said Fabiola, a member of Holy Cross Parish in

Orlando. "It was rough."

But the more she read about the saints—particularly their first-person writings—the more committed she became to the project.

"I feel a change within me when I spend my time reading that," Fabiola said. "It inspires you to greater holiness. It makes you feel so connected across time to all the saints."

Then came the sifting and culling, identifying little details from lengthy biographies to spark kids' imaginations. "I let all the information settle in me," she said, "and then I see what stays with me."

The drawing process is always a joy for Fabiola, who has done many high-profile projects for Disney. She draws digitally, creating layers in Photoshop.

There's something striking about seeing St. Joan of Arc and St. Kateri Tekakwitha presented as Disney heroines: doe-shaped eyes, heart-shaped lips, a gentle wind ever rippling through their dresses and tresses.

It's not that these saints are diluted or dumbed down. Rather, they are elevated, given the star treatment that was once limited to the likes of Ariel and Aurora. That's the idea, Fabiola says: These real women deserve a place on the loftiest rung in kids' imagination.

"I want to help children see the faith in the light that they would see a fairytale, with the same enchantment," Fabiola said. "That's an important concept to bring back to our faith, to retain the joyful wonder."

When we see St. Thérèse of Lisieux riding in a horse-drawn carriage, leaning out the window with breathless anticipation, it feels like a Disney scene, the big break for peasant-turned-princess. A longtime dream has finally been fulfilled!

This carriage is not headed for a castle but a convent. St. Thérèse is entering religious life.

To see that milestone depicted with such radiance is powerful. It feels like a landmark, a first for picture books: Disney beauty paired with Catholic joy. As a reader, you want every little girl to see it, to recognize that following God's path brings the kind of lasting peace that makes a heroine glow from the inside out.

Thankfully, many girls have. The book was published in March with an unusually big print run of 25,000. Less than a month later, it sold out.

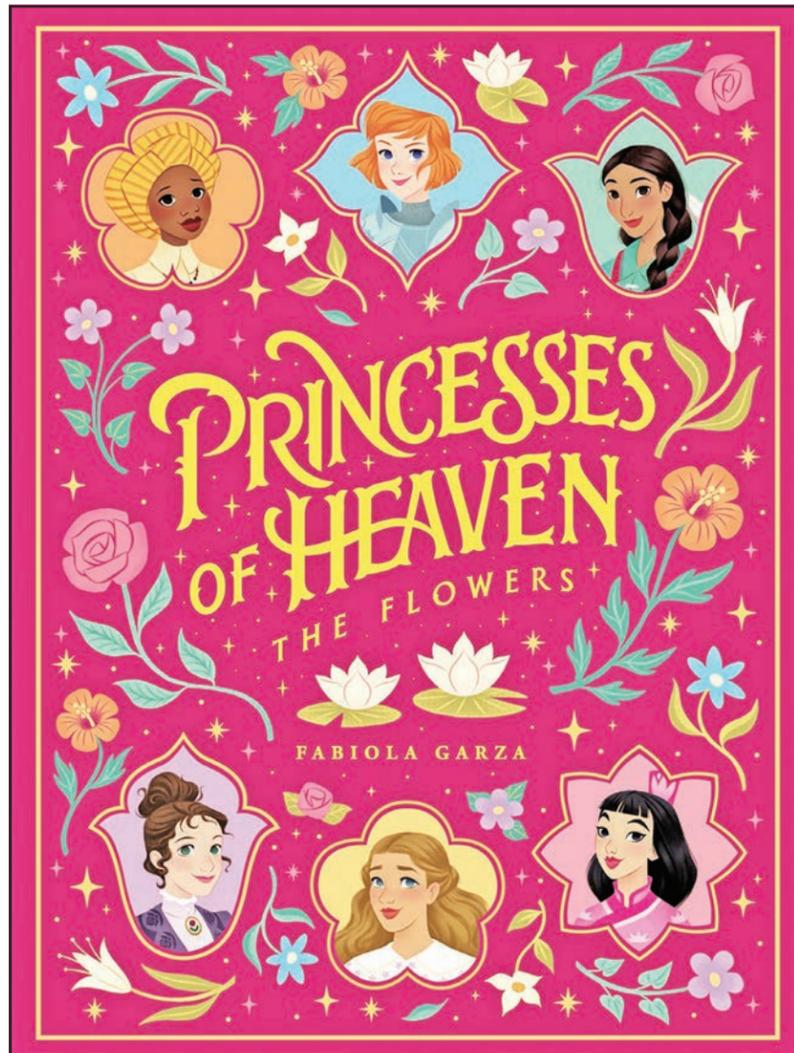
This month, the second print run—twice as large—is available. As a separate purchase, Word on Fire is also selling a locket designed by Fabiola for the book.

Anecdotally, she's hearing of its impact. One mom took her daughters to a park and they began playing "Princesses of Heaven," deciding what would be on their heavenly crowns and turning the playground into a convent. Another group of girls there was doing the exact same thing.

"Oh," the mom said to the other parent, "you must have *Princesses of Heaven*, too."

"Yes," the other parent responded.

Fabiola couldn't believe it. "I was an absolute puddle of gratitude to the Lord," she said. "I couldn't have thought of that in my wildest dreams. I can't in any way



attribute that to myself. God had something he wanted to do with this. I'm so grateful to be a part of it."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Amid the Fray/Greg Erlandson

## Raise a glass in celebration, toast one of life's most rewarding adventures

I must have skipped the chapter in my "how to parent" instruction manual where it talked about weddings. Not my wedding, of course, but all the weddings of my kids, the friends of my kids and the kids of my friends.



For me, the year 2024 is turning into a banner year for nuptials, including the wedding of one of my sons. Yet we have been invited to at least five other weddings this year as well. We are swamped by the logistics of attending. We get save-the-date cards with a photo of the couple, then the actual wedding invitations. We negotiate wedding websites to R.S.V.P. and to send gifts. In case you didn't know, department store gift registries are now as old-fashioned as department stores. It is far busier for some of our children, who have even more weddings to attend, bridesmaid dresses to buy, bachelor parties to throw, and travel and hotel expenses to cover.

I can't complain, however. My wife and I are cheered by this nuptial rush, for the statistics about young people getting married have been falling for years. Marriage has been in something approaching

freefall since the 1960s. Catholic marriage rates have been dropping precipitously as well.

Some of this freefall is due to a rampant distrust of institutions that harkens back to Mae West ("Marriage is a great institution, but I'm not ready for an institution yet"). Some of it reflects a distrust of the Church itself. Some of it is cautiousness about commitment in an era of divorce. And some of it is the result of a crisis in dating.

We are hearing far too many stories of young men and young women (and some not-so-young men and women) who want marriage, but are not finding suitable partners. Even worse are the stories of young men and women who don't know how, or are afraid, to ask someone out on a date. Colleges are even offering dating instruction courses, for which there appears to be a real need. Young men tell me they are afraid that any expression of interest may be interpreted as harassment, and young women tell me of men who seem to be mired in perpetual adolescence.

And for parents who worry about their single children, it is usually made absolutely clear to them that they are not allowed to play matchmaker. Meanwhile, their (quite wonderful) children wait and wait for lightning to strike. But I digress.

What I want to tell all the couples that are getting

married this year is that they should not focus on the wedding day. It is just one day, after all. It is not worth going into debt for or causing all your friends to go into debt for. The destination, the trappings, the dress—these are all irrelevant when compared to what this day signifies the start of: a shared life together.

After 41 years of marriage, I can testify that (a) marriage is great, (b) marriage does take work (on oneself), and (c) all the effort is worth it.

For Catholics, the challenge and the joy of "becoming one flesh" is that the couple is committing to helping each other become more like Jesus, that is to grow in life-giving and generous love. That is why we get married, why we hope to have children, why we make a lifelong commitment. Marriage is an ongoing seminar in selflessness. It's not always easy. We even fail at times. But after 41 years of marriage, I can testify that the rewards are greater than anything those young couples can imagine right now.

So raise a glass and toast the beginning of one of life's most rewarding adventures.

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter @GregErlandson.) †

Guest Column/Paul Etienne

## A father's wisdom reminds us we need to take time to pay it forward

When I was young, I distinctly remember my Dad saying, "There are two kinds of people in this world—givers and takers. Don't be a taker."



I don't think the decision is quite that stark (an either/or) but the question remains at one's core: is a person basically going to be more of a giver or more of a taker (both/and)?

Part of our adult life as Christians is struggling with this issue: allowing others to do things for us at times, as well as on other occasions, watching for appropriate avenues to assist others in need who have come into

our lives.

One organization to which I have chosen to dedicate

some of my time and energy is Habitat for Humanity. There is a misconception for some that applicants to this program are "given" houses. This is not an accurate portrayal because these individuals are required to put in many hours of "sweat equity" before they can eventually qualify to purchase a home and begin making payments on their mortgages. There is much education and training that is required ... because a home is not a blessing if one can't first pay for it, and secondly, maintain it over time.

It is only after all of these steps have been completed that—assuming that the applicant has made all of the mortgage payments for a considerable percentage of the mortgage's length—the few remaining payments are "forgiven" at the very end of the process.

In the Book of Isaiah, the prophet encourages "sharing

your bread with the hungry, sheltering the oppressed and homeless; clothing the naked when you see them, and not turning your back on your own" (Is 58:7).

And Matthew's Gospel reads, "Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs? He will answer them, 'Amen, I say to you, what you did not do for the least of these you did not do for me'" (Mt 25:44-45).

Are there any special ways that you can engage in service to others who might be struggling with any of these basic needs? What specific action steps could make this service possibility a reality?

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

## Fourteenth Sunday in Ordinary Time/

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 7, 2024

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

The Book of Ezekiel furnishes the first reading for Mass this weekend. The prophet speaks in the first person. He says



that he literally heard God speaking to him. God told Ezekiel that he was sending him to the Israelites who had rebelled against his holy law so that they would be called to forsake their disloyalty and return to him.

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

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

No one has a conclusive answer. What is clear is that life had its challenges for Paul, as it does for everyone. It is important to remember that in the pious Jewish mind of the time everything bad, including physical problems, resulted from sin. The loving, merciful God does not directly will such misfortunes upon people. They bring trouble upon themselves.

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

The message is not simply that Paul had difficulties, whatever they were. It is not that he persevered despite these difficulties. He persevered, but it was because God's strength empowered him. The Apostle encouraged the Corinthian Christians, and encourages us, to be faithful to God. God will provide for us.

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

In this reading, Jesus speaks in a synagogue. People who are not Jewish often today regard synagogues principally to be churches in Judaism. They are not churches, and they properly were not places of worship in the time of Jesus. At that time, for Jews, the temple in Jerusalem was the one place of worship.

Synagogues were places of prayer, but

## Daily Readings

### Monday, July 8

*Hosea 2:16, 17b-18, 21-22*  
*Psalms 145:2-9*  
*Matthew 9:18-26*

### Tuesday, July 9

St. Augustine Zhao Rong, priest, and companions, martyrs  
*Hosea 8:4-7, 11-13*  
*Psalms 115:3-10*  
*Matthew 9:32-38*

### Wednesday, July 10

*Hosea 10:1-3, 7-8, 12*  
*Psalms 105:2-7*  
*Matthew 10:1-7*

### Thursday, July 11

St. Benedict, abbot  
*Hosea 11:1-4, 8c-9*  
*Psalms 80:2-3, 15-16*  
*Matthew 10:7-15*

### Friday, July 12

*Hosea 14:2-10*  
*Psalms 51:3-4, 8-9, 12-14, 17*  
*Matthew 10:16-23*

### Saturday, July 13

St. Henry  
*Isaiah 6:1-8*  
*Psalms 93:1-2, 5*  
*Matthew 10:24-33*

### Sunday, July 14

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

### Monday, July 15

St. Bonaventure, bishop and doctor of the Church  
*Isaiah 1:10-17*  
*Psalms 50:8-9, 16-17, 21, 23*  
*Matthew 10:34-11:1*

### Tuesday, July 16

Our Lady of Mount Carmel  
*Isaiah 7:1-9*  
*Psalms 48:2-8*  
*Matthew 11:20-24*

### Wednesday, July 17

*Isaiah 10:5-7, 13b-16*  
*Psalms 94:5-10, 14-15*  
*Matthew 11:25-27*

### Thursday, July 18

St. Camillus de Lellis, priest  
*Isaiah 26:7-9, 12, 16-19*  
*Psalms 102:13-21*  
*Matthew 11:28-30*

### Friday, July 19

*Isaiah 38:1-6, 21-22, 7-8*  
(Response) *Isaiah 38:10-12, 16*  
*Matthew 12:1-8*

### Saturday, July 20

St. Apollinaris, bishop and martyr  
*Micah 2:1-5*  
*Psalms 10:1-4, 7-8, 14*  
*Matthew 12:14-21*

### Sunday, July 21

Sixteenth Sunday in Ordinary Time  
*Jeremiah 23:1-6*  
*Psalms 23:1-6*  
*Ephesians 2:13-18*  
*Mark 6:30-34*

they were essentially places to learn and discuss the Scriptures. Hence, Jesus stood and spoke about the Scriptures.

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

Again, as an aside, some short explanation of the reference to the brothers and sisters of Jesus mentioned in this passage is needed (Mk 6:3). Jesus was identified as the son of Mary, but who are the brothers and sisters? Were they the children of Mary and Joseph?

From the earliest times of Christianity, the strongest and best supported scholarly belief has been, as the Church definitively teaches, that Mary was a lifelong virgin. Jesus was her only child. One possibility is that these brothers and sisters were Joseph's children by a previous marriage. If so, they would have legally and culturally been regarded as siblings of Jesus, although their mothers were different persons.

### Reflection

Two strong and enlightening lessons come from these readings. First, all humans are like the ancient stubborn and rebellious Israelites, like the imperceptive people of Nazareth. They could not always put two and two together. We always cannot be right. We fail to understand. We make mistakes.

Second, we are inclined to resist the truth because we lean toward sin, the ultimate selfishness.

As God sent Ezekiel, God most especially sent Jesus to show us the way to eternal life. Jesus is the source of all wisdom. He is the Son of God. †

**The Criterion will not have an issue next week due to its summer schedule. The reflection of Msgr. Campion for Sunday, July 14, will be posted at [www.archindy.org/campion](http://www.archindy.org/campion).**

## Question Corner/Jenna Marie Cooper

### Church teaching on contraception based on Scripture, tradition and natural law

**Q**A Catholic doctor who has to prescribe birth control pills as part of his job does not agree with the Church's teaching on contraception. He says the Bible does not talk about contraception. If contraception is stopped completely, abortions will go through the roof. Doesn't it make sense for third world countries to use contraceptives rather than deal with numerous single moms who cannot afford to raise children? (Location withheld)



**A**It looks like we could break your question down into three distinct but interrelated ones.

First, although birth control is not explicitly forbidden in the Bible, there are a few passages in Scripture which strongly suggest the sinfulness of contraception.

For example, Gn 38:8-10 gives an account of how Onan was punished by God for engaging in non-fruitful intercourse. And in St. Paul's Letter to the Galatians, he condemns "pharmakeia" (see Gal 5:20). "Pharmakeia" is a Greek word often translated as "sorcery," but it is also the root of our English word "pharmacy" and in a literal sense can refer to the administration of drugs. So, there is some thought that St. Paul might have intended to condemn the use of whatever drugs, herbs or chemicals the ancient world would have used for contraceptive purposes.

We, as Catholics, look not only to Scripture for moral guidance, but also to the authoritative teaching of the Church's magisterium, i.e. the teaching authority of the pope together with the bishops throughout the world, in harmony with the Church's sacred traditions and its understanding of natural law.

We need to keep in mind that most of today's usual contraceptive methods are a relatively recent phenomenon in human history. Therefore, logically we would need to turn to more recent Church documents to address those birth control methods which have come about as a result of the modern technology of the 20th and 21st centuries. One excellent place to start is Pope St. Paul VI's 1968 encyclical letter "Humanae Vitae" ("Of Human Life").

In addition to restating the Church's traditional teaching on contraception, Paul VI also reflected on some of the societal consequences of widespread artificial contraceptive use, noting that among other things: "A man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection" (#17).

Reflecting on your second question, it does not automatically follow that less or no artificial contraception usage will cause a great increase in abortions. The core of the Church's teaching on contraception is, essentially, respect for not only the sacredness of the marital act but also for women and their capacity to conceive and bear new life.

Contraception promotes a less reverential attitude toward sexuality which leads to casual sexual encounters. And it is the increase in casual sex which actually fosters the conditions for unexpected pregnancies at risk for abortion.

To your third point, we need to respect the dignity of those in developing nations and to be careful about inappropriately judging their needs according to our own cultural lens. Adults in developing nations are just as capable of chastity and self-control as those of us in the first world. There is no reason to assume that a cultural love of large families is a problem, let alone a "problem" that could or should be "fixed" by ready access to artificial contraception.

Finally, it's always good to keep in mind that in Catholic moral teaching, we do not believe that the "end justifies the means." The Church teaches that deliberately and purposefully seeking to separate the procreative and unitive aspects of the marital act is intrinsically wrong. Even if artificial contraception was a real solution to the practical issues you mention, this would not be an argument in favor of its morality.

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

## Submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Submitted pieces should not exceed 30 80-character lines or 60 40-character lines.

E-mail submissions for consideration—including name, address, parish and a telephone number—to [nhoefler@archindy.org](mailto:nhoefler@archindy.org).

Poems may also be mailed to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Please note, however, that mailed submissions will not receive a reply unless the piece is selected for publication. †

# Event offers cultural unity at the doors of the National Eucharistic Congress

Criterion staff report

As nearly 400 people accepted an invitation to experience a new bilingual Pentecost event in the archdiocese, Brie Anne Varick felt the Holy Spirit at work among them.

“When prayer ministry began and we began to pray with people, I was nervous because my Spanish is at a beginner’s level,” said Varick, director of the archdiocesan Office of Human Life and Dignity. “I wasn’t sure if I would know how to pray for the people coming to us with their intentions. But like the first Pentecost, language did not matter.

“My prayer partner and I prayed, and the Holy Spirit came. We witnessed healing, love, joy and peace as people came to receive the Holy Spirit.”

The event took place on May 18 at SS. Peter and Paul Cathedral in Indianapolis. It was sponsored by the archdiocesan Office of Hispanic Ministry and leaders of the local Catholic Charismatic Renewal (CCR) apostolic movement.

Mass was offered in Spanish by Father Michael Keucher, archdiocesan vocations director and spiritual advisor of the CCR movement.

A eucharistic procession followed the Mass, flowing from the cathedral and across the street to the Archbishop Edward T. O’Meara Catholic Center, for a time of adoration, music, prayer and praise.

The gathering, noted Felix Navarrete, archdiocesan Hispanic Ministry coordinator, offered an opportunity to unite in faith hundreds of people of different races and cultures: Hispanics, Blacks, Filipinos and Anglos.

“The account of Pentecost in the Acts of the Apostles came to life during the adoration vigil. Hundreds of faithful, in unanimity, worshipped in the presence of Jesus in the Eucharist,” Navarrete said.

“The account of the coming of the Holy Spirit describes that everyone ‘began to speak in other tongues, as the Spirit gave them to speak’ [Acts 2:4], and that was precisely what happened at that moment; the evening had a single language! It was not necessary to be a polyglot to understand what was happening in that place, because what they spoke was the language of faith and charity.”

Father Keucher said he felt “the Holy Spirit working so strongly in holy Mass, in the people I prayed over after the Mass, in the worship and praises of the people throughout the whole evening. The same Holy Spirit at the first Pentecost was no doubt present, and he filled the whole place so powerfully!”

Varick was also moved by all that transpired during the evening.

“When Felix suggested this event be bilingual, I felt the Lord affirm that desire in my soul and sensed that the Lord wanted to move powerfully this Pentecost to bring unity to his Church,” said Varick.

“God confirmed that at the Pentecost Vigil, as many gathered to worship our Lord at Mass and in adoration. As we began to pray in adoration, I heard the Lord say, ‘Look at my children, look at how beautiful they are!’”

Encounter Ministry’s prayer teams were on hand to pray with those present, Navarrete said, but language differences were not an impediment. “Faith and charity—as theological virtues—are universal gifts that do not need to be understood, but lived,” he noted.

Deacon Tom Hosty, director of the archdiocesan Department of Pastoral Ministries, said the eucharistic procession was the highlight of the event for him.

“As I walked down the center aisle of the cathedral behind Father Keucher, who was holding the Blessed Sacrament, I was able to witness the reaction of all the people as our Lord passed by them,” Deacon Hosty said. “They were all focused on him and in awe.

“So many people had their cellphones out to record the moment. It was an amazing scene of faithful awe in the presence of our Lord. This reverent awe continued as we gathered in Assembly Hall for adoration.”

Like his fellow deacon, Deacon Emilio Ferrer-Soto of St. Patrick Parish in Indianapolis said the evening was “an incredible celebration of the feast of Pentecost!”

“It was truly inspiring to see the Holy Spirit at work among us, reminding us of the first Pentecost when our Church was founded,” he said. “As we commemorated this special day, I couldn’t help but feel the Spirit stirring in my heart, just as it did for those early disciples.”



Father Michael Keucher, archdiocesan vocations director and spiritual advisor of the local Catholic Charismatic Renewal apostolic movement, processes with the Eucharist from SS. Peter and Paul Cathedral in Indianapolis to the Archbishop Edward T. O’Meara Catholic Center after a Pentecost liturgy on May 18. (Submitted photo)

Cheri Bush, Catholic philanthropic advisor for Catholic Charities, said she was overcome with joy and brought to tears as she watched the eucharistic procession cross Meridian Street after the liturgy.

“As I stood near the doors of the Catholic Center and greeted everyone, I heard God whisper that many of the faces I saw are gifts to this country because of the great faith that they bring with them,” she said. “I felt great hope and understood, perhaps for the first time, what Pope John Paul II meant by his reference to the ‘new evangelization.’”

Navarrete said the gathering tied in nicely to the ongoing National Eucharistic Revival and the upcoming National Eucharistic Congress on July 17-21 in Indianapolis.

“Our efforts as pastoral leaders have been turned toward the propagation of the faith through the recognition of the real presence of our Lord Jesus Christ in the holy Eucharist—which over time has come to be considered a simple ‘sign’ for many Catholics around the world—and the promotion of eucharistic adoration that does so much good for our communities.” †

## Evento brinda unidad cultural a las puertas del Congreso Eucarístico Nacional

Reportaje del personal del *The Criterion*

Cuando cerca de 400 personas aceptaron la invitación a participar en un nuevo evento de Pentecostés que se llevaría a cabo de manera bilingüe en la Arquidiócesis, Brie Anne Varick sintió que el Espíritu Santo actuaba entre ellos.

“Cuando comenzó el ministerio de oración y empezamos a rezar con la gente, estaba nerviosa porque mi nivel de español es de principiantes,” recordó Varick, directora de la Oficina de Vida Humana y Dignidad de la Arquidiócesis. “No creí que pudiera rezar por las personas que acudían a nosotros con sus intenciones. Pero al igual que en el primer Pentecostés, la lengua no importaba. Mi compañero de oración y yo rezamos, y el Espíritu Santo acudió a nosotros. Fuimos testigos de curación, amor, alegría y paz mientras la gente acudía a recibir el Espíritu Santo.”

El evento tuvo lugar el 18 de mayo en la Catedral de San Pedro y San Pablo en Indianápolis y fue patrocinada por la Oficina del Ministerio Hispano de la Arquidiócesis y los líderes del movimiento apostólico local de la Renovación Carismática Católica (RCC).

El padre Michael Keucher, director de vocaciones de la Arquidiócesis y asesor espiritual del movimiento RCC, celebró la misa en español, a la cual le siguió una procesión eucarística que partió de la catedral y cruzó la calle hasta el Centro Católico Arzobispo Edward T. O’Meara, donde se desarrolló una velada de adoración, música, oración y alabanza.

El encuentro, señaló Félix Navarrete, coordinador del Ministerio Hispano de la Arquidiócesis, ofreció la oportunidad de unir en la fe a cientos de personas de diferentes razas y culturas: hispanos, afroamericanos, filipinos y anglosajones.

“El relato de Pentecostés que leemos en Hechos de los Apóstoles cobró vida durante la vigilia de adoración. Cientos de fieles, al unísono, adoraron la presencia de Jesús Eucaristía,” comentó Navarrete. “El relato de la venida del Espíritu Santo describe que

todos ‘empezaron a hablar en otras lenguas, según el Espíritu les daba que hablasen’ [Hch 2:4], y eso fue precisamente lo que ocurrió en ese momento; ¡una misma lengua los unía a todos esa tarde! No era necesario ser políglota para entender lo que ocurría en aquel lugar, porque lo que hablaban era el lenguaje de la fe y la caridad.”

El padre Keucher dijo que sintió que “el Espíritu Santo obraba fuertemente en la santa misa, en la gente por la que recé después de la misa, en la adoración y las alabanzas de la gente durante toda la velada. El mismo Espíritu Santo del primer Pentecostés estaba sin duda presente, ¡y llenó todo el lugar de una forma muy poderosa!”

Varick también se sintió conmovido por todo lo ocurrido durante la velada.

“Cuando Félix sugirió que este acto fuera bilingüe, sentí que el Señor afirmaba ese deseo en mi alma e intuía que el Señor quería moverse poderosamente este Pentecostés para traer la unidad a su Iglesia. Dios lo confirmó en la vigilia de Pentecostés, cuando muchos se reunieron para adorar a nuestro Señor en la misa y en la adoración. Cuando empezamos a adorarlo en oración, oír decir al Señor: ‘¡Miren a mis hijos, miren qué hermosos son!’”

Según cuenta Navarrete, los equipos de oración del Ministerio estuvieron prestos para rezar con los presentes durante el encuentro y las diferencias lingüísticas no fueron un impedimento. “La fe y la caridad, como virtudes teologales, son dones universales que no necesitan ser comprendidos, sino vividos,” señaló.

El diácono Tom Hosty, director del Departamento de Ministerios Pastorales de la Arquidiócesis, dijo que la procesión eucarística fue para él lo más destacado del acto.

“Mientras avanzaba por la nave central de la catedral siguiendo al padre Keucher, quien llevaba el Santísimo Sacramento alzado, presencié la reacción de toda la gente cuando nuestro Señor pasó junto a ellos,” recuerda el diácono Hosty. “Todos estaban concentrados

en él y maravillados. Mucha gente sacó sus teléfonos celulares para grabar el momento. Fue una escena de asombro piadoso ante la presencia de nuestro Señor y ese temor reverente continuó cuando nos reunimos en el salón de actos para la adoración.”

Al igual que su compañero, el diácono Emilio Ferrer-Soto, de la parroquia de San Patricio de Indianápolis, dijo que la velada fue “¡una increíble celebración de la fiesta de Pentecostés! Fue realmente inspirador ver al Espíritu Santo obrando entre nosotros, recordándonos el primer Pentecostés, cuando se fundó nuestra Iglesia,” expresó. “Mientras conmemorábamos este día tan especial, no pude evitar sentir que el Espíritu se agitaba en mi corazón, igual que ocurrió con aquellos primeros discípulos.”

Cheri Bush, asesora de filantropía de Caridades Católicas, dijo sentirse embargada por la alegría y se le saltaron las lágrimas al ver la procesión eucarística cruzar la calle Meridian tras la liturgia.

“De pie a las puertas del Centro Católico, mientras saludaba a todo el mundo, oír a Dios susurrar que muchos de los rostros que veía son regalos para este país por la gran fe que aportan. Sentí una gran esperanza y comprendí, quizá por primera vez, lo que el Papa Juan Pablo II quería decir con su referencia a la ‘nueva evangelización.’”

Navarrete dijo que la reunión encajaba perfectamente con el Avivamiento Eucarístico Nacional que se celebra actualmente y el próximo Congreso Eucarístico Nacional que se llevará a cabo del 17 al 21 de julio en Indianápolis.

“Nuestros esfuerzos como líderes pastorales se han volcado en la propagación de la fe a través del reconocimiento de la presencia real de nuestro Señor Jesucristo en la sagrada Eucaristía, que con el tiempo ha pasado a ser un simple ‘signo’ para muchos católicos de todo el mundo, y la promoción de la adoración eucarística que tanto bien hace a nuestras comunidades.” †

# LANDWERLEN

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homily at the May 4 Mass. “It’s about God. That’s what this is all about. You’re not celebrating me. I really didn’t do anything. God did it all.

“It’s about his blessings and his love for us—the Eucharist, the Mass. Without the priest, there would be no Mass, no Eucharist. This is our heavenly liturgy. It’s something that was ordained in heaven. This is from God.”

## A Holy Spirit-inspired priest

In a later interview with *The Criterion*, Father Landwerlen explained that his vocation to the priesthood emerged when he was an eighth-grade student at St. Joan of Arc School in Indianapolis in the early 1940s. A member of the Sisters of Providence of Saint Mary-of-the-Woods who taught him then suggested that he might make a good priest.

Father Landwerlen became an archdiocesan seminarian after his sophomore year at Cathedral High School in Indianapolis. He then received 10 years of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Close to his ordination, he received a letter from the Providence sister who had planted the seed of his vocation 12 years earlier, a sister whose name Father Landwerlen has now forgotten.

“She said she had been praying all those years that I would be a priest,” Father Landwerlen recalled. “I had forgotten about her.”

He added, “People don’t realize that God hears your prayers when you pray for seminarians and pray for priests.”

During his 70 years of ministry, Father Landwerlen has always been a parish priest, never serving in schools or in archdiocesan administration.

After his ordination in 1954, he was assigned as an assistant pastor of then-St. Andrew Parish in Richmond (now a campus of St. Elizabeth Ann Seton Parish). It was a fellow assistant pastor there at the time, Father Anthony Spicuzza, who showed him the ropes of parish ministry.

“He took me under his wing, and he really showed me what to do,” Father Landwerlen said. “He showed me everything. He was really great.”

After serving for five years in Richmond, Father Landwerlen ministered for another five years at another St. Andrew Parish—this one in Indianapolis. He went on to be assistant pastor at St. Ambrose Parish in Seymour.

He first became a pastor in 1968, being assigned to St. Mary Parish in Mitchell and Our Lord Jesus Christ the King Parish in Paoli. This was followed by stints as pastor in Indianapolis at the former Holy Trinity Parish and St. Gabriel the Archangel Parish, and at St. Thomas More Parish in Mooresville.

In 1997, Father Landwerlen became pastor of St. Vincent de Paul Parish in Shelby County, where a great-grandfather of his had been a parishioner after emigrating to the U.S. from Germany. He led St. Vincent for 16 years until he retired from active ministry in 2013 at the age of 85.

Since then, Father Landwerlen has continued offering sacramental assistance across the archdiocese as his health allows.

He smiles when sharing how people think he’s a lot younger than 96.

“I don’t feel young physically,” he said with a laugh.

“But, you know, every time I preach it seems like you can almost feel the Holy Spirit speaking through you.”

## ‘He is my hero’

Father Landwerlen opened his heart to the power of the Holy Spirit in the 1970s. He started to be involved in the Catholic Charismatic Renewal when he attended summer conferences for priests at the Franciscan University of Steubenville in Steubenville, Ohio.

That experience came at a crucial time for him in his priestly life and ministry.

“I was kind of shaky on my vocation at that time,” Father Landwerlen remembered. “I wasn’t seeing that I was doing a whole lot of good as a priest. You know, you do the same thing over and over. Do you really touch people? Are you really moving them? Are you changing their lives? You don’t see that.

“Going to Steubenville for a couple of summer conferences really helped me see how important the priesthood really is.”

This understanding helped him gain a new perspective on ministry as a parish priest that has stuck with him ever since.

“I just feel that the Mass, preaching to the people and hearing confessions are the things that really touch people’s hearts,” Father Landwerlen said. “They go away with something.

“When a priest preaches, if he does his best, God will touch souls. Sometimes, they’ll hear things that the priests really doesn’t realize he’s saying or maybe he hadn’t even planned.”

Margaret Haehl, a member of St. Vincent de Paul Parish in Shelby County, is grateful for the time she had Father Landwerlen as her pastor.

“He taught us that we were family,” she said. “We needed to get along and love one another. And in his actions, he showed that. It was quite easy to follow him.”

Haehl has been amazed at how her former pastor shows such youthful vitality at his age, riding a horse

when he was 84 in a

celebration of the 175th anniversary of St. Vincent’s founding as he portrayed the Batesville Deanery faith community’s founding circuit riding pastor, Father Vincent Bacquelin.

He’s even done skydiving in retirement.

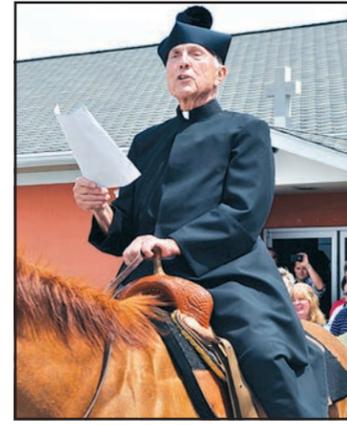
“His age is no problem whatsoever,” she said. “Why, he was 90 when he jumped out of an airplane.”

That ageless love for life—and the faith—teaches Haehl and other Catholics in Shelby County a lesson.

“We can do it,” Haehl said. “Don’t ever give up. Just keep giving to the Lord.”

That’s a lesson from Father Landwerlen that Father Michael Keucher takes to heart.

The pastor of St. Vincent



Father Paul Landwerlen, administrator at the time of St. Vincent de Paul Parish in Shelby County, reads a proclamation about the faith community’s 175-year history after riding a horse onto its grounds on June 24, 2012. St. Vincent’s founding pastor Father Vincent Bacquelin rode on horseback to minister to Catholics throughout central and eastern Indiana. (Criterion file photo)

de Paul and of St. Joseph Parish in Shelbyville who, at 39, is young enough to be a grandson of Father Landwerlen, spoke glowingly of the elder priest at the May 4 anniversary Mass.

“Father Paul is my confessor,” Father Keucher said. “He is my example in all things priestly. He is my advisor. ... He is my brother and friend. He is my hero. And I truly mean it. He is my hero because, for 70 years, he has celebrated Mass faithfully every day.”

Father Keucher, who also serves as archdiocesan vocations director, went on to estimate the number of Masses that Father Landwerlen has likely celebrated in 70 years of priestly ministry: more than 50,000, adding, “I cannot begin to fathom how many souls owe part or even all of their salvation, their eternal salvation, to this priest who, today, celebrates 70 years as a priest.”

While Father Landwerlen is modest in assessing his 70 years of priestly life and ministry in the archdiocese, he is certainly thankful for it.

“My greatest feeling is great gratitude to God,” he said. “Thanksgiving to God. He’s given me a chance to live this long and to do this much. I look at myself and I’m not anybody important, but yet God has used me.” †



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# ANNIVERSARY

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While “proud and honored” to have written the booklet, Goehl admitted there were times when, reading the parish’s 2,080 bulletins, she wondered, “Why did I volunteer to do this?”

But she said she learned “so many interesting things” in her research.

One fact that impressed Goehl was the role several women played while the organization of the parish was just beginning.

“This group of women went to [parish founder] Father [Aloysius] Duffy in 1921 and said, ‘You know what? We think you’re going to need some women to help you with the church and growing the church.’ And so, he formed the Altar Society” in 1922, she said.

Skip Lenne might not remember that far back, but as a lifetime Sacred Heart of Jesus parishioner, the 87-year-old has many fond memories of the faith community—festivals, fundraisers, serving as an altar boy, past parish anniversaries, the construction of the current church and more.

He graduated from the parish’s former school when it and the church were in one building.

“We had two grades in each classroom,” he recalled. “We went to Mass first thing every morning.”

Skip married his wife Linda in 1959. The couple raised their five children in a home about two blocks from the church. While most of their children have moved away from the area, one daughter and one grandchild are still members of the parish.

Linda couldn’t imagine being anywhere else: Sacred Heart of Jesus is “just where we’ve always been.”

### ‘It’s just a sweet parish’

As a new chapter unfolds for the parish, another is ending. Black retired on July 1 from two parish life coordinator positions—at Sacred Heart of Jesus since 2010 and simultaneously at St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods since 2022.

At a dinner following the Mass, she received accolades from Father Darvin Winters, the parish’s pastor from 2005-2010 and its sacramental minister since 2019.

“Barb, you are a blessing in many ways,” he said. “There’s going to be a great void and certainly a kind of a sadness to see you go. ... Thank you for all that you’ve done for Sacred Heart.”

Black, who also once served as the parish’s director of religious education in the late 1990s, said she enjoys “looking back and remembering all those people who made this parish so alive and so vibrant.”

When she asked for volunteers to carry the offertory gifts during the anniversary Mass, Janis Shook was happy to help.

“It’s just a sweet parish,” said Shook, a member of the faith community since 1979. “The parish, from my



Skip and Linda Lenne enjoy a moment after being recognized as longtime members of Sacred Heart of Jesus Parish in Terre Haute during a dinner celebrating the faith community’s 100th anniversary on June 8. At 87, Skip is a lifelong member of the parish, while Linda has been a member since the couple married in 1959. (Photos by Natalie Hoefler)



Barbara Black, who retired on July 1 after serving since 2010 as parish life coordinator for Sacred Heart of Jesus Parish in Terre Haute, receives applause from members of the choir—and the congregation—at the end of a special Mass in Sacred Heart of Jesus Church marking the faith community’s 100th anniversary on June 8.

perspective, is family. I know lots and lots of people who have been there for years, as long as I have. And we’ve all been close. It’s just a nice, nice parish.”

Goehl said the faith community is “great at caring for parishioners and taking care of each other.”

She also lauded the parish for its community outreach: helping northern Terre Haute’s Table of the Good Shepherd food pantry, providing brown bag lunches to residents of housing for low-income families and supporting Terre Haute Catholic Charities’ ministries.

“Probably the most important thing is that we are a community of believers, and that it’s not about a building—it’s about us as a community. Everybody works together. There’s a lot of friendships.”

Skip agreed.

When asked what Sacred Heart of Jesus Parish meant to him, he had one word: “Home.” †



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