



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

The Criterion's summer schedule



Our next issue will be on July 14, starting the summer schedule of publishing every other week in July and August, page 2.

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'The Lord's love is constant'

One of Rachel Levy's favorite spots to take part in eucharistic adoration is in the Divine Mercy Chapel at the Mother of the Redeemer Retreat Center in Bloomington. (Submitted photo)

In the transition from college to adult life, woman finds peace where she once felt doubt

(Editor's note: Many young adult Catholics experience the tremendous difference that eucharistic adoration makes in their life and their relationship with God. Here is another young adult's story in this continuing series.)

By John Shaughnessy

When she looks back to her freshman and sophomore years at Indiana University in Bloomington, 25-year-old Rachel Levy is amazed at how far she has come in her relationships with God and the Catholic Church.

"I was going to church occasionally but questioning the

teachings of the Church," she recalls. "After getting involved in different student organizations at IU and hearing all these different opinions of the world, I was given this idea that the things the Catholic Church taught were very hateful.

"There were a couple of years of interior wrestling. When you have so many opinions coming at you in college, it's hard to stay true to what the Church is teaching. Looking back, there was such a lack of joy. I was having fun living it up as a college student, but there was no actual pure joy that I was experiencing. I was just chasing after the next thing that would be fun for a little while."

See ADORATION, page 2

Pro-lifers call for action at 'National Celebrate' Life Day' rally

WASHINGTON (OSV News)—Sheila and David Porter left their home in Newport News, Va., at 5 a.m. to celebrate the first anniversary of the Supreme Court's landmark decision to overturn *Roe v. Wade* in Washington on June 24.



Kristan Hawkins

Together, the couple attended the 2023 National Celebrate Life Day rally held by national pro-life groups on the steps of the Lincoln Memorial. The event commemorated the court's ruling in *Dobbs v. Jackson Women's Health Organization* that freed states to decide abortion policy by overturning *Roe*, which legalized abortion nationwide in 1973.

"I hope next year, this time, that we have much more to celebrate," 64-year-old David told OSV News. "In order to do that, I and the rest of the people that are pro-life have much work to do."

Sheila, 63, agreed: "We can't stop fighting."

The Porters brought with them shirts, available for a donation, which cited a Bible verse from the Book of Jeremiah: "Before I formed you, I knew you" (Jer 1:5). In between the text was an image of an unborn baby resting in the palm of a hand.

The event invited pro-life Americans to celebrate the anniversary, honor past pro-life heroes and unite to protect the unborn from abortion as persons under the 14th Amendment, which says, in part, that no state "shall deprive any person of life, liberty or property, without due process of law."

"I think it's very important now that we're living in this post-*Roe* era, this new dawn for our nation, that our generation, the pro-life generation, understands we haven't reached high noon yet,"

See PRO-LIFE, page 16

Unity among nations, 'human family' promoted at Mass honoring Africa Day

By Natalie Hoefler

It was not your typical Mass. Many differences stood out: songs were sung in multiple languages, those of numerous nationalities were present, and many of them wore bold and colorful attire representing various African tribes.

Despite the differences, the theme of the Mass was unity.

"From the beginning, God said, 'Let us create man in our image,'" said Marianhill Father Didier Sampungi, parochial vicar of St. Jude Parish in Indianapolis, during the homily.

See AFRICAN MASS, page 16

Aurore Gbetie, a member of St. Christopher Parish in Indianapolis and a native of the African country of Benin, bows in prayer after receiving the Eucharist during a Mass celebrating Africa Day (or Africa Freedom Day) at St. Rita Church in Indianapolis on June 4. (Photo by Natalie Hoefler)





'I had a very clear moment when the Lord spoke to me and just reminded me that he loved me. He always loves us to the greatest degree that anyone can ever love. So that was another moment of peace, knowing the Lord's love is constant.'

—Rachel Levy

ADORATION

continued from page 1

A change started to happen for her in her junior year when she met some young people who were on-campus missionaries for FOCUS (Fellowship of Catholic University Students) and other friends who introduced her to eucharistic adoration.

"The missionaries and other students explained to me what it was," says Levy, a 2019 IU graduate. "They seemed to have some powerful experiences with it, and I was intrigued. I spent about an hour a week [in adoration]. You're sitting right in front of the Lord in the Blessed Sacrament. What better environment to place yourself into—to open your heart and converse with Jesus."

That experience—and her new friends that she worshipped with at St. Paul Catholic Center in Bloomington—also helped to wipe away the doubts she had about certain teachings of the Church.

"These missionaries and other people I met at St. Paul just continued to show me that what the Church teaches actually comes from a place of love. And Jesus Christ is the definition of love," she says. "I was able to see the truth of what the Church teaches instead of all the lies that I convinced myself to believe as a freshman and a sophomore."

Fast forward to the present, and the presence of eucharistic adoration continues to touch every part of her life—from her job as a marketing manager for a business to her ever-growing commitments to the Church.

Finding peace, even amid doubt

She serves as the chair for the Young Adult and Graduate Student Ministry at St. Paul, leads a Bible study group, and strives to help other young women in their faith lives.

Her embrace of eucharistic adoration has also increased, as she spends at least four hours a week in this bonding with Christ at a few places of worship in Bloomington: St. Paul, St. Charles Borromeo Church and Mother of the Redeemer Retreat Center.

"In the last year, as I've taken on more leadership roles, I've recognized my need to surrender everything I'm doing to the Lord. Just being able to sit in front of him and offer everything up to him. I say to him, 'I'll do everything I can, but ultimately, Jesus, I know I'm not going to be able to do anything without your help, and so I'm going to give all this to you.'

"I find a lot of peace in the questions I'm asking, a lot of peace in the answers I've come to."

She finds that peace even in times of doubt.

"You can get to a point in your life where you're feeling unworthy. There was a profound day when I went into adoration. I was feeling a lot of doubt about being able to lead anyone well in this capacity of being the chair of this young adult ministry and leading a Bible study and trying to help form other women.

"I had a very clear moment when the Lord spoke to me and just reminded me that he loved me. He always loves us to the greatest degree that anyone can ever love. So that was another moment of peace, knowing the Lord's love is constant."

Experiencing that love has led Levy to a place that once eluded her.

'There's no better way to spend an extra 30 minutes'

"I find a lot of joy in my life today. I even find small doses of joy in the little sufferings that I might go through. In moments of adversity that come up, I know that the Lord is with me, that there's still a way to find joy in being united to Christ in those sufferings. Any opportunity to enter into suffering is an opportunity to pick up your cross and to just be with Jesus on the cross."

Part of her joy also comes from looking back and seeing how far she has come in her relationship with Jesus since the early years of her college life.

"I'd say it comes up once a week in my regular prayer life, looking back on the last six years of my life and almost being moved to tears on several occasions. Just recognizing how much the Lord loves me, and all these small ways he gave me the grace to see truth and to understand him and to love him even more. What a powerful testimony, what a powerful witness to the power of prayer, to the power of intentional friendships. I'm just very grateful."

Knowing the difference it's making in her life, Levy encourages others to open themselves up to the gifts of eucharistic adoration.

"I would say to anyone else who's working at a job in the secular world—or any adult—you're never going to regret spending time with Jesus in eucharistic adoration. If you really enter into it, you're almost always—if not always—going to leave just feeling even more united with Christ.

"There's no better way to spend an extra 30 minutes you have than going and sitting with Jesus in the Eucharist and just adoring him and allowing him to look upon you as well, and just love you." †



Public Schedule of Archbishop Charles C. Thompson

July 1–14, 2023

There are no public events scheduled for these two weeks.

World Refugee Day



The Refugee and Immigrant Services program of Catholic Charities Indianapolis hosted an annual summit on refugee resettlement in Indiana at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 20—World Refugee Day, which "celebrates the strength and courage of people who have been forced to flee their home country to escape conflict or persecution." The summit brought together the different partners and agencies that collaborate in helping refugees from around the world find and create a new home and a new life in Indiana. The summit focused on the challenges and successes in that effort, according to Jessica Inabnitt, director of Catholic Charities Refugee Resettlement Services for the archdiocese. During a break, four of the stakeholders in refugee resettlement in Indiana posed for a photo: Matt Schomburg, left, state refugee coordinator for Indiana; Inabnitt; Gabrielle Neal, service line director for the archdiocese's Catholic Charities Refugee and Immigrant Services; and Cole Varga, chief executive officer of Exodus Refugee Immigration. (Photo by John Shaughnessy)

The Criterion to begin new summer schedule in July

The Criterion will begin a new summer publication schedule of every other week in July and August. The reduced printing schedule will allow us to make the most efficient use of our resources during the summer.

The Criterion will be published on July 14, July 28, August 11 and August 25 and will resume its weekly

publication schedule with the September 8 issue.

Thank you for reading *The Criterion*, and please continue to go to our website, www.archindy.org/criterion, where our staff will be regularly posting news stories from across the Archdiocese of Indianapolis as well as important national and international news. †



Pope Francis' prayer intentions for July

- **For a Eucharistic life**—We pray that Catholics may place the celebration of the Eucharist at the heart of their lives, transforming human relationships in a very deep way and opening to the encounter with God and all their brothers and sisters.

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



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Father Paul Dede led Bloomington Deanery parish for 22 years

By Sean Gallagher

Father Paul Dede, a retired archdiocesan priest, died on June 19 at Providence Health Care at St. Mary-of-the-Woods. He was 85.



Fr. Paul Dede

The Mass of Christian Burial was celebrated on June 26 at St. Jude the Apostle Parish in Spencer.

Archbishop Charles C. Thompson was the principal celebrant. Retired Father William Ernst was the homilist.

Burial followed at Calvary Cemetery in Terre Haute.

Father Dede came from a Terre Haute family with several priestly and religious vocations. He is the last of the three sons of the family who were ordained as archdiocesan priests. Father James Dede died in 2002. Father John Dede died in 2005.

The five Dede daughters all entered religious life. Three who survive Father Dede are Providence Sister Eileen, Providence Sister Kathleen and Providence Sister Mary Mark Dede.

Benedictine Sister Patricia Dede, who also survives Father Dede, is a founding member of Our Lady of Grace Monastery in Beech Grove who entered religious life as a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

Sister Angele Dede died in 2000.

Sister Patricia spoke with *The Criterion* about what in her family's life led her and her siblings to discern their vocations in the Church.

"Our parents were not pious people," said Sister Patricia, who is 89. "But they

were always faithful to the Church. The Church was just part of our life. If there was something going on at the [parish], you knew that that was where you were going to be.

"I compare us to families where there are several doctors or lawyers. Maybe the younger ones see that the older ones are happy in what they do and that it was worthwhile. Then you go ahead and try it yourself and find out that you do like it—you love it."

Father Paul Dede was the youngest child in the family. Ordained an archdiocesan priest in 1964, he ministered in parishes across central and southern Indiana and for periods as a hospital and military chaplain.

For the 22 years before his retirement in 2008, he led St. Jude the Apostle Parish in Spencer.

Just as the family in which Father Dede grew up was important to his discernment, so St. Jude was like a family to him during his two decades in the Bloomington Deanery faith community, said two parishioners there who assisted him in his ministry.

"The parish meant everything to him," said Sandra Davies, who served as St. Jude's secretary under Father Dede. "It was his life and his work. The parishioners were his family.

"Everybody loved Father Dede. He cared for the parishioners. He was generous and was always there for them. He never hesitated to help anyone."

Monica Clouser, St. Jude's current secretary and coordinator of religious education, recalled how Father Dede was instrumental in bringing the small parish community together to support the building of its current church, which was constructed in 2000.

"We had some great parishioners who

saw the same vision that he had," Clouser said. "Everybody worked together. It was teamwork.

"This place was where he was the happiest. He liked things simple and enjoyed his life here."

Paul Michael Dede was born on May 21, 1938, to the late Arthur and Helen (O'Leary) Dede in Terre Haute, where he grew up as a member of the former St. Ann Parish.

Father Dede became an archdiocesan seminarian after graduating from the eighth grade at the former St. Ann School.

He received priestly formation in high school at the former Saint Meinrad Minor Seminary in St. Meinrad, and in college at the former St. Mary College in St. Mary, Ky. Father Dede completed priestly formation at Kenrick-Glennon Seminary in St. Louis.

Father Dede was ordained a priest on May 3, 1964, by Archbishop Paul C. Schulte at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. He celebrated a Mass of thanksgiving on May 10 at St. Margaret Mary Church in Terre Haute.

Father Dede served in his pastoral assignment from 1964-65 as associate pastor of St. Andrew the Apostle Parish and as an instructor at Father Thomas Seccina Memorial High School, both in Indianapolis.

From 1965-69, he ministered as associate pastor of St. Malachy Parish in Brownsburg and as an instructor at Bishop Chatard High School in Indianapolis.

Father Dede served from 1969-71 as associate pastor of St. Augustine Parish in Jeffersonville.

From 1971-74, he ministered as a chaplain in the U.S. Army.

Returning to the archdiocese in 1974,

Father Dede was appointed pastor of St. Mary Parish in Navilleton, where he served for one year.

From 1975-76, he ministered as administrator of the former St. Mary-of-the-Rock Parish and St. Cecilia Parish (now the Oratory of SS. Philomena and Cecilia), both in Franklin County.

Father Dede served as pastor of St. Mary Parish in Mitchell from 1976-77.

He then took part in clinical pastoral education from 1977-79 at St. Raphael Hospital in New Haven, Conn. In 1979, he was given permission to minister in the Diocese of Saginaw, Mich.

Father Dede served again as a military chaplain from 1980-83.

From 1983-86, he ministered as a hospital chaplain, first at St. Joseph Hospital in Houston, then at the Veterans Administration Medical Center in Biloxi, Miss.

In 1986, Father Dede began ministry at St. Jude the Apostle Parish in Spencer, where he ministered until his retirement in 2008. He served there as administrator from 1986-93 and as pastor from 1993-2008.

Surviving are four sisters: Providence Sister Eileen, Providence Sister Kathleen and Providence Sister Mary Mark Dede and Benedictine Sister Patricia Dede.

Memorial contributions may be sent to St. Jude the Apostle Parish, 300 W. Hillside Ave., P.O. Box 317, Spencer, IN 47460-0317; to the retirement fund of the Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods, IN 47876-1007; or to the retirement fund of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

Welcome, new Catholics

In our June 2 issue, *The Criterion* listed the names of 638 souls who entered into the full communion of the Church through the Rite of Christian Initiation of Adults at April 8 Easter Vigil Masses celebrated throughout central and southern Indiana.

We would like to welcome, in addition, these 50 people from St. Gabriel the Archangel Parish in Indianapolis: Tiffany Castillo Enriquez, Kevin Diaz Domingo, Emily Enriquez, Walter Flores, Angel Garcia, Maricela Gonzalez Reynoso, Sandra Macias, Magnolio Ramirez Mendez, M. Cristina Monroy Rubio, Brian De Leon Nunez, Armando Perez Parra, Silvestre Espinoza Reyes, Anna Rodriguez, Blanca Rodriguez Padilla, Ruth Rodriguez Velasquez, Alex Jacinto Ruiz, Brayan Jacinto Ruiz, Amparo Sanchez Gonzalez,

Yessenia Urbina (catechumens); Leilany Alarcon-Condado, José Avianeda, Jovany Avianeda, Angy Avianeda Perez, Flor Betanco Miranda, José Garcia Galindo, Brisa Garcia Najera, Maia Gomez Baez, Mike Gonzalez-Sanchez, Ana Gregorio-Solano, Javier Gregorio-Solano, Jazmery Jacobo-Garcia, Daniel Juarez-Cuatlacuatl, Jocelyn Juarez-Cuatlacuatl, Judith Mansourath, Genesis Orozco-Valderrama, Jairo Orozco-Valderrama, Jr., Adalicia Perez, Dotou Yann-Oneil Rafea, Pedro Ramos-Garcia, Ruben Ramos-Garcia, Rubi Ramos-Garcia, Adebola Rodiath, Luis Rodriguez, Derek Adonis Rodriguez, Raul Sanchez, Jr., Daniela Sanchez Ramos, Jayden Serrano-Cuatlacuatl, Sara Tome Ochoa, Alondra Villela-Rodriguez, Melanie Villela-Rodriguez, Thaliamy Villela-Rodriguez (candidates). †

Evangelization training workshop is set for Aug. 5 at Our Lady of the Greenwood

Criterion staff report

The archdiocesan Office of Evangelization will offer an Evangelization Training workshop at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 9 a.m.-4 p.m. on Aug. 5.

The training, which will include separate tracks in English and in Spanish, will be conducted by Saint Paul Street Evangelization. The day includes time for all participants to come together in prayer and fellowship.

The opportunity is available to all who seek to learn more about evangelization, says Ken Ogorek, director of the

archdiocesan Office of Catechesis.

"The workshop isn't just about street evangelization," says Ogorek. "It's really just helping people gain confidence in telling their story and witnessing to particular types of people in a non-confrontational way.

"Participants will not only hear about good evangelization techniques, but will also have opportunities to practice them that day."

The \$10 cost, which will be assessed to parishes, includes lunch and materials.

Registration is required by Aug. 1.

To register or for more information, go to stpaulse.com/greenwood-bet, or contact Saint Paul Street Evangelization at info@stpaulse.com or 657-777-2963. †



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2023 Legacy Gala Honoree Mary Jo Thommas Day showing her award to friends who attended the event



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

John F. Fink, *Editor Emeritus*

Editorial

We are called to be saints, witnessing in love to Christ in our daily lives

It is cited in Scripture, and we've heard it from popes past and present: we are called to be saints. Regardless of age, race or ethnicity, every baptized person is called to be a saint.

In Indiana, we are blessed by the life of St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute, who was a model of evangelization, built Catholic schools and helped form a faith community on the Indiana frontier.

She was canonized by Pope Benedict XVI in 2006 and is co-patron of the Archdiocese of Indianapolis with St. Francis Xavier, a 16th-century Jesuit missionary priest who served in India, Malaysia and Japan. The cathedral of the original Diocese of Vincennes (which later became the Archdiocese of Indianapolis) is named for him. Many believe St. Francis Xavier was named the first patron of the archdiocese as a result of the French settlers who first came to the Vincennes area and the Jesuit missionaries who served them.

While both saints lived centuries ago, others on the road to sainthood have more recent histories.

Pope Francis last week declared two women as venerable: Mother Mary Elizabeth Lange, founder of the first Catholic order of African American nuns, and Carmelite Sister Lúcia dos Santos, who, with two cousins, reported seeing Mary when she was a child in Fátima, Portugal. The pope signed the decrees recognizing their heroic virtues on June 22.

A miracle attributed to their intercession is still ordinarily necessary before they can be declared "blessed." Another miracle would be needed for canonization, when a person is declared a saint.

Born in Cuba to Haitian parents, Mother Lange came to the United States around 1813, settling near Baltimore, and saw how the children of other immigrants needed education.

"She was determined to respond to that need in spite of being a Black woman in a slave state long before the Emancipation Proclamation," says the official website of her sainthood cause. "She used her own money and home to educate children of color," establishing the first Catholic school for children of color in the United States.

With the encouragement and support of a priest and Archbishop James Whitfield of Baltimore, she and three other women made promises of poverty, chastity and obedience in 1829, founding the Oblate Sisters of Providence, an order that continues today. Mother Lange died in 1882.

Sister Lúcia died in 2005 at the age of 97. Pope Francis canonized her cousins, Francisco and Jacinta Marto, in 2017. She was 10 years old when she and her cousins first saw the Blessed Mother at Fatima on May 13, 1917.

Her sainthood cause examined her entire life and the volumes of correspondence she wrote as a cloistered nun.



Mother Mary Elizabeth Lange is depicted in a stained-glass window in the sacristy of the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington. Pope Francis signed a decree on June 22 recognizing the heroic virtues of Mother Lange and declaring her venerable. (OSV News photo/Matthew Barrick courtesy Basilica of the National Shrine of the Immaculate Conception)

Much of her writing involved her attempts to clarify what became known as the secrets of Fatima as relayed to the three children by the Blessed Mother. In the 1930s, Sister Lúcia shared the first two parts. They included a vision of hell shown to the children, along with prophecies concerning the outbreak of World War II, the rise of communism and the ultimate triumph of the Immaculate Heart of Mary, especially in Russia if the country was consecrated to her Immaculate Heart.

Sister Lúcia wrote down the third part of the message, sealed it in an envelope and gave it to her bishop. The message was sent to the Vatican in 1957, where successive popes read it, but did not reveal its contents.

St. John Paul II ordered the so-called "third secret" of Fatima to be published in 2000; he believed the secret, actually a vision, referred to the 20th-century persecution of the Church under Nazism and communism and spoke of the 1981 attempt to assassinate him. The pope was shot on May 13, 1981, the anniversary of the first of the Fatima apparitions, but survived, he believed, through the intercession of our Blessed Mother.

Saints have much in common: their lives always pointed to Christ, and they showed others the way to Christ. They are agents of Christ's light and love. They are instruments in building his kingdom on Earth.

Pope Francis reminded us at an audience at the Vatican in 2014: "It is by living with love and offering Christian witness in our daily tasks that we are called to become saints. ... Always and everywhere you can become a saint, that is, by being receptive to the grace that is working in us and leads us to holiness."

—Mike Krokos

Be Our Guest/Deacon Greg Kandra

Recalling Father Thomas Byles, 'priest and martyr' during latest Titanic crisis

On Sunday, April 14, 1912, Father Thomas Byles celebrated Mass aboard the Titanic, just four days into its historic maiden voyage. It was "Low Sunday," the first Sunday after Easter, and the priest was heading to New York to officiate at the wedding of his brother, William.



Those who were on board recalled how he preached a homily about using prayer as your life vest, and the sacraments to save your soul in a spiritual shipwreck.

That night, he was walking the upper deck, wearing his topcoat and praying his breviary, when the Titanic struck that fateful iceberg.

As though he was the captain himself, Father Byles remained on the ship to hear confessions and offer prayers. Twice, he was offered a seat on a lifeboat, but he refused as people gathered around him for blessings and general absolution. He even went below deck, into third class, where the servants and working class people were traveling, many of whom were Catholic.

There, he heard confessions and led those passengers who were doomed to go down with the ship in reciting the rosary. Survivors who made it out on the lifeboats later said they could hear his voice calling out the prayers, and those left behind answered in a variety of languages. Loudest of all, they could hear the desperate pleas: "Holy Mary, Mother of God, pray for us now and at the hour of our death, Amen . . ."

Shortly after 2 a.m., the ship slipped into the Atlantic and disappeared. Some 1,500 people perished in the tragedy, and one of them was Father Byles. His body was never recovered.

Days later, in Brooklyn, William Byles

and his fiancée went ahead with their wedding, a low Mass presided over by a different priest, a friend of the bride. After the ceremony, they changed into clothes for mourning and returned to the same church for a requiem Mass.

A year later, William and his wife traveled to Rome and were granted a private audience with Pope St. Pius X, who had heard the story of Father Byles. The pontiff told William his brother was a martyr for the faith.

While the pope recognized Father Byles as a martyr, it was not until 2015 that a movement would emerge to have Father Byles declared a saint. It was led by Father Graham Smith, who was the pastor of St. Helen Parish in Ongar, Essex, England, at the time, the same parish which Father Byles once served. Father Smith said of Father Byles' heroic sacrifice, "He's an extraordinary man who gave his life for others. We need, in very old parlance, to raise him to the altar, which means that the Vatican will recognize him as a martyr of the Church. We are hoping and praying that he will be recognized as one of the saints within our canon."

While Father Byles' cause for sainthood remains open, it has not advanced very far. There have yet to be any miracles attributed to the Titanic's priest, but he is remembered for his selflessness in the most dire of circumstances.

As the doomed ship Titanic is again in the headlines, we have a chance to recall Father Thomas Byles, who sacrificed his own life in order to remain behind with those doomed to die in the cold waters of the Atlantic, and to invoke his intercession for all those in danger while at sea.

(Deacon Greg Kandra is an award-winning author and journalist, and creator of the blog, "The Deacon's Bench." This piece originally appeared at Aleteia.org.) †

Be Our Guest/Mike O'Connell

Addictions to false idols, vices cannot compare to being addicted to God

So many people of today's society are becoming addicted to a number of different cravings: drugs, alcohol, technology, food, pornography, gambling and the list goes on.

When we become addicted to these false idols and vices we no longer have the capacity to control our own thoughts, emotions, feelings and to examine our conscience to fulfill our Lord's will.

We are possessed and become imprisoned to self-centered behavior and narcissistic tendencies which lead to worldly pleasures and promises.

There is hope in a new addiction, and that is to be addicted to our almighty God. Being addicted to our Savior, you will discover peace and happiness this world could never offer.

In Scripture, we read: "Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect" (Rom 12:2).

In the Gospel of John, "Jesus said to [Thomas], 'I am the way and the truth and the life. No one comes to the Father except through me'" (Jn 14:6).

To become addicted to our Lord, one must know who he is and to understand what he wants for each of us. He especially wants to develop a personal relationship with us, and he wants us to know how much he loves us.

When suffering and reversals come into our lives, many will try and ease the pain by medicating themselves with false securities. Our Lord shows us a different medication which provides freedom, peace and finally a lasting home with the only side effects being love and eternal happiness.

If you are going to become addicted to anything, be sure it is with our almighty Father.

(Mike O'Connell is a member of St. Charles Borromeo Parish in Bloomington.) †

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and viewpoints as possible.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and

content (including spelling and grammar). Letters must be signed, but, for serious reasons, names may be withheld.

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Saints Peter and Paul, twin pillars of Christ's Church

[Jesus] said to them, "But who do you say that I am?" Simon Peter said in reply, "You are the Christ, the Son of the living God" (Mt 16:15-16).

Yesterday, June 29, was the Solemnity of Saints Peter and Paul. These two great saints are considered to be the two pillars on which our Lord Jesus Christ built his Church.

Peter is "the rock" that guarantees no violent storms or internal corruption can ever destroy what Christ the cornerstone has firmly established. Paul, on the other hand, represents "the missionary zeal" that moves the Church ever forward throughout history. Both Peter the rock and Paul the Spirit-filled evangelizer are needed to carry out Christ's work in the world.

The first reading for yesterday's solemn feast (Acts 12:1-11) describes how an angel of the Lord rescued Peter when he was in prison. The chains that bound him were miraculously removed, and Peter found himself once again free to carry out his mission as the vicar of Christ on Earth.

"Now I know for certain that the Lord sent his angel and rescued me" (Act 12:11), St. Peter said. Although he was destined to die a martyr's death

one day, there was still too much work to be done helping to ground the young Church in the teaching and example of Jesus.

In the second reading (2 Tm 4:6-8, 17-18), St. Paul prepares for his martyrdom by reflecting on the many ways that the Holy Spirit of God has used him to proclaim—especially to non-Jews—the good news of our salvation in Christ:

I, Paul, am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance. (2 Tm 4:6-8)

The Lord stood by me and gave me strength, so that through me the proclamation might be completed, and all the Gentiles might hear it. And I was rescued from the lion's mouth. The Lord will rescue me from every evil threat and will bring me safe to his heavenly Kingdom. To him be glory forever and ever. Amen. (2 Tm 4:17-18)

Paul, too, has been "rescued"

precisely so that his mission of evangelization might not be obstructed.

Yesterday's Gospel reading (Mt 16:13-19) affirms St. Peter's authoritative role as the rock on which our Church has been established:

Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the Kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. (Mt 16:17-19)

Saints Peter and Paul are two living embodiments of the Church throughout its 2,000-year history. Every time and place present obstacles to the Church's mission that can seem impossible to overcome. And yet the Lord always rescues us by sending women and men to us who demonstrate in their teaching and example the rock-like fidelity of St. Peter and the unstoppable energy of St. Paul.

Peter and Paul worked miracles in Jesus' name not because of their own abilities. They were not superheroes

or magicians. They were instruments of God's providence. Their faith was strong, and they allowed the Holy Spirit to work through them. The results were incredible. Closed minds were opened; stony hearts turned to hearts of flesh; lonely and anxious people found comfort and hope; and lame men and women "jumped up and began to walk!" This is the sanctifying grace of God that Mary and all the saints share with us so generously.

Peter and Paul were holy men who, in spite of their many weaknesses, trusted absolutely in God's power to heal our wounds and make us whole again. They allowed themselves, by the gifts of the Holy Spirit, to be sources of both unshakable stability and dramatic change.

Yesterday's Solemnity of Saints Peter and Paul was an important reminder that we should pray for all pastors and Church leaders, and for all baptized persons who are called to share in the Church's mission.

Our challenges are many today. Following the example of these two great saints, may we all be solidly grounded in our faith and committed to sharing it with others—in Jesus' name! †



Cristo, la piedra angular

Los santos Pedro y Pablo, pilares gemelos de la Iglesia de Cristo

[Jesús] les preguntó: "¿Y ustedes, ¿quién dicen que soy yo?" Simón Pedro respondió: "¡Tú eres el Cristo, el Hijo del Dios viviente!" (Mt 16:15-16).

Ayer, 29 de junio, fue la Solemnidad de los santos Pedro y Pablo. Estos dos grandes santos son considerados los dos pilares sobre los que nuestro Señor Jesucristo edificó su Iglesia.

Pedro es "la roca" que garantiza que ninguna tormenta violenta o corrupción interna pueda jamás destruir lo que Cristo, la piedra angular, ha establecido firmemente. Pablo, en cambio, representa "el celo misionero" que hace avanzar a la Iglesia a lo largo de la historia. Tanto Pedro, la roca, como Pablo, el evangelizador lleno del Espíritu, son necesarios para llevar a cabo la obra de Cristo en el mundo.

La primera lectura de la fiesta solemne de ayer (Hch 12:1-11) describe cómo un ángel del Señor rescató a Pedro cuando estaba en la cárcel. Las cadenas que le ataban cayeron milagrosamente, y Pedro se encontró de nuevo libre para llevar a cabo su misión como vicario de Cristo en la Tierra.

"Ahora me doy cuenta de que en verdad el Señor envió su ángel para librarme" (Hch 12:11), afirmó san Pedro. Aunque estaba destinado a morir mártir algún día, aún le quedaba mucho

por hacer para ayudar a cimentar la joven Iglesia en la enseñanza y el ejemplo de Jesús.

En la segunda lectura (2 Tm 4:6-8, 17-18), san Pablo se prepara para su martirio reflexionando sobre las muchas maneras en que el Espíritu Santo de Dios se ha servido de él para proclamar la Buena Nueva de nuestra salvación en Cristo, especialmente a los no judíos:

Yo estoy ya a punto de ser sacrificado, y el tiempo de mi partida está cercano. He peleado la buena batalla, he acabado la carrera, he guardado la fe. Por lo demás, me está reservada la corona de justicia, que en aquel día me dará el Señor; el juez justo; y no sólo a mí, sino también a todos los que aman su venida (2 Tm 4:6-8).

Pero el Señor sí estuvo a mi lado, y me dio fuerzas, para que por mí se cumpliera la predicación y todos las naciones la oyeran. Así fui librado de la boca del león. Y el Señor me librará de toda obra mala, y me preservará para su reino celestial. A él sea la gloria por los siglos de los siglos. Amén (2 Tm 4:17-18).

También Pablo fue "rescatado," precisamente para que su misión evangelizadora no se viera obstaculizada.

La lectura del Evangelio de ayer (Mt 16:13-19) afirma el papel de

autoridad de san Pedro como la roca sobre la que se ha erigido nuestra Iglesia:

Bienaventurado eres, Simón, hijo de Jonás, porque no te lo reveló ningún mortal, sino mi Padre que está en los cielos. Y yo te digo que tú eres Pedro, y sobre esta roca edificaré mi iglesia, y las puertas del Hades no podrán vencerla. A ti te daré las llaves del reino de los cielos. Todo lo que ates en la tierra será atado en los cielos, y todo lo que desates en la tierra será desatado en los cielos. (Mt 16:17-19).

Los santos Pedro y Pablo son dos encarnaciones vivas de la Iglesia a lo largo de sus 2000 años de historia. En cada tiempo y lugar se presentan obstáculos a la misión de la Iglesia que pueden parecer imposibles de superar. Sin embargo, el Señor siempre nos rescata enviándonos mujeres y hombres que demuestran con su enseñanza y su ejemplo la fidelidad como una roca de san Pedro y la energía imparables de san Pablo.

Pedro y Pablo obraban milagros en nombre de Jesús no por sus propias capacidades; no eran superhéroes ni magos sino que fueron instrumentos de la providencia de Dios. Su fe era fuerte, dejaron que el Espíritu Santo actuara a través de ellos y los resultados fueron increíbles. Las mentes cerradas

se abrieron, los corazones de piedra se convirtieron en corazones palpitantes, quienes se sentían solos y ansiosos hallaron consuelo y esperanza, y los paralíticos "¡saltaron y empezaron a andar!" Esta es la gracia santificante de Dios que María y todos los santos comparten con nosotros tan generosamente.

Pedro y Pablo eran hombres santos que, a pesar de sus numerosas debilidades (según se detalla en el Nuevo Testamento y que todos podemos leer), creían plenamente en el poder de Dios para sanar nuestras heridas y restituir nuestra integridad. Gracias a los dones del Espíritu Santo se permitieron a sí mismos ser fuentes, tanto de estabilidad inquebrantable como de cambios drásticos.

La solemnidad de ayer de los santos Pedro y Pablo fue un importante recordatorio de que debemos rezar por todos los pastores y responsables de la Iglesia, y por todos los bautizados llamados a compartir la misión de la Iglesia.

En la actualidad enfrentamos muchos retos pero, guiados por el ejemplo de estos dos grandes santos, ¡que todos podamos estar sólidamente cimentados en nuestra fe y comprometidos a compartirla con los demás en el nombre de Jesús! †

Hispanic Ministry/Felix Navarrete

Hispanic Ministry office hosts youth ministry gathering as part of its *Pastoral Juvenil Hispana* program

About 120 young people, with their parents and other relatives, gathered on May 20 in Indianapolis at the Archbishop Edward T. O'Meara Catholic Center



for a *Pastoral Juvenil Hispana* (Hispanic Youth Ministry) gathering. The initiative was hosted by the archdiocesan Office of Hispanic Ministry as part of its strategic plan.

In order to ensure the active participation of young people in the Church, we need new faces that represent a new generation of Catholic leaders, empowered by the Gospel with joy and a desire to serve.

For several years, the Church throughout the world has identified an imminent need to attract new generations to ecclesial life. This need has also been recognized by Pope Francis throughout his papacy, insisting on youths having a role. The archdiocesan initiative is intended to equip as many young people as possible with the necessary tools to train a new generation of missionary disciples, who will take the message of a living Christ to one of the sectors that most needs attention: our youths.

The *Pastoral Juvenil* program will serve as a bridge of connections between parishes and the archdiocesan Office of Hispanic Ministry. We want to consolidate a team of leaders who serve as a resource for both our priests and the Latino community, and that at the same time can be a space for reception and welcome for all young immigrants who still do not identify with the local Church because of culture and, especially, language differences.

We want to reach the outskirts of our archdiocese and establish closer and more fraternal relations with the deaneries in southern Indiana, where the Hispanic population is increasing.

During the *Pastoral Juvenil* event, we were blessed to have the participation of a group of young people from the New Albany Deanery. This encourages us to continue our efforts to achieve inclusion that is not only limited to culture but also to ages.

Until now, the team of leaders has been made up of 10 young people from different parishes, but more providential has been the cultural diversity they represent: Mexico, Guatemala, Honduras, El Salvador and Nicaragua are represented in this new intercultural effort in which young people are the leaders.

The joy of the Gospel was evident during the meeting where people sang and praised Jesus to the rhythm of musician Darwin Lechler, a singer-songwriter from Mexico. He is recognized among the Latino community for his participation in the *Cielo Abierto Mexico* experience, a space where eucharistic adoration through music is promoted.

It was not one or two but many who raised their voices in unison, singing "Hallelujah, hallelujah, hallelujah we sing forever" while jumping and raising their arms in victory. The event culminated with Jesus present in the



Hispanic youths from throughout the Archdiocese of Indianapolis pray during a May 20 gathering at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The initiative was hosted by the archdiocesan Office of Hispanic Ministry as part of its strategic plan.

(Submitted photo)

Eucharist. It was as if all there experienced his presence. We believe Jesus continues to perform miracles, and that day was no exception—the miracle of seeing the spontaneous smiles of so many, the tears of others and the emotion of so many was part of a great miracle of seeing a young community gathered at the feet of their teacher.

It is worth noting the effort and dedication of archdiocesan team members, who became living instruments for the extension of God's kingdom, and the support of María "Cuquis" del Refugio Romero, who will serve as advisor to the archdiocesan *Pastoral Juvenil* program. We also appreciate the participation of Paul Sifuentes, executive director of archdiocesan Office of Pastoral Ministries, and the words of encouragement that were dedicated by members of

the LaRED National Catholic Network of Hispanic Youth Ministry through a prerecorded video that was projected to start the event. "Our prayers, our love and our gratitude for all that you are doing in the Archdiocese of Indianapolis," were the words of Adriana Visoso, president of LaRED, at the start of the gathering.

Our young people, in their continuing preparation for lay formation, also participated this summer on June 18-24 in the National Leadership Program "Symposium for an Integral *Pastoral Juvenil*," which took place at Lewis University in Romeoville, Ill.

(Felix Navarrete is archdiocesan coordinator of Hispanic Ministry.) †

Ministerio Hispano/Felix Navarrete

Ministerio Hispano Arquidiocesano lanza las redes a través de la Pastoral Juvenil

Alrededor de 120 jóvenes en compañía de sus padres y familiares se congregaron el pasado 20 de mayo en el Assembly Hall de la Arquidiócesis de Indianápolis para



el evento de Pastoral Juvenil Hispana, una iniciativa que promueve la Oficina del Ministerio Hispano como parte de su plan estratégico para asegurar la participación activa de los jóvenes en la Iglesia, necesitamos nuevos rostros que representen una nueva generación de líderes católicos, empoderados del Evangelio con júbilo y ganas de servir.

Por muchos años, la Iglesia Católica en todo el mundo ha identificado una necesidad inminente de atraer a las nuevas generaciones a la vida eclesial. Esa necesidad también ha sido reconocida por Papa Francisco a lo largo de su papado, insistiendo en un protagonismo joven.

A través de esta iniciativa, se pretende equipar con las herramientas necesarias a tantos jóvenes como sea posible, para formar a una nueva generación de discípulos misioneros, que lleven el mensaje de un Cristo vivo hacia uno de los sectores poblaciones que más atención necesita: los jóvenes.

La Pastoral Juvenil Hispana será un puente de conexiones entre nuestras parroquias y la oficina del Ministerio Hispano en la Arquidiócesis, queremos consolidar un equipo de líderes que sirvan como un recurso tanto para nuestros sacerdotes como para la comunidad Latina, y que a la vez sea un espacio de acogimiento y bienvenida para todos aquellos jóvenes

inmigrantes que aún no se identifican con el resto por razones de cultura y, sobre todo del idioma.

Queremos llegar a las periferias de nuestra arquidiócesis, y entablar relaciones de fraternidad mas cercanas y reales con los decanatos del sur de Indiana, en donde el crecimiento poblacional de Hispanos es cada vez mayor. Durante este primer evento de Pastoral Juvenil, hemos tenido la bendición de contar con la participación de un grupo de jóvenes de la comunidad de New Albany y esto nos anima a continuar con nuestros esfuerzos por lograr una inclusión que no solo se limita a la cultura sino también a las edades.

Hasta ahora, el equipo de líderes esta conformado por 10 jóvenes, provenientes de distintas parroquias de nuestra Arquidiócesis, pero más providencial es la diversidad cultural que ellos representan, México, Guatemala, Honduras, El Salvador y Nicaragua forman parte de una nueva versión intercultural en donde los jóvenes son los protagonistas.

La alegría del evangelio se tradujo en un encuentro donde más de 150 personas cantaron y alabaron a Jesús al ritmo de la música de Darwin Lechler, un cantautor originario de México reconocido entre la comunidad Latina por su participación en la experiencia de Cielo Abierto México, un espacio donde se promueve la adoración Eucarística a través de la música. No fue uno, ni dos, sino muchos los que alzaron sus voces al unísono cantando "Aleluya, Aleluya, Aleluya por siempre cantamos" mientras saltaban levantando sus brazos en signo de victoria.

El encuentro culminó con el mejor invitado, Jesús Eucaristía se hizo presente en medio de todos, fue como

si toda aquella experiencia hubiese sido sellada con su presencia, Jesús continúa haciendo milagros y ese día no fue la excepción, el milagro de ver la sonrisa espontánea de tantos, las lágrimas de otros y la emoción de muchos es parte del gran milagro de ver una comunidad joven reunida a los pies del maestro.

Cabe señalar el esfuerzo y la dedicación de cada uno de los miembros del equipo, quienes se convirtieron en instrumentos vivos para la extensión del reino, y por supuesto el apoyo incondicional de María del Refugio Romero "Cuquis," quien en adelante fungirá como Asesora de Pastoral Juvenil Arquidiocesana, también agradecemos la participación de Paul Sifuentes, director ejecutivo de Ministerios Pastorales de la arquidiócesis, y las palabras de ánimo que fueron dedicadas por miembros de LaRED National Catholic Network de Pastoral Juvenil Hispana a través de un video pregrabado que fue proyectado al iniciar el evento, "Nuestras oraciones, nuestro cariño y nuestro agradecimiento por todo lo que están haciendo en la Arquidiócesis de Indianápolis," fueron las palabras de Adriana Visoso, presidenta de LaRED, al iniciar el saludo y las felicitaciones a nuestro equipo.

Nuestros jóvenes en su proceso de preparación y formación laical participarán en este verano del Programa Nacional de Liderazgo "Simposio para una Pastoral Juvenil Integral" el cual se llevará a cabo en la Universidad de Lewis en Romeoville, Ill.

(Felix Navarrete es el coordinador del Ministerio Hispano en el Arquidiócesis de Indianápolis.) †

Parishioners encounter Christ in the Eucharist in Corpus Christi events

Parishes across central and southern Indiana honored Christ's gift of himself in the Eucharist in the days around the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*,

celebrated on June 10-11. *The Criterion* has also shared photos of these celebrations in the June 16 and June 23 issues. These and other *Corpus Christi* photos can be viewed online at www.CriterionOnline.com.



Father Thomas Schliessmann, pastor of St. Joan of Arc Parish in Indianapolis, presides over a Benediction service on June 11 at his Indianapolis North Deanery faith community's church. (Submitted photo)



Members of Our Lady of the Greenwood Parish in Greenwood take part in a *Corpus Christi* procession on June 11 on a trail near the parish grounds. (Submitted photo)



Father Jegan Peter, carrying a monstrance holding the Blessed Sacrament, leads members of St. Vincent de Paul Parish in Bedford in a eucharistic procession on June 11 on the streets of the southern Indiana town on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*. The Bloomington Deanery faith community's church is seen in the background. (Submitted photo)



Father C. Ryan McCarthy and altar servers take part in a *Corpus Christi* procession on June 11 at Our Lady of the Most Holy Rosary Church in Indianapolis. Decorating the floor of the church are flower petals arranged in Catholic symbols. (Photo by Sean Gallagher)



Father William Marks, pastor of St. Mary of the Knobs Parish in Floyd County, presides over a Benediction service on June 11 on the grounds of his New Albany Deanery faith community. (Submitted photo)



Jim Recasner, a member of SS. Francis and Clare of Assisi Parish in Greenwood and of the Knights of Columbus, checks to see if it is raining before the start of a *Corpus Christi* procession on June 11 at SS. Francis and Clare. (Submitted photo)



Father Daniel Mahan, a priest *in solidum* for the parishes of Dearborn County, poses on June 6 with Filipino members of St. Mary of the Immaculate Conception Parish in Aurora. The Filipino Catholics had a celebration at the Batesville Deanery faith community after a eucharistic procession there. (Submitted photo)



Deacon Charles Giesting presides over a Benediction service on June 11, the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*, at St. Vincent de Paul Church in Shelby County. (Submitted photo)



Father Matthew Perronie, parochial vicar of St. Monica Parish in Indianapolis, presides over a Benediction service on June 11 at the Indianapolis West Deanery faith community. (Submitted photo)

Father Jerry Byrd, pastor of St. Mary Parish in North Vernon, carries a monstrance holding the Blessed Sacrament at the head of a *Corpus Christi* procession on June 11 at the Seymour Deanery faith community. (Submitted photo)



SERRA CLUB VOCATIONS ESSAY

Blessed Carlo shows student how to be a saint through the Eucharist

(Editor's note: The Indianapolis Serra Club's annual John D. Kelley Vocations Essay Contest ordinarily awards prizes each spring to winning essayists in grades 7-12 in the archdiocese. This week, we continue with the winning entry in the ninth grade.)



By **Bridgette Ehrhard**
Special to *The Criterion*

Blessed Carlo Acutis had a tremendous devotion to the Eucharist, and that helped him to overcome many sufferings in his short life. He inspires me in my own journey to be on fire for Jesus in the Eucharist and to spread his powerful love to everyone I meet. So much enlightening information about the Eucharist on Carlo's website inspires me. He is an amazing example of

how to live my faith in the modern age. Carlo Acutis was born in Italy in 1991 to an average family and died in 2006. Growing up as a normal child, Carlo loved playing video games and soccer. He was also quite tech savvy.

At a young age, he fell deeply in love with Jesus in the Eucharist, and every day, he dragged his parents to Mass with him because he wanted Jesus so much.

Learning about eucharistic miracles, Carlo felt called to share with the world all of the amazing things God had done by using his computer skills to make a website documenting every reported eucharistic miracle worldwide.

Blessed Carlo Acutis inspires me because he truly shows everyone how to live a holy life in the modern, secular age. Carlo was so in love with Jesus that he needed to share the good news however he could, and he used the talents God gave him to do just that.

Oftentimes, I learn about saints who

never stopped fasting and praying or ones who lived as cloistered nuns or hermits. But it is challenging to relate to their lifestyles.

Carlo lived the way many teenagers live today. He played video games and soccer, but above all, he kept God as the center of his life; that is what made him different, and that is what inspires me most. I want, like Carlo Acutis, to fall in love with Jesus in the Blessed Sacrament and to translate that into the rest of my life.

Carlo suffered so much through cancer, but he never lost hope and was always cheerful because he relied on Jesus in the Eucharist for his strength. I want to be able to undergo suffering in the same way, offering it up cheerfully.

Little did Carlo know when he began creating his website that it would become recognized worldwide and that many conversions would happen because of it. He let his little light shine, and it

brightened the whole world. That is my desire.

For being so young when he died, Carlo was wise for his age, saying, "The Eucharist is the highway to heaven," and "The more Eucharist we receive, the more we will become like Jesus, so that on Earth we will have a foretaste of heaven."

A love for Jesus in the Most Blessed Sacrament was at the center of Carlo Acutis' life, and he inspires me to put Jesus at the center of mine, also. Nowhere else will I find true joy than in Jesus Christ.

(Bridgette and her parents, Joseph and Michelle Ehrhard, are members of All Saints Parish in Dearborn County. She recently completed the ninth grade at the Oldenburg Academy of the Immaculate Conception in Oldenburg and is the ninth-grade division winner in the Indianapolis Serra Club's 2023 John D. Kelley Vocations Essay Contest.) †

Pope names Bishop Coyne as coadjutor archbishop of Hartford, Conn.

WASHINGTON (OSV News)—Pope Francis has appointed Bishop Christopher J. Coyne of Burlington, Vt., as coadjutor archbishop of Hartford, Conn.



Archbishop **Christopher J. Coyne**

Now-Archbishop Coyne, who turned 65 on June 17, has headed the statewide Burlington Diocese since his installation on Jan. 29, 2015. Before that, he was an auxiliary bishop of the Archdiocese of Indianapolis from 2011 to 2015.

He will serve alongside Archbishop Leonard P. Blair, 74, who has served as Hartford's fifth archbishop since he

was installed in December 2013. Next April, Archbishop Blair turns 75, the age at which canon law requires bishops to submit their resignation to the pope.

The appointment of the coadjutor was publicized in Washington on June 26 by Archbishop Christophe Pierre, papal nuncio to the United States.

As coadjutor, Archbishop Coyne will automatically succeed Archbishop Blair upon his retirement.

Archbishop Coyne will take up residence in the Archdiocese of Hartford with a Mass of welcome to be celebrated on Oct. 9 at the Cathedral of St. Joseph in Hartford. He will serve as the apostolic administrator of the Diocese of Burlington until October.

"I am so looking forward to serving here over the next

few months with Archbishop Blair and getting to know the good people, the churches, the clergy and the culture of Hartford so that I may serve you well as your archbishop," the newly named coadjutor said in a video message.

Having been a Boston archdiocesan priest, a bishop in Indianapolis and Vermont's bishop, "I have a little bit of a skill set to bring, but I know I have a lot to learn, and I've heard such wonderful things about this Church," Archbishop Coyne said. "I am so looking forward to serving the Church in the name of the Lord Jesus and in the faith of the Catholic community which we all share and love so much."

The Archdiocese of Hartford covers nearly 2,300 square miles and has a Catholic population of 427,669 out of a total population of nearly 2 million. †



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Indianapolis allow Catholic donors remarkable flexibility in contributing to Catholic organizations. DAFs act like a tax-friendly "charitable investment account." They are easy to create, have no start-up fee and provide a hands-on vehicle for you to make an additional impact on your favorite parish, school, ministry or the Archdiocese. As the donor advisor, you advise distributions to be gifted from your DAF to Catholic organizations at any time and in any amount.

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Our CCF staff would be pleased to answer your questions about DAFs. Please contact us at cfc@archindy.org or 317-236-1482.

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

Aug. 11 issue of *The Criterion*

Couples who are planning to be married between Aug. 11, 2023, and Feb. 17, 2024, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 28 in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Aug. 11 Fall Marriage Edition.

Announcements can be submitted by mail using the form below or electronically at 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. 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 photocopies or laser prints. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 5 p.m. on Friday, July 28. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: www.archindy.org/engagements. Deadline with photos: Friday, July 28 at 5 p.m.

Please print or type:

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

SIMPLY CATHOLIC

Ancient treasures of faith can be seen steps below Roman churches

By Emily Stimpson Chapman

In Rome, churches are legion. Little parishes and great basilicas alike meet travelers on every block of the ancient city, their facades mingling with shops and restaurants, apartments and ancient ruins.

Although unique visions of beauty and faith greet all those who cross the thresholds of these churches, on the outside precious few stand out, their sheer number often giving architectural wonders the appearance of sameness. For the most part, these churches are simply part of the city's fabric, woven in as tightly as the government building to the left and the cappuccino bar to the right.

What's true above is also true below.

Beneath the great basilicas of Rome, beneath the masterpieces of Raphael, Michelangelo and Bernini, are the ruins of temples and domiciles, shops and baths. The same white marble remnants of the pagan past that lie scattered about Rome's city center also lie buried in the basements of cathedrals. Upon them, the churches were built.

A journey down into the dark, humid corridors that snake below Rome's houses of prayer reveal some surprising Christian foundations.

Consider the Basilica of SS. John and Paul.

Originally constructed in the early fifth century, the basilica pays tribute not to the Apostles John and Paul, but rather the martyrs John and Paul, saints mentioned in eucharistic prayer I (the Roman Canon). Today, its interior bears few traces of its paleo-Christian beginnings. But below, it's a different story.

There, more than 20 interweaving rooms tell the tale of the church's origins.

The tale is a layered one.

It begins in the second century when two apartment complexes were constructed near the Roman Forum. Joined by a courtyard, the buildings' windows afforded the families who dwelt there a bird's-eye view of military parades and the travels of the great.

Decades later, in the third century, the lower level of the complex was converted into an arcade of shops.

Later still, in the early fourth century, Rome's population waned and the complex was once more re-styled, this time into a single, noble dwelling. The home's first owners are unknown, but eventually two eunuchs of the emperor's court, the imperial guards John and Paul, took up residence there.

For a time, they served the emperor and practiced their Christian faith freely. But that changed with the accession of Julian the Apostate, who opposed Christianity decades after it achieved legal toleration under Constantine.

Julian's reign was short, from 360-363, but not short enough for John and Paul. Someone betrayed them and their faith, soldiers were sent to their home and when they refused to worship Julian, they were murdered on the spot.

Fellow Christians buried the martyrs in the home's walls. Soon afterward, SS. Crispus, Crispiniano and Benedetta, were caught praying at the tomb. More martyrs were made, and they too were buried inside the



Archbishop John C. Wester of Santa Fe, N.M., prays in front of the tomb of St. Peter after concelebrating Mass with bishops from Arizona, Colorado, New Mexico, Utah and Wyoming in the crypt of St. Peter's Basilica at the Vatican on Feb. 10, 2020. The lower levels of many churches in Rome and the Vatican show forth evidence of the earliest days of the Church. (CNS photo/Paul Haring)

home. Eventually, Christians arranged for the purchase of the building, and under the auspices of the senator Bizante, remodeled the space for worship.

A few decades later, Bizante's son Pammachio undertook the construction of the great basilica above, using the pillars of the martyrs' home as his foundation. The rooms beneath and the story they told were forgotten. The martyrs alone were remembered until, in the late 19th century, the Passionist fathers who operated the basilica went exploring.

It's possible they got the idea from the Irish Dominicans, who had done some exploring of their own on the opposite side of the Forum.

In 1857, they went poking around the foundations of the Basilica of St. Clement, discovering not only the original fourth-century basilica but also another, lower level, which formed the foundation of the first basilica. That basilica was destroyed in 1084 when Norman soldiers sacked Rome. Rather than restore the original, builders filled in the lower level with rubble and dirt and used its walls as the new building's foundation.

Historically, it's important. From its beginnings as one of the first churches of the newly-Christian empire to its more recent history as a shelter for Jewish refugees during World War II, its walls have many stories to tell.

But the most interesting stories may lie one level deeper.

There, archaeologists have uncovered two more ancient buildings, which hint at the reason why the Basilica of St. Clement was built on that spot. The first building appears to have been the home of a wealthy Roman family, built shortly after Nero set fire to Rome, in 64. Later, the home's owners donated it to pagan worshippers.

There's always something appropriate about building a Catholic church over a pagan temple, but the real reason for the location of the Basilica of St. Clement may have more to do with the adjacent building, which was at first thought to be a government building.

Later research turned up evidence of a much different history. That evidence suggests that a wealthy Christian named Clement bought the property from Nero and there built an office for his freed slave, a Jewish convert to Christianity. That slave had taken his former master's name

and shepherded the church as its fourth pope: St. Clement.

In short, the building upon which the Basilica of St. Clement was built may have been nothing less than the first Vatican.

The modern-day Vatican has an underground story of its own, a story of buildings and bones uncovered at the height of World War II.

While Pope Pius XII was hiding Jews in the Basilica of St. Clement during World War II, he also commissioned excavation beneath the main altar of St. Peter's. There, archaeologists found narrow streets paved with brick and lined with mausoleums. It was a necropolis, a long forgotten burial ground of ancient Rome hidden from view since the early fourth century when Constantine, needing flat ground upon which to construct the first Basilica of St. Peter, razed the hill upon which the mausoleums sat.

It had to be that hill, of course, because Christian tradition held that it was there that St. Peter was martyred by being crucified upside down and was subsequently buried there. Instead of an elaborate mausoleum, his resting place was a humble hole in the ground, marked at first by the hidden tributes of Christians, then later by a small marble monument, the Trophy of Gaius.

Above that Trophy, Constantine was said to have placed his basilica's altar. And in that same spot, more than a millennium later, Bernini too placed his altar.

Some believed the stories. Others thought them to be pious legends. But when Pius' archaeologists went exploring, they found the Trophy of Gaius right where it was supposed to be, directly under the main altar of St. Peter's Basilica. They also found a wall covered in early Christian graffiti, marked again and again with one name: Peter. Most importantly, they found, wrapped in an ancient purple cloth, what likely are the skeletal remains of the fisherman pope.

Each of these underground worlds through which privileged pilgrims now pass shed light on a different aspect of early Christian history. But each in its own way tells the same story, a story of a faith so vibrant, beautiful and true that it permeated the very stones of a wayward world.

And in that, they not only have a story to tell, but also a reminder to give. They remind all Christians that it's not enough to have penetrated the past. The faith must also penetrate the present. It must penetrate what lies all around its churches—the streets and shops, offices and souls of the postmodern world. It happened once before. And with grace, it can happen again.

(Emily Stimpson Chapman is a bestselling Catholic author of nearly a dozen books, and a former contributing editor to Our Sunday Visitor. Her writing can be found at substack.com/@emilystimpsonchapman.) †



Pope Francis walks through the crypt of St. Peter's Basilica as he visits the tombs of deceased popes at the Vatican on All Souls' Day on Nov. 2, 2020. (OSV News photo/Vatican Media)

Guest Column/Michael Heinlein

Saints reminds us the Eucharist is a remedy to our sin

“Because I always sin, I should always have a remedy.”

These practical words of St. Ambrose, fourth-century bishop of Milan and doctor of the Church, point us to the unique relationship of the Eucharist to sin—a relationship that the *Catechism of the Catholic Church* pithily sums up by saying “holy Communion separates us from sin” (#1393).



At first reading, it might be tempting to dismiss this as some kind of superstitious nicety. In fact, critics and skeptics of the power of

eucharistic grace often choose such an erroneous, dismissive explanation. This can perhaps be easy to do when—like many aspects of our faith—claims can often be made without much understanding.

But when we come to truly understand the grace made available to us in the Eucharist, it makes perfect sense to call it a remedy. Again, the catechism puts it clearly: “As bodily nourishment restores lost strength, so the Eucharist strengthens our charity” (#1394).

We know Christ is the remedy to Adam’s disobedience. His way reverses Adam’s way, for those who choose to follow it. As our own needed remedy, however, Christ does not wave a magic wand. He offers an invitation that is accepted when we take up his cross, when we walk his way of charity, truth and obedience. That means that our hearts, minds and wills must be shaped and defined by his own. This is where we can see the effectiveness of his remedy is rooted.

Blessed James Alberione—an Italian priest, founder and visionary—articulated the significance of adoring Christ in the Eucharist as a constitutive element to the Pauline spirituality he was inspired to establish. He explained that a daily visit with Christ in the Eucharist was essential, calling it “the meeting of

our soul and of all our being with Jesus.”

One of the more well-known passages in Father Alberione’s written corpus is his use of several images to explain the reciprocal nature of that very meeting. Among these descriptions, it’s particularly relevant here to consider our encounter with Christ in the Eucharist as “the patient with the Doctor of souls” or “the heart led astray who finds the Way.” We can’t begin to accept the call to discipleship without understanding our relationship to Christ like this. For if we don’t see ourselves in need of a remedy to sin, then it follows that we don’t consider ourselves in need a savior.

If we want a remedy to our sin, we must allow our hearts to be made like Christ’s, our minds to be formed like Christ’s and our wills to be shaped into Christ’s.

But if we can begin to recognize that Jesus is truly, as he tells us, “the way and the truth and the life” (Jn 14:6), then we not only take up the task of following him, but of conforming ourselves to him. As a patient, we see in the Divine Physician the remedy for what ails us. We see in him the way out of pointless paths our wayward hearts can lead us. As Father Alberione explained so clearly, in our reception of the Eucharist and in the time we spend with Christ in the Eucharist, we will evermore become like him. If we want a remedy to our sin, we must allow our hearts to be made like Christ’s, our minds to be formed like Christ’s and our wills to be shaped into Christ’s.

All of this—truly the antidote to the poisonous effects of sin—becomes remedy to our ailments. In the Eucharist, we have the means to see to it that Christ may dwell in us, and we can live his charity, truth and obedience in our lives. We have the means to heaven and eternal life—the remedy to the fires of hell. May we never take this for granted, and may we find frequent recourse to the Doctor who will heal our every ill.

(Michael Heinlein is author of *Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I., and a promised member of the Association of Pauline Cooperators.*) †

Faith and Family/Sean Gallagher

Parents, monks and nuns have solidarity in service to others

The vocation to cloistered religious life may seem on the surface to be worlds away from the vocation to marriage and family life.



Times of solitary and communal prayer fill up more of the days of monks and nuns than those of parents. Mothers and fathers, on the other hand, are called to live and work in the world—a life that

stands in contrast to those called to live within a cloister.

But a beautiful aspect of our Catholic faith is its organic interrelatedness. We’re all members of the mystical body of Christ. And though God may call each of us to vocations that can be very different, our common faith can help us learn from each other’s calling and strengthen us in our own.

For example, parents are constantly called to serve their families in hidden ways that mark the life of cloistered religious. So many of the often little and sometimes large acts of service of parents will never be seen by the broader world—or even by their children.

It happens when parents get up in the middle of the night to care for a sick child; in washing one more load of laundry; in making one more meal (that one or more child will probably object to), in helping with homework and, overarching it all, in consciously shaping their daily lives to be a witness to faith and virtue to their children.

It’s as if these countless acts of selfless service happen within the hidden life of a cloister.

I, in part, appreciate this deep commonality between two seemingly different vocations because about 25 years ago, I discerned a possible call to monastic life, living as a Benedictine novice and junior monk for more than two years at Saint Meinrad Archabbey in St. Meinrad.

Through my prayer and the life I shared with the other monks in the monastery, I ultimately discerned that God was calling me to marriage and family life. With the blessings of my superiors, I left the monastery in late 1999 and married about 18 months later.

I haven’t for a moment regretted my time in the monastery. In fact, I am certain that it formed me well for my calling as a husband and father.

Whatever good I may have achieved thus far in my vocation (and I by no means claim to be a model in it) has happened through God’s grace, a good bit of which continues to come to me through my experience as a monk.

But one doesn’t need to have this experience to benefit from the witness of monks and nuns in the Church. Spouses and parents can find strength in the witness of the Church’s cloistered religious in facing the challenge of serving others day after day in ways that go unrecognized.

And I daresay that perhaps our religious can find encouragement in the difficult days of their hidden calling, knowing that they’re spiritually one with so many faithful Catholic spouses and parents.

Let’s all of us—in every vocation—pave the way more smoothly for the work of grace in our lives by keeping those in other callings in prayer, especially for the strength to do God’s will when we seem to be living an unseen life.

In the end, all of us, in every vocation, is one with our Lord. His eyes see every act of service we do with the help of his grace, no matter how hidden it is to the rest of the world. †

Guest Column/David Mills

What do we do when famous Catholics turn out to be abusers?

The Facebook post from four years ago didn’t age well. I’d written: “Jean Vanier’s gift to social media: Living such a life that when he died not a single person criticized him. Not only no direct attacks, but no ‘yes, but’ and ‘on the other hand’ articles. Just appreciation. It’s a joy when everyone can combine in respect and admiration for someone.” He died on May 7, 2019.



Friends said that they’d seen some critical posts, but the posts seem to have all been the predictably dyspeptic stuff from people who look for reasons to put down anyone being praised. No one posted anything about his secret

life of sexual abuse, because no one knew about it, except the victims.

Vanier, you may remember, was the universally admired founder and leader of a movement called L’Arche, which creates homes in which people with intellectual or developmental disabilities live with others who don’t have them. He began by living with two men with disabilities, which for someone with his advantages—of family, wealth and education—was not a good career move. His peers were out making their way up in the world. He didn’t do that.

His example spread and became institutionalized, and he wrote a lot of books readers found very helpful. Eventually, he won a raft of prestigious awards for his life and his thinking. They included the *Pacem in Terris* Award (given to people like Martin Luther King Jr., Dorothy Day, Mother Teresa and the Dalai Lama) and the Templeton Prize (a kind of religious Nobel Prize given to people like Aleksandr Solzhenitsyn, Jane Goodall, and again, Mother Teresa and the Dalai Lama).

The world loved him and to all appearances for very good reasons. He was a Catholic in public life of whom Catholics could be proud. As the news kept hammering us with stories of priests abusing children and bishops covering it up, he was a public Catholic of whom we did not worry about feeling ashamed.

There, we could say, is a man who represents our faith in practice.

The public man was. The private man wasn’t.

It’s a haunting reminder of how little we know about public people, and how much someone’s public image may be mediated to fit a widely desired narrative—people want heroes or villains, depending. It’s a reminder of how people can

divide themselves, being one kind of person with some people and another kind of person with others.

Vanier’s story offers a disturbing warning about how easily our admiration can be misplaced. It reminds us of how easily the first can be the public man and the second a private man known only to a very few, and many of those few victims.

And the human reality that stories like Vanier’s reveals is a loss. Admiration for another who deserves it is a human pleasure and it does us good. We should look up to others, recognizing their wisdom or kindness or sacrifice, admiring in them the love for others that reflects God’s love for his people, and wanting to be more like them.

We admire the saints. We should be able to admire those among us who may be saints. But then there are stories like Jean Vanier’s. Too many stories like his.

I’m a better man because I’ve admired some people I knew, because they were admirable. Most were Christians, but some weren’t. They showed goodness in action—in real life—and by the way they lived and the kind of people they were, they encouraged me to do as they did.

We admire the saints. We should be able to admire those among us who may be saints. But then there are stories like Jean Vanier’s. Too many stories like his. And not just the big stories of national or international figures, but stories of people we know. I don’t know how many times I’ve heard someone say, often with deep distress, a version of “I’d known him for years and I never would have thought ...”

We should be able to admire possible saints, not least because their example encourages us to be saintlier. Their example strengthens our faith, as evidence of God’s work in the world. There’s something wrong with a person who can’t admire others.

But then that person isn’t always wrong.

What do we do? I think we need to learn to admire without investing. We can

admire what we see but shouldn’t rest our faith or our commitment to the Church on the people we admire. If we make someone like the acclaimed Jean Vanier an argument for Catholicism, we make the exposed Jean Vanier an argument against it. It’s very tempting to say, “Abusive priests? Well, look at Jean Vanier!” but that could backfire, as it did.

The basic instruction God gives us isn’t “admire your neighbor,” but rather “love your neighbor.” The one way you can love celebrity Catholics is to pray for them, and as it turns out, they may need it more than you know.

(David Mills writes from Pennsylvania.) †

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

The Sunday Readings

Sunday, July 2, 2023

- 2 Kings 4:8-11, 14-16a
- Romans 6:3-4, 8-11
- Matthew 10:37-42



The first reading for Mass this weekend is from the first of two books in the Bible that bear a name suggesting that they are about the kings of Israel. Kings are mentioned, but from a very particular view. Kings were judged on how well they led the people to abide by the covenant, to love and obey God. Nothing else in life was as important.

So, the prophets were very important, as they taught the people to follow God. This reading is about Elisha, who visits a household in which lives a wealthy woman. She receives him. She has no children, but the prophet assures her that she will bear a child by divine power.

The second reading was from St. Paul's Epistle to the Romans. He encouraged and challenged the Christians of Rome, reminding them to live for Christ. For Paul, that also meant dying and rising with Christ.

Death is inevitable for all human beings, but it had an especially fearful context for Christians in Rome. Christianity was a crime. Death was the penalty. And unless the Christians were citizens, as was Paul—and few were citizens—executions were brutally agonizing.

The Gospel reading from St. Matthew begins quite solemnly. Indeed, it can be puzzling. Jesus says that if anyone loves father or mother more than himself, they are not worthy to be his disciple. He says that the true disciple must also carry a cross.

Put these verses in the context in which they were written. Families were divided, maybe often, when a member converted to Christianity. Anyone convicted of being a Christian literally had to carry her or his cross and be crucified as was Jesus.

When the first Christians heard these words, they knew very well that persons considered very dear, for self-survival, might desert them and that crucifixion was Rome's preferred way of getting rid of anyone who broke the law.

Paul's reassurance said that such

terrible consequences were worth the price of being with the Lord forever.

Indeed, he himself proved the point. He was martyred. But, as a citizen, he was entitled to be executed without pain by being beheaded.

Reflection

A line in the musical "Oklahoma!" says that "everything's up to date in Kansas City!" Well, in the first decades of Christianity, everything was up to date in Rome, more than in any other place on Earth. It was a glittering city, with every opportunity and comfort the human heart could desire.

In a word, however, it was impossible to enjoy all the wonders and pleasures of Rome while being true to the Gospel.

As if this was not enough, professing Christianity was a capital crime. Roman justice operated on the hunch, as does American justice today, that the death penalty deterred others from committing similar crimes, namely becoming Christian and living the Christian life.

The example of countless martyrs proved the folly of this hunch. Still, the temptation to forsake the Lord was heightened by the aspect of dying for the crime of Christianity—and executions in the Roman system were horrifying. Crucifixion was not the only way "criminals" were killed in terrifying agony.

As had the prophets of old, Paul insisted that living in obedience to God was the only thing that mattered, and its reward humbled all the glories and the pleasures of mere human existence, even if this existence occurred in Rome, the very crown of human life at the time.

The readings call us to reality. Win the lottery. Receive \$300 million. Will it subtract one week from an aging life? Will it erase the pain of grief? Will it give a sense of purpose to life? It will not.

Only the spiritual rewards endure. The world will pass away. †

The Criterion will not have an issue next week due to its summer schedule. The reflection of Msgr. Campion for Sunday, July 9, will be posted at www.archindy.org/campion.

Daily Readings

Monday, July 3

St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1b-2
John 20:24-29

Tuesday, July 4

Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 5

St. Anthony Zaccaria, priest
St. Elizabeth of Portugal
Genesis 21:5, 8-20a
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 6

St. Maria Goretti, virgin and martyr
Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 7

Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 8

Genesis 27:1-5, 15-29
Psalm 135:1b-6
Matthew 9:14-17

Sunday, July 9

Fourteenth Sunday in Ordinary Time
Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13-14
Romans 8:9, 11-13
Matthew 11:25-30

Monday, July 10

Genesis 28:10-22a
Psalm 91:1-4, 14-16
Matthew 9:18-26

Tuesday, July 11

St. Benedict, abbot
Genesis 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38

Wednesday, July 12

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

See READINGS, page 15

Question Corner/Jenna Marie Cooper

The priesthood and religious life are two distinct vocations in the Church

QI read that Jesuit Father Marko Rupnik was expelled from the Jesuit order but remains a priest. How does that work? (New York)



AFirst, some background. Jesuit Father Marko Rupnik, who is an artist whose mosaics decorate churches around the world, including at the Vatican, has been accused of sexual abuse.

Additionally, the priesthood and religious life are two distinct vocations, even if they often go together in many cases.

Religious life is a call to follow Christ more closely by living a vowed life in community according to the evangelical counsels of poverty, chastity and obedience.

On the other hand, the priesthood is a sacramental sharing in Christ's mission of sanctification, with a priest being specially empowered to celebrate the sacraments, particularly by making Jesus truly present in the Eucharist.

There are male religious who are not priests, called religious brothers. Conversely, there are priests who are not members of religious communities. Still, there is no such thing as a freelance priest, and all priests must "belong" somewhere in the Church.

In canon law, this "belonging" is called "incardination." Priests can, of course, be incardinated in a religious community or in another kind of community, like the Oratorians or Opus Dei, which is distinct from religious orders. In most cases, priests who are not a religious are incardinated in a local diocese with the diocesan bishop as his superior.

While it can happen for similar reasons, there is a distinction in the processes of leaving—or being forced to leave—a religious community versus the priesthood. A religious priest who is dismissed from his community is no longer affected by any of the previous rights or obligations he once had as a member of his religious institute.

But even after being dismissed, he remains a priest in both a theological and a canonical sense.

However, canon 701 in the *Code of Canon Law* tells us that, in the case of an

expelled religious, "If the member is a cleric, he may not exercise sacred orders until he finds a bishop who will, after a suitable probation, receive him into his diocese in accordance with canon 693, or who will at least allow him to exercise his sacred orders."

The above-referenced canon 693 describes the situation of a religious priest who freely chooses to leave his religious community while intending to remain serving as a priest—namely, that the permission to leave the community cannot be granted unless the religious priest in question "has found a bishop who will incardinate him in his diocese or at least receive him there on probation."

So, applying these general principles to what we know about Father Rupnik's situation, it seems that:

- Presuming he doesn't appeal the dismissal, he indeed is no longer a Jesuit.
- At this point, he is still a priest
- Despite being a priest, he will not be able to carry out priestly ministry or function as a priest unless he finds a bishop willing to make the choice to incardinate him into his diocese, or to at least receive him into the diocese on a trial basis.

Incidentally, after being accused of so many serious misdeeds, it might seem scandalous that Father Rupnik was apparently only dismissed from the Jesuits because of his disobedience in accepting a new assignment. On the surface, this might seem to imply that the Church sees abuse as somehow the lesser crime. Yet this dynamic is not so much a value judgment as much as a reflection on how the Church's penal processes work.

While spiritual and sexual abuse are clearly and indisputably more heinous crimes, due to their sensitive nature they can sometimes be more difficult to punish via a canonical trial. For example, among other things, witnesses might not feel comfortable testifying "on record." On the other hand, disobedience usually comes with the evidence of a clear-cut paper trail, via letters and other correspondence.

The hope is that having some consequences for the less serious but more "provable" crime is at least a first step toward justice.

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

A special 'Father's' Day gift



On June 18—Father's Day—members of the Knights of Columbus Cardinal Ritter Council #1221 presented Father José Neri with a Knights of Columbus chasuble and stole at Holy Family Church in New Albany in honor of his ordination on June 3 and in thanksgiving for his help at the parish during his year as a transitional deacon. Shown in the photo are Ron Mann, left, Joe Glover, Adam Welp, Chuck Kampschafer, Cary Harper, Tom Waters, Rob Davis, Father Neri, Mike Carter, Ron Webber, Dan Gullely and Mike McCauley. (Submitted photo)

Centenarian sister welcomes Christ in every season of her life

By Jennifer Lindberg

BEECH GROVE—Surrounded by family and her fellow Benedictine sisters on June 4 in honor of her upcoming 100th birthday on June 12, Benedictine Sister Mary Carol Messmer reflected the dedication to her vocation and the effect it had on others.

Her family calls her “the angelic aunt” and “prayer companion.” Her fellow monastic sisters describe her contributions to the community that spans an 82-year vocation as ongoing.

As a founding member in 1960, Sister Mary Carol’s place in the history of Our Lady of Grace Monastery in Beech Grove starts with the first bricks cementing the establishment of Benedictine sisters in the area.

Born on June 12, 1923, she grew up in Ferdinand in southwestern Indiana. She entered the novitiate of the Sisters of St. Benedict at Monastery Immaculate Conception there at the age of 18.

It seems her birthday marks historical occasions. It was on her birthday in 1960 that she moved into the new monastery in Beech Grove. And it was during the celebration of her 100th birthday that she learned the city cemented her name in its history by declaring June 12 as “Sister Mary Carol Day.”

Her contributions to the Church and her community are part of her order’s charism of hospitality. When then-Indianapolis Archbishop Paul C. Schulte invited Monastery Immaculate Conception in 1953 to send sisters to create a facility for the elderly in Beech Grove, it was out of hospitality that Sister Mary Carol embraced the call.

The Benedictine sisters did one better and also opened a high school for girls.

The school closed in 1978 and became the Benedict Inn and Conference Center.

Sister Mary Carol has witnessed many changes at Our Lady of Grace Monastery—including the selling of St. Paul Hermitage in 2022 and the decision to tear down the existing monastery, build a new one and close the retreat center just this year.

However, her commitment to the Benedictine charism of stability continues to bless her community and bear witness to the bonds of family.

She was born Frances Marie to Joseph and Frances Messmer. One of 13 children, Sister Mary Carol went home to Ferdinand as often as she could, forming strong memories for her family. Three of her sisters are still living.

“She’s very precious to all of us,” said her niece, Joann Oser. “Anytime we were at a low point in our lives, somehow she knew, and she always came through for us.”

“She always had a special prayer for you,” said another niece, Eileen Lowery. “She always appeared at the right time.”

As a young girl, Sister Mary Carol knew she was being called by God to religious life.

“I made a ladies’ retreat with some friends at age 17,” she said. “The next day, one of the friends called and told me that she was entering the convent.

“I sat down and cried because I had this overwhelming feeling that was what I wanted to do. It really just hit me.”

Her mother asked her to wait one year,

and at the age of 18, on Sept. 7, 1941, Sister Mary Carol entered Monastery Immaculate Conception. One of her siblings, the late Sister Mary Gerald, also entered the monastery.

Sister Mary Carol didn’t anticipate making history in her life as a religious. Her days were filled with prayer and serving as a teacher and principal at various schools across the state. Her ministry as a teacher took her to schools throughout the archdiocese, as well as the Evansville Diocese and even St. Louis, Mo.

Her longest stint was as an educator in Starlight, where she spent 35 years at the former St. John the Baptist School. She was also Our Lady of Grace Monastery’s seamstress for many years and still makes aprons. She is famous for her homemade peanut brittle.

Yet, it’s the students she taught that give her fond memories. She keeps photos of all of them in her room.

“I enjoyed seeing the students blossom,” she said.

It’s because of her love of children that she calls St. Pius X her favorite pope,

“because he made it possible for younger children to receive Jesus,” she said.

In 1910, Pius X lowered the age at which children could receive their first Communion to 7.

Sister Mary Carol’s life is one of constant welcoming Christ through every season. While she retired from active ministry in 2005, she is still a “tremendous example for the entire community,” her fellow Benedictine sisters said.

She is a member of her community’s choir, a lector at prayer and Mass, and always attends the daily rosary. It is the rosary that is among her favorite prayers because the Blessed Mother is her favorite saint, she said.

“I have a strong devotion to her and pray the rosary every day,” said Sister Mary Carol. “I am comfortable sharing my life with Mary.”

Her best advice from a life well-lived is “God is always there for you,” she said. “Reach out to him.”

(Jennifer Lindberg is a freelance writer and a member of St. Mary Parish in North Vernon.) †



Benedictine Sister Mary Carol Messmer, right, receives a certificate on June 4 from Dennis Buckley, mayor of Beech Grove, declaring June 12 as “Sister Mary Carol Day” in the city. Benedictine Sister Julie Sewell, prioress of the monastery, looks on at left. (Submitted photos by Jennifer Lindberg)



A cake announcing the 100th birthday of Benedictine Sister Mary Carol Messmer was served at a celebration on June 4.

Sound of Freedom sensitively reveals the gritty truth of child trafficking

By Ann Margaret Lewis

It isn’t often that a “faith-based” film approaches a topic in a way that appeals to a wider secular audience. In an earlier review I wrote on the film *Father Stu*, I mentioned that problem with the hope we’d see more

films that could bridge that gap. Most faith films “preach to the choir” and suffer from poor writing and production value.

Sound of Freedom, however, is one of the exceptions. Starring Catholic actor Jim Caviezel (*The Passion of the Christ*, *Frequency*), the film tells the true story of Homeland Security Agent Jim Ballard, who quit his job to save children from slavery. He is the founder of Operation Underground Railroad—and savior to hundreds of children from the horrors of human trafficking. The film is suspenseful and well-acted, with the production artistry worthy of a major film release.

Caviezel’s performance in this film is impassioned, powerful and believable. He and his fellow actors Academy Award winner Mira Sorvino (*The Final Cut*, *After Ever Happy*), Bill Camp (*12 Years A Slave*, *Joker*), José Zúñiga (*Twilight*, “American Crime Story”) and Eduardo Verástegui (*Bella*, *For Greater Glory*), who is also a producer for the film, all gave performances that maintained the gravity of the topic at hand without shirking on energy—even those with smaller roles. The child actors were also very talented, and scenes involving them were orchestrated with great sensitivity.

Written and directed by Alejandro Monteverde (*Little Boy* and Toronto International Film Festival winner for *Bella*) the film’s script and production are well-done. The filmography is often masterful with eye-popping scenery of the Columbian jungles.

Angel Studios, the media company and film distribution studio that uses crowdfunding to finance its other productions such as “The Chosen” series, is offering an opportunity for *Sound of Freedom* supporters and viewers to “pay it forward” so those who might not be able to see the movie due to

financial constraints may see it for free.

On June 13, Elon Musk acknowledged the importance of this film and its topic through a tweet asking *Sound of Freedom* producers to put the film on Twitter free for a short time, “or just ask people to subscribe to support [we would not keep any funds].” Eduardo Verástegui responded on Twitter that it would be a good idea, but plans have not yet been finalized.

Angel Studios hopes to have 2 million people see the film in theaters throughout the film’s opening week starting on July 3 to bring awareness to the estimated 2 million children trafficked globally each year.

The film is releasing in several theaters in central and southern Indiana beginning on July 3. To see if the film will show at a theater near you, to purchase tickets or to “pay it forward,” go to Angel.com/sof. †



Actor Jim Caviezel portrays Homeland Security Agent Jim Ballard in the film *Sound of Freedom*, which focuses on the horrors of the human trafficking of children. (Photo courtesy of Angel Studios)

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



REPORT SEXUAL MISCONDUCT NOW

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

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

2 Victim Assistance Coordinator, Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

Investing with Faith/Kimberly Pohovey

Donor-advised funds can be your flexible, charitable ‘checkbook’

Sitting down to pay our bills isn't usually much fun. But strangely, the very same activity—sending some of our money where we've decided to donate—can bring us great and lasting joy.



The difference is that when we do something because we genuinely want to do it, everything changes. And that's certainly the case when it comes to charitable giving. As St. Paul says, "Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor 9:7). In other words, once we've freely decided to give, joy begins to take root.

Imagine sitting down with a list of causes and deciding what to give each one of them because the funds have already been set aside. That would be less like paying a bill and more like being on the Santa side of Christmas morning!

Of course, deciding to be generous isn't the only decision we need to make.

We also need to choose what we will give, when and to whom we will give it, and how our giving will take place. For some, all those considerations can seem overwhelming enough to delay or even deter them from establishing an ongoing way to give at all.

But complicated planning requirements or ironclad structures shouldn't keep anyone from experiencing the joy of giving. For those who are committed to charitable giving, but don't yet have all the details worked out, a donor advised fund (DAF) may well be the best option.

Here's how it works:

A DAF acts like a charitable investment account. A donor creates a DAF and makes an initial gift to a sponsoring organization—in this case, the Catholic Community Foundation (CCF).

CCF owns the assets and manages the fund, including investing the monies according to the U.S. Conference of Catholic Bishops' socially responsible investing guidelines. The donor retains advisory privileges over how much, when and to whom distributions from the account are made. That means donors choose how and when to make a positive

impact on the parishes, schools and ministries that are close to their hearts.

A DAF offers a simple, flexible and low-cost vehicle to support the mission of the Church here in southern and central Indiana. But there are also several other key benefits:

- DAFs allow for hands-on philanthropic endeavors and more active participation than other vehicles for charitable giving. They offer greater protection to donors who wish to keep their gifts anonymous, as well as the opportunity to name a second generation of advisors for the fund.

- Establishing a DAF immediately qualifies donors for a charitable income-tax deduction in the full amount of the gift, even if nothing has been distributed from the fund. Many find this helpful, particularly in a year with a large or unexpected bump in taxable income.

- DAFs allow donors to clearly separate the funds they plan for charitable giving from their other assets while making use of compound interest as well as the Catholic Community Foundation's smart and ethical investment strategies.

- DAFs are a simpler, more economical and flexible alternative to a private foundation. Quicker and easier

to establish with no start-up costs and substantially lower administration fees of less than 1%, a donor-advised fund is not subject to annual distribution requirements—and some can accept additional contributions in the future.

- Every donor advised fund serves to strengthen the pool of financial resources that funds all the initiatives that make the Archdiocese of Indianapolis a faithful witness to Christ's mercy and compassion toward all. If you'd like to learn more about donor-advised funds and whether they're right for you, contact us at the Catholic Community Foundation at 317-236-1482 or ccf@archindy.org.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving.) †

READINGS

continued from page 13

Thursday, July 13

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

Friday, July 14

St. Kateri Tekakwitha, virgin
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23

Saturday, July 15

St. Bonaventure, bishop, doctor of the Church
Genesis 49:29-32; 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 16

Fifteenth Sunday in Ordinary Time
Isaiah 55:10-11

Psalm 65:10-14

Romans 8:18-23

Matthew 13:1-23 or Matthew 13:1-9

Employment

Parish Receptionist/Administrative Assistant St. Pius X Catholic Church

The Parish Receptionist/Administrative Assistant position is a critical part of the parish environment welcoming parishioners, new parishioners, visitors and being the first voice of outreach to those who call for Sacramental needs.

Some basic responsibilities include but are not limited to:

Welcomes visitors and parishioners with care and maintains a welcoming front office; Daily opening and closing of Parish Office; Answers the phones and handles calls as appropriate; Receives deliveries and mail. Assists with tasks such as mailings, copying, or filing, creating labels, telephoning, arranging meetings, etc. Duplicates and/or distributes letters, reports etc., as needed. Schedule Mass intention requests; receives stipends and mass intentions, etc. Maintain parish calendar, scheduling appointments, special events, and meetings; flexible and adaptable personality to new tasks and responsibilities.

General Qualifications:

Must be a practicing Catholic faithful to the teachings of the Church. Maintain confidentiality in all parish matters. Excellent organizational and filing skills, basic computer knowledge Professional bearing; Answering door, receiving packages, movement through parish office and church building, light physical lifting involved in organizational duties in office and church. Experience preferred but not required.

Please submit resume letter of interest via email to Kevin Sweeney at ksweeney@spxparish.org.

Employment

Tribunal Advocate

The Roman Catholic Archdiocese of Indianapolis is seeking a full time Advocate for the Metropolitan Tribunal. This is an in-person role located in the Bishop Edward T. O'Meara Catholic Center in downtown Indianapolis. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have at least a bachelor's degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. The qualified candidate must also be a Catholic in good standing, have a general understanding and acceptance of the Church's teachings regarding marriage, have excellent verbal and written communication skills, strong organizational skills, computer knowledge, and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client.

The position is an opportunity to work directly in Church ministry that serves people's human and spiritual needs. To obtain a description of the Advocate position and an employment application, please contact: Mrs. Kay Summers, Associate Director of the Tribunal, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46202 or by e-mail: ksummers@archindy.org. Applications will be accepted through July 31, 2023.

Medicare Insurance

Health Insurance Professionals



Dan Shea, RHU
Long time
Parishioner of St
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Indianapolis.

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PH: 317-787-4638
danshearhu@gmail.com



Director of Music Ministry

Little Flower Parish, a vibrant faith community of almost 1,000 households on the Eastside of Indianapolis, is seeking a part-time (approx. 20 hrs. per week) Director of Music Ministry to lead a well-developed liturgical ministry.

Responsibilities include:

- Providing for music at three Masses per weekend, including personal direction and/or performance for at least two Masses.
- Recruiting and supervising volunteer musicians.
- Directing adult and youth choirs.
- Training cantors.
- Assisting with liturgical music for school liturgies.

This dynamic person of faith should have a Bachelor's Degree in music or equivalent experience, a strong knowledge of Roman Catholic liturgy, and proficiency in keyboard and choral direction. Salary commensurate with education and experience.

E-mail cover letter, résumé, and references, to musicdirectorsearch@littleflowerparish.org.

AFRICAN MASS

continued from page 1

“We are made in the image of God, and we are a unity. We are meant to live in and for community.”

The theme of unity made sense on many levels. The Mass, which was celebrated at St. Rita Church in Indianapolis, honored the 60th anniversary of Africa Day (or Africa Freedom Day), an annual commemoration of the foundation of the Organization of African Unity on May 25, 1963. And the Mass was celebrated on June 4, the solemnity of the Most Holy Trinity—the triune God unified as one.

In his homily, Father Didier expounded on the concept of unity among the Trinity, between God and man, and “of the human family.”

‘Our unity is based on love’

“God the Father came to create, God the Son came to reconcile us with his Father, and the Holy Spirit came to unite us as one family,” the Marianhill missionary priest explained during the Mass.

“God the Father, Son and Holy Spirit are unified in their love for all of creation, and our unity is based on love for the well-being of all creation, of the human family.”

He noted that while skin color may differ, “we are all made in the image of God, and therefore we are unified.”

But that unity has become broken, Father Didier noted.

“We have become so individualized, and we’ve become broken by segregation and killing,” he said.

The priest, a native of the Democratic Republic of Congo in Central Africa, shared a bit of how unity reveals itself in his native culture.

“In the African continent, when you say, ‘This is my brother,’ or ‘This is my sister,’ it doesn’t mean you are in the same family,” he explained. “In Africa, friends are part of your family. Any person in your life is part of your family. ...

“As St. Paul said, ‘Cherish one another in love. Honor one another above yourselves,’ [Rom 12:10]. If we treat each other with brotherly love, there will be no more segregation and killing.”

Father Didier closed his homily with a prayer for “peace in the world, and especially in Africa.”



Volunteers serve native African dishes in the parish hall of St. Rita Parish in Indianapolis after a Mass honoring Africa Day (or Africa Freedom Day) was celebrated in the parish's church on June 4.

After the Mass, the celebration continued in St. Rita's parish hall, where homemade, authentic African fare was dished out with joyful smiles.

‘We all share one common belief in Jesus’

A movement was underway among African countries in the 1950s. Their goal was “to free themselves from foreign domination and exploitation,” according to Wikipedia.

The first Congress of Independent African States was held in 1958 with nine countries represented. That gathering led to the formation of the Organization of African Unity (now called the African Union) on May 25, 1963. The organization now consists of 55 countries.

“Today, we celebrate our unity as Africans and as Catholics,” said Pearllette Springer, then-archdiocesan coordinator of Black Catholic Ministry, which sponsored the Mass. A letter in the Mass program announced her plans to retire from her role in June.

“There are many Catholic Africans in the archdiocese from many different countries and many different tribes. This Mass honors the efforts toward unity in their native countries, but also the need for the unity of all African Catholics in the archdiocese and in the U.S.”

Dabrice Bartet, a native of Togo in West Africa who helped coordinate the June 4 event, agreed.

“The Archdiocese of Indianapolis’ African Catholic community is quite diverse, speaking many languages with various spiritual traditions,” said the member of St. Monica Parish in Indianapolis, citing 14 African countries “and others we have not yet met.

“Yet, we all share one common belief in Jesus. Our love for one another, desire to be together and desire to participate in the Eucharist together as a single family are all strengthened by our faith in Jesus.”

She said the African Mass “helps most [African Catholics] live their faith in the African spirituality. It is crucial that this be as inclusive as possible because it is the single occasion that unites us as Catholics.

“Observing African Unity Day is crucial for our unity. Today, we remember how determined our grandparents and parents were to free their countries of colonial domination. Aside from the political implications, it is a day of thanksgiving and unity.”

The annual African Mass is also an “opportunity to remind ourselves that the fight for a better future in Africa is still ongoing,” Bartet said. “We must acknowledge and appreciate our shared cultural heritage, strong cultural identity, and individual and communal accomplishments while also recognizing the diversity of our cultures.”

There is another opportunity presented through the archdiocesan-sponsored African Mass, she noted—a chance to evangelize African Catholics who no longer worship at Mass or who have stepped away from the Catholic faith.

“There is a good chance there are [African] Catholics here who are no longer practicing their faith for whatever reason, but who want to celebrate Africa Unity Day,”



Marianhill Father Didier Nzim Sampungi, parochial vicar of St. Jude Parish in Indianapolis, incenses the altar at St. Rita Church in Indianapolis during a Mass celebrating Africa Day (or Africa Freedom Day) on June 4. Concelebrating with him is Marianhill Father Jean Bosco Ntagwagwira, administrator of Holy Angels and St. Rita parishes in Indianapolis. (Photos by Natalie Hoefler)



Black African Catholics process with the gifts down the aisle of St. Rita Church in Indianapolis during a Mass celebrating Africa Day (or Africa Freedom Day) on June 4.

Bartet said. “This [Mass] is a chance for us to reach out to them and invite them back.”

She delivered that very message in an announcement to the congregation at the end of the Mass, after first recognizing Springer for her seven years of service in the archdiocese.

“And to those of you who might have been away from Mass for a while, we offer an invitation for Catholics to come back,” Bartet said. “We welcome you with open arms.”

(Mass in African dialects are offered throughout the year in the archdiocese. Because French is spoken in several African countries, a Mass in French is celebrated at 5 p.m. on the second Sunday of the month at St. Monica Church, 6131 N. Michigan Road in Indianapolis; for more information, call the parish office at 317-253-2193. Mass in Kiswahili and in Kinyawanda are often celebrated at 2 p.m. on the first and third Sundays, respectively, at St. Michael the Archangel Church, 3354 W. 30th St. in Indianapolis; for more information, call the parish office at 317-926-7359.) †

PRO-LIFE

continued from page 1

said Kristan Hawkins, the president of Students for Life of America, or SFLA, which organized the rally, in an interview with OSV News.

“In order to achieve that moment, every human being must be recognized as they are: A unique, unrepeatable



Young women attend the National Celebrate Life Day rally in Washington on June 24 commemorating the first anniversary of the U.S. Supreme Court's 2022 *Dobbs* ruling that overturned *Roe v. Wade*, the court's 1973 decision that legalized abortion nationwide. (OSV News photo/Evelyn Hockstein, Reuters)

human person,” she added. “And the 14th Amendment does acknowledge that, and that is our path to success.”

Ahead of the event, crowds slowly gathered in front of the memorial as the threat of thunderstorms loomed. Curious tourists passed through, asking questions. Printed signs handed out by SFLA read, “Equal rights for all, born and preborn.” Others held handmade signs.

The crowd in the hundreds appeared significantly smaller than the March for Life rally, which challenged *Roe* each year in Washington. But, like the March for Life, the crowd was youthful. Nearly 2,000 joined to watch the event online, via livestream.

A dozen or so protesters crashed the start of the event, but soon disappeared. By the end, the hot afternoon sun replaced the cloudy morning.

In addition to SFLA and SFLA Action, the event was hosted by Pro-Life Partners Foundation, Live Action and 40 Days for Life. Sidewalk Advocates for Life and Patriot Mobile served as co-hosts. Heartbeat International and The Vulnerable People Project participated as partners.

The slew of speakers included Hawkins, former Vice President Mike Pence, Mississippi Attorney General Lynn Fitch, Live Action President Lila Rose, Susan B. Anthony Pro-Life America President Marjorie Dannenfelser, activist and author Alveda King, and Catholic University of America professor Chad Pecknold.

People traveled from near and far to celebrate *Dobbs* and share their stories.

Kaylee Stockton, 20, traveled with her baby boy, Colton, from Phoenix. She carried a sign reading: “This Teen Mom didn’t build her Success off of Murdering her Child.”

She was 18, she said, when she became pregnant.

“My biggest challenge being a teen mom was everyone telling me to get an abortion,” she told OSV News, before describing her life as a young mom. “It’s scary, and I think every mom feels that when she first finds out she’s pregnant, but it’s so rewarding.”

Kayla Garcia, 22, traveled to the event from Los Angeles. She used to defend abortion clinics. That changed when, at 18, she visited a Planned

Parenthood while pregnant and in a physically abusive relationship.

“The only thing that they offered me was abortion, and so I took it because I really thought that was my only option,” she remembered, noting that Planned Parenthood failed to report the bruises on her arm.

Today, she leads a pro-life group with SFLA at her college, Citrus College, in Glendora, Calif. For women contemplating abortion, she encouraged them to visit StandingWithYou.org, operated by SFLA.

Nearby, 23-year-old Redi Degefa from the Washington area, held a sign reading “Pray the rosary to end abortion.” She wanted to show people her age, especially young girls, that young people exist who believe that abortion is evil and that life starts at conception, she said.

The event followed a letter published on June 15 by *National Review* in which pro-life leaders and scholars across the political aisle argued that “our North Star in the pro-life movement remains the same as ever: the end of abortion through ensuring the equal protection of the laws.” †