



# The Criterion

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## Selfless service

Seminarians learn lessons for ministry during pandemic, page 9.

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At 90, Bill Farney of St. Pius X Parish in Indianapolis continues to leave his mark with the archdiocese's Catholic Youth Organization and the Society of St. Vincent de Paul. (Submitted photos)

## 'Young at heart'

# Bill Farney refuses to slow down, setting a pace to make the most of his life, his faith

By John Shaughnessy

The stories about Bill Farney keep coming—like the one about how he celebrated his 90th birthday in February by taking down one of his sleds in his garage to go sledding on a hill with some of his great-grandchildren.

There's also the story of how he spent two recent days in May as a track official for the archdiocese's annual Catholic Youth Organization (CYO) track meet. With his right hand

raised above his head holding a starting pistol, he signaled the beginning of many of the 161 races for the 875 grade-school participants—adding to his own personal record of being involved in the CYO for nearly 60 years, a personal record that's connected to the joy he gets from being around young people.

Then there's the story of his faithfulness to volunteering at the St. Vincent de Paul food pantry in Indianapolis during

See FARNEY, page 8

# Eucharist is bread of sinners, not reward of saints, pope says

VATICAN CITY (CNS)—People's hearts and the entire Church must be wide open to wonder and devotion to Christ and be ready to embrace everyone—sinner and saint

alike, Pope Francis said.



Pope Francis

"The Church of the perfect and pure is a room where there isn't a place for anyone; the Church with open doors that celebrates around Christ is, on the other hand, a large hall where everyone—the righteous and sinners—can enter," the pope said in his

homily during Mass on June 6, to mark the feast of the Body and Blood of Christ.

"The Eucharist is meant to nourish those who are tired and hungry along the journey, let's not forget this!" he said during the early evening Mass, which was celebrated at the Altar of the Chair in St. Peter's Basilica with about 200 people, who wore masks and maintained social distance.

It was the second year the Mass was held with a reduced congregation and without the traditional outdoor Corpus Christi procession afterward as part of the ongoing efforts to contain the spread of the coronavirus.

The ceremony instead concluded with a long moment of silent eucharistic adoration and Benediction of the Blessed Sacrament. The feast of the Body and Blood of Christ celebrates the real presence of Christ in the Eucharist.

In his homily, Pope Francis looked at the meaning of the images presented in the reading from the Gospel of St. Mark which detailed Jesus' instructions for preparing and finding a place for Passover and the Lord's Supper.

Pope Francis said the image of a man carrying a jar of water reminds people that humanity is thirsty, "always seeking a source of water that satisfies and restores."

"All of us journey through life with a jar in our hands" as "each one of us is thirsty for love, joy, a successful life in a more humane world," he said, adding that only

See POPE, page 8

# Benedictine sisters celebrate installation of new prioress

By Sean Gallagher

BEECH GROVE—On March 6, Benedictine Sister Julie Sewell kept hearing her name called out as she sat in the chapel of Our Lady of Grace Monastery in Beech Grove with the 46 other members of the monastic community.

They had gathered to cast ballots for a new prioress for the monastery who would be its spiritual leader for the next six years.

And while a discernment process among the Benedictine sisters in the previous months had suggested that Sister Julie would be a good fit to lead the community forward, hearing her name read again and again from the ballots was startling.

"Your name is being read out. You keep hearing

See PRIORESS, page 15



Benedictine Sister Julie Sewell ritually receives a copy of the *Rule of St. Benedict* from Benedictine Sister Jeanne Weber during a June 5 Mass at the chapel of Our Lady of Grace Monastery in Beech Grove in which Sister Julie was installed as the ninth prioress of the monastic community. Sister Jeanne is president of the Federation of St. Gertrude, an organization of 12 women's Benedictine communities in Canada and the United States. (Photo courtesy of Our Lady of Grace Monastery)

# Faith at the 500



Indianapolis Archbishop Charles C. Thompson delivers the invocation before the start of the 105th running of the Indianapolis 500 on May 30. (Photo by Joe Skibinski/Archivist/Staff Photographer, Indianapolis Motor Speedway/ NTT INDYCAR Series)



## Public Schedule of Archbishop Charles C. Thompson

June 12–19, 2021

- June 12 – 10 a.m.**  
Mass for graduates of Intercultural Pastoral Institute Program at St. Andrew Church, Indianapolis
- June 12 – 5:30 p.m.**  
Confirmation Mass for youths of St. Simon the Apostle Parish, Indianapolis, at St. Simon the Apostle Church
- June 13 – 10 a.m.**  
Disabilities Awareness Mass at SS. Peter and Paul Cathedral, Indianapolis, and reception at Archbishop Edward T. O’Meara Catholic Center
- June 14 – 6 p.m.**  
Virtual USCCB Subcommittee for Promotion and Defense of Marriage meeting
- June 15 – 4:30 p.m.**  
Mass for Missionary Disciples Institute at Marian University, Indianapolis
- June 16 – 1 p.m.**  
Virtual USCCB Spring General Meeting
- June 17 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center
- June 17 – 1 p.m.**  
Virtual USCCB Spring General Meeting
- June 17 – 5:30 p.m.**  
Mass for Serra Club and Membership Dinner at Bishop Simon Bruté Seminary, Indianapolis
- June 18 – 1 p.m.**  
Virtual USCCB Spring General Meeting
- June 19 – 4 p.m.**  
Dedication Mass for St. Michael Church, Brookville

## ‘Solidarity in Freedom’ is theme of Religious Freedom Week June 22-29

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops (USCCB) invites Catholics “to pray, reflect and act to promote religious freedom” during Religious Freedom Week, which is set for June 22-29 and has as its theme “Solidarity in Freedom.”

“Solidarity means much more than engaging in sporadic acts of generosity,” the USCCB said in a June 2 news release about the annual observance.

“It means thinking and acting in terms of community,” it said, quoting Pope Francis’ encyclical *“Fratelli Tutti: On Fraternity and Social Friendship.”* “Religious freedom allows the Church, and all religious communities, to live out their faith in public and to serve the good of all,” the release added.

The first day of the observance is the feast of two English martyrs who fought

religious persecution, SS. Thomas More and John Fisher. The week includes the Nativity of St. John the Baptist on June 24, and ends with the feast of two Apostles martyred in Rome—SS. Peter and Paul.

Each day of the week focuses on different religious liberty topics of concern for the U.S. Catholic Church. Resources prepared by the USCCB for Catholics to “Pray—Reflect—Act” on the day’s theme can be found at: [www.usccb.org/ReligiousFreedomWeek](http://www.usccb.org/ReligiousFreedomWeek). The topics are:

- **June 22:** Adoption and foster care—“Pray that children waiting to be placed in a loving home and the caregivers who serve those children will find strength and support from the Church.”
- **June 23:** Catholic social services during the pandemic—“Pray that God would continue to grant Catholic institutions the wisdom and courage to serve a world

suffering the effects of the COVID pandemic.”

- **June 24:** The Equality Act—“Pray that the dignity of all people will be respected in our country,” including “people of faith.”
- **June 25:** Church vandalism—“Pray that Christian witness in the face of attacks on our churches will convert hearts to faith in Jesus Christ.”
- **June 26:** Catholics in Nicaragua—“Pray for our Catholic sisters and brothers who are suffering in Nicaragua.”
- **June 27:** Conscience rights for medical professionals—“Pray that governments would respect the consciences of all people who care for the sick and vulnerable.”
- **June 28:** Pope Francis’ solidarity with beleaguered Christians in Iraq—“Pray for Christians in Iraq and that people of all faiths in the land of Abraham

may live in peace.”

• **June 29:** Free speech—“Pray that Christians will have the courage to speak the truth with kindness and clarity, even in the face of adversity.”

The USCCB resources aim “to help people understand religious liberty from a Catholic perspective, pray about particular issues and act on what they learn by advocating for policies that promote religious freedom,” the news release said.

“Through prayer, education and public action during Religious Freedom Week, the USCCB hopes to promote the essential right of religious freedom for Catholics and for those of all faiths,” it added.

Catholics can connect with the USCCB Committee for Religious Liberty by texting FREEDOM to 84576 to sign up for First Freedom News, the committee’s monthly newsletter. †



Eric and Anne Waxman recite the rosary while participating in a roadside prayer rally marking Religious Freedom Week at St. James Church in Setauket, N.Y., on June 24, 2020. (CNS photo/Gregory A. Shemitz)

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

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

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

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

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

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# At summit, bishops commit to work toward ‘Church without borders’

MUNDELEIN, Ill. (CNS)—After hearing the story of a Salvadoran immigrant and her plight to leave her home country, bishops from the U.S., Central America and Mexico meeting in Mundelein on June 2 turned to a camera facing a woman identified as Maria Antonia.

Even though she was thousands of miles away, in Irving, Texas, they gave her a blessing via Zoom.

“Our wish is that your family find stability and you’ll find peace and continue to experiment God’s consolation,” said Bishop Oswaldo Escobar Aguilar of her home country.

The bishop of the Diocese of Chalatenango, El Salvador, led a dozen other brother bishops in the blessing as they saw through her story the reality of the complexities they discussed on June 1 and 2: violence, displacement, looking for safety and a chance to start again.

On the final day of a historic meeting of bishops and international Catholic organizations gathered at Mundelein Seminary outside of Chicago, they discussed the challenges the Church faces even while trying to get Catholics to understand Church teaching on migrants such as Maria Antonia.

“We need to evangelize our own, we really do,” said Don Kerwin, executive director of the Center for Migration Studies in New York. “Really, the whole Church is not with us and we should be honest about that. We don’t need messaging as much as we need Catholics to be in communion with migrants, as many of you have talked about.

“And we need Catholics to be Catholics. We don’t need them to be Republicans or Democrats or whatever. The Church really has a beautiful vision for gathering God’s children, a vision of communion, a vision of diversity, and it works.”

It was a sentiment shared by other participants, including Sister Norma Pimentel, executive director of Catholic Charities of the Rio Grande Valley in the Diocese of Brownsville, Texas.

Despite gaining great respect for her work with migrants, Sister Norma, a Missionary of Jesus, said she has seen her fair share of Catholics who don’t like the welcome she’s giving migrants, but she feels compelled to carry out the message of the Gospel by helping them.

She said the Church sees two types of Catholics: “Those wanting us to tell them what to do, how to help [migrants],” and those who are “politicized, who believe that what we’re doing at the border is wrong.”

Even with the opposition, “it is our job to speak up,” she said on the last day of the meeting organized at the urging of U.S. bishops to address ways

the Church will need to organize itself to help migrants since their numbers likely will increase as a result of the pandemic, climate change and political destabilization in Central America.

In a closing Mass on June 2, the bishops kept the plight of the Salvadoran woman and others like her in mind. Archbishop Gustavo Rodriguez Vega of Yucatán, Mexico, the principal celebrant, said that meeting had been extraordinary, inspired and guided by the Holy Spirit.

“The experience of migrants is a religious experience,” he said.

In many cases, migrants talk of the strength they find in the dangerous journey headed north as they invoke “our brothers and sisters,” the saints and the Virgin Mary to help them during the journey, said Archbishop Rodriguez.

What they seek from the journey is something life-giving, he said, even though some find, instead, death.

The meeting the bishops embarked on is one that also seeks that life-giving nature in finding ways to be able to help migrants, he said.

“Maybe not to everyone’s satisfaction, but we’ve accomplished some objectives,” Archbishop Rodriguez said.

At the end of gathering, many bishops in the room, from the U.S. and Central America, pledged to implement measures in their dioceses to help migrants, whether they were passing through their dioceses or becoming permanent residents in their localities.

Cardinal Michael Czerny, undersecretary for the Vatican’s Migrants and Refugees Section, addressed the meeting via Zoom.

“Each of you participating in these discussions is located somewhere: ecclesially, institutionally, professionally, geographically,” he said. “Your parishes encounter migrants in many ways: There are parishes of departure, parishes of transit, parishes of arrival, parishes of short- or long-term settlement, and parishes of return.

“The pastoral task includes to welcome, to protect, to promote and to integrate. There are a myriad of opportunities and challenges for the communities all along the migrant’s way,” the cardinal continued. “This meeting will succeed if each one really tries to listen and understand ‘walking in the other’s shoes.’”

The meeting, brought about because of what likely may become increasing numbers of migrants, is one about facing “enormous” pastoral challenges, he said, but he encouraged the prelates to find ways to create a “Church without borders,” one in which a person passing through will feel the welcome the Gospel calls on Christians to extend.

“Responding, these are some dimensions of pastoral ministry: to accept and guide the discernment of those departing, to support those who remain, to care for those in transit, to seek out those who arrive, to welcome returnees and to liberate and rehabilitate those who have been trafficked,” Cardinal Czerny said.

He encouraged work on both sides, those welcoming migrants and ministering to those facing conditions that lead them on a dangerous journey, working to address the conditions that displace them.

“Meaningful opportunities seem available during the present U.S. administration to pursue immigration policy reform, including policy innovations,” Cardinal Czerny said, “and to advance protections for migrants, asylum-seekers and refugees, comprehensive immigration reform, more robust commitments to refugee resettlement, protections for climate displaced persons, addressing the drivers of migration, equitable access to COVID-19 vaccines in sending countries.”

He urged them to dialogue with government institutions, explaining to them: “This is what we do, and then this is what we ask for, push for.”



Bishops from the U.S., Central America and Mexico face the camera at the chapel of Mundelein Seminary outside of Chicago on June 2, to bless a Salvadoran woman via Zoom who shared her story of immigration with them. Along with Vatican representatives and Catholic organizations, the prelates participated in an emergency session on June 1 and 2 to set forth the U.S. Church’s response to immigration as well as to seek greater collaboration with bishops from countries where some migrants are coming from. (CNS photo/Rhina Guidos)

Participants from organizations such as Catholic Relief Services, the U.S. Conference of Catholic Bishops and other nonprofits said they had been reaching out to U.S. government officials, dialoguing with them on behalf of policies to help migrants.

Building a “Church without borders,” Cardinal Czerny said, means “that people’s needs take precedence over nationality, self-interest, conventional norms.”

He added: “We are sorry that artificial and unjust barriers get erected to divide the human family and push people to the margins of social, economic, political [and sometimes even Church] life. While accepting national boundaries as legitimate, we want the Church’s compassionate ministry to go beyond political divisions.” †

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## Editorial



Cardinal Joseph W. Tobin of Newark, N.J., prays during the 2017 convocation of Catholic leaders in Orlando, Fla. The cardinal on May 3 spoke about Pope Francis' vision of synodality at the annual Cardinal Bernardin Common Cause lecture series sponsored by Loyola University Chicago. (CNS photo/Bob Roller)

## Synodality

“Of the words that keep coming up along this journey of the bishop of Rome and the people of God together—mercy, joy, discernment, formation, dialogue—the most misunderstood is ‘synodality.’ By now, ‘synodality’ is a word closely associated with this papacy.”

Those are the words of Cardinal Joseph W. Tobin, the former Archbishop of Indianapolis. On May 3, he spoke about Pope Francis' vision of synodality at the annual Cardinal Bernardin Common Cause lecture series sponsored by Loyola University Chicago, and his talk was also published in the June issue of *Commonweal* magazine.

“Synodality” shouldn't be a scary word. It simply describes how Pope Francis has been governing the Catholic Church. Since the beginning of his papacy, he has called for a more decentralized Church marked by collaboration and consultative decision-making. During the eight years of his papacy, there have been five meetings of the Synod of Bishops.

Cardinal Tobin contends that synodality is “the model of Church that the Lord *expects* from us in this millennium.”

Pope Francis didn't just suddenly decide on this model. We can easily trace it back to the Second Vatican Council, as Pope Francis did when he convoked a Jubilee Year of Mercy. It was St. Pope John XXIII who recognized the need for a less centralized exercise of authority in the Church and said that the Church prefers the medicine of mercy to the spirit of severity.

Pope John was succeeded by St. Pope Paul VI during the Second Vatican Council, and it was he who instituted the Synod of Bishops, which has now held 15 ordinary synods and numerous special assemblies.

But let's hear how Cardinal Tobin described what has happened since the mid-20th century: “John XXIII read the signs of turmoil and destruction of the first half of the 20th century and saw that the Church had to be as intentional and missionary as it possibly could with its witness—and that the way to achieve this was through a council. In effect, he called on the council to create a blueprint for the engine that would power the Church for the third millennium. John cast a vision: this is what we need to build. Vatican II produced a blueprint. Paul VI set to work

constructing it. John Paul II made sure it kept to the exact specifications required. Benedict XVI added the finishing touches, and now, Francis has put it into action.”

Throughout the history of Catholicism, the Church used councils, a form of synodality, to condemn heresies or define particular dogmas. Cardinal Tobin now believes that “we have entered a new stage of the journey. Acts of synodality no longer function as sweeping dogmatic declarations, but rather are used to fine-tune how the Gospel is applied to the signs of the times. And with that comes the next important point of Francis' long game: conversion.”

By “conversion,” he said, he means the Church's own conversion, a new way in understanding and approaching how we carry out the Church's mission. “You can't show up with an imperious attitude, as if you have all the answers,” he said.

Cardinal Tobin said that there is one more point in what he calls “Francis' long game”: the conversion to mercy. This, too, has always been an important part of this pope's papacy as he has encouraged the Church to reach the peripheries of the marginalized and oppressed. And, Cardinal Tobin said, “We can see signs of this synodality-fueled conversion to mercy all around us in the Church today, if we're looking for it.”

One of the most recent synods was the 2019 Synod on the Amazon. Among other things, it recommended ordaining to the priesthood married men of “proven virtue” in remote areas where priests are scarce. Pope Francis rejected that recommendation, and Cardinal Tobin found the reason fascinating because it was not theological but process-oriented. He said that the synod had displayed a “parliamentary logic” rather than authentic group discernment.

The Church will soon have a synod about synods: “For a synodal Church: communion, participation, and mission.” Originally planned for October 2022, it has now been postponed by a year because Pope Francis has requested more participation from lay people at diocesan, regional and national levels. We will be hearing much more about this in the coming months.

—John F. Fink

## Reflection/John Shaughnessy

### A special Father's Day gift comes with a catch—from God

Sometimes a gift reminds you of the great blessings that God has showered on your life—the people he has given



you as family, the people who come into your life briefly and touch it forever, the unexpected moments that show you God's grace and his care.

I received one of those special gifts on Father's Day a year ago.

The gift came from my three grown children. After I pulled tissue paper after tissue paper from the large gift bag, the present appeared: a chocolate-colored Rawlings baseball glove. As I slipped my left hand inside the glove and pounded its pocket with my right, it felt perfect.

“This is the best gift,” I said truthfully about the glove, which replaced one that had been lost years ago. Still, as I'm in my mid-60s, some people wondered, “What's he going to do with that?!”

But here's what I know from the two times in my life when I have been given a new baseball glove. When I got a new glove as a child, it came with the extra gift of dreams—dreams of making spectacular, game-saving catches, dreams of even playing in the major leagues someday. When I was given a new glove at this point in my life, it came with the extra gift of memories—memories of so many people who have shared and nurtured my love for baseball, memories of so many people who have shared and nurtured my life. Putting on this new baseball glove was like having my own time machine, my own Field of Dreams.

It led me to recall my first heroes of the sport. They weren't pro players mysteriously emerging from a cornfield in Iowa. Instead, they were older boys who grew up amid the cornfields of Maryland. They let a little kid from the city—me visiting my great aunt on her nearby farm during the summer—play in their pickup games, generously introducing me to two of the great joys of the sport: the cheers and acceptance of teammates.

A man named Sam also came out of

the mist of my memory, the first Black person I ever met. On that summer evening when I was 10, I picked up my baseball glove and a rubber ball and headed toward the parking lot of a nearby office building in an all-white suburb. There, I whipped the ball high against the building's back wall, turning a split second later to rush back to the parking lot's wooden fence to make dramatic, game-saving catches.

For the next 15 minutes, I must have thrown the ball hard against that wall and raced after it about 30 times. And I would have done it at least 100 more times if the back door of the two-story office building hadn't opened with a fury, leaving a huge man standing there before me.

My instincts told me to run, but I was like a deer that freezes in a car's headlights. So I stood there as he walked toward me. And when he asked for the ball, I flipped it to him immediately. He said he had heard the repeated thuds against the wall as he was cleaning offices, so he wanted to check what was making the noise. Then he said he had looked out the window and saw me throwing and running, throwing and running.

“You looked like Willie Mays,” he said with a smile, mentioning the greatest centerfielder to ever play the game. I beamed back at him. Then he flipped the ball back, told me to avoid the windows and went inside to work. I saw Sam often that summer. Sometimes, he showed up with two glass bottles of Pepsi, and we talked baseball between sips. More than 55 years later, I still smile at the common ground that baseball created between us.

Indeed, I marvel at all the relationships and opportunities that have opened up from knowing how to use a baseball glove or even just having one.

A glove became my introduction to two of the best people I knew as a youth—Mr. Chambers and Mr. Jackson—an insurance agent and long-distance truck driver respectively who made lasting impacts as coaches who offered unwavering support to their players. And my smoothness with a glove turned strangers into friends through the years, being my ticket to join teams as I started

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## Reflection/Sean Gallagher

### Let God open your heart to the reality of the great gift of the Eucharist

“Sometimes I think that those who have never been deprived of an opportunity to say or hear Mass do not really appreciate what a treasure the Mass is.”



These are the words of the Servant of God Jesuit Father Walter Ciszek. Born in Pennsylvania in 1904 to Polish immigrant parents, Father Ciszek as a Jesuit sought to

become a missionary in the Soviet Union, and secretly entered the communist country in 1940 from eastern Poland where he had been ministering.

He was later arrested by Soviet authorities and endured tremendous psychological torture while kept in solitary confinement for five years in the notorious Lubyanka Prison in Moscow. Father Ciszek was condemned as a spy and spent years in Siberian work camps.

He was eventually returned to the U.S. in 1963 in a spy swap and died in 1984.

In the five years he spent in Lubyanka, Father Ciszek prayed the prayers of the Mass which he had memorized, but never had access to the bread and wine that would truly make the Eucharist possible.

In some respects, praying the prayers of Mass without actually celebrating it made his deprivation all the more poignant.

So, his words above, taken from *He Leadeth Me*, his book of spiritual reflections on his experiences in the Soviet Union, come from his own deep experience of being deprived of the Mass.

We Catholics in central and southern Indiana were deprived of the Mass for about two months last year at the start of the coronavirus pandemic—not the five years of Father Ciszek's experience (which were probably small by comparison with other Catholics in communist countries).

My purpose in bringing up the example of Father Ciszek is not to downplay the experience of archdiocesan Catholics during the pandemic or even less to stir feelings of guilt in people who still stay away from the Mass for various reasons.

It's more to inspire Catholics in central and southern Indiana to allow God to open their hearts anew to the reality of the transcendent gift he's given us in the Eucharist. I pray that this may be the case as the dispensation of the obligation to attend Mass on Sundays and holy days of obligation is lifted on June 11.

The stories of Father Ciszek and his fellow prisoners in Siberia whom he

See GALLAGHER, page 16



# Christ the Cornerstone

## Devotion to Sacred Heart needed now more than ever

*“One soldier thrust his lance into his side, and immediately blood and water flowed out” (Jn 19:34).*

The publication date for this column is Friday, June 11, the Solemnity of the Most Sacred Heart of Jesus. This celebration calls our attention to a favorite theme of Pope Francis: *the tenderness of God*.

The life and teaching of Jesus emphasize the importance of mercy, compassion and caring for the needs of others, especially the poor and vulnerable among us. These are all qualities that flow from a heart filled with love and goodness. Jesus was never mean, judgmental or harsh. When he had to criticize (even scold) those who were hypocritical or unjust, he spoke the truth with love and humility, and he always left room for sinners to repent and be saved by the amazing grace of God’s love.

The first reading for the Solemnity of the Most Sacred Heart of Jesus from the Prophet Hosea (Hos 11:1, 3-4, 8c-9) speaks of God’s overwhelming love for his people:

*“My heart is overwhelmed, my pity is stirred. I will not give vent to my blazing*

*anger, I will not destroy Ephraim again; For I am God and not a man, the Holy One present among you; I will not come in wrath” (Hos 11:8-9).*

Our sins may provoke God to the point of “blazing anger,” but he always relents. God’s tenderness prevails. His love is everlasting. His mercy extends from generation to generation.

By the grace of our baptism, we open our own hearts to the Sacred Heart of Jesus. As St. Paul writes to the Ephesians, and us, we are invited to let the Holy Spirit strengthen us with the power of God’s love:

*“That Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, so that you may be filled with all the fullness of God” (Eph 3:17-19).*

To be “rooted and grounded in love,” we must have the heart of Jesus. This means we must turn to him when we are feeling sad or lonely, when we’re angry or out of sorts, and when we’re confused or filled with uncertainty

about what God expects of us.

The Gospel reading for the Solemnity of the Most Sacred Heart of Jesus (Jn 19:31-37) reminds us that real love requires sacrifice.

Too often today, we are led to believe that love is a form of self-gratification rather than a costly, sometimes painful, giving of self for the good of others. Jesus’ death on a cross speaks of a very different kind of love, one that surrenders completely to the will of God. The Sacred Heart of Jesus is filled to overflowing with mercy and compassion. By his holy heart—pierced for our sins—we have been liberated from sin and death, set free to love God and our neighbor.

Devotion to the Sacred Heart of Jesus is needed now more than ever as we emerge from more than a year of pandemic, social unrest and economic hardship. Especially in our rancorous political climate where civil discourse, open dialogue and the ability to listen to one another respectfully are in short supply, the tenderness of God is sorely needed. As we proclaim in today’s entrance antiphon, “The designs of God’s heart are from age to age, to rescue their souls from death, and to

keep them alive in famine” (Ps 33:19).

Contrary to what some might think, the tenderness of God is not weakness or indifference in the face of sin or evil. When Jesus forgave sinners, he showed them the depth of his love for them. But he also admonished them to repent and sin no more. God’s mercy is given to us so that we can find redemption, and new life, in him. Rather than being harsh or judgmental, the Sacred Heart of Jesus radiates a form of spiritual healing and hope for all who come to him with open minds and hearts.

In today’s Responsorial from the prophet Isaiah 12, we sing,  
*God indeed is my savior;*

*I am confident and unafraid.*

*My strength and my courage is the*

*Lord,*

*and he has been my savior.*

*With joy you will draw water  
at the fountain of salvation (Is 12:2-3).*

Joy is ours because of the self-sacrificing love of Jesus. May his Sacred Heart fill us with love and goodness, healing and hope, so that we can love others—even those we passionately disagree with or dislike—with generous and respectful hearts. †



## Cristo, la piedra angular

## La devoción al Sagrado Corazón es más necesaria ahora que nunca

*“Uno de los soldados le abrió el costado con una lanza, y al instante le brotó sangre y agua” (Jn 19:34).*

La fecha de publicación de esta columna es el viernes 11 de junio, la Solemnidad del Sagrado Corazón de Jesús. Esta celebración nos llama la atención sobre uno de los temas predilectos del papa Francisco: *la ternura de Dios*.

La vida y las enseñanzas de Jesús destacan la importancia de la misericordia, la compasión y la atención a las necesidades de los demás, especialmente de los pobres y vulnerables entre nosotros. Todas estas son cualidades que fluyen de un corazón lleno de amor y bondad. Jesús nunca fue mezquino, crítico o brusco. Cuando tuvo que criticar (incluso regañar) a quienes eran hipócritas o injustos, dijo la verdad con amor y humildad, y siempre dejó espacio para que los pecadores se arrepintieran y fueran salvados por la asombrosa gracia del amor de Dios.

La primera lectura de la solemnidad del Sagrado Corazón de Jesús, tomada del profeta Oseas (Os 11:1, 3-4, 8-9), habla del amor desbordante de Dios por su pueblo:

*“Dentro de mí, el corazón me da vuelcos, y se me conmueven las entrañas. Pero no daré rienda suelta a mi ira, ni volveré a destruir a*

*Efraín. Porque en medio de ti no está un hombre, sino que estoy yo, el Dios santo, y no atacaré la ciudad” (Os 11:8-9).*

Nuestros pecados pueden provocar a Dios hasta el punto de generar su “ira,” pero Él siempre cede. La ternura de Dios prevalece; Su amor es eterno; Su misericordia se extiende de generación en generación.

Por la gracia del bautismo, abrimos nuestro propio corazón al Sagrado Corazón de Jesús. Como escribe san Pablo a los Efesios, y a nosotros, se nos invita a dejar que el Espíritu Santo nos fortalezca con el poder del amor de Dios:

*“Para que por fe Cristo habite en sus corazones. Y pido que, arraigados y cimentados en amor, puedan comprender, junto con todos los santos, cuán ancho y largo, alto y profundo es el amor de Cristo; en fin, que conozcan ese amor que sobrepasa nuestro conocimiento, para que sean llenos de la plenitud de Dios” (Ef 3:17-19).*

Para estar “arraigados y cimentados en amor,” debemos tener el corazón de Jesús. Esto significa que debemos acudir a él cuando nos sintamos tristes o solos, cuando estemos enfadados o descolocados, y cuando estemos confundidos o llenos de incertidumbre sobre lo que Dios

espera de nosotros.

La lectura del Evangelio de la solemnidad del Sagrado Corazón de Jesús (Jn 19:31-37) nos recuerda que el verdadero amor exige sacrificio.

Hoy en día, con demasiada frecuencia, se nos hace creer que el amor es una forma de autogratificación en lugar de una costosa, y a veces dolorosa, entrega de sí mismo por el bien de los demás. La muerte de Jesús en una cruz habla de un tipo de amor muy diferente, uno que se rinde completamente a la voluntad de Dios. El Sagrado Corazón de Jesús está lleno de misericordia y compasión. Por su sagrado corazón, perforado por nuestros pecados, hemos sido liberados del pecado y de la muerte, libres para amar a Dios y al prójimo.

La devoción al Sagrado Corazón de Jesús es más necesaria ahora que nunca, cuando salimos de más de un año de pandemia, malestar social y dificultades económicas. Especialmente en nuestro rencoroso clima político, en el que escasean el discurso civil, el diálogo abierto y la capacidad de escucharse mutuamente con respeto, la ternura de Dios es muy necesaria. Tal como proclamamos en la antífona de entrada de hoy, “Los designios del corazón de Dios son, de una época

a otra, librarlos de la muerte, y en épocas de hambre los mantiene con vida” (Sal 33:19).

En contra de lo que algunos podrían pensar, la ternura de Dios no es debilidad o indiferencia ante el pecado o el mal. Cuando Jesús perdonó a los pecadores, les mostró la profundidad de su amor por ellos. Pero también los exhortó a que se arrepintieran y no pecaran más. La misericordia de Dios se nos da para que podamos encontrar la redención y la vida nueva en Él. En lugar de ser severo o crítico, el Sagrado Corazón de Jesús irradia una forma de sanación espiritual y esperanza para todos los que acuden a Él con la mente y el corazón abiertos.

En el salmo responsorial de hoy, del profeta Isaías, cantamos,

*¡Dios es mi salvación! Confiaré en él y no temeré. El Señor es mi fuerza, el Señor es mi canción; ¡Él es mi salvación! Con alegría sacarán ustedes agua de las fuentes de la salvación (Is 12:2-3).*

La alegría es nuestra por el amor abnegado de Jesús. Que su Sagrado Corazón nos llene de amor y de bondad, de curación y de esperanza, para que podamos amar a los demás, incluso a aquellos con los que tenemos profundas diferencias o nos desagradan, con un corazón generoso y respetuoso. †

# 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).

## June 14, 21, 28, July 12

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

## June 16

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

## June 17

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

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

## June 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Dr. Brian Disney, archdiocesan superintendent of Catholic Schools, presenting "Answering God's Call to Lead," 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 June 15. Information and registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

## June 19

St. Michael Parish, 145 St. Michael Road., Brookville. **Fried Chicken Dinner and Festival**, 1-6 p.m., walk-up, carryout or drive thru, \$12, includes 1/2 chicken, noodles with gravy, coleslaw, green beans, bread and pie; mega money raffle, silent auction, teacher's basket raffle, free admission, 4 p.m. Mass with Archbishop Charles C. Thompson. Information: 765-647-5462 or [brookvilleparishes@gmail.com](mailto:brookvilleparishes@gmail.com).

## June 23, July 7

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

## June 26

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

**Virtual Dialogue on Intercultural Competency**, via Zoom, sponsored by archdiocesan Black Catholic

Ministry, 10 a.m., "The Catholic Church: Do Black Lives Really Matter?" Archdiocese of Cincinnati director of African American Pastoral Ministries Deacon Royce Winters facilitating, freewill offering. Registration: [cutt.ly/VDIC](http://cutt.ly/VDIC). Information: Pearllette Springer, [pspringer@archindy.org](mailto:pspringer@archindy.org) or 317-236-1474.

## June 27

St. Catherine of Siena Parish, St. Maurice campus, 1963 Saint John St., Greensburg. **Parish Festival**, 10 a.m.-7 p.m., chicken dinners, raffles, adult and children's games, beer garden, free admission. Information: 812-663-4754 or [stcatherinevs@gmail.com](mailto:stcatherinevs@gmail.com).

## July 2

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

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

## July 3

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian**

**Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

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

## July 4

Fairbanks Park (near fishing dock), 1100 Girl Scout Ln., Terre Haute. **Wabash Valley Rubber Duck Regatta**, 7 p.m., benefiting Catholic Charities, \$5 per duck, owner of winning duck wins \$10,000 cash and chance to win \$1,000,000. Information and duck adoption: [duckrace.com/terrehaute](http://duckrace.com/terrehaute).

## July 5-7

Bishop Simon Bruté College

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

## July 7

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

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated,

widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## July 13

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

## July 14

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

## In-person and virtual You Are Not Alone series for survivors of suicide loss starts on June 13 at Fatima Retreat House

The three-part You Are Not Alone series for survivors of suicide loss will be offered both virtually and in-person at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 4-6 p.m. on June 13, July 11 and Aug. 15.

Participants are invited to join any or all of the sessions.

The topic on June 13 is "Emotional Journey of Suicide Loss Survivors." It will be led by a panel, including Christine Turo-Shields, a LCSW and EMDR certified therapist.

The topic for July 11 is "Healing Journey Forward with Suicide Loss." It will be led by Providence Sister Connie Kramer and Lisa Thibault.

The topic for Aug. 15 is "Spiritual Journey after Suicide Loss." It will be led by Father James Farrell.

The sessions are free, but registration is recommended in order to ensure a spot.

To register, go to [cutt.ly/YouAreNotAlone](http://cutt.ly/YouAreNotAlone) or contact Jennifer Burger at [jburger@archindy.org](mailto:jburger@archindy.org) or 317-545-7681. †

## Catholic Charities to Host Quick Quack 5K and 15K Trail Race in Terre Haute on June 19

Catholic Charities Terre Haute's Quick Quack 5K and 15K trail races as well as a children's one-mile Waddle, Walk and Run will take place at Hawthorn Park, 6067 E. Old Maple Ave., Terre Haute, at 8 a.m. on June 19.

The event serves as a fundraiser for Catholic Charities in Terre Haute.

The paths take participants on scenic trails throughout the park as they race for rubber duck trophies. The 15K can be run as an individual or as a team of three. There is also a costume contest for adults and children.

Race registration for the 5K and

15K includes a Quick Quack shirt, custom race bib and disposable timing chip. Winners in each age category of the 5K and 15K will receive unique rubber duck trophies.

Each child participating in the Waddle, Walk and Run will receive a gift bag with duck items, and the winner will also receive a rubber duck trophy.

The cost ranges from \$15-\$60 depending on the race. For more information or to register, go to [quickquack.itsyourrace.com](http://quickquack.itsyourrace.com) or call 812-232-1447, opt. 3. †

## Wedding ANNIVERSARIES

### ROBERT AND PANSY BRAMBLE



**ROBERT AND PANSY (KEIPER) BRAMBLE**, members of St. Malachy Parish in Brownsburg, celebrated their 65th wedding anniversary on April 14.

The couple was married in St. Mary Church in Marshall, Mich., on April 14, 1956.

They have five children: Carol Blair, Barbara Frazee, Linda Gowan, Mary Wetterer and Robert Bramble, Jr.

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

### ROLAND AND BERNICE HORNEY



**ROLAND AND BERNICE (JEFFRIES) HORNEY**, members of St. Lawrence Parish in Lawrenceburg, will celebrate their 65th wedding anniversary on June 16.

The couple was married in St. Mary Church in Huntingburg, Ind. (Evansville Diocese) on June 16, 1956.

They have six children: Linda Bellamy, Renee Cizek, George, Matthew, Timothy and the late Mark Horney.

The couple also has nine grandchildren and two great-grandchildren. †

### MAX AND PATRICIA NEWKIRK



**MAX AND PATRICIA (GRAY) NEWKIRK**, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 60th wedding anniversary on June 10.

The couple was married at Holy Spirit Church in Indianapolis on June 10, 1961.

They have four children: Kathleen Frick, Eric, Gregory and Max Newkirk, Jr.

The couple also has 10 grandchildren and five great-grandchildren.

The NewKirks are founding members of St. Simon the Apostle Parish in Indianapolis. †

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.

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



# The Face of Mercy

By Daniel Conway



## Pope reminds us nothing replaces seeing things firsthand

*“The invitation to ‘come and see,’ which was part of those first moving encounters of Jesus with the disciples, is also the method for all authentic human communication”* (Pope Francis, message for World Day of Communications 2021).

Pope Francis has more than 20 million followers on Twitter and other social media platforms. He takes full advantage of this opportunity to connect with people throughout the world by bringing his reflections on the Gospel message to those who otherwise might never hear them.

On the World Day of Communications, Sunday, May 16, the Holy Father (@Pontifex) posted this message on Twitter: *“All of us are responsible for the communications we make, for the information we share, for the control that we can exert over fake news by exposing it. All of us are to be witnesses of the truth: to go, to see and to share.”*

The pope’s message serves as an important reminder in this digital age that the truth must be told responsibly and that each of us will be held accountable for “the communications we make”—whether spoken, written or nonverbal. We are also responsible for preventing the spread of

“fake news” by always telling the truth as Jesus did—in love and humility—without gossiping or distorting the message by undue embellishments or exaggeration.

In his Message for World Day of Communications 2021, Pope Francis addresses the challenges facing journalism today, especially the difficulty of accurate news reporting. The Holy Father writes:

*“Insightful voices have long expressed concern about the risk that original investigative reporting in newspapers and television, radio and web newscasts is being replaced by a reportage that adheres to a standard, often tendentious narrative. This approach is less and less capable of grasping the truth of things and the concrete lives of people, much less the more serious social phenomena or positive movements at the grassroots level. The crisis of the publishing industry risks leading to a reportage created in newsrooms, in front of personal or company computers and on social networks, without ever ‘hitting the streets,’ meeting people face to face to research stories or to verify certain situations first hand.*

*“Unless we open ourselves to this kind of encounter, we remain mere spectators, for all the technical innovations that enable*

*us to feel immersed in a larger and more immediate reality. Any instrument proves useful and valuable only to the extent that it motivates us to go out and see things that otherwise we would not know about, to post on the internet news that would not be available elsewhere, to allow for encounters that otherwise would never happen.”*

A “standard, often tendentious, narrative” can be used to reinforce any ideology—on the right or the left—and today there are media of every type wholly dedicated to communicating a standard narrative or preferred point of view regardless of the facts at hand.

Pope Francis cites examples from the Gospel According to St. John, who writes as an eyewitness to the events he is reporting, to illustrate the importance of firsthand knowledge.

“‘Come and see’ [Jn 1:39] were the first words that Jesus spoke to the disciples who were curious about him following his baptism in the Jordan river,” the pope writes. “He invited them to enter into a relationship with him.”

The Holy Father continues, “The next day, Philip told Nathaniel about his encounter with the Messiah. His friend is skeptical and asks: ‘Can anything good

come out of Nazareth?’ [Jn 1:46] Philip does not try to win him over with good reasons, but simply tells him: ‘Come and see’” [Jn 1:46].

Nothing can replace firsthand knowledge, the pope tells communications professionals, and all of us. This requires a willingness to “go out and see things that otherwise we would not know about.” It means that we have to listen attentively and to be open to ideas and opinions that challenge the “standard narrative” that we too often accept as the truth.

Life inside a bubble may seem safe, secure and comfortable, but it poses a grave risk that we will only see what we want to see and hear what we want to hear without regard for the way things truly are. Pope Francis warns against this form of psychological or spiritual myopia, and he invites us to come and see what is really present in our world today.

Let’s take the Holy Father’s warning seriously. Let’s open our eyes and ears and always speak the truth with love.

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

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

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



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

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

**El rostro de la misericordia/Daniel Conway**

## El Papa nos recuerda que nada sustituye ver las cosas de primera mano

*“La invitación a ‘ir y ver’ que acompaña los primeros y emocionantes encuentros de Jesús con los discípulos, es también el método de toda comunicación humana auténtica.”* (Papa Francisco, Mensaje para la Jornada Mundial de las Comunicaciones Sociales de 2021)

El papa Francisco tiene más de 20 millones de seguidores en Twitter y otras plataformas de redes sociales y aprovecha al máximo esta oportunidad para conectarse con personas de todo el mundo y transmitir sus reflexiones sobre el mensaje del Evangelio a quienes, de otro modo, nunca las escucharían.

En la Jornada Mundial de las Comunicaciones Sociales, el domingo 16 de mayo, el Santo Padre (@Pontifex) publicó este mensaje en Twitter:

*“Todos nosotros somos responsables de las comunicaciones que hacemos, de la información que compartimos, del control que podemos ejercer sobre las noticias falsas al exponerlas. Todos debemos dar testimonio de la verdad: ir, ver y compartir.”*

El mensaje del Papa sirve como un importante recordatorio en esta era digital de que la verdad debe decirse con responsabilidad y que cada uno de nosotros será responsable de nuestras comunicaciones, ya sean habladas, escritas o no verbales. También somos

responsables de evitar la difusión de “noticias falsas” diciendo siempre la verdad, como hizo Jesús con amor y humildad, sin chismorrear ni distorsionar el mensaje con adornos indebidos o exageraciones.

En su Mensaje para la Jornada Mundial de las Comunicaciones Sociales 2021, el papa Francisco aborda los retos a los que se enfrenta el periodismo en la actualidad, especialmente la dificultad de informar con precisión. El Santo Padre escribe:

*“Opiniones atentas se lamentan desde hace tiempo del riesgo de un aplanamiento en los ‘periódicos fotocopia’ o en los noticieros de radio y televisión y páginas web que son sustancialmente iguales, donde el género de la investigación y del reportaje pierden espacio y calidad en beneficio de una información preconfeccionada, ‘de palacio,’ autorreferencial, que es cada vez menos capaz de interceptar la verdad de las cosas y la vida concreta de las personas, y ya no sabe recoger ni los fenómenos sociales más graves ni las energías positivas que emanan de las bases de la sociedad. La crisis del sector editorial puede llevar a una información construida en las redacciones, frente al ordenador, en los terminales de las agencias, en las redes sociales, sin salir nunca a la calle, sin ‘desgastar las suelas de los zapatos,’ sin encontrar a las*

*personas para buscar historias o verificar de visu ciertas situaciones.*

*“Si no nos abrimos al encuentro, permaneceremos como espectadores externos, a pesar de las innovaciones tecnológicas que tienen la capacidad de ponernos frente a una realidad aumentada en la que nos parece estar inmersos. Cada instrumento es útil y valioso sólo si nos empuja a ir y a ver la realidad que de otra manera no sabríamos, si pone en red conocimientos que de otro modo no circularían, si permite encuentros que de otra forma no se producirían.”*

Una “información preconfeccionada, ‘de palacio,’ autorreferencial,” puede utilizarse para reforzar cualquier ideología, ya sea de derechas o de izquierdas, y hoy en día hay medios de comunicación de todo tipo dedicados por completo a comunicar una narrativa preconfeccionada o un punto de vista preferido, independientemente de los hechos.

El papa Francisco cita ejemplos del Evangelio según san Juan, que escribe como testigo presencial de los hechos que relata, para ilustrar la importancia del conocimiento de primera mano.

“A los primeros discípulos que quieren conocerlo, después del bautismo en el río Jordán, Jesús les responde: ‘Vengan y lo verán’ [Jn 1:39], invitándolos a vivir su relación con Él.”

El Santo Padre continúa: “El día después Felipe comunica a Natanael el encuentro con el Mesías. Su amigo es escéptico: ‘¿Acaso de Nazaret puede salir algo bueno?’ [Jn 1:46] Felipe no trata de convencerlo con razonamientos: ‘Ven y lo verás,’ le dice” (Jn 1:46).

Nada puede sustituir el conocimiento de primera mano, dice el Papa a los profesionales de la comunicación, y a todos nosotros. Esto requiere la voluntad de “ir y ver la realidad que de otra manera no sabríamos.” Significa que tenemos que escuchar con atención y estar abiertos a ideas y opiniones que desafían la “información preconfeccionada” que con demasiada frecuencia aceptamos como verdad.

La vida dentro de una burbuja puede parecer segura y cómoda, pero supone el grave riesgo de que solamente veamos lo que queremos ver y oigamos lo que queremos oír sin tener en cuenta cómo son realmente las cosas. El papa Francisco nos advierte de esta forma de miopía psicológica o espiritual, y nos invita a ver lo que realmente está presente en nuestro mundo hoy.

Tomemos en serio la advertencia del Santo Padre. Abramos los ojos y los oídos y digamos siempre la verdad con amor.

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

# FARNEY

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the COVID-19 pandemic. He resisted the pleas of his wife, his children and even his pastor to take a break from that commitment for his safety. Instead, he has kept showing up two mornings a week to fill bags of food for people in need. And once every two weeks, he drives a route to personally deliver bags of food to people.

Yes, the stories about Farney keep coming, and here's one more—for now.

He's involved in the lives of children with special needs at his home parish, St. Pius X in Indianapolis. He became involved because of a good friend who is blind and autistic—a friendship that started when the younger man and fellow parishioner recognized Farney's voice from a long-ago track meet when he heard Farney give the instructions, "On your mark, get set, GO!"

And maybe here's the most telling part about Farney. During a conversation for this story, he keeps repeating this theme, "There are people who are more deserving. Why do you want to write about me?"

For an extended answer, let's head back to that recent CYO track meet, where Farney will eventually share a story that gets to the heart of what motivates his life and his faith.

## 'I just love to watch the kids run'

Consider the wealth of experiences and achievements that Farney brought as he stepped onto the track for the two days of the CYO meet in May.

As a runner in his youth, he was good enough to earn a scholarship to the University of Kansas, where he was part of a cross country team that finished fourth in the National Collegiate Athletic Association championship.

He has run in more than 30 Mini-Marathons in Indianapolis, earning several first-place medals in his age group, and also running that race in his 80s with three of his grandchildren.

As a starter, he still works high school and college track and cross country meets, and he officiated at the United States Track and Field Olympic Trials in Indianapolis in 1988.

And still there is no greater joy for him than spending two long days organizing, instructing and watching the third- to eighth-graders who line up to grasp a moment of glory in 161 races at the CYO meet.

At the same time, members of the CYO staff—past and present—line up to praise the longtime contributions of Farney.

"The CYO track meet is a long, long affair," says Ed Tinder, the organization's former executive director who served in that position for 33 years. "There have been years when it's extremely hot or raining, and he's there all the time. He's just outstanding. When you're starting a track event for third-graders, they don't go where there supposed to go. Bill takes his time with them. And he's always got a smile on his face. I love that guy."

Current executive director Bruce Scifres adds that Farney is "an outstanding Christian gentleman and always conducts himself in a way that coincides with the mission of the CYO."

And longtime CYO staff member Bernie Price completes the relay of compliments by saying, "Over the years, CYO has been very fortunate and blessed to have thousands of amazing volunteers in our program. However, Bill Farney will certainly be in the CYO history books for his longevity, expertise and simply caring about young people."

It's exactly the type of praise that Farney downplays and even seems to run from, preferring to describe his commitment to the CYO and children in this simple way: "I just love to watch the kids run."

Still, there's more than a hint of what motivates Farney—deep down—when he is asked to share his favorite moment from the recent CYO meet.

And here's a warning to anyone who may be eating while reading this piece: Put the food aside before continuing to read.

## 'Young at heart'

The favorite story that immediately comes to mind for Farney involves a girl in a middle grade of elementary school. As she stepped to the starting line for her race, she vomited, Farney says. So he let her regroup. When she approached the



Bill and Cathy Farney met in college at the University of Kansas. Members of St. Pius X Parish in Indianapolis, they have been married for 66 years. (Photo by John Shaughnessy)

starting line again, she vomited again. The same cause-and-effect reaction occurred a third time. And then a fourth time.

It's only at this point in the story that Farney begins to smile, and it's a glorious smile as he shares what happened next: "She ran the race and won by a good distance."

The story seems to epitomize Farney's approach to life. Many adults would refrain from sharing that story, thinking it's too gross to share, but even at 90 he has a childlike joy about life that leads his oldest daughter, Laura Cook, to describe her dad as "young at heart."

And then Cook and Farney recall the years when he led the youth group at St. Pius, taking the teenagers on adventures that included swimming, camping, canoeing and sledding.

Still, his choice of the story about the girl in the race seems to reveal something even deeper about Farney. Like that girl, he has rarely let the pain, the problems or the potential pitfalls stop him from moving forward, from pursuing the goals he wants to accomplish, from the joys he wants to savor.

"His mother said he came out running," says his wife of 66 years, Cathy. "He never slows down."

He didn't even slow down when he first met her.

"We met at confession, and we got engaged after a month," Cathy says with a laugh about their time together at the University of Kansas.

## 'God wants me to do this'

The adventures have continued ever since for them as the parents of five, the grandparents of nine and the great-grandparents of nine, with another coming.

One of those adventures involves Farney continuing to volunteer at the

St. Vincent de Paul food pantry during the COVID-19 pandemic. Hardly anyone in his family was happy about his choice, but the longtime distance runner wanted to go longer, and he wasn't ready to stop.

"Some of our kids were quite upset," says Cathy, who wasn't exactly thrilled at first either. "He said, 'God wants me to do this.'"

"These people he delivers to can't get out on their own. Pretty soon, I accepted it. That's what God wants us to do—take care of others."

When Farney talks about his years of leading the St. Pius youth group on adventures, he says, "I wasn't much on teaching them about religion." His wife disputes that, but either way, there's no doubt that Farney's life has been all about *living* his faith—through the CYO, through the food pantry, through his work with the special needs children, through his being an extraordinary minister of holy Communion at St. Pius.

"It's special," he says about sharing the Eucharist.

So was the celebration of his 90th birthday on Feb. 13. Cards flooded into their home, many of them from young people who know him from their track and cross country meets.

"It was pretty touching," he says. "My dad died when he was 79, so I feel lucky to still be around."

Moments later, he's leading a visitor into his basement, to a room filled with exercise equipment, including a stair stepper, a rowing machine and an exercise bike.

"I try to work out every day," he says about his routine to stay in shape so he can continue as a track and cross country official. "I'm not quitting until I have to. I'm good for another year or so."

Pausing for a moment, he adds, "I don't want to get old." †



**'There have been years when it's extremely hot or raining, and he's there all the time. He's just outstanding. When you're starting a track event for third-graders, they don't go where there supposed to go. Bill takes his time with them. And he's always got a smile on his face. I love that guy.'**

—Ed Tinder, former executive director of the Catholic Youth Organization



Pope Francis leads Benediction of the Eucharist during Mass on the feast of Corpus Christi in St. Peter's Basilica at the Vatican on June 6. (CNS photo/Stefano Spaziani, pool)

# POPE

continued from page 1

God can satisfy that real thirst for something more—that hope in an eternal life that sustains people in life.

Because that thirst is often not acknowledged, with fewer people seeking or asking about God, Christians must evangelize, the pope said.

It is not enough for the Church to be a small group "of the usual people who gather to celebrate the Eucharist. We have to go into the city, encounter people, learn to recognize and reawaken the thirst for God and yearning for the Gospel," he said. It will be that renewed thirst that brings people to the altar to encounter God in the Eucharist, he added.

The other important image is the grand upper room they find for the Passover meal, he said, a meal that will be significant because of a tiny morsel of bread.

"God makes himself small like a piece of bread," so humble, hidden and sometimes invisible, that it is necessary that one's heart be large, open and vigilant to recognize, welcome and adore him, the pope said.

"Instead, if our heart is less like a large room and more like storage closet where we regretfully keep old things, like an attic where we have long stored away our enthusiasm and dreams, like a cramped and dark room where we live alone, with ourselves, our problems and bitterness," he said, "then it will be impossible to

recognize this silent and humble presence of God."

The Church also must be a large, welcoming space, "not a small exclusive club, but a community with its arms wide open, welcoming to everyone," and willing to lead to Christ the wounded, the wayward and those who have done wrong, he said.

"To celebrate and live the Eucharist," he said, "we, too, are called to live this love, because you cannot break Sunday's bread if your heart is closed to others, you cannot eat this bread if you do not give the bread to the hungry, you cannot share this bread if you do not share the sufferings of those in need."

Earlier in the day, the pope greeted hundreds of people spread out in St. Peter's Square for the noon recitation of the *Angelus* prayer.

The Eucharist, he said, shows "the strength to love those who make mistakes" because Jesus gave the world the bread of life on the night he was betrayed.

Jesus reacts to the evil of Judas' betrayal with a greater good, responding to Judas' "no" with the "yes" of mercy, he said. "He does not punish the sinner, but rather gives his life for him, he pays for him."

"When we receive the Eucharist, Jesus does the same with us: he knows us; he knows we are sinners; he knows we make many mistakes, but he does not give up on joining his life to ours," the pope said. "He knows that we need it, because the Eucharist is not the reward of saints, but the bread of sinners. This is why he exhorts us: 'Do not be afraid! Take and eat.'" †



*'These were their brothers'*

# Seminarians serve each other, learn lessons for ministry during pandemic

Second of a two-part series

By Sean Gallagher

Bishop Bruté Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad both recently completed their 2020-21 formation year for the seminarians enrolled there.

Despite the challenges related to the coronavirus pandemic that the seminarians and those who oversee their formation faced during the year, they were glad that they were able to complete it together.

In March 2020, in-person formation at both seminaries came to a quick end at the start of the pandemic.

Administrators at both seminaries soon started months of preparation to welcome seminarians back safely in August.

Even though determined efforts were made by the seminarians and formation staff at Bishop Bruté and Saint Meinrad to protect their communities from the virus, outbreaks occurred in both institutions during the 2020-21 formation year.

How the seminarians responded to these challenges showed how the priestly formation they've received has shaped them to give of themselves in selfless service to others.

Benedictine Father Denis Robinson was pleased as he witnessed seminarians at Saint Meinrad serving the physical and spiritual needs of those in quarantine there.

"It filled a father's heart with joy," said the president-rector of Saint Meinrad.

Seminarians and formation staff members from both seminaries spoke with *The Criterion* during the formation year that just ended about the challenges they faced and the lessons this unique situation taught them.

**'Our guys were real troopers'**

From the time of the suspension of in-person priestly formation at

both seminaries in March 2020, administrators at both worked hard to prepare to welcome seminarians back in August for the 2020-21 formation year.

"I think all of us, if we knew then [in March 2020] what we know now, probably would not have suspended activities," Father Denis said. "But every college, university and school did because of the unknown."

Among the changes made and protocols put in place at both seminaries were the continued suspension of off-campus pastoral ministry, seminarians wearing masks indoors when outside their rooms and, at Saint Meinrad, having for different periods during the year two chapels to make social distancing possible in worship.

"Our guys here were real troopers in terms of the way they've followed these protocols," Father Denis said.

Seminarians at both seminaries were also asked to spend more time on their respective campuses, a change in practice from the past when they were free to go shopping, eat out or visit friends and family.

Father Joseph Moriarty, Bishop Bruté's rector, was pleased at how well the seminarians there got along, even when they had to spend much more time together than they were used to doing.

"I've never had a year where the group has been so cohesively patient with one another," he said. "They were really anticipating one another's needs, knowing that we were in a vulnerable space. They bore with each other lovingly. It's been very beautiful to see that in the interactions of community life."

**'These were their brothers'**

Community life at Bishop Bruté and Saint Meinrad was put to the test early in the spring semester when several seminarians at both schools tested positive for the coronavirus and were placed in quarantine.

Seminarian Samuel Rosko, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, was one of several seminarians at Saint Meinrad who volunteered to help those in quarantine. He was part of a group that brought them Communion when they



With seminarians gathered around him, Benedictine Father Justin DuVall, center, blesses candles on Feb. 2 at Bishop Simon Bruté College Seminary in Indianapolis. The archdiocesan-operated college seminary experienced challenges during the past year as it sought to form men for the priesthood during the coronavirus pandemic. (Submitted photo)



**'The Church is old, and it is resilient. It has faced greater challenges than these in the past, but these are our challenges and those of us who have risen to the occasion during this time of crisis are making a stronger Church and a more authentic Church for the future.'**

—Benedictine Father Denis Robinson, president-rector of Saint Meinrad Seminary and School of Theology

**'People of faith, when challenged, don't run from the cross. We embrace it. As a result of that, we answer the paschal mystery and, pray God, we emerge a new creation, raised up in Christ.'**



—Father Joseph Moriarty, rector of Bishop Simon Bruté Seminary



Nick Kompar, a seminarian for the Archdiocese of Cincinnati, kneels in prayer on Jan. 17 in the chapel of Bishop Simon Bruté College Seminary in Indianapolis. (Submitted photo)

could not attend Mass.

"It was humbling to be able to be the one to bring Christ to them," said Rosko. "I was a bit worried to come in direct contact with guys who had tested positive, but I trusted in the Lord and in the protective equipment I was given to use."

Seminarian Aaron Noll, a member of St. Bartholomew Parish in Columbus, did similar ministry to those who were in quarantine at Bishop Bruté.

"It felt good to be at the service of my brother seminarians who couldn't get things they needed themselves," said Noll. "Stopping by and saying, 'Hi' was all that I could do at times, but I think it has brought us closer together as a community since their release [from quarantine]."

Rosko echoed Noll's experience, saying that serving those in quarantine at Saint Meinrad added to his formation for ordained ministry.

"It's given me a new perspective and compassion for those who are sick and shut-in," he said. "Obviously, two weeks is not a long time in the long run, but being alone all day for that long can really have an effect on people."

"A lot of the guys I visited to bring holy Communion were very grateful for a small chance to have personal contact with someone and talk to another person, since they spent the rest of the day isolated in their rooms."

Father Moriarty was edified by the way the college seminarians at Bishop Bruté served those in need with whom they lived.

"It was really beautiful to watch them care for each other," he said. "It was a realization of the Scripture verse, 'Whatever you do to the least of my brothers, you do to me' [Mt 25:40]. There was a tremendous acknowledgement that these were their brothers."

**'The Church is old and resilient'**

Leading men in priestly formation during the past year in the archdiocese

posed unforeseen challenges that have been significant and ongoing. But coming through a year of formation in the midst of a pandemic has given confidence to Father Denis.

"The Church is old, and it is resilient," he said. "It has faced greater challenges than these in the past, but these are our challenges and those of us who have risen to the occasion during this time of crisis are making a stronger Church and a more authentic Church for the future."

"I am so grateful to all of our faculty, staff and students who have gone the extra 10 miles to realize the mission of Saint Meinrad in hard times."

Father Eric Augenstein, archdiocesan director of seminarians, likewise sees the past year as a special opportunity to prepare the future priests for the Church in central and southern Indiana to face unexpected obstacles in ordained ministry.

"Every priest and parish will face challenges or crises of some kind," said Father Augenstein. "Sometimes, you just have to learn as you're going through it."

"With this time, having been able to witness pastors and parishes move through the difficulties of the pandemic, hopefully we'll give our seminarians the opportunity to prepare and reflect on how they might do ministry in difficult times."

Father Moriarty looks back on the past year of priestly formation and sees many crosses that have been carried—but also a bright future in faith.

"People of faith, when challenged, don't run from the cross," Father Moriarty said. "We embrace it. As a result of that, we answer the paschal mystery and, pray God, we emerge a new creation, raised up in Christ."

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit [www.HearGodsCall.com](http://www.HearGodsCall.com).) †

## SERRA CLUB VOCATIONS ESSAY

# St. Joseph is a model of obedient service in his care for Mary, Jesus

By Allie Vanderpool

Special to *The Criterion*

“Here I am, Lord. Is it I, Lord? I have heard you calling in the night. I will go, Lord, if you lead me. I will hold your



people in my heart.” These lyrics of a hymn by Dan Schutte echo the life of St. Joseph. His willingness to answer a call from God is the footprint of his entire life.

On Dec. 8, 1870, Pope Pius IX declared St. Joseph a patron

of the universal Church. To celebrate the 150th anniversary of that declaration, Pope Francis, on Dec. 8, 2020, wrote the apostolic letter “*Patris Corde*,” which translates as “With a Father’s Heart.”

He declared this year as a Year of

St. Joseph. Pope Francis in his letter shared with us some of his own reflections on the life of St. Joseph. He urged us to allow Joseph to be our inspiration, and to follow his footprints in our own answer to God’s call to holiness to each of us.

Joseph was an accepting servant. When asked to take Mary as his wife, Joseph accepted all the unusual circumstances and said yes to God’s call. Joseph not only accepted God’s call, he accepted the will of the Father.

Pope Francis shares with us another attribute of Joseph when he reminds us that Joseph was not just an accepting servant, but he was a “creatively courageous servant.”

Thinking of the night in Bethlehem when there was no room for Joseph, his wife and child, Joseph created a place for them. He cared for them in a creative way. Joseph was willing to follow the call of the Father even when difficulties came his way.

Joseph was a silent servant, as Pope Francis wrote, that he “played an incomparable role in the history of salvation.”

The inspiration of St. Joseph for each of us is to first accept our call. When Jesus calls us, we must be willing to say yes. Often when things become difficult, we refuse to accept our path. We grow angry and question God.

We must choose to be more like Joseph. We must learn to accept our path unconditionally, even if it doesn’t make sense. When difficulties face us, we need to be courageous.

Choosing to give up is not accepting the call of Jesus. Like Joseph, we need to rely on the resources God has given us and find a way to continue on our journey to holiness and not forsake our calling.

Perhaps in today’s world the most important way we can say yes to God is in a quiet, humble way. The world is filled

with everyone seeking stardom or to be recognized. Joseph reminds us that we can make a difference from the shadows.

We can make a difference every day in our families, in our schools and in our communities. Joseph led the quiet life of a carpenter, serving others and answering God’s call.

At the end of each day, and at the end of our lives, the real question is, “Did we hear Jesus calling and, more importantly, did we answer, ‘I will go, Lord, if you lead me. I will hold your people in my heart.’”

(Allie and her parents, Tyler and Molly Vanderpool, are members of St. Elizabeth Ann Seton Parish in Richmond. She recently completed the eighth grade at Seton Catholic High School in Richmond and is the eighth-grade division winner in the Indianapolis Serra Club’s 2021 John D. Kelley Vocations Essay Contest.) †

## Nun slain by three teenagers in satanic sacrifice is beatified as martyr

VATICAN CITY (CNS)—A nun who was brutally stabbed in a satanic sacrifice was beatified a martyr on June 6 in the northern Italian city where she served.

Pope Francis commended the beatification of Sister Maria Laura Mainetti, a 60-year-old member of the Congregation of the Daughters of the Cross, after praying the *Angelus* the same day with visitors gathered in St. Peter’s Square.

“She was killed 21 years ago by three young women influenced by a satanic sect. Cruelty. She, who loved young people more than anything, and

who loved and forgave those same girls imprisoned by evil, leaves us her program for life: do every little thing with faith, love and enthusiasm,” the pope said.

The beatification ceremony was held in Chiavenna in the Diocese of Como where Sister Maria Laura had been serving as a teacher, catechist and head of her religious community.

Cardinal Marcello Semeraro, prefect of the Congregation for Saints’ Causes, presided over the beatification ceremony and Mass. On the altar was a reliquary holding a rock stained with Blessed Maria Laura’s blood; the rock was

found where she had been killed.

The cardinal said the nun prayed to God for the grace of “true charity,” which means loving God more than oneself and loving others as much as oneself.

Born on Aug. 20, 1939, near Milan, she felt called to a religious vocation after a priest told her, “You must do something wonderful for other people.”

She began teaching in 1960 at elementary schools run by her congregation in different cities in Italy. She dedicated her life to helping those excluded by society, particularly drug addicts, juvenile delinquents, the poor and sex workers.

Her killers were three teenage girls who knew Sister Maria Laura from catechism class when they were younger. The young women wanted to sacrifice a religious person for Satan, according to their testimony in court, and chose the sister, rather than the parish priest, because she

was slender and easier to attack.

The three girls had planned to stab her six times each to indicate the biblical “number of the beast” on June 6, 2000, the sixth day of the sixth month.

When they ambushed and attacked her, she prayed for the girls, asking that God forgive them.

The young women were found guilty of murder, but they were given reduced sentences because the court determined they were partially insane at the time of the crime. They have since been released from prison and given new identities, living in different Italian cities.

In June 2020, the pope recognized the martyrdom of Sister Maria Laura as someone killed “in hatred of the faith.” While a miracle attributed to a candidate’s intercession is not needed for beatification as a martyr, a miracle is required for canonization. †

# Marriage

## ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 23 issue of *The Criterion*

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

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

### E-mailed photos

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

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

### Deadline

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

### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367

Deadline with photos: Friday, July 9 at 10 a.m.

Please print or type:

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



‘She was killed 21 years ago by three young women influenced by a satanic sect. Cruelty. She, who loved young people more than anything, and who loved and forgave those same girls imprisoned by evil, leaves us her program for life: do every little thing with faith, love and enthusiasm.’

—Pope Francis



# Project Rachel

## Experience Hope and Healing After Abortion

Upcoming Retreat Greater Indianapolis Area

**Rachel’s Vineyard Healing Retreat: July 30-August 1**

For Confidential Help Contact

317-452-0054 or [projectrachel@archindy.org](mailto:projectrachel@archindy.org)  
for more information.

*All Calls and Locations Are Confidential.*

### 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*

# Faith *Alive!*

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## Forgiveness at the heart of God's relationship with humanity

By David Gibson

Imagine a society where forgiveness is so rare that virtually no one ranks it among the essentials of a life lived well and pursued with others. How harsh would a world lacking forgiveness and mercy feel?

In a world without forgiveness, unkept pledges of all kinds, white lies and boldface lies, unfortunate words hurled about in angry moments, avoidable misunderstandings and temporary failures to nurture close relationships could all put up dividing walls between people that become permanent.

The wonder of forgiveness is that it can open a door to healing. It is not that those who forgive also forget, Pope Francis remarked in his 2020 encyclical *"Fratelli Tutti: on Fraternity and Social Friendship."* Instead, "they choose not to yield to the same destructive force that caused them so much suffering" (#251).

Those who forgive, he wrote, choose not to spread "the spirit of revenge," for, "revenge resolves nothing" (#251).

Forgiveness is the focus of great attention in the Church today, partly because Pope Francis speaks of it so often. In his vision, an unforgiving world would not be God-like.

The Lord "looks into our eyes, looks at our heart" and sees "his sons and daughters." But the Lord "does not look at labels" and "rejects exclusion." That "is God's approach," Pope Francis said when he visited a Panamanian detention center for youth offenders in January 2019.

Pope Francis wanted the young people to hear that in the Gospel, Jesus "welcomes sinners and eats with them" (Lk 15:2). Jesus, the pope added, "invites



Pope Francis celebrates the Easter Vigil in St. Peter's Basilica at the Vatican on April 3. No one is unimportant in God's eyes when it comes to forgiveness, the pope stressed in his homily. (CNS photo/Vatican Media)

us to change and to conversion." That "is the Lord's approach."

Jesus draws "near to others" and gives them "another chance," the pope

explained. He frequently reaffirms the Christian belief that people are offered second chances, even when they may not see themselves as worthy of a second chance.

One of the Panamanian youths expressed remorse to Pope Francis for becoming estranged from part of his family, according to news reports. "I caused profound pain in a dear friend and in myself," the young man added.

Would he and others like him find it hard to believe that God actually forgives people for their harmful words, betrayals or pain they have caused?

No one is unimportant in God's eyes when it comes to forgiveness, the pope stressed in his homily for the 2021 Easter Vigil in St. Peter's Basilica. God "tirelessly seeks out those who are discouraged," and "goes to the very peripheries of existence, since in his eyes no one is least, no one is excluded," the pope said.

His Easter Vigil homily invited worshipers to believe that "it is always possible to begin anew, because there is always a new life that God can awaken in us." This is true even when "you feel that all is lost," he emphasized.

God's forgiveness goes hand in hand with a second dimension of forgiveness that Pope Francis commonly highlights, namely our forgiveness of others. Notably, a petition in the Lord's Prayer underscores each of these dimensions of forgiveness: "Forgive us our trespasses, as we forgive those who trespass against us."

Indeed, his visit to the Panamanian youth detention center was an opportunity for Pope Francis not only to speak of God's forgiveness, but to act in an affirming, life-giving way that might awaken hope in the youths. He said to them:

"You are part of [God's] family;

you have a lot to share with others. Help us to discern how best to live and accompany one another along the path of change that we, as a family, all need."

A fruitful society, he said, "is able to generate processes of inclusion and integration, of caring and trying to create opportunities and alternatives that can offer new possibilities to the young, to build a future through community, education and employment. Such a community is healthy."

Forgiveness and mercy are closely related, the pope made clear when he announced plans for the Church's 2015-16 Jubilee Year of Mercy. "No one can place limits on the love of God, who is ever ready to forgive," the pope wrote in his apostolic letter *"Misericordiae Vultus"* ("The Face of Mercy"), laying out plans for the jubilee year (#3).

"Pardoning offenses becomes the clearest expression of merciful love," he added. For Christians, this "is an imperative from which we cannot excuse ourselves." Yet, at times, "how hard it seems to forgive," even though letting go "of anger, wrath, violence and revenge are necessary conditions for living joyfully" (#9).

Neither God's forgiveness nor our forgiveness of others should be slighted. Pope Francis labors to communicate those twin Christian convictions. In announcing the Year of Mercy in 2015, he wrote:

"The mercy of God is his loving concern for each one of us. ... He desires our well-being, and he wants to see us happy, full of joy and peaceful." Furthermore, this "is the path" that Christians, by expressing merciful love for others, "must also travel" (#9).

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †



Pope Francis uses incense as he celebrates the closing Mass of World Youth Day at Campus Misericordiae in Krakow, Poland, on July 31, 2016. "No one can place limits on the love of God, who is ever ready to forgive," the pope has said. (CNS photo/Paul Haring)

Joyful Witness/Kimberly Pohovey

## Taking time to express kindness is a welcome change

On my commute downtown each morning, I face speeding cars, construction, traffic jams and cars cutting me off, but what really angers me is the lack of manners. I was taught, and continue today, to allow room for someone to safely enter my lane. Conversely, when I'm the one who needs to change lanes, it has always been my practice to wave in my rearview mirror to the person behind me as a gesture of gratitude.

Increasingly, it seems like I'm the only one waving. In fact, when I do, I get looks of annoyance, or at least confusion. I've only lived in Indianapolis for 10 years. At first, I thought maybe it just wasn't a custom in this city, as it was in my hometown. However, I've concluded that it is an unfortunate sign of the times.

It feels like we're all in such a hurry that we don't take the time for basic kindness and human interaction. How

many times do we actually chat with the cashier checking out our groceries? The first week after moving to Fort Wayne years ago, I went to a local grocery and was stunned when the cashier said, "You're new here, aren't you?" She hadn't seen me shop there previously and proceeded to ask all about my family and me. It was a very generous welcome.

Another lost art is handwritten notes. My mom made sure I handwrote notes of thanks for every gift. That carried over to my profession, for which I have written countless notes to volunteers and donors. One stood out.

A man in his early 30s volunteered for an event at the university where I worked. He eagerly performed his assignment, but generally kept to himself. As usual, I sent him a note to express my gratitude for his time. About a week later, he showed up at my office unannounced and thanked me for my kindness. He didn't provide great detail, but he let me know that gesture meant the world to him, and the opportunity to volunteer was apparently a lifeline. I surmised he was struggling with

some sort of mental health issue; clearly, he wasn't accustomed to being around people. Writing notes was merely a habit for me, but it obviously provided the connection this man needed.

Circling back to my waving on the road habit, I recall as a teenager being a passenger for the first time in my friend Julie's car. When a driver would not make room for her she literally blew the driver a kiss. I think he was a little taken aback by this gesture, so I asked her what was she doing? She said when someone isn't nice, she blows them a kiss—not in a critical way, but to remind them that kindness rules the day. I didn't start blowing kisses myself—Julie had a much more effusive personality—but I tell you I'm tempted to start.

In society's breakneck speed, what a welcome change it is when someone slows down and takes the time to express kindness.

*(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †*

Twenty Something/

Christina Capecchi

## Finding God in the wilderness

The sense of place and pull to the wild that inspired Nick Ripatrozone's new book are tucked in his very name. The rip-roaring surname is the name of a mountain town in central Italy, which the 40-year-old writer has visited.

Like his ancestors, Nick is drawn to the mountains, living with his wife and 8-year-old twins in Andover Township, N.J., in a colonial house on the edge of woods that have captured their imagination. It's part of Bobcat Alley, a forested region with a distinct feel from urban New Jersey and a high incidence of bobcats. (He's got the wildlife cameras to prove it.)

Paying attention—to their comings and goings, to the shifting seasons, to the winding brook—is crucial to Nick's craft and creed, as a writer and as a Catholic.

"The wild reminds us to be in awe of things beyond ourselves," said Nick, a member of Our Lady of the Lake Parish in Sparta, N.J. "It gives us the opportunity to renew ourselves. It's been a real influence for me as a writer and as a person of faith."

Nature softens the Information Age that constantly churns out notifications, headlines and soundbites, he said. "It's not something that responds to the minutiae of daily anger or outrage that happens in the world. It transcends us."

Nick is grateful his daughters have a love of nature, fostered by their daily "pilgrimage" to what they call "the magic tree" in their backyard. Their desire to be in the woods together, as a family, warms his heart.

The wilderness is a powerful antidote to social media and the endless pursuit of "likes." Nick understands this well, as a high school English teacher.

His students describe their Instagram and TikTok habits as "almost an existential battle," he said. "One of the dangers of what we're experiencing now is that our visual frame of reference is defined by the screen we're looking at and becomes very, very narrow. We've become convinced that that's where our attention should be, and it's such a small and insignificant part of existence. When you go outside, the scope expands tremendously, along with all the layers and depth."

That expansion is a timeless phenomenon. Nick realized many of his favorite writers were inspired by the wild—great minds with varying styles and backgrounds. "What does that say about the wild as a place of storytelling and creativity?" he wondered.

The answer is in his book *Wild Belief*, a new release from Broadleaf Books. It illuminates the impact of nature on Gerard Manley Hopkins, Thomas Merton, Wendell Berry and Mary Oliver, among others.

The book began with copious research in 2019, when Nick pored over microfilm in the library for hours, producing a mound of yellow legal pads. It was completed in the early months of quarantine, which provided the time for in-depth revision. Nick holed up behind the Mac in his home office when the girls slept, fueled by coffee and the adrenaline of a night owl.

"Writing is part craft, but there's definitely some magic when it works right," he said. "I feel like the late-night hours are when, as a person, you open up to the things you don't think about during the day. For me, it's been a way to get into the spiritual experiences of these writers and try to inhabit their lives and how they experience the wild."

Summertime invites us to follow their lead, Nick said. "I hope my readers will be inspired by these writers and will explore outside and be like kids again. It feels like the right time."

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



Kimberly Pohovey

Our Works of Charity/David Bethuram

## Mother's story reminds us domestic violence is never OK

Everyone knows the expression "history repeats itself." I met a young mother who shared her story and how she repeated the same life situations that she wanted so much to leave.

Yara looked at her life with much disappointment as she was in an abusive relationship, with a little girl of her own—just like her mother had been. While her mother's story ended with her untimely death, Yara found the courage to break this cycle of violence, foster care and poverty for herself and for her daughters. Now safe with her daughters in their own home, she says, "I have a message for people, and a sense of purpose."

Yara and her mother lived in Florida for many years. After witnessing her mother's many abusive relationships and her death, Yara was put in the foster care system at age 7.

"My father was never in the picture," she added.

As she became a young adult in 2013, Yara found herself alone, with a little girl of her own to care for. She reached out to her maternal grandmother, who dropped her off at a Catholic Charities agency.

Making several attempts to rekindle relationships with her biological father and the rest of her mother's family, she realized for certain that she was, in fact, alone. She shared that she felt "defeated," and that she was most upset that she had repeated her mother's life: homeless, abusive relationships, no family to count on, hopelessness, dreamless.

Now, her life has changed.

"I never dreamed. I feel like I can do anything now," she said.

Yara has enrolled in a community college and has been on the dean's list every semester. She has spearheaded a club for survivors of domestic abuse, which is specifically geared for those who have gone through the foster care system and have suffered abuse. She now lives in a quiet suburb, where her beautiful daughters are enrolled in school.

Her final message for me and all of us is about her little girls. She explains that she was frustrated by her lack of

knowledge and resources and not being aware that she was, indeed, strong enough to make life everything she had wanted it to be.

"We're here to make our children's lives better than our own, here to make a difference for the next generation, and to teach them the lessons we've had to learn the hard way," Yara said. "It's amazing to be given the opportunity to have my story told."

Domestic violence is never OK.

It's a pattern of controlling behaviors, including physical, sexual and psychological attacks that one adult intimate partner commits toward another.

Domestic violence happens in all communities to women and men of every race, ethnicity, class, age, ability or disability, education level and religion.

Are you in an abusive relationship or know someone who is? Here are four things to keep in mind.

- Get medical treatment if you are hurt. If you are injured after an attack of domestic violence, get medical treatment as soon as possible.

- Once you recognize the abuse, know you are not to blame. As statistics indicate, you are not alone and the abuse is not your fault. There is help if you are a victim and you must protect yourself and your kids from the violence.

- You have to think about the effect domestic violence is having on your children. Kids growing up in an abusive home accept it as a fact of life and think violence at home is normal.

- Tell someone trustworthy about it. Telling someone else about it is a way of getting help. If you have been isolated from most family and friends, confide in someone you can trust, someone whom you do have contact with. Telling someone is a way of breaking out of suffering in silence. And in emergency cases, it could mean contact with someone who could one day save your life.

*(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org).) †*



Richard Etienne

trying to actually pick up another item—let's say a carton of eggs—while continuing to carry the grocery items that are already in your arms. Seems almost crazy, doesn't it?

This illustration should lead us to ponder: why do so many of us attempt to cram so many activities into our lives on

any given day? Is the most overwhelmed individual in the end the "winner" in this game called life?

Would it be wise to "set something down"—metaphorically—to make room for other more important things in our "arms"?

Notice in the Gospels how often Jesus "goes away" to pray—Lk 5:16; Mk 1:35; Mt 14:23, to cite a few scriptural references. Why didn't he continue to heal and preach continuously? What possibly could be gained by taking time to be alone for short periods in a place of quiet, and/or solitude to communicate with the Father?

If we're honest with ourselves, we would understand quiet time would be helpful in discerning what is important in our own lives and possibly help us in prioritizing the many tasks that constantly cry for our time and energy.

Isn't God's spirit available to us at all times and in all places? Reflecting on ways to pray, in the Gospel of Matthew, we read, "But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you" (Mt 6:6).

What measures could we use to determine the importance of every demand that seems to assert itself on our limited time? Could we ask God to show us what tasks are part of his plan in our lives—and what activities we may need to set down?

When would be a good time to do this assessment? How about now?

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

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

# The Sunday Readings

Sunday, June 13, 2021

- Ezekiel 17:22-24
- 2 Corinthians 5:6-10
- Mark 4:26-34

The first reading for this weekend's Mass is from the Book of Ezekiel, who is regarded as one of the great Hebrew prophets. Not interested in themselves but only in relaying the revelation of God, the prophets rarely left any biographical details about themselves. This does not mean, however, that utter mystery surrounds them all.



For example, clearly, Ezekiel was active as a prophet during the Hebrews' captivity in Babylon. Apparently born in Judah, he was in Babylon as one of the original exiles rather than being descended from an exile who came earlier while he himself was born in Babylonia.

It is interesting to imagine the psychological state in which the exiles lived in Babylon, and how their mental frames of mind affected the fervor of their religious belief and practice. Since they were humans, as are we, despite all the difference between their time and our

own, basic human feelings pertained for them as they would for us.

Ezekiel encountered great faith, without doubt, but he also most surely met despair, anger and disbelief in the power and fidelity of the God of Israel among his contemporaries.

The prophet in preceding verses bemoans the unfaithfulness of the kings of Judah and their people, never accusing God of infidelity or indifference. In this passage, he insists that God will restore the people to security. God is faithful. The people for their part must be faithful to God.

St. Paul's Second Epistle to the Corinthians offers the second reading. In the background is an obvious interest in earthly death and its consequences. By the time Paul wrote and preached, Christians already were being held in suspicion by the culture and, even more ominously, by political authorities.

The Apostle urges the Corinthian Christians to see heaven as "home," and to prepare for an end of earthly existence when they will have to answer before the judgment throne of Christ (2 Cor 5:8).

## My Journey to God

# Feast of the Body and Blood of Christ

By Natalie Hoefler

I bow before the real and true,  
Hidden but physical,  
Mystical presence  
Of God Himself,  
The Word made flesh.  
He who created all,  
Who was, is and ever will be  
Allows me, desires me—  
A broken sinner yet treasured  
As His beloved—  
To consume Him as food.  
It is here that I meet Him,  
Here that we embrace.  
He, Love incarnate, surrounds me  
And enfolds me in His Heart.  
He infuses my soul  
with grace abundant,  
With all I need and more  
To continue my journey  
And to nourish others with His love.  
Oh precious beating Heart  
Of my good and gracious Lord,  
I praise you and adore you  
For such love and mercy  
That you show your broken,  
Flawed, imperfect daughter.  
Come into the home of my heart,  
And make it to beat in unison  
With your perfect, holy Heart.  
Remain and abide there,  
And transform me, I pray,  
Into That which I consume.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: A monstrance containing the body of Christ is highlighted with lights during adoration for the SEEK conference at the Indiana Convention Center in Indianapolis on Jan. 5, 2019.)

(File photo by Natalie Hoefler)

## Daily Readings

**Monday, June 14**  
2 Corinthians 6:1-10  
Psalm 98:1, 2b, 3-4  
Matthew 5:38-42

**Tuesday, June 15**  
2 Corinthians 8:1-9  
Psalm 146:2, 5-9a  
Matthew 5:43-48

**Wednesday, June 16**  
2 Corinthians 9:6-11  
Psalm 112:1bc-4, 9  
Matthew 6:1-6, 16-18

**Thursday, June 17**  
2 Corinthians 11:1-11  
Psalm 111:1b-4, 7-8  
Matthew 6:7-15

**Friday, June 18**  
2 Corinthians 11:18, 21-30  
Psalm 34:2-7  
Matthew 6:19-23

**Saturday, June 19**  
St. Romuald, abbot  
2 Corinthians 12:1-10  
Psalm 34:8-13  
Matthew 6:24-34

**Sunday, June 20**  
Twelfth Sunday in Ordinary Time  
Job 38:1, 8-11  
Psalm 107:23-26, 28-31  
2 Corinthians 5:14-17  
Mark 4:35-41

For the last reading, the Church presents a parable from St. Mark's Gospel. It is the familiar story of the mustard seed. The Lord likens the kingdom of God to the growth of a plant into a mighty bush. The implication for us is that we grow, rooted in our place in the kingdom, if we follow Jesus.

This story confronts us with our own potential and with our responsibility as disciples. The growth of the mustard seed from the moment of being planted, to budding, then to full maturity, is inevitable. It is God's will and God's plan, unfolding in nature. Belonging to God, planted by God, it will become the greatest of all plants.

In our humanity, we are small and we are limited. Still, God wills us to be great and mighty in our holiness, to grow into the strength and majesty of the fully developed bush. This is God's will and plan. We must make of ourselves—with

God's help—the rich produce to be gathered by God in the great harvest that will come at the last judgment.

### Reflection

The Church in these readings brings us to face that event common to all things living, but rarely acknowledged and always feared by humans: death, loss of life on this Earth, the source of ultimate dread.

The long, dreary year of the pandemic reminded us of the reality of death.

Never veiling reality but facing fact, the Church, the teacher of genuine truth, places in context life, death and survival. Straightforward with us, it notes that we all will die. But earthly life is not the be all and end all.

Life shall endure after physical death. What exactly will this mean? It is a question to be answered personally, by every person, deep from within each heart. It will mean everlasting life—if we live now with God. †

## Question Corner/Fr. Kenneth Doyle

### Church requires priests to use the words of consecration it provides during Mass

**Q**I was taught that for a valid Mass, the priest must pray the exact prayer of consecration as written in the approved liturgical books, raise the host and chalice high, and either bow deeply or genuflect.

**A**Our priest barely raises them above his chest, does a quick perfunctory bow and basically makes up the words as he goes along. No two consecrations are the same. He doesn't use the book, and the words he says are not the words of Jesus at the Last Supper.

When confronted about this, he says that he speaks from the heart and that the Mass is more meaningful that way. I'm not sure that I'm even receiving the body and blood of Christ after his consecration—or if Jesus is truly present in the tabernacle afterward. Many of our parishioners are wondering the same thing. Please respond. (Location withheld)

**A**I wouldn't worry about how high the priest holds the host and chalice. As an older priest who has had rotator cuff surgery on both shoulders, I can barely get my arms above the top of my head. In any case, this does not affect the validity of the Masses I celebrate. But the words of consecration are a different matter entirely, and on this the Church has spoken specifically.

In the instruction "*Redemptionis Sacramentum*," issued in 2004 by the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, we are reminded: "It is not to be tolerated that some priests take upon themselves the right to compose their own eucharistic prayers or to change the same texts approved by the Church, or to introduce others composed by private individuals" (#51).

And the "General Instruction of the Roman Missal," which sets forth the Church's norms on the liturgy, repeats that same caution: "The priest will remember that he is the servant of the sacred liturgy and that he himself is not permitted, on his own initiative, to add, to remove or to change anything in the celebration of Mass" (#24).

**Q**I have a daughter who is extremely sensitive to the incense that is used in church on feast days and during certain liturgical seasons. She is a chronic sufferer of migraines, and the incense triggers them instantly and she becomes deathly ill.

**A**Would she qualify to have Communion brought to her under these circumstances? If not, is there another solution to her plight? (Kansas)

**A**Yes, your daughter would qualify to have holy Communion brought to her at home. Her strong allergy to incense is as real as any other disease. But I would look first for a solution that offers your daughter the opportunity to be present at Eucharist with her fellow Catholics.

Does your parish use incense at every Mass or just on certain feasts? Is it possible, by a call to the parish office, to know this in advance? Or is there another Catholic church within reasonable range where incense is used less frequently?

If none of these solutions is feasible and your daughter finds it necessary to stay home on most Sundays, might she think about going to Mass on a weekday, to experience the eucharistic celebration in person? (I know of almost no parish that uses incense at a weekday Mass.)

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

# Rest in peace

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

**BINGHAM, Nolan**, 74, St. Bartholomew, Columbus, May 31. Husband of Mimi Becker. Father of Catherine Winkler, Zach Bingham and Jack Hageman. Grandfather of four.

**BRASSIE, Mary Rita**, 56, St. Mary, Indianapolis, April 28. Sister of Bill, David, Greg, Steve and Tom Brassie. Aunt and great-aunt of several.

**BRICKLER, Mauna Rae (Butsch)**, 79, Sacred Heart of Jesus, Indianapolis, May 14. Wife of Gregory Brickler. Mother of Stacy Dietz, Julie Schaeffer and Derek Brickler. Grandmother of three.

**CAIN, Candace L.**, 69, St. Gabriel, Connersville, April 15, 2020. Wife of John Cain. Sister of Connie Ferentz. Aunt and great-aunt of several.

**CAVANAUGH, Eric M.**, 19, St. Bartholomew, Columbus, June 1. Son of Kyle and Susanne Cavanaugh. Brother of Cecilia and Ivan Cavanaugh. Grandson of Romona Cavanaugh and Thomas and Nancy Phillips.

**CHERGOSKY, Mary Beth**, 82, St. Gabriel, Connersville, June 6, 2020. Wife of Marty Chergosky. Mother of Kate Conrad, Mary Helen King, Meg Ward, John and Michael Chergosky. Grandmother of

14. Great-grandmother of three.

**DERRINGER, Edward J.**, 36, St. Gabriel, Connersville, Dec. 15, 2019. Husband of Lydia Derringer. Father of Azlynn Foster, Karin and Gavyn Derringer. Son of Maggie Pitstick and Edward Derringer. Stepson of Mike Pitstick. Brother of Maribeth and Carl Pitstick, Jesse and Josh Derringer. Uncle of one.

**FALKENSTIEN, Louann (Groth)**, 76, St. Augustine, Jeffersonville, May 15. Wife of Paul Falkenstien. Mother of Brent and P.K. Falkenstien. Sister of Carol Lee O'Neil. Grandmother of six.

**FOX, Mark H.**, 91, St. Gabriel, Connersville, July 19, 2020. Father of Cathy Cochran, Shirley Eubanks and Michael Fox. Brother of Mary Browning and Rita Marshall. Grandfather of five. Great-grandfather of six.

**GRAHAM, Terri J.**, 56, St. Gabriel, Connersville, Feb. 3, 2020. Daughter of Judith Graham. Sister of Cheryl Nofziger and Bradly Graham. Aunt of several.

**HOUSER, James R.**, 76, St. Gabriel, Connersville, July 4, 2020. Husband of Ruth Houser. Brother of Karen Vincent. Uncle of two.

**LASSUY, Mary Ann (O'Riley)**, 98, St. Malachy, Brownsburg, May 24. Mother of Teresa Caldara, Mary Pat McCarter, Margaret Snead, Suzanne Whalen, Elizabeth, Dennis and Joseph Lassuy. Sister of Father Dennis O'Riley. Grandmother of 13. Great-grandmother of 18.

**MANUS, Frank P.**, 90, St. Mary, Greensburg, May 28. Father of Dianna Graham and Daniel Manus. Grandfather of five. Great-grandfather of seven.

**MAZE, Michael A.**, 71, St. Gabriel, Connersville, June 7, 2020. Husband of MaryAnn Maze. Father of JoAnn Maze and Marjean Overbey. Brother of Marilyn Hutchinson. Grandfather of three.

**MCFEELY, Abigail E.**, 50, St. Gabriel, Connersville,

May 27, 2020. Sister of Samantha LaMar, Maggie Swogger, Dan and Mike McFeely. Aunt of several.

**MENKEDICK, Harold W.**, 86, St. Mary, Greensburg, May 28. Father of Donna Crandall, Chris, Doug, Kevin, Mike and Phil Menkedick. Brother of Mary Ellen Menkedick. Grandfather of 14. Great-grandfather of 20.

**MILLER, Max E.**, 91, St. Jude, Indianapolis, May 28. Father of Mary Bomar, Don, Edward and Jim Miller. Brother of William Miller. Grandfather of 13. Great-grandfather of 30. Great-great-grandfather of two.

**MOORE, Judith M.**, 80, St. Gabriel, Connersville, Jan. 29, 2020. Wife of Don Moore. Mother of Michelle Moore.

**MUNSON, Norman E.**, 84, St. Gabriel, Connersville, March 21, 2020. Husband of Agnes Munson. Father of Dale and Wayne Munson. Grandfather of four. Great-grandfather of seven.

**NORTH, Colleen M.**, 67, St. Bartholomew, Columbus, May 28. Wife of Dana North. Mother of Kristin Schroeder and Heath North. Daughter of Patricia Johnson. Sister of Matthew Johnson. Grandmother of three.

**RILLO, Thomas J.**, 94, St. Charles Borromeo, Bloomington, May 25. Father of Kathleen Gooldy, Kevin and Thomas Rillo. Brother of John Rillo. Grandfather of two.

**SCHOETTNER, Mary C.**, 94, St. Gabriel, Connersville, April 15, 2020. Mother of Richard Schoettner. Sister of Rita Bokelman. Grandmother of three. Great-grandmother of two.

**SEIPEL, Dr. Stanley**, 97, St. Mary, Lanesville, May 23. Father of Ann Hudgins, Helen Lhotka, Martha Wingate, Jane, Mary, Benedictine Brother Brendan and Dr. Joseph Seipel. Grandfather of 12. Great-grandfather of nine.

**THROCKMORTON, Joann**, 82, St. Anthony of Padua, Clarksville, May 28. Wife of Robert Throckmorton. Mother



A statue of Pope Leo XIII is displayed at The Catholic University of America in Washington on May 25. The pontiff served as bishop of Rome from 1878-1903, one of the longest pontificates in the history of the Church. (CNS photo/Tyler Orsburn)

of Roberta Brock, Gregg and Jeff Throckmorton. Sister of Pauletta Miles, Carolyn Stewart and Carl Wesbecker. Grandmother of four. Great-grandmother of one.

**WILEY, Joseph E.**, 77, St. Gabriel, Connersville,

July 3, 2020. Husband of Eileene Wiley. Father of Douglas and Mark Wiley. Brother of Phyllis Becht, Janet Conner, Theresa Houchell, Margaret Polito, Mary Williams, Mike and William Wiley. Grandfather of five. Great-grandfather of seven.

**WUNDERLICH, Margaret A.**, 71, St. Patrick, Terre Haute, May 28. Wife of Daniel Wunderlich. Mother of Erikah Fox, Adriane, Aaron and Brent Wunderlich. Sister of Bonita Kincaid, Rose Myers, Frances, Jerome and Robert Wiley. Grandmother of seven. †

## Pope leads prayers for Indigenous children who died in Canadian schools

VATICAN CITY (CNS)—Pope Francis led hundreds of pilgrims and visitors in St. Peter's Square in a moment of silent prayer for the Indigenous children who died in Canadian residential schools and for their grieving families.

After praying the *Angelus* on June 6, the pope told the crowd, "With sorrow, I am following the news from Canada about the shocking discovery of the remains of

215 children, pupils at the Kamloops Indian Residential School in the Province of British Columbia.

"I join the Canadian bishops and the whole Catholic Church in Canada in expressing my closeness to the Canadian people who have been traumatized by this shocking news," the pope said. "This sad discovery further heightens awareness of the pain and sufferings of the past."

The Tk'emlúps te Secwépemc First Nation reported on May 30 that using ground-penetrating radar an estimated 215 bodies had been found in unmarked graves at the site of the former Kamloops Indian Residential School.

The school opened in 1890 and, on behalf of the Canadian federal government, was run by the Oblates of Mary Immaculate until 1969. After that, the federal government took over the administration and ran the facility as a residential building for students at day schools. It was closed in 1978.

Canada's Truth and Reconciliation Commission, which has been studying the residential-school system as part of a broader look at the treatment of the nation's Indigenous communities, has records of 51 children dying at the Kamloops school, according to information posted on the website of the Oblates' Lacombe (OMI) province.

"At this point, there is not a clear explanation" as to why an estimated 215 bodies were discovered there, the OMI website said. "Clearly there is a significant discrepancy between their records and what was found by the Tk'emlúps te Secwépemc First Nation. We will continue to work with the Tk'emlúps te Secwépemc First Nation, through the RBCM [Royal British Columbia Museum], who curate our archives, in the search of understanding this distressing discrepancy."

The Oblates said that while the Anglican, United (Methodist) and Presbyterian churches ran some of the 130 Indian Residential Schools in Canada, more than 70 of them were run by Catholic orders with the Oblates

administering the majority of them.

In 2015, Canada's Truth and Reconciliation Commission called upon Pope Francis to visit Canada and make a formal apology to Indigenous survivors, their families and communities for the abuse suffered in Catholic-run residential schools.

During a visit to Bolivia in 2015, Pope Francis issued an apology to all the Indigenous peoples of the Americas for abuses suffered.

During a meeting at the Vatican in 2017, Canadian Prime Minister Justin Trudeau personally asked Pope Francis to help Canadians "move forward on a real reconciliation" with the country's Indigenous people "by issuing an apology" on behalf of the Catholic Church for its role in harming their communities.

Trudeau, speaking to reporters on June 4, complained that the Catholic Church had not acted swiftly enough and even seemed to be hiding information. "As a Catholic," he said, "I am deeply disappointed by the position the Catholic Church has taken now and over the past many years."

At his Sunday *Angelus* appointment, Pope Francis prayed that "the political and religious authorities in Canada" would "continue to work together with determination to shed light on this sad event and humbly commit themselves to a path of healing and reconciliation."

The discovery of the bodies, he said, shows a need to turn away from every form of colonization and instead "walk side by side in dialogue, mutual respect and recognition of the rights and cultural values of all the daughters and sons of Canada.

"We commend to the Lord the souls of all the children who have died in the Canadian residential schools," he said, "and we pray for the grief-stricken Indigenous families and communities of Canada." †

### Online Lay Ministry Formation

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

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

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

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# PRIORRESS

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your name,” Sister Julie said in an interview with *The Criterion*. “It’s kind of an overwhelming feeling. Am I worthy of this position? Am I holy enough for this position? But it’s also sobering in that it’s also a time of great trust.”

The trust that led the Benedictine sisters of Our Lady of Grace to elect Sister Julie in March culminated in her installation as the ninth prioress during a Mass there on June 5 that was celebrated by Archbishop Charles C. Thompson. She succeeds Benedictine Sister Jennifer Mechtild Horner.

In remarks at the end of the liturgy, Sister Julie noted a paradox in leading a Benedictine community.

She recalled, on the one hand, how Benedictines are rooted deeply in a 1,500-year-old spiritual tradition, saying that “these next six years will be much like the past six years in the most significant ways. We will continue to serve our Church and be a vibrant presence in the Archdiocese of Indianapolis. We will continue with our deep life of prayer for our community, our Church and the world.”

At the same time, Sister Julie reflected on how, in Isaiah 43:19, God calls the Hebrew people as well as his people today in the Church to perceive how he is “doing something new.”

“This might seem like an odd verse selection for a Benedictine,” she said. “After all, we live a very structured life with clear customs and practices. Yes, these are always at the core of our life together. Yet, Benedictines in every age have asked themselves what God is asking of them in the unique time of religious life in which they lived. We have and will continue to do the same. We are a community always listening for God’s call, always discerning our way forward together.”

Discernment was at the heart of what led to her installation as prioress on June 5.

“The Holy Spirit has been with us throughout this process, and the sisters

believe this was God’s will,” Sister Julie said in an interview before her installation. “So, I’m saying yes to what they believe is God’s will. . . . You’re relying on God’s grace heavily.”

The Benedictine sisters of Our Lady of Grace have relied on grace in many ways throughout the coronavirus pandemic, especially when they weren’t able to welcome guests to the monastery.

“As hospitality is a core Benedictine value, it has been difficult to be closed to the public during the pandemic,” Sister Julie said at the end of the Mass. “As we move through the pandemic, we will return to opening the monastery for guests. I am grateful for our dear guests present today.”

In his homily during the Mass, Archbishop Thompson reflected on the Scripture readings for the liturgy. He also addressed Sister Julie as she took on leadership of the monastic community.

“Like the prioresses before you, you do not go it alone,” Archbishop Thompson said. “You will draw wisdom, courage, strength and inspiration from those with whom you serve.”

“May you never grow tired of looking to the likes of the prophet Jeremiah, St. Paul and the numerous great Benedictine saints on how best to discern the movement of the Holy Spirit in carrying out the particular mission entrusted to this wonderful community by the Lord Jesus Christ.”

In her interview with *The Criterion*,



Benedictine Sister Julie Sewell is embraced before the altar of the chapel of Our Lady of Grace Monastery in Beech Grove on June 5 during the reception of the sign of peace from other members of the community at a Mass in which she was installed as the ninth prioress of the monastic community. (Photo courtesy of Our Lady of Grace Monastery)

Sister Julie remarked on the support she has received from other Benedictine leaders since her election.

“When I was elected, I got tons of e-mails and calls from other prioresses from other parts of the country telling me that if I have any questions that they’re there to call upon,” she said. “Not only do I have former prioresses in my own house who are still living, which is a blessing, I also have prioresses in the other monastic communities as well.”

Sister Jennifer Mechtild will be there as a support, too, although not initially. Like previous prioresses before her at Our Lady

of Grace, Sister Jennifer will take a year-long sabbatical now that her term of office is complete. She knows, though, that the monastic community is in good hands.

“Sister Julie is a spiritual director and has a deep sense of discernment and reflection,” Sister Jennifer Mechtild said. “She has a great sense of humor. I think to lead, you need a great sense of humor. She takes life seriously, but she doesn’t take herself too seriously.”

(For more information about Our Lady of Grace Monastery in Beech Grove, visit [www.benedictine.com](http://www.benedictine.com).) †



Archbishop Charles C. Thompson blesses Benedictine Sister Julie Sewell during a June 5 Mass at the chapel of Our Lady of Grace Monastery in Beech Grove in which Sister Julie was installed as the ninth prioress of the monastic community. (Photo by Sean Gallagher)



Benedictine Sisters Jennifer Mechtild Horner, left, Jeanne Weber and Julie Sewell take part in a June 5 Mass at the chapel of Our Lady of Grace Monastery in Beech Grove in which Sister Julie was installed as the ninth prioress of the monastic community. She succeeded Sister Jennifer Mechtild. Sister Jeanne is president of the Federation of St. Gertrude, an organization of 12 women’s Benedictine communities in Canada and the United States. (Photo by Sean Gallagher)

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## USCCB appointment signals preparation for National Eucharistic Revival

WASHINGTON (CNS)—Ahead of the bishops' spring assembly, the U.S. Conference of Catholic Bishops (USCCB) in Washington has appointed Father Jorge Torres, a priest of the Diocese of Orlando, Fla., to help implement a planned multiyear National Eucharistic Revival.

Msgr. Jeffrey D. Burrill, USCCB general secretary, announced the appointment of Father Torres as a specialist for the Secretariat for Evangelization and Catechesis on June 7 and thanked Orlando Bishop John G. Noonan for releasing the priest for service to the USCCB.

In his new role, effective on July 12, Father Torres "joins the conference as the Secretariat for Evangelization and Catechesis begins the promotion of a National Eucharistic Revival to renew the Church by enkindling a living relationship with the Lord Jesus Christ in the Holy Eucharist," the news release said.

This eucharistic initiative is part of the USCCB's 2021-2024 strategic plan, "Created Anew by the Body and Blood of Christ: Source of Our Healing and Hope." Planning for the National Eucharistic Revival has been taking place for more than a year.

According to a background document distributed to bishops in advance of their June meeting, Auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis, chairman of the evangelization committee, leads a bishops' advisory group on the National Eucharistic Revival made up of chairmen of other committees or representatives of those committees, including doctrine, vocations, divine worship, Hispanic affairs, pro-life, Catholic education, and marriage, family life and youth.

Bishop Cozzens and the staff of the secretariat have held five joint sessions and several individual consultations with leaders of evangelistic movements, renewal communities, religious communities and apostolic movements, as well as parish and diocesan catechetical leaders.

"These meetings, which continue to occur, are helping to develop ideas for the revival and form partnerships for carrying them out," the document said.

Father Torres currently is pastor of Our Lady of Lourdes Parish in Melbourne, Fla. He has been chaplain for campus ministry at the University of Central Florida, vocation director of the Orlando Diocese and secretary of the National Conference of Diocesan Vocation Directors.

During the U.S. bishops' spring assembly on June 16-18, Bishop Cozzens is scheduled to outline a plan for the National

Eucharistic Revival, which will begin in the summer of 2022 and focus on dioceses and then parishes.

The document also outlines a proposal, subject to the approval of the bishops in November, of a possible National Eucharistic Congress in 2024.

"At every level of the three-year process, we will engage partnerships with ministries, apostolates and catechetical organizations to animate events at the local level and provide formation and resources for all ages and stages of faith."

Plans call for diocesan revivals to be held from July 2022 to June 2023, the first year of the three-year effort. There will be formation events for priests, as well as parish and young adult leaders.

National catechetical organizations will provide online training to form lay eucharistic missionaries for parishes. A national corps of eucharistic preachers, both ordained and lay, will be formed to lead diocesan and parish events.

Other events during this first year will include diocesan days of adoration and reconciliation in Catholic schools and parishes; Corpus Christi celebrations; diocesan eucharistic congresses—with both in-person and virtual dimensions; and diocesan-wide days of eucharistic evangelization and service.

The second year is for parish revivals, from July 2023 to June 2024, with online training for small group leaders in every parish; catechetical resources available in video and print for small group formation sessions for all ages "and stages of faith"; continued collaboration with renewal movements and apostolates "to animate" parish



Father Jorge Torres, then vocation director of the Diocese of Orlando, Fla., is seen on Oct. 29, 2015, at Immaculate Conception Seminary in Huntington, N.Y. Currently pastor of Our Lady of Lourdes Parish in Melbourne, Fla., Father Torres was appointed on June 7 as a specialist for the U.S. Conference of Catholic Bishops' Secretariat for Evangelization and Catechesis in Washington. In his new role, effective on July 12, he will to help implement a planned multiyear National Eucharistic Revival. (CNS photo/Gregory A. Shemitz)

eucharistic activities; and "teaching Masses," adoration initiatives, sacramental confession and Corpus Christi celebrations in parishes.

Eucharistic missionaries will be trained and sent out to evangelize and serve those in need.

The document said organizations and apostolates partnering or collaborating on the three-year plan for the National Eucharistic Revival include the Knights of Columbus; McGrath Institute for Church Life at the University of Notre Dame; the Augustine Institute; Franciscan University of Steubenville, Ohio; Our Sunday Visitor; the Hispanic Catholic Charismatic Renewal; the U.S. leadership of CHARIS (Catholic Charismatic Renewal International Service); the Fellowship of Catholic University Students; Word on Fire; and the National Catholic Youth Conference. †

## SHAUGHNESSY

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school, as I went away to college, as I moved to a new city, as I began a new job.

A glove is also at the heart of my earliest and best moments between my father and me, and me and my three children. And right on cue, here's Izzy Alcantara emerging from the mist of my Field of Dreams. Alcantara was a minor league baseball player at the time he played a dramatic part in my favorite moment involving a baseball glove.

It happened on a cloudless summer evening years ago when my daughter was 10 and playing softball. Wearing her team's hat, she bounced into the living room with her baseball glove on her left hand. My daughter, my wife and I were headed to watch the Indianapolis Indians play at Victory Field. When my daughter was there a few weeks earlier with the family of a friend, a foul ball dropped from the sky, landed near her and bounced away, leading her to the firm belief that she shared with us in the living room. This time, with a glove on her hand, she was coming home with a souvenir baseball from the game.

Her faith has been shared by

millions of baseball fans from different generations. Yet instead of sharing her belief, I tried to lower her expectations. I told her that in all my years of attending professional baseball games, I had never come home with a souvenir game ball.

"Don't get your hopes too high," I said.

At 10, she looked at me like I was someone who had lost his sense of faith, his belief in the wonderful possibilities of life. And she was right. That summer, for reasons not related to her, I felt pain and loss where I once believed in hope and magic. Maybe she even sensed that change in me. Yet instead of giving into my doubt, she trumped it with a smile. So I headed to the closet where I kept my baseball glove and pulled it down from a shelf. Even if my belief in hope and magic had been shaken, there was no reason to rob my daughter of those gifts.

We watched most of the game in the grassy section that rims the outfield walls of Victory Field. There, in a scene dripping with Americana, families and couples spread blankets, bring coolers and watch the game from gently sloping hills that overlook the field. We had claimed a spot of grass beyond the left field fence, father and daughter still wearing their baseball gloves yet only one of us believing. Then,

in the midst of a scoreless pitchers' duel, came a series of events that would change one of our views.

When the Indians took the field late in the game, my wife suggested we should cheer and wave to the leftfielder as he headed to his position. So we did, getting a return wave from Alcantara, a Dominican-born baseball player who was in his fifth year of following his American dream of becoming a major league baseball player. When the Indians came to bat later that inning, Izzy strolled to the plate.

By then, I was routinely checking the electronic scoreboard in right-center field, noting the hitting statistics of each of the players at bat. Izzy's stats sent a wave of possibility and, inexplicably, hope through my mind. As I watched one of the team's leading home run hitters settle into the batter's box, I found myself rising from my sitting position and telling my daughter, "Get ready."

Seconds later, the ball rocketed off Izzy's bat in a high arc toward left field, drifting closer and closer to the fence. My daughter and I were both on our feet by then, drawn to the ball, focused solely on its flight against the backdrop of the stadium's glowing lights, unaware of

anything or anyone else around us. It was a moment when part of your mind tells you this can't be happening, and another part wants to believe so much that it is.

Izzy's shot carried over the left field wall. Even better, his game-winning home run landed in my glove.

As the stadium erupted in cheers and fireworks, Izzy trotted toward home plate while I immediately handed the ball to my daughter.

"Thank you," she said.

I put my arm around her shoulder.

"Thank you," I told her.

Fast forward to the present. With my new glove, I've had a catch with my now-29-year-old daughter when she returned home from South Carolina for a wedding.

I've also slipped on the new glove to pitch balls to my 6-year-old granddaughter and to have a catch with her dad, one of my sons. Then there are the times when I'm in our backyard, tossing up a ball toward the heavens—a catch with God—circling under it and making the catch on a field filled with memorable people and moments.

I consider it all a gift from God.

(John Shaughnessy is assistant editor of The Criterion.) †

## GALLAGHER

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served are so dramatic and so imbued with devotion that they can help us examine our own consciences and inflame our hearts to embrace our own faith—and the Mass—with greater fervor and gratitude.

Although living conditions for Father Cizek in Siberia were horrific, he was at last able to celebrate Mass daily—even though it had to be done with utmost secrecy.

"We said Mass in drafty storage shacks, or huddled in mud and slush in the corner of a building site. ... The intensity of devotion of both priests and prisoners made up for everything; there were no altars, candles, bells, flowers,

music, snow-white linens, stained glass, or the warmth that even the simplest parish church could offer.

"Yet in these primitive conditions, the Mass brought you closer to God than anyone could imagine. The realization of what was happening on that board, box or stone used in place of an altar penetrated deep into the soul. Distractions caused by the fear of discovery, which accompanied each saying of the Mass under such conditions, took nothing away from the effect that the tiny bit of bread and few drops of wine produced upon the soul."

None of us, thanks be to God, live in physical conditions like those found in Siberian labor camps. But we do experience daily the temptation to trade our infinite birthright as Catholics in the Eucharist for the pottage of the small and

passing pleasures of this world.

These temptations come from many directions and never seem to stop. They're seen in the growing pervasiveness of technology in our lives, the ever-increasing options for entertainment and the related sense that we deserve to control time for our own amusement alone.

But the temptation to turn away from the Mass and our faith in general can also come from something as simple as wanting to get more sleep.

In all of these and so many more temptations, our culture is whispering continually in our ear that its pottage is far more important than the treasure we're offered in the Mass.

And it's not surprising that many people give in to this temptation. After

all, what's a little bit of bread and wine used in an old ritual compared to all the features on the latest smartphone?

That's where faith comes in. With it, God opens our eyes to his infinite love for each one of us and all of us together to be seen and experienced in the Mass.

If you don't have that faith, or if you're struggling to hold on to it, ask God for help. Know from the experience of so many Catholics today and holy men and women throughout the centuries that his help will not be long in coming.

And go to Mass, trusting, even if just a little bit, that God is offering you in it a gift greater than anything you can imagine.

(Sean Gallagher is a reporter and columnist for The Criterion.) †