



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'God has a plan'

Faith helps Olympic weightlifter take an unexpected path to Paris, page 8.

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Participants in Bishop Bruté Days kneel in prayer on July 8 in St. Paul Church in New Alsace, a campus of All Saints Parish in Dearborn County, during Bishop Bruté Days, the archdiocese's annual vocations camp. They are, from left, Sebastian Alvarez, Aidan McKay, Joshua Fuller, Patrick Taber and Jacob Branaham. (Photo by Sean Gallagher)

Record number of Bishop Bruté Days participants take part in pilgrimage

By Sean Gallagher

DEARBORN COUNTY—Bishop Bruté Days, the archdiocese's annual vocations camp, keeps growing. Last year, it set an attendance record with 59 high school-age boys taking part in the three-day event at Bishop Simon Bruté College Seminary in Indianapolis.

This year, the number of participants was 70 for the high school-age portion of Bishop Bruté Days on July 8-10. They came from 25 parishes across central and southern Indiana, as well as faith communities in the Archdiocese of Louisville, Ky., and the Diocese of Lafayette, Ind.

The growth in the high school participants led to scheduling a one-day junior high Bishop Bruté Days on July 11, the day after the high schoolers completed their camp. There were 39 seventh- and eighth-graders who participated in the junior high camp this year.

"I think we are seeing a new springtime of vocations," said Father Michael Keucher, archdiocesan vocations director who oversaw Bishop Bruté Days. "Seeing these young men grow in fraternity and prayer gives so much joy to my heart. I always tell people that being vocation director is the best job in the archdiocese."

See BRUTÉ DAYS, page 3

Priests say 'edifying' congress has called the Church 'to something more'

INDIANAPOLIS (OSV News)—Lucas Oil Stadium (LOS) was packed on July 17 with tens of thousands of people completely silent in prayer before a large monstrance holding the Eucharist.



Fr. Patrick Hyde, O.P.

Recent first Communicants later walked alongside their families, their elders, laypeople from all walks of life, religious men and women, priests, deacons, seminarians and bishops before

the Blessed Sacrament in a joyful eucharistic procession through the streets of downtown Indianapolis on July 20.

These were just some of the scenes from the 10th National Eucharistic Congress, which made a profound impact on the priests in attendance.

Dominican Father Patrick Hyde, pastor of St. Paul Catholic Center in Bloomington for the Indiana University community, told OSV News that working as a eucharistic preacher for the National Eucharistic Revival, his hope going into the event was that attendees would "encounter the love of God" and "have their lives changed by his grace."

He said, "That was really my experience: people coming together from all over the country—and even all over the world—and having an encounter with the living God, and it changing them and calling them to something more."

Reflecting on the power of the event opening on July 17 with eucharistic adoration in LOS, Father Patrick said, "There was just this powerful silence in this place that's built to be a place of entertainment and spectacle and loud, in-your-face football. And yet, the most powerful thing I think that I could ever

See CONGRESS, page 7

Retiring after 32 years, Tuley 'came for a job, and God gifted me with a ministry'

By Natalie Hoefler

After Christina Tuley accepted the position of secretary for the archdiocesan Office of Worship in September of 1991, she was conflicted. She liked the job, but as a single 30-year-old, she needed a higher salary.

She prayed a novena to St. Thérèse of Lisieux, popularly known as the Little Flower, seeking direction. She told no one so that, if she received roses, she would know it was the saint's telltale answer.

A month into the job, Tuley received at work "a dozen of the most beautiful, long-stem red roses with a card that said, 'From your secret admirer,'" she says. "It was like, 'OK, God. I'll stay.'"

See TULEY, page 7

Christina Tuley, right, and Kathy Davis-Shanks of St. Batholomew Parish in Columbus pose in a conference room of SS. Peter and Paul Cathedral Parish's rectory in Indianapolis on March 20 with the components for assembling the holy oils for the archdiocesan chrism Mass, celebrated on April 26. (Photo by Ann Margaret Lewis)



First listening session for archdiocesan planning process is set for Aug. 24

Criterion staff report

Catholics from across central and southern Indiana are invited to take part in a series of listening sessions starting at 2 p.m. on Aug. 24 at St. Louis Parish, 13 St. Louis Place, in Batesville that will be part of a pastoral planning process for the Archdiocese of Indianapolis.

The process, which is expected to take place over two years, is aimed at answering three questions: “Where are we today?”; “Where is God calling us to be?;” and “How will we get there together?”

Archdiocesan leaders have noted that answering the three questions will involve attentive listening, prayerful discernment and collaborative engagement.

In the coming months, seven listening sessions related to the process will take place across central and southern Indiana. An online survey related to the planning process will also soon be available on the archdiocesan website.

In answering the question, “Where are we today?” archdiocesan Catholics are asked to consider what the challenges and opportunities facing the Church in central and southern Indiana are at this time.

The question, “Where is God calling us to be?” is an invitation to discern prayerfully where the Holy Spirit is leading the faithful of the archdiocese, especially as it enters into the final mission-centered year of the National Eucharistic Revival.

Finally, the question, “How will we get there together?” is a call to take concrete action to help the Church in central and southern Indiana arrive at where God is calling us to be.

During the pastoral planning process, Catholics in the archdiocese are invited to pray that the Holy Spirit will guide the faithful in listening to God’s word and one another as all the faithful seek together to discern God’s will for the Church in central and southern Indiana.

They are also encouraged to take part in the listening sessions and complete the online survey.

Catholics across the archdiocese will also be invited to provide feedback on action plans developed in a later step of the planning process by a committee guiding the pastoral planning process. It is made up of diverse Catholics from across central and southern Indiana and is led by Archbishop Charles C. Thompson. †

Vatican says it was ‘saddened’ by Olympics’ opening ceremony

VATICAN CITY (CNS)—More than a week after the opening ceremony of the Paris Olympic Games, the Vatican joined people who complained that a segment of the show featuring drag performers offended Christians.

“The Holy See was saddened by certain scenes in the opening ceremony of the Olympics in Paris, and can only join the voices that have been raised in recent days to deplore the offense caused to many Christians and believers of other religions,” said the statement published by the Vatican press office late on Aug. 3.

The Vatican statement did not specifically identify the July 26 performance, which featured drag performers, including one wearing a crown, seated at a table in a scene that reminded

many people of Leonardo da Vinci’s famous painting of the Last Supper.

“In a prestigious event where the whole world gathers around common values, there should be no allusions that ridicule the religious convictions of many people,” the Vatican statement said.

While insisting it was not questioning the freedom of expression of the event’s organizers, the Vatican said that freedom “finds its limit in respect for others.”

At a news conference on July 28, organizers apologized.

The Vatican statement came two days after Pope Francis spoke by telephone with Turkish President Recep Tayyip Erdogan, who reportedly told the pope that the “immoral” Olympics opening ceremony had made a mockery of sacred values. †



Public Schedule of Archbishop Charles C. Thompson

August 11–24, 2024

August 11 – 2 p.m.

Confirmation for youths of Annunciation Parish, Brazil; St. Paul the Apostle Parish, Greencastle; St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, all in Terre Haute; and St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods, at St. Patrick Church

August 11 – 5 p.m.

St. Lawrence Day celebration for permanent deacons at Our Lady of Fatima Retreat House, Indianapolis

August 12 – noon

Seminarian convocation at Our Lady of Fatima Retreat House

August 12 – 5:30 p.m.

Annual cookout for priests and seminarians at Our Lady of Fatima Retreat House

August 13 – 10:30 a.m.

Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

August 13 – 6:30 p.m.

Mental Health and Addiction Ministry Healing Mass at SS. Peter and Paul Cathedral, Indianapolis

August 14 – 11:30 a.m.

Strategic Pastoral Planning Initiatives meeting at Archbishop Edward T. O’Meara Catholic Center

August 15 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

August 15 – noon

Mass for the Feast of the Assumption of the Blessed Virgin Mary at SS. Peter and Paul Cathedral

August 17 – 5 p.m.

Confirmation Mass for the youths of St. Luke the Evangelist Parish, Indianapolis, at St. Luke the Evangelist Church

August 18 – 9:30 a.m.

Mass to celebrate opening of school year at Bishop Simon Bruté College Seminary, Indianapolis

August 18-22

Region VII Bishops’ Retreat at University of St. Mary of the Lake, Mundelein, Ill.

August 23 – 4 p.m.

Priesthood ordination of Franciscan Brother John Barker at Holy Family Church, Oldenburg

August 24 – 11 a.m.

Confirmation for youths of St. Teresa Benedicta of the Cross Parish, Bright; St. Lawrence Parish, Lawrenceburg; St. Mary of the Immaculate Conception Parish, Aurora; St. Joseph Parish, Shelbyville; and St. Vincent de Paul Parish, Shelby County, at St. Louis Church, Batesville

August 24 – 2 p.m.

Listening session for pastoral planning at St. Louis Parish, Batesville

‘Parishes are on their own,’ says Nicaraguan priest as repression continues

(OSV News)—At least 11 Churchmen were detained by police and paramilitaries during a weeklong assault in northern Nicaragua, depleting the already demoralized Diocese of Matagalpa—whose leader, Bishop Rolando Álvarez, lives in exile.

Nine priests and a deacon were detained on Aug. 1 and 2—with some taken from parishes and parish residences—according to independent Nicaragua media. An octogenarian priest was also detained on July 27 in the Diocese of Estelí, where Bishop Álvarez is apostolic administrator.

“The Diocese of Matagalpa practically no longer has any clergy. We’ve been expelled, pressured and forced to flee. Parishes are on their own,” an exiled priest, familiar with the diocese, told OSV News.

“[The Church] has been attacked

from all sides. They’ve removed clergy, they’ve frozen its accounts. The Church has survived,” he added. But of the ruling Sandinista regime, he said, “Their ultimate goal is to exterminate the diocesan Church where Monsignor Rolando [Álvarez] is still bishop.”

The arrests reflected the deepening repression of the Catholic Church in the Central American country, which has careened toward totalitarianism. President Daniel Ortega and his wife, Vice President Rosarillo Murillo, continue to crack down on dissent, close spaces for civil society and infringe on freedom of worship.

The repression “stems from the deep insecurities of regime leaders who desire absolute control and seek to abolish independent institutions to do so,” Eric Farnsworth, vice president of the Americas Society/Council of the Americas, told OSV News. †



Pope’s prayer intentions for August

- **For political leaders**—We pray that political leaders be at the service of their own people, working for integral human development and for the common good, especially caring for the poor and those who have lost their jobs.

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



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BRUTÉ DAYS

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This continued growth in Bishop Bruté Days comes on the heels of the archdiocese at the start of the last academic year having 32 seminarians, the most since 1997.

Father Keucher, now in his fourth year as vocations director, has long known that this growth is rooted in an increase of prayer for vocations. That prayer was a big part of Bishop Bruté Days this year. Catholics across the archdiocese responded to a call from the vocations office for people to pray for the camp and its participants around the clock.

“So many people across the archdiocese are supporting vocations, especially in prayer,” Father Keucher said. “I am aware of a lot of people who pray and fast fervently for vocations. Our increases in the number of our seminarians and young people in events like Bishop Bruté Days show that prayers are being answered.”

A brotherhood of faith and joy

In his eight years as an archdiocesan seminarian, transitional Deacon Liam Hosty has assisted with Bishop Bruté Days on several occasions.

“I’ve been very impressed by the quality of the young men here,” said Deacon Hosty, a member of St. Barnabas Parish in Indianapolis. “To be able to see the virtues in these young men at 14, 15 or 16 years old is encouraging. Their formation and catechesis are miles beyond where I was when I was their age.”

But then Deacon Hosty smiles as he watches the campers running around with abandon as a hot summer sun bore down on the seminary grounds on July 8.

“They’re full of energy and full of testosterone,” he said with a laugh. “To be able to make that switch between having reverence and piety and then to come out here on a hot day in July and play capture the flag is encouraging.”

Seminarian Antonio Harbert was a Bishop Bruté Days participant a year ago. Having completed his first year at the college seminary, he helped lead the camp this year.

Looking out at the high schoolers chasing after each other in their game, he said, “I feel like this *is* our seminary life—at times.”

“During the school year, the brotherhood is awesome,” said Harbert, a member of St. Joseph Parish in Shelbyville. “I see us in our seminary life having this much fun. But we also pray. ... This is how I view seminary.”

Elijah Wessel values this brotherhood at Bishop Bruté Days. That’s why the member of All Saints Parish in Dearborn County has taken part in four of them throughout his high school years.

“It’s really powerful to see all of these young men who are here for the same reason I am, to discern their vocation,”



Participants in Bishop Bruté Days kneel in prayer during a time of eucharistic adoration on July 8 in the chapel of Bishop Simon Bruté College Seminary in Indianapolis.

said Elijah, who will be a homeschooled senior this fall.

Elijah also appreciates the brotherhood of the seminarians who help lead Bishop Bruté Days.

“It’s the faith and joy that the seminarians have,” he said. “It’s really attractive. I’m still working on discerning my vocation. So, I wanted to come back to work it out more.”

Community among the seminarians and the Bishop Bruté Days participants is important for Roman Caito. This year’s camp was the third one in which he’s participated. He is a member of St. Michael Parish in Greenfield, where he will be a homeschooled senior this fall.

“This is hopeful for me,” said Roman. “In Greenfield, there’s not too many Catholics. So, seeing so many people who are truly Catholic, enjoying the sacraments with me, praising the Lord, is helpful. I really do enjoy it.”

‘Following in the Lord’s footsteps’

With tens of thousands of Catholics from across the country set to visit Indianapolis a week after Bishop Bruté Days for the National Eucharistic Congress, this year’s vocations camp focused on the Eucharist.

Several archdiocesan priests gave presentations on the Eucharist. And, as is usual at Bishop Bruté Days, each day included Mass, adoration and Benediction.

But this year there was added participation in the National Eucharistic Pilgrimage. On July 9, Bishop Bruté Days participants rode in two school buses to All Saints Parish in Dearborn County where they joined the eastern route of the pilgrimage that began on May 19, Pentecost Sunday, in New Haven, Conn.

It and the north, south and west routes of the pilgrimage converged in Indianapolis on July 16, the day before the start of the congress.

The Bishop Bruté Days participants worshipped at Mass at All Saints Parish’s St. Paul campus in New Alsace.

Father Jonathan Meyer, who serves at All Saints Parish and the other three parishes in Dearborn County, reflected on the connection between the Eucharist and the priesthood in his homily at the liturgy.

“There is no Eucharist without the priesthood,” he said. “There is no holy Mass. The continuation of our ability to enter into the one saving act of Jesus doesn’t happen when Mass is not celebrated.”

He went on to suggest to them they might hear a “supernatural call” in “the smallest whisper of a voice that says, ‘Be my priest. Serve me. Give me everything.’”

After a lunch provided by the Batesville Deanery faith community, the teenage boys joined the east route’s perpetual pilgrims and some 300 Catholics from the area in a 3-mile eucharistic procession to the parish’s St. Martin campus in Yorkville.

Elijah was glad to come back to his

parish with his fellow Bishop Bruté Days participants to take part in the historic pilgrimage.

“It almost felt like following behind our Lord like [when] he was on Earth,” he said. “I could really connect to how the Apostles would have felt walking behind him as he went about his daily life, preaching to people in the Holy Land, following in the Lord’s footsteps.”

Father Keucher was glad to see the teenage boys from across the archdiocese take part in the pilgrimage.

“It gave them the chance to literally follow Jesus together as brothers, and



Participants in Bishop Bruté Days compete in a wheelbarrow relay race on July 10 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis. (Photos by Sean Gallagher)

following Jesus is what good discernment is ultimately all about,” he said. “They got to see the hunger in so many people for what only the priest can give: the Eucharist. I think they also profited by being able to see how in love with the eucharistic king the Church’s priests, seminarians and religious are. It was heavenly, and I think it was the highlight for many of the boys.”

The following day, during the closing Mass for Bishop Bruté Days, Father Keucher recalled in his homily the Mass in which he received the sacrament of confirmation when he was 16. In that liturgy, then-Archbishop Daniel M. Buechlein suggested that God might be calling young men in that congregation to the priesthood.

“In my 16-year-old heart and mind, I knew that was me,” Father Keucher said. “I didn’t want it to be me. It scared me to think about that. But I knew he was talking about me. And I’m so happy that

Jesus made me a priest.”

Father Keucher then made a similar invitation to the 70 Bishop Bruté Days high school participants.

“God has chosen you, all of you,” he said. “... You carry Jesus because you received Jesus at this holy Mass, at this altar. And you can make changes wherever it is that you go because you have him. And get this. It isn’t you that is doing it. It’s him.”

“My brothers, I invite you to surrender to Jesus and to say yes. Whatever you want in my life, Jesus, I give you. You give me everything in the Eucharist. I will give you everything in return.”

(To view more photos from Bishop Bruté Days, read this article at www.CriterionOnline.com. For more information on the archdiocese’s seminarians and on a vocation to the priesthood in the archdiocese, visit www.HearGodsCall.com.) †

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The Criterion

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

Editorial



A man prepares to vote in the presidential primary election at a polling place in Superior, Wis., on April 2. (OSV News photo/Erica Dischino, Reuters)

Elections are a time to participate fully in our American democracy

The late Cardinal Francis E. George (1937-2015), when he was archbishop of Chicago and president of the U.S. Conference of Catholic Bishops, strongly opposed the labels “liberal” or “conservative” when applied to Church teaching. The Church is “simply Catholic,” he liked to say. It is not aligned with any ideology or political movement.

The evidence for this can be seen in the apparently contradictory stands taken by Church leaders on issues favored by leftist and right-wing political parties.

The Catholic Church is pro-life in its views on both abortion and capital punishment. It strongly asserts the dignity of each individual while seeking to safeguard the common good. And the Church opposes contemporary social mores on sexuality, which permit all kinds of activity between consenting adults, in favor of a stricter (and, the Church would say, more ultimately life-giving and liberating) approach that limits sexual activity to marriage between a man and a woman.

The Catholic Church leans left on social issues (such as civil rights and immigration reform). She leans right on family concerns and religious freedom. To be “simply Catholic” is to understand the world as a gift from God that we are called to nurture, develop and share.

It is to recognize that, regardless of our many differences, we are all sisters and brothers made in the image and likeness of God our Father. Our Church insists on what might be called a “holistic view” of the world and everything in it, rather than seeing only certain parts of reality—no matter how important these are.

Simple Catholicism is an obstacle to all ideological, nationalistic or economic extremes because it acknowledges both reason and revelation as the basis for truth. Any philosophy that rejects or minimizes God’s word is, at best, dangerously incomplete. Any religious perspective that defies human logic or scoffs at scientific evidence is doomed to worship false gods. For “simple” Catholics, faith and reason are two sides of the same coin. We should not embrace one without the other.

Archbishop Charles C. Thompson frequently reminds us that Catholic teaching frequently represents a “both/and” perspective. Jesus is both God and man. Humanity is both sinful and saved. When dealing with our brothers and sisters, we are called to show both

justice and mercy—to hate sin but love (and forgive) sinners.

This balanced view of ourselves, our neighbors and the world we live in prevents us from becoming rigid and intolerant, on the one hand, or indifferent and permissive on the other. It provides some insight into the way God views his creation—with both great love and deep sorrow for the ways in which humankind has freely chosen to abuse and neglect God’s gifts.

During his visit to the Italian town of Trieste this summer, Pope Francis offered reflections on the authentic meaning of democracy. Quoting former Italian Prime Minister Aldo Moro, who was abducted and killed by leftist terrorists in 1978, the pope said, “A state is not truly a democracy if it is not at the service of man, if it does not have as its supreme goal the dignity, freedom and autonomy of the human person, if it does not respect those social formations in which the human person freely develops and in which he integrates his own personality.”

In the words of Abraham Lincoln, democracy must be “of the people, by the people, and for the people.” Active participation of the governed in their own government is the fundamental requirement of a healthy democracy. Government by elites who consider themselves better suited to the task of ordering society quickly becomes tyranny. Benign dictatorship is never conducive to real democracy. Populist leaders who appeal to the deepest hopes and fears of the people but who fail to engage those same people in the process of governance always end up disappointing them.

Simple Catholicism encourages boldness and creativity in social programs, not for the sake of popularity but for the common good. Effective political action rises above all ideologies. It seeks to avoid the extremes of the right and the left in order to create a political center that can withstand the pressures placed on it by those who view the world in fragments rather than as an integrated whole.

As we approach the local and national elections this fall, let’s pray for candidates whose policies reflect the fundamental values of human life and dignity for all. And let’s pray that the Holy Spirit will accompany us in our efforts to participate fully in our American democracy.

—Daniel Conway

Reflection/Sean Gallagher

An ordinary conversation to carry out an extraordinary mission

On the afternoon of July 20, I was busy taking photos for *The Criterion* of the massive eucharistic procession on the streets of downtown Indianapolis that was a culminating moment of the historic 10th National Eucharistic Congress.



It is my prayer that the work my co-workers and I did that day will help those not able to be

in Indianapolis for the procession know of the power of some 50,000 Catholics filling the streets and expressing their faith in and love for our Lord present in the Eucharist.

Hopefully, our small contributions can thus be a channel of God’s grace to our readers to strengthen their own devotion to Christ’s real presence in the Blessed Sacrament and move them to share that faith with others.

So, our work is one part of the evangelization efforts of the Church in central and southern Indiana, and I’m proud of all that my co-workers and I have done to assist Archbishop Charles C. Thompson and all the faithful of the archdiocese in carrying out this Christ-given mission.

But I have to say that I am especially heartened by what my wife Cindy did during the procession on July 20.

While I was hustling on side streets to get to good positions to take photos, Cindy stood in a large crowd along Meridian Street by its intersection with New York Street, waiting for the float carrying a monstrance with the Blessed Sacrament to go by.

Nearby was an Indianapolis Department of Public Works dump truck parked in the middle of New York Street to block traffic.

(As an aside, the Indianapolis Metropolitan Police Department and other local and state agencies did phenomenal work during the congress in general—and the procession in particular—to make the congress possible and safe for all. Many thanks to them.)

As she waited, Cindy took an opportunity to go over to the dump truck

to talk with its driver. She had to climb up to talk with him face to face through the open window of the driver’s side door of the truck. But that didn’t phase her.

Cindy got to know him a little, asking him about himself and his work. She then asked him if he knew what was happening in downtown Indianapolis that afternoon. After he said he didn’t know a lot, she shared with him what the congress and the eucharistic procession were about.

He listened with interest. Cindy answered questions he had. She later ended the conversation with an invitation to him to come and worship at Mass at our parish.

This was a small living out of the mission that Cardinal Luis Antonio Tagle gave to all who attended the congress in his homily during the congress’ closing Mass the next day in Lucas Oil Stadium:

“What you have heard, touched and tasted, you must share with others. We have received the gift of Jesus. Let us go to proclaim Jesus zealously and joyfully for the life of the world.”

The eucharistic procession was an extraordinary moment showing the Church’s zealous and joyful love for Christ in the Eucharist to anyone who was in downtown Indianapolis that day.

But what Cindy did on July 20 to take one step to fulfill the missionary goal of the congress was just an ordinary conversation in which faith was humbly and joyfully shared and an invitation to worship was made for the good of the man Cindy had just met.

Just imagine the effect on our own little corner of the world if each of us took ordinary opportunities in our everyday lives to draw others to Christ in the Eucharist and to the Church.

It is my prayer that the ripple effects of the explosion of God’s grace that poured forth from the National Eucharistic Congress will spread out across central and southern Indiana and beyond in the months and years to come.

Then, perhaps many years from now, we’ll look back on the days of the congress in Indianapolis as a decisive moment in the revival, a new springtime, of the Church in our country. †

Be Our Guest/Lexi Kilcoin

Seeking purpose as a young adult leads to a deep longing for God

As I walked across the stage with my college diploma in hand, marking the last 16 years of my life, there was a question mark the size of an elephant at the forefront of my mind.



To work your entire life to pass each grade, play sports and join clubs—all to eventually get that piece of paper—can really make a person stop and think. Since

I’ve hit the one-year mark from reaching this milestone, I’ve been thinking a lot about purpose.

While we have been blessed to live in the 21st century amidst its good and not so good moments, our society comes with a lot of noise. It can be challenging as you mindlessly scroll through social media comparing yourself and your accomplishments to someone you barely know. As someone who often misplaces my worth in things like achievements and my future career, being present in the here and now can feel like climbing Mount Everest with no shoes on. Nearly impossible.

In the early months of my arrival to Indianapolis, I met an unusual

20-something year old. There, sitting on the chair in front of him, was a bulky, black box resembling something like a phone, but certainly not from this decade. As it turns out, it was an \$80 flip phone with a T9 keyboard and limited app capabilities. After conversing with this man about his fascinating device, he told me he even refrained from getting e-mails sent to his phone! I was awestruck. To meet someone in their late 20s who did not conform to societal norms and was so unapologetically unafraid to live counterculturally was, to me, extraordinary.

While mulling this encounter over, I was reminded of a mission trip I went on during Lent to Chattanooga, Tenn., with other college students and FOCUS (Fellowship of Catholic University Students) missionaries.

On day one, we pledged to turn our phones off for the entire week which, for most of us, was a hefty challenge. However, God had a much deeper plan for me in this season of fasting, prayer and almsgiving. I was presented with something I had not had in a very long time: the opportunity for silence.

In this silence, I found myself looking up and out instead of down and in. I was able to connect with my peers and build

See KILCOIN, page 8

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Let us receive Jesus, the bread of life, with reverence and great joy

The Gospel reading for the 19th Sunday in Ordinary Time (Jn 6:41-51) tells us that “the Jews murmured about Jesus because he said, ‘I am the bread that came down from heaven’” (Jn 6:41). Hearing this for the first time, we might sympathize with them. What could Jesus possibly mean by this? Even if it were just a metaphor, which for Jesus it’s clearly not, what does it mean to say that he is “living bread come down from heaven”?

The eucharistic theme that dominates much of St. John’s Gospel is meant to call attention to the spiritual hunger and thirst that every human being experiences. There is an emptiness inside us that cannot be satisfied by anything that the world has to offer. Wealth, power, sexual gratification and even “success” as our culture defines it, cannot fill the vacuum, the intense longing, that is characteristic of the human condition.

Only God can satisfy our hungry hearts. Only bread from heaven can provide the spiritual nourishment that we require. Just as God sent manna to provide physical nourishment for the Jews who were wandering in the desert,

our heavenly Father has sent us the only thing that can satisfy our hearts’ discontent. He has sent his only Son, the Word Incarnate, to nourish us spiritually and to feed us with the living bread (Christ himself) that alone can sustain us through life’s difficult journey.

“Is this not Jesus, the son of Joseph?” the people say. “Do we not know his father and mother? Then how can he say, ‘I have come down from heaven’?” (Jn 6:42)

Jesus tells them to stop murmuring. The Jews—Jesus’ friends, neighbors and extended family—are most likely jealous of the adulation and fame that surround their fellow Nazarene. “Who does he think he is?” They undoubtedly think to themselves, “He’s no different than we are.”

But Jesus *is* different. He is both God and man. He was born of a young Nazarene woman, and so is very much their countryman, but he comes from heaven. When Jesus says, “I am the living bread that came down from heaven” (Jn 6:41), he is not exaggerating his importance or claiming a false superiority over his neighbors. He is speaking the truth—especially when he adds: “Whoever eats this bread will live forever” (Jn 6:51),

and “the bread that I will give is my flesh for the life of the world” (Jn 6:51).

In the ancient world, bread was recognized as the staff of life. Without bread and the nourishment it provided, people starved. When Jesus identifies himself with bread, he is saying that without him we cannot truly live. The emptiness inside us cannot be filled except by the bread from heaven that Jesus himself is.

During last month’s National Eucharistic Congress, we celebrated with great joy the magnificent gift that God has given us in Jesus, the bread of life come down from heaven. Through eucharistic processions, adoration of the Blessed Sacrament, the celebration of holy Mass and many other reverent, joy-filled events, we proclaimed our complete faith in Jesus’ words: “I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die” (Jn 6:49-50).

Now that we are in the third year of the National Eucharistic Revival, we must commit ourselves to spreading the good news that abundant life is available to us and to everyone who is

willing to overcome their doubts and give themselves to Jesus, the bread of life.

“So be imitators of God, as beloved children,” St. Paul tells us in the second reading (Eph 5:1). “And live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma” (Eph 5:2). The sacrifice in which Christ our Lord is handed over reoccurs every time Mass is celebrated, and ordinary bread and wine are transformed by the power of the Holy Spirit into the body and blood of Jesus Christ.

This extraordinary gift of Christ himself is what allows us to “live in love.” Every time we receive holy Communion, our souls are nourished by the living bread come down from heaven. Every time we worship God in eucharistic adoration, we give witness to the real presence of God’s only begotten Son in the Blessed Sacrament.

Let’s never take for granted the living bread that we have been given to satisfy our hungry hearts and to free us from the burden of sin and death. Let’s return to the Lord—again and again. Let’s recognize Jesus as the source of all life, and may we receive this astonishing gift with reverence and great joy! †



Cristo, la piedra angular

Recibamos a Jesús, el pan de vida, con reverencia y gran alegría

La lectura del Evangelio del 19.º domingo del tiempo ordinario (Jn 6:41-51) nos dice que “los judíos murmuraban de él porque había dicho: ‘Yo soy el pan que descendió del cielo’” (Jn 6:41). Al escuchar esto por primera vez, quizá podríamos simpatizar con ellos. ¿Qué querría decir Jesús con esto? Incluso si fuera solamente una metáfora, que para Jesús claramente no lo era, ¿qué significa decir que él es “el pan que descendió del cielo”?

El tema eucarístico que domina gran parte del Evangelio de san Juan pretende destacar el hambre y la sed espirituales que siente todo ser humano. Hay un vacío en nuestro interior que no puede satisfacerse con nada de lo mundanal. La riqueza, el poder, la gratificación sexual e incluso el “éxito,” tal y como lo define nuestra cultura actual, no pueden llenar el vacío, el intenso anhelo, que caracteriza la condición humana.

Únicamente Dios puede saciar nuestros corazones hambrientos; solo el pan del cielo puede proporcionarnos el alimento espiritual que necesitamos. Al igual que Dios envió el maná para proporcionar alimento físico a los judíos que vagaban por el desierto, nuestro Padre celestial nos ha enviado lo único

que puede satisfacer el descontento de nuestros corazones. Ha enviado a su Hijo único, el Verbo encarnado, para nutrirnos espiritualmente y alimentarnos con el pan vivo (Cristo mismo) que es el único que puede sostenernos a lo largo del difícil camino de la vida.

“¿No es este Jesús, el hijo de José?” decía la gente. “¿No conocemos a su padre y a su madre? ¿Cómo es que ahora dice: ‘He descendido del cielo’?” (Jn 6:42)

Jesús les dice que dejen de murmurar. Lo más probable es que los judíos—amigos, vecinos y la familia ampliada de Jesús—sientan envidia de la adulación y la fama que rodean a su coterráneo nazareno. “¿Quién se cree que es?” piensan para sus adentros. “No es distinto de nosotros.”

Pero Jesús *es* diferente. Es a la vez Dios y hombre. Nació de una joven nazarena, por lo que ciertamente es su paisano, pero proviene del cielo. Cuando Jesús dice: “Yo soy el pan que descendió del cielo” (Jn 6:41), no está exagerando su importancia ni reclamando una falsa superioridad sobre sus vecinos. Dice la verdad, sobre todo cuando añade: “si alguno come de este pan vivirá para siempre” (Jn 6:51), y “el pan que yo

daré por la vida del mundo es mi carne” (Jn 6:51).

En el mundo antiguo, el pan era el sustento de la vida; sin pan, y sin el alimento que este proporcionaba, la gente se moría de hambre. Cuando Jesús se identifica con el pan, está diciendo que sin él no podemos vivir de verdad. El vacío que hay en nuestro interior no puede llenarse más que con el pan del cielo que es el propio Jesús.

Durante el Congreso Eucarístico Nacional del mes pasado, celebramos con gran alegría el magnífico regalo que Dios nos ha hecho en Jesús, el pan de vida bajado del cielo. A través de las procesiones eucarísticas, la adoración del Santísimo Sacramento, la celebración de la santa misa y muchos otros actos reverentes y llenos de alegría, proclamamos nuestra fe plena en las palabras de Jesús: “Yo soy el pan de la vida. Sus padres comieron el maná en el desierto y murieron. Este es el pan que desciende del cielo para que el que coma de él no muera” (Jn 6:49-50).

Ahora que estamos en el tercer año del Avivamiento Eucarístico Nacional, debemos comprometernos a difundir la Buena Nueva de que el pan de vida está a nuestra disposición y de todo aquel que esté dispuesto a superar sus

dudas y entregarse a Jesús.

“Por tanto, sean imitadores de Dios como hijos amados,” nos dice san Pablo en la segunda lectura (Ef 5:1). “Y anden en amor, como Cristo también nos amó y se entregó a sí mismo por nosotros como ofrenda y sacrificio en olor fragante a Dios” (Ef 5:2). El sacrificio en el que Cristo nuestro Señor se entrega se repite cada vez que se celebra la misa, y el pan y el vino ordinarios se transforman en el cuerpo y la sangre de Jesucristo por el poder del Espíritu Santo.

Este don extraordinario de Cristo mismo es lo que nos permite “vivir en el amor.” Cada vez que recibimos la sagrada Comunión, nuestras almas se nutren del pan vivo bajado del cielo; cada vez que alabamos a Dios en la adoración eucarística, damos testimonio de la presencia real de su Hijo único en el Santísimo Sacramento.

Nunca demos por sentado el pan vivo que se nos ha dado para saciar nuestros corazones hambrientos y liberarnos de la carga del pecado y de la muerte. Regresemos al Señor una y otra vez y reconozcamos a Jesús como la fuente de toda vida, ¡y que recibamos este asombroso don con reverencia y gran alegría! †

Events Calendar

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

August 12

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

August 13

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

August 15

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

August 15, 18, 20, 24

The District Theater,

627 Massachusetts Ave., Indianapolis. **Spamalot Young@Part**, Aug. 15, 8 p.m.; Aug. 18, 2 p.m.; Aug. 20, 6:30 p.m.; and Aug. 24, 11 a.m.; authorized 60-minute youth version of original Broadway musical, appropriate for all ages, \$16 students and children, \$22 adults. Information, tickets: agapetheatercompany.com, 317-450-5171, info@agapetheatercompany.com.

August 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Biblical scholar, author, storyteller and educator Sandra Hartlieb presenting “Unlocking the Mysteries of Biblical Happiness,” rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Aug. 13. Information, registration: cutt.ly/CBE-Reg.

August 16-17

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **SausageFest**,

5:30 p.m.-midnight, Kincaid's sausages, Sun King beer, sides from Illinois Street Food Emporium, Byrne's pizza, live music, wine, snack shack, kids' zone, teen zone with DJ, free admission. Information 317-253-1461, churchinfo@staindy.org.

August 17-18

St. Mary-of-the-Knobs Parish, 5719 St. Mary's Road, Floyds Knobs. **Knobfest**, Sat. 5:30 p.m.-midnight, music, beer garden, food trucks, dance 9 p.m. featuring Juice Box Heroes; Sun. 11 a.m.-3 p.m., kids zone, fried chicken dinner, raffles, free admission. Information: 812-923-3011.

St. Nicholas Parish, 6459 E. St. Nicholas Dr., Sunman. **Church and Music Festival**, Sat. 6-11 p.m., Sun. 11 a.m.- 5 p.m., music Sat. evening, fried chicken dinners all day Sun., free admission. Information: 812-212-7288, principal@stnicholas-sunman.org.

August 21

Calvary Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, catholiccemeteries.cc.

McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, 6-9 p.m., young adult testimony panel, for ages 18-39, includes presentation, full bar, food trucks and socializing, free admission. Information: 317-592-4006, emastronicola@archindy.org.

August 22-24

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Summer Festival**, Thur. 5-10 p.m., Fri. 5-11 p.m., Sat. 5-11:30 p.m., food, carnival rides, games, casino, beer garden, silent auction, raffle, free admission. Information: 317-821-2909, admin@stannindy.org.

August 23-25

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Festival and Food Fair**, Fri. and Sat. 5-11 p.m., Sun. 1-7:30 p.m., Vietnamese, Mexican, African, Italian and American food, rides, kids' games, blackjack, games of

chance, 50/50, bingo, silent auction, beer garden, free admission. Information: 317-244-9002.

August 24

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

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **International Festival**, 5-11 p.m., St. Monica Feast Day Mass 4 p.m., food and entertainment from around the world, live music by Phil Pierle Trio (with members of the Woombles), beer garden, \$3,000 raffle, fun for kids of all ages, free admission. Information: 317-253-2193, parishoffice@stmonicaindy.org.

August 24-25

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **Parish Festival**, Sat. 5:30-11 p.m., Sun. 11 a.m.-3 p.m.; Sat. adult night, games, beer

garden, pie auction, 7 p.m. live music by Nuttin' Fancy, pork burger or pulled pork dinners, cheesy potatoes, coleslaw, applesauce, concessions; Sun. family day, kids' games, live entertainment, silent auction, 50/50 raffle, fried chicken and pulled pork dinners; free admission. **On Eagles Wings 5K Run/Walk**, Sat. 8 a.m. registration, 8:30 a.m. kids' games open, 9 a.m. race, 10 a.m. Kids Fun Run, 10:15 a.m. awards, \$20 through Aug. 9, \$25 after Aug. 9, register by Aug. 9 for T-shirt, \$8 to have shirt shipped, additional fees applied for online registrations. Information, registration: 812-663-8427, oneagleswings5k.com.

August 29

Union Station Crowne Plaza Grand Hall, 123 W. Louisiana St., Indianapolis. **Love Your Neighbor Summer Soirée**, 6 p.m., benefiting St. Vincent de Paul Society of Indianapolis, cocktails, dinner, live music, games and table activities, live auction, \$75, \$600 for table of eight. Information, registration: svdpindy.org/summer, 317-924-5769. †

Retreats and Programs

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

August 23-25

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Discipleship According to the Gospel of Mark**, Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's Weekend of Peace**, Fri. 7 p.m.-Sun. noon, \$250,

includes accommodations, meals and materials, limited to six participants. Information, registration: offmgr@mounstfrancis.org, 812-923-8817, tinyurl.com/msfwomenwknd24.

August 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available

for additional \$32, dinner additional \$11. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

September 4

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org †

Register by Aug. 15 for Hispanic youth retreat planned at Saint Meinrad on Aug. 30-Sept. 1

A retreat for Hispanic youths will be held at Saint Meinrad Archabbey Guesthouse and Retreat Center, 200 Hill Dr., in St. Meinrad, on Aug. 30-Sept. 1. Sponsored by Saint Meinrad's Office of Hispanic and Latino Ministry, the retreat is designed for high school age students.

The theme is "Who do you say that I am?" The retreat will call participants to discover their identities as God's beloved sons and daughters. The weekend will include prayer, talks and fun activities that foster a sense of community and belonging. Franciscan

Friars of the Immaculate Father Matthias Sasko and Father Corey Bruns, a bilingual priest of the Diocese of Owensboro, Ky., will serve as retreat leaders.

Youth participants must be accompanied by an adult. The fee for the retreat is \$150 for youths ages 18 and younger, and \$250 for adults. The deadline to register is Aug. 15.

For more information or to register, contact ohlms@saintmeinrad.edu or call Saint Meinrad's Office of Hispanic and Latino Ministry at 812-357-6746. †

Archbishop Thompson will offer a Healing Mass on Aug. 13 at SS. Peter and Paul Cathedral

Archbishop Charles C. Thompson will offer a Healing Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 6:30 p.m. on Aug. 13.

The Mass, which is sponsored by the archdiocesan Office of Human Life and Dignity's Mental Health and Addictions Ministry, is an opportunity to pray for those who struggle with the challenges of mental health disorders and addictions, as well as for their

families and loved ones.

After the Mass, Archbishop Thompson will offer individual blessings for those who come forward. Prayer teams will also be available for those who would like extra prayer after the Mass.

For more information, contact Brie Anne Varick, director of the Office of Human Life and Dignity, at 317-236-1543 or bvarick@archindy.org. †

Wedding Anniversaries

GENE AND KERRI (SINEGAR)

ABEL, members of St. Vincent de Paul Parish in Bedford, celebrated their 60th wedding anniversary on June 20.

The couple was married in the Church of the Assumption in Washington, D.C., on June 20, 1964.

They have three children: Stephanie and Gregory Abel and the late Julie Sluder.

The couple also two grandchildren. †



NICK AND SANDY (SUNDY)

HIPSKIND, members of St. Charles Borromeo Parish in Bloomington, celebrated their 60th wedding anniversary on June 27.

The couple was married in St. Vincent de Paul Church in Logansport, Ind. (Lafayette Diocese), on June 27, 1964.

They have three children: Heidi Dolson, Nikki Huff and the late Andy Hipkind.

The couple also 10 grandchildren. †



THOMAS AND CAROL (HOFMANN)

SCHWEITZER, members of St. Mary of the Immaculate Conception Parish in Aurora, celebrated their 60th wedding anniversary on May 30.

The couple was married in St. James of White Oak Church in Cincinnati on May 30, 1964.

They have three children: Laura Haefeli, Ann Sorenson and David Schweitzer.

The couple also eight grandchildren and three great-grandchildren. †



JERRY AND VICKI (YORN)

ECKSTEIN, members of St. Louis Parish in Batesville, celebrated their 50th wedding anniversary on July 6.

The couple was married in St. Anthony of Padua Church in Morris on July 6, 1974.

They have three children: Amy Bischoff, Terri Simmermeyer and Jake Eckstein.

The couple also three grandchildren. †



RANDY AND BARBARA (LASHER)

SMITLEY, members of St. Mary Parish in Lanesville, celebrated their 50th wedding anniversary on Aug. 3.

The couple was married in St. Augustine Church in Leopold on Aug. 3, 1974.

They have five children: Nicole York, Leslie Zeisig, Jefferey, Jeremy and Joshua Smitley.

The couple also 13 grandchildren. †



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

TULEY

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Since then, Tuley has impacted thousands of lives in the archdiocese in numerous, unseen ways.

If the archbishop came to your parish for Mass, confirmation or just to visit, she worked with the parish staff to coordinate it.

If you were confirmed at SS. Peter and Paul Cathedral in Indianapolis, she helped coordinate that, too.

She planned archdiocesan liturgies ranging in size from hundreds in churches to tens of thousands in large arenas—including every National Catholic Youth Conference closing Mass in Indianapolis' Lucas Oil Stadium since 2011.

Were you baptized, confirmed or anointed in some way in the archdiocese in the last 32 years? Tuley played a role there as well, helping prepare the sacred oils used in sacraments and rites.

Almost 33 years after saying, "OK, God. I'll stay," Tuley retired as manager of the Office of Worship on Aug. 1.

"I feel at peace with the decision, so that's how I know it's what God wants for me," says the married mother of one.

The same was true of the role she served in for more than three decades: "I was here because that's where God led me."

'It just felt like home'

The journey began around 1989.

Tuley had worked as an office manager for a jewelry manufacturing company for 10 years, the last two of which she had searched unsuccessfully for a new job with higher pay.

Finally, she was hired for a similar job making "a lot more money."

"It sounded perfect," Tuley says. "But two weeks into the job, I knew I had made a huge, huge mistake." Her new boss had mental health issues, was a drug user, and his accounting practices were not legal.

Despite having no other employment and "scared to death [to quit] because it took me two years to find that job," Tuley turned in her two-week notice.

That same afternoon, she received a phone call about volunteering for a ministry headquartered at what is now the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

"I don't remember her name, but she could tell I was really, really upset," Tuley says. "So, I blurted it out, how I just quit my job after two weeks, and I didn't have anything to go to. And she said, 'Have you ever thought about working at the Catholic Center?'"

A series of calls and a few days later, Tuley interviewed for the Office of Worship secretary job.

"When I came in for my interview, it just felt like home," she recalls. She was hired that same afternoon.

The two-year job search, the two-week fiasco job, all were part of God's plan, says Tuley.

"I wouldn't have taken this job if I was working at the jewelry place because of the lower pay," she says. "God needed me to leave the first job and regret the second one to get to where he needed me to go."

Impressed by her work ethic, then-office director Father Stephen Jarrell increased Tuley's salary in the next budget "because he said he didn't want me to leave."

The gesture affirmed her answered novena—although Tuley never discovered who the secret admirer was.

'Genuine and authentic'

To this day, her former boss—and those after him who were interviewed by *The Criterion*—remains impressed not just by Tuley's work ethic, but all that she brought to the job.

Father Jarrell, now a retired archdiocesan priest, calls her a "good collaborator" and notes her attention to detail, an important trait "because there are so many details involved in planning just a single liturgy and coordinating with so many different people."

Multiply that effort by the thousands for liturgies in Indianapolis stadiums.

"We had about 23,000-24,000 in the old RCA Dome" for the Mass celebrating the Jubilee Year in 2000, says Father Patrick Beidelman, who helped coordinate the liturgy.

For that Mass and the one in 2009 at Lucas Oil Stadium marking the archdiocese's 175th anniversary, Tuley "helped with everything," he says, from working with him on the floor layout to arranging for altar furniture to supporting volunteers and more.

Charles Gardner, who was archdiocesan director of liturgy at the time Tuley was hired and followed Father Jarrell as director of the Office of Worship, recalls her being "the anchor" of the office in terms of planning and organizing.

And Tuley "brought a love of liturgy because of her background in music," he adds. "Someone who was not as dedicated to living their faith and celebrating the liturgy could perhaps do the basics. But she added a depth to what she did because she was genuine and authentic."

'She's one of my favorite people'

So is her personality.

"I always found her to be personable, cheerful, patient," says Father Jarrell. "She is a very humble woman, and she has a servant mentality."

Father Beidelman agrees. He went on to work with Tuley for eight years as archdiocesan director of liturgy then for 10 years as executive director of the Secretariat for Worship and Evangelization.

"While I was out in the front and got recognition, she wasn't seeking recognition and didn't get recognized for the part she played in other people around her being successful," says the current pastor of Immaculate Heart of Mary Parish in Indianapolis.

Tuley's behind-the-scenes ministry went beyond job responsibilities, Father Beidelman adds. Her office "was often a place where many people—including myself—could come just to visit or to process something in their life. It was not uncommon for people to stop in and just share family news or talk through a struggle or celebrate a joy. I always found that to be very touching that she ministered to her co-workers from her desk."

Gardner succinctly summarizes his admiration for Tuley: "She's one of my favorite people."

'Came for a job, gifted with a ministry'

Tuley considers herself "really blessed" in the role she held for nearly 33 years.

Serving the Church in central and southern Indiana is an extension of nearly a lifetime of service at Sacred Heart of Jesus Parish in Indianapolis, where her family has worshipped for four generations. She has ministered there in some capacity since the fourth grade, including currently as a cantor.

"I just love the Catholic faith," says Tuley. "It's been inspiring getting to know other people in the [Catholic Center] and in the archdiocese and seeing their faith. I think sharing my faith with other people and them sharing it with me, it just kind of multiplies."

That multiplication of faith is the same reason why one



Christina Tuley cantors on Aug. 3 during a Mass at Sacred Heart of Jesus Church in Indianapolis, her lifelong parish. (Photo by Natalie Hoefler)

of her favorite liturgies to plan and witness is the Rite of Election and Call to Continuing Conversion, part of the Rite of Christian Initiation of Adults.

"Being a cradle Catholic, [the faith] was just part of my life," she says. "At the Rite of Election, you get to see that there are still people who know this is the true Church, this is Jesus' Church, and they want to be a part of it. They choose this."

Planning and attending ordination and chism Masses have been another of Tuley's joys ("I've never missed either for 32 years," she notes). But the latter is her favorite liturgy.

More precisely, it is what comes before the chism Mass that she has treasured: making the chism oil—olive oil mixed with balsam—that is blessed by the archbishop during the Mass and distributed to all of the parishes in the archdiocese.

"That's the oil that is used for every baptism, every confirmation, every ordination, every church that's built, every altar that's consecrated," says Tuley.

"That's been the highlight of my ministry for 30-some years. It's knowing that my little bit of what I did to prepare that oil impacts so many people. For 32 years, every baby that has been baptized, my hands touched that oil before it was blessed. It's powerful, when you stop and think about it.

"I tell the same thing to the volunteers that help bottle the olive oil for the catechumens and the sick, that anyone who is anointed with that [oil], they had a small part of bringing Jesus to them."

Tuley hopes to be one of those volunteers in her retirement. She also looks forward to "being there" for her parents, gardening, enjoying mornings—her favorite time of day—and traveling with her husband Sam.

But she has loved every minute of her time working in the Office of Worship.

"I came here for a job, and God gifted me with a ministry," says Tuley. "I have been a really blessed woman." †

CONGRESS

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imagine in that place is utter silence and adoration before Jesus in the Eucharist."

Father Michael Duffy, rector of the Cathedral of St. Agnes in the Diocese of Rockville Centre, N.Y., told OSV News the moments of silent adoration in the stadium were "remarkable" because "the world is so noisy. The world says that you have to fill every moment of your life with business and with noise. And we together said, 'No, we need to be united in silence.'

"God speaks to us in silence," he emphasized. "Our eucharistic Lord Jesus Christ himself was present there and was speaking to each and every person in that stadium."

Father Chuck Dornquast, director of vocations for the Diocese of St. Petersburg, Fla., and president of the National Conference of Diocesan Vocations Directors, traveled to the congress with more than 100 pilgrims from his diocese.

"The amount of grace that our pilgrims were receiving so quickly was unusual, like it was just this abundance," he told OSV News.

He experienced his own moments

of grace from the Lord, including "a reminder of his election of me; that he really likes me was honestly one of the stronger graces, and that he delights in us drawing near to him."

Father Duffy called the eucharistic procession the "most beautiful moment of my priesthood." He said processing out to "thongs of people that were standing there waiting for the Blessed Sacrament" was very moving. He added that many priests in the procession teared up because the crowd expressed "the love, the affection and the gratitude that people have for us priests," which was "really just very healing, very moving, very encouraging."

Father Kevin Gregus, an associate pastor at Two Holy Martyrs Parish in the Archdiocese of Chicago, said the culmination of the congress for him was the eucharistic procession.

"It just felt very much like this moment of the Church of the United States just being there as one," he said. "You have all the laity there and then you have all these habited religious and seminarians and deacons and priests and bishops in their full regalia—and then, the Eucharist coming in right at the end at the spot of honor."

Father Duffy was moved by the long lines for confession and the religious

sisters who had volunteered to organize the confession lines.

"The religious sisters were leading penitents to confessors," he said. "I thought that was so beautiful that these sisters were assisting thousands of souls on their journey, on their path, on their way to go to confession." He called it "a beautiful symbol, a beautiful witness of the religious sisters' love for the Church and for the sacraments."

Father Duffy said that heading home and pondering the call to be a eucharistic missionary in his own position as rector of the Cathedral of St. Agnes, he has decided to increase access to adoration time to "get to as close to around the clock as possible."

Father Patrick said that he was inspired by "the desire from everyone I spoke to about 'how can this experience be taken beyond this congress?'"

"In the congress," he said, "we saw how when we root our entire lives in that encounter with Jesus and the Eucharist, our lives then become eucharistic and we see Jesus everywhere, and we desire to bring Jesus everywhere."

Father Dornquast believed the congress will be a boon for vocations to the priesthood. He said that for young men discerning from his own Florida diocese

"to see the bride [of Christ] like in that scale was deeply moving for them; to see the response of the bride to the Eucharist, to the life of the priest and what the priest brings deeply impacted the guys and their discernment. And it eased some of their fears, because they saw the truth. They saw the reality of what it is."

He added that while spending time at the diocesan priest booth at the congress' exhibition hall, in addition to helping young men in their discernment, he encountered families, grandparents and youth ministers "who are looking for help and resources on how to foster vocations within their homes or their parishes."

The priest said it was "deeply edifying" to see so many people wanting to be able to foster these vocations in their homes through their marriage and family life.

Father Gregus said the event renewed hope in the Church in the U.S., despite statistics about Mass attendance being in decline and abuse scandals being in the headlines. The National Eucharistic Congress was a "moment to truly celebrate the Church," he said, and instilled the "hope of we're not in this alone."

At the congress, he said, one could see that "the Church is alive. The Church is one, the Church is together." †

Faith helps Olympic weightlifter take an unexpected path to Paris

By Sean Gallagher

Mary Theisen-Lappen could never have planned out her path to the Summer Olympics in Paris.

Four years ago, the women's weightlifting competitor—now a member of the parish community of St. Paul Catholic Center in Bloomington—was working as a high school track and field coach after having competed in various field events as an undergraduate at Indiana State University in Terre Haute, where she graduated about 10 years ago.

Then the COVID-19 pandemic disrupted schools across the country, and Theisen-Lappen lost her coaching job.

That eventually led her on an amazing and unpredictable journey to an Olympic dream she had never even thought was possible, taking up women's weightlifting in the 81-plus kilogram superheavyweight division and moving to Bloomington to train. During the past 18 months, she competed in weightlifting meets around the world that resulted in her qualifying to represent the United States at the Olympics with two other women and two men on its weightlifting team.

"My mom has said this, and I agree with her, that I'm just in the passenger seat in this whole situation," said Theisen-Lappen, 33. "God has a plan."

That plan included her gaining support from the parish community at St. Paul, where many people are praying for her as she awaits competing in the Olympics on Aug. 11, its last day.

"It's pretty crazy, thinking back two, three, four years ago about what my life was like and how it's changed so much," she said in an interview with *The Criterion* before the start of the Olympics. "And thinking about the community I have here. I've never had the community that I have outside of my family the way I have it here."

Dominican Father Patrick Hyde, St. Paul's pastor, said that the parish is used to having athletes and coaches among its members from Indiana University in Bloomington.

But Theisen-Lappen was different. She wasn't a university student or coach and only moved to Bloomington to train. So, many parishioners were unaware of her Olympic ambitions before an invitation was made at a Mass for them to pledge their prayers for her in a spiritual bouquet.

"Someone said to me after the Mass, 'I sit next to her every week and I had no idea,' said Father Patrick. "Hers is a great witness for our entire community of the power of fidelity and perseverance. She shows all of us if you

do things the right way, work hard and are a good person, you will be great even if the person next to you has no idea."

From the time she grew up in Eau Claire, Wis., Theisen-Lappen has embraced her Catholic faith.

"I grew up in the Church," she said. "My parents wouldn't take excuses for not going to Mass. We were always at Mass."

That remained the case for her as athletic competition filled Theisen-Lappen's weekend schedules.

"We figured out ways to get to Mass," she said. "It might have been a random time on a Saturday evening or a late Mass on a Sunday night. Whatever worked. As I've grown up and moved around, I've learned to make sure what Mass is at what time."

At times in her life in Bloomington, she's also attended Mass at St. Charles Borromeo Church, speaking with parish pastor Father Thomas Kovatch about her weightlifting competitions.

Theisen-Lappen's faith has helped her deal with the pressure that can come in weightlifting. She's trained for years for an Olympic event in which her participation will start and finish in a matter of seconds as she works to lift more than 250 pounds in the snatch event and more than 300 pounds in the clean and jerk.

In some athletic competitions, especially in team sports, she said "there's a little bit more room for error."

"But there's really not a whole lot of room for error in weightlifting," Theisen-Lappen said. "You don't get to fix it once it's already gone wrong."

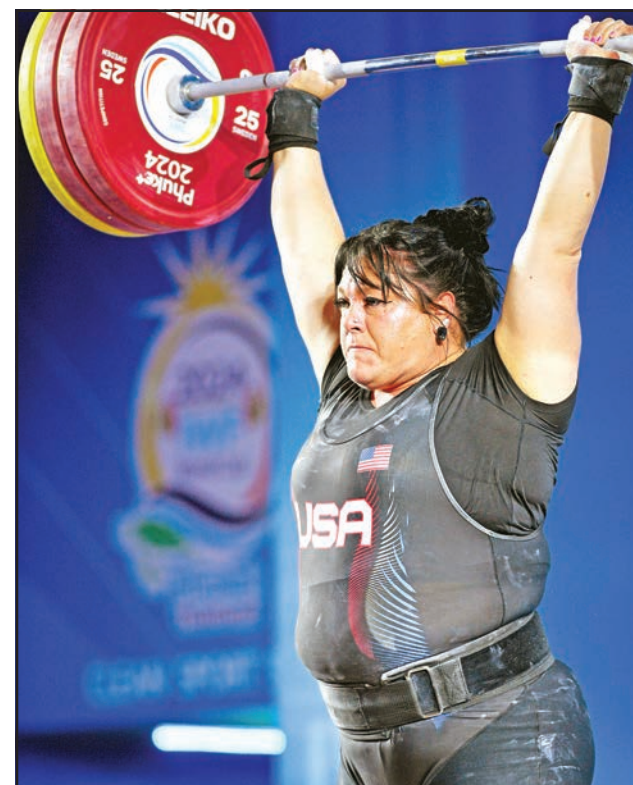
So, she's worked with a sports psychologist "on meditation and visualization."

"I also use the Hallow app," Theisen-Lappen noted. "It has good novenas on there and things that not only help me catch my breath, but also to know that I'm in good hands and I'll be just fine."

She also sees her competition in Paris as more than just striving for a gold medal. That's especially the case since, in a category of women athletes who are a minimum of 178 pounds, she doesn't have the body shape that contemporary culture values in women.

"I feel like I've been put on this planet for this, for weightlifting," Theisen-Lappen said. "But I don't think God put me on this planet to go and lift as much weight as I can. He did it for me to use the sport to be a leader and role model to kids and other athletes who don't have someone to look up to, that's maybe in a bigger body."

"You can still be really healthy and a role model even if you're not in the size body that's being shown all over



American weightlifter Mary Theisen-Lappen competes on April 10 in the International Weightlifting Federation's World Cup in Phuket, Thailand. By doing well in it and in other events, Theisen-Lappen, a member of St. Paul Catholic Center in Bloomington, qualified to represent the United States at the Summer Olympics in Paris. (Photo courtesy USA Weightlifting)

the internet and social media."

As she looks forward to the weightlifting competition in Paris, Theisen-Lappen knows she can count on the support of the 25 friends and family members, including her husband, parents and siblings, who will be there to cheer her on.

But she's also counting on the prayerful support she knows she has from the parish community at St. Paul in Bloomington.

"There's something about the power of prayer," Theisen-Lappen said. "Having people pray for you and knowing that they're thinking of you [is helpful]. Just knowing that I have a big community back at home at church, at the gym and in the city has definitely made things easier. I'm very excited and blessed to have that." †

Be Our Guest/John D. Rudnick, Jr.

A failure to uphold Catholics' dignity at 2024 Olympics: a call to action

St. Thomas University (STU) in Miami Gardens, Fla., a Catholic institution, emphasizes global citizenship and ethical



responsibility, rooted in respect for all cultures and beliefs. STU upholds Catholic social teaching principles, including the dignity of the human person, the common good and community participation.

The parody of Leonardo da Vinci's "The Last Supper" during the Olympics' opening ceremony in Paris, an event meant to inspire unity, deeply concerned many, especially within the Catholic community.

This portrayal disrespected the Catholic faith and did not align with the Church's teachings on the dignity of the human person, a core principle recognizing all humans as children of God deserving of respect. One might question the response if another religion's sacred symbols were similarly mocked.

Catholic social teaching is grounded in seven key principles guiding the

Church's response to societal issues, including media representations.

The parody at the Olympics challenges these principles by failing to uphold the dignity of all persons and disregarding the need for community and solidarity.

The Church respects and calls for compassion toward all individuals, including those who identify as transgender, recognizing their intrinsic human dignity. However, it is concerning when transgender characters are portrayed in ways that misrepresent Church teachings on human sexuality, especially in contexts influencing children and families.

The global reach of social media requires sensitivity and respect in media, especially concerning religious beliefs and symbols. The International Olympic Committee (IOC) bears responsibility for broadcasting such content, which was neither tasteful nor aligned with the family-friendly ethos the Olympics claim to uphold. The trivializing portrayal of a sacred scene fosters division and disrespect, contrary to the IOC's Code of Ethics, which emphasizes respect for human dignity and cultural and religious diversity.

The IOC's Code of Ethics mandates that Olympic activities demonstrate respect for diversity and avoid offensive actions. The recent portrayal failed to adhere to these guidelines, alienating many Christians.

While apologies have been made, they seem insufficient. Positive strategies, such as those taught at STU, are needed to prevent future incidents. Performance improvement measures, including defining, analyzing, measuring, improving and controlling circumstances, are essential. After-action reviews can help assess what was expected, what went well, what did not go well, and how performance can be improved.

To ensure future Olympic ceremonies do not inadvertently offend or exclude any group, the IOC should expand its advisory committee to include interfaith religious representatives. This would provide a broader perspective on cultural and religious sensitivities, helping to vet performances and align them with the inclusive spirit intended. The recent parody, meant to be inclusive, instead excluded and offended many Christians, highlighting the need for a more thoughtful and informed approach.

As English writer Edward Bulwer-Lytton said, "The pen is mightier than the sword," underscoring the power of communication in society. This sentiment is echoed by my late mother, Theresa Rudnick, who reminded me that "to whom much is given, much is expected" (Lk 12:48), emphasizing our responsibility to use our gifts wisely and with integrity.

Catholics, and all people of goodwill, must stand against justifications for this mockery. We must advocate for a media landscape that respects all beliefs and promotes understanding and unity, not division and disrespect.

I urge Catholics to voice their concerns, engage in dialogue, and demand accountability from content producers and broadcasters. Our collective voice can be a powerful force for positive change, ensuring respect and dignity in all forms of media.

(John D. Rudnick, Jr. has a doctoral degree in education and is a visiting professor and program director in Healthcare Administration at the Gus Machado College of Business, St. Thomas University, in Miami Gardens, Fla.) †

KILCOIN

continued from page 4

deeper relationships than I had in a long time. Without the noise of the outside world, I could feel the presence of God deep within my soul. There was no concern of anyone or anything except where I was in the present moment and our purpose of being on this trip, which was to say yes to the Lord and to serve those in need.

As young adults in today's society, being countercultural can be intimidating. Yet, we know that Jesus calls us for more. Many people in his time did not like or understand what he was up to, and those who followed him encountered strife. Yet, he and his followers persisted amidst the doubt, and now many of them are saints, a pretty significant purpose if you ask me.

So maybe I haven't quite figured out what my true "purpose" is, and I probably still use my phone more than I should.

Yet, I can never forget the peace that has flowed from my life since this time of fasting and intentional living. And one thing I know for certain is that the more we unplug and rid ourselves of unnecessary distractions, we not only find peace in the silence, but we can hear God calling us for more.

(Lexi Kilcoin is the project coordinator of social concerns for Catholic Charities in the archdiocese.) †

(Editor's note: The archdiocese's Catholic Youth Organization (CYO) recently presented its highest honor—

the St. John Bosco Medal—to eight individuals for their outstanding service to children and youths. This week, we

highlight four of the winners. Look for other winners in a future issue of The Criterion.)



A mother's heart and a father's example lead to an honor and an evening to savor

By John Shaughnessy

If anyone wants to know where Antoinette Maio-Burford gets her heart and her spirit, consider what her mom did on the day when Antoinette received the highest honor bestowed by the archdiocese's Catholic Youth Organization (CYO).



Antoinette Maio-Burford

Just hours before the Volunteer Awards Ceremony at SS. Peter and Paul Cathedral in Indianapolis on May 14, Antoinette took her 86-year-old mother Mary Ann Maio for the in-the-eye injections that Mary Ann gets every two weeks so she doesn't go blind. It's a process that usually leaves her worn out for the rest of the day, yet Mary Ann popped some Tylenol and headed to the cathedral

with Antoinette, crying as she watched her daughter receive the St. John Bosco Medal.

Tears also streamed down Antoinette's eyes in that moment because of her mom's presence, and also because the medal brought her even closer to the other person who is the source of her heart and her spirit—her father Michael Maio, who died five years ago.

She remembered that her dad—who had received the St. John Bosco Medal in 1986—had encouraged her to return to coaching kickball years ago, knowing the difference she had made to the girls she coached. And now Antoinette was also receiving the honor that meant so much to her dad.

With the medal around her neck, she felt her dad was with her in spirit.

"It's really nice to know I share something so special with my dad," Antoinette says. "It's really emotional for me. It was something that I admired my dad for winning. It was truly one of the

things that was really important to me. To be held in such high esteem with someone you love is very humbling."

Antoinette received the honor for her 38 years of coaching kickball and her 24 years of coaching cheerleading at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The St. John Bosco award also recognized her efforts in helping to start a kickball tournament called "One Faith, One Family, One Sock" that draws teams from across the Indianapolis area. Proceeds from the tournament have supported Holy Family Shelter and bought smoke detectors for families in low-income areas.

The tournament is a reflection of her belief that "CYO is all about family," and Antoinette was surrounded by all parts of her extended family during the awards ceremony.

Her husband Steven Burford was there. So was her sister Michelle Venezia. And several of the players on her

fifth- and sixth-grade kickball team came to cheer for her and assistant coach Angie Mackall, who received the Msgr. Albert Busald Award from the CYO.

"That made me cry," Antoinette says about the support of her players.

Another nice touch for her was that her longtime friend from childhood, Tom O'Gara, also received the St. John Bosco Medal that evening.

It all made for an evening to remember, to savor.

"I feel loved every day, and I'm thankful that God has allowed me to have good health to continue coaching and to touch as many lives as I feel I've touched," she says. "The joy of coaching comes for me in making a difference to the child that maybe doesn't have someone to confide in. It's knowing that you're able to profess your faith and help the children grow in the same faith that you have.

"To know I'm in a circle of people who truly care and profess their faith and share it with children is just awesome." †

A moment that changed a boy's life leads to 51 years of helping other young people

By John Shaughnessy

The laugh comes easily from Frankie Medvescek as he shares the moment in sports that changed his life—a moment that has also helped him change the lives of youths from across Indianapolis for more than 50 years.



Frankie Medvescek

[signaling he had won], and I said, 'Man, this is my sport!' " he says with a laugh.

Wrestling is the sport that gave this youth from a poor part of Indianapolis an identity and a purpose, and for the past 51 years he has used his love for the sport to make a difference in the lives of so many youths. It's a focus that

led to him recently receiving the St. John Bosco Award, the highest honor from the archdiocese's Catholic Youth Organization (CYO).

"I never expected to get this," says Medvescek, a 1966 graduate of Cathedral High School in Indianapolis. "To me, this is the biggest honor."

At 76, he is still involved in wrestling, serving as an official and offering his knowledge at clinics, continuing to embrace the qualities he has always loved about the sport: the aggressiveness, the one-on-one testing, the blend of physical and mental preparation. Yet there's one quality of the sport that he appreciates even more.

"You meet so many people from all over," says Medvescek, a member of Mary, Queen of Peace Parish in Danville. "And you make so many friends. You meet the opponents. It's like a family. And my wife Suzanne is really into it, too. CYO wrestling brings friendships, and it brings families together."

He started coaching in the CYO in 1973, in the former Holy Trinity Parish in Indianapolis, getting involved in kickball, basketball, track and wrestling. It was a way of giving back to the parish he once lived close to growing up. At the same time, he found that sports, especially

for him with wrestling, are a way of building bridges between people of different races, different schools, different backgrounds.

Through the years, he has often brought together youths from Catholic schools and Indianapolis Public Schools.

"You get to meet the other side. It's amazing to watch them come together. They have friendships. Sports have a lot to do with bringing people together—and keeping kids out of trouble. Wrestling or any sport makes them a better person when they grow up."

Medvescek knows the difference that wrestling has made in his life. He says the same thing about his Catholic faith.

"I go to Mass six or seven days a week. And I still don't think I'm saved. So, I do a lot of these things for free. It's part of my faith. I see some of these kids with nothing. I preach to them that when you die, you will go somewhere. So, we say a prayer at every meet and before everything we do."

He plans to keep going, still buoyed by the impact that wrestling made to a seventh-grade youth years ago.

"I see what it does for the kids," he says. "It's always been about the kids." †

Special invite shows the impact John Gause has made to CYO kids for 40 years

By John Shaughnessy

Beyond the tough losses and the exhilarating wins, there are other emotional moments that especially touch a coach's heart.



John Gause

John Gause experienced one of those moments a few years ago when he received a special invitation from a fifth-grade boy he had coached.

As the coach of a football team at Immaculate Heart of Mary Parish in Indianapolis, Gause followed the parish's tradition of inviting boys from the nearby parishes of St. Joan of Arc and St. Thomas Aquinas to play when those parishes don't have enough players to field a team.

The fifth-grade boy was a student at St. Joan of Arc School, a child whom Gause often picked up at his home to take him to practices and games—or arranged rides for the boy. The child remembered those extra efforts and the way Gause treated him when his school had its annual day for students to invite and

honor a special person from their lives.

"He picked me and asked me to join him on Special Persons Day," Gause recalls. "I thought that was cool. I felt blessed. Afterward, I was able to take him to breakfast. I think coaches can play a pivotal role in the development of boys who do not have a father figure in their lives."

It's one moment from Gause's 40 years of commitment to children through the archdiocese's Catholic Youth Organization (CYO), which recently honored him with its highest honor, the St. John Bosco Award.

In a way, those 40 years—as exemplified by the impact he had on that child—have represented Gause's efforts to pay back someone who had a defining influence on him through his young life.

The late Phil Wilhelm coached Gause when Gause played football at Our Lady of Lourdes Parish in Indianapolis. Wilhelm also followed Gause's playing days at nearby Father Thomas Scecina Memorial High School, where he graduated in 1980. And Wilhelm was influential in helping Gause attend and play football at the former St. Joseph's College in Rensselaer, Ind. Upon his

See GAUSE, page 15

From the joyful to the touching, a coach's memories always focus on the kids

By John Shaughnessy

The memories of the special moments start to flow for Tom O'Gara as he looks back on his 26 years of coaching in the Catholic Youth Organization (CYO).



Tom O'Gara

There was the time when one of his basketball teams was in a tense, back-and-forth tournament game, trailing by four points with just about 30 seconds to go.

"The kids didn't get down," recalls O'Gara about that team from St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "We ended up winning the game in double overtime. It was pretty dramatic. That's one of those games I'll never forget."

He has the same feeling about a moment that shows the growth of a player during a boys' volleyball season. At the season's start, the child could barely get his serves to the net. But in a game late in the season, he served six straight times that led to six points and a team win.

"You could see his confidence and his smile get bigger and bigger with each serve," O'Gara says, as if that moment just happened instead of years ago.

Then came his memory of a moment that still fills him with emotion. On a day in December of 2015, his dad went into hospice care. That evening, in a holiday basketball tournament game that he coached, O'Gara watched as the oldest of his four children, Danny, hit his first four shots.

"It's one of those moments when you feel the Lord is looking out for you," says O'Gara, who has also coached his daughter Claire and sons Tommy and Sean.

Another special moment came recently when the archdiocese's CYO presented O'Gara with the highest honor it gives a volunteer, the St. John Bosco Award.

The honor recognizes his 26 years of coaching that began at Little Flower and has continued at St. Pius X Parish in Indianapolis. He's coached boys and girls, volleyball and basketball, in a career that started in 1997—shortly after he graduated from law school—as a way of giving back to an organization that filled his childhood and youth with

See O'GARA, page 15

The Criterion is honored as nation's best weekly Catholic newspaper

Criterion staff report

For the second time in three years, *The Criterion* won the highest award presented by the Catholic Media Association of the United States and Canada (CMA) for its work in 2023. It also won the award in 2021.



Mike Krokos

Judges honored the archdiocesan publication with the first-place award for the "Best Weekly Newspaper" at the annual CMA

conference on June 21 in Atlanta.

"High-quality news coverage across the board, from reporting on local parish events, to essays, analysis, and a special section of reporting on the National Catholic Youth Conference," judges wrote. "The paper makes efforts to reach across demographics of the readership, and the issues are consistently impressive."

Staff members cited for their work by the CMA include Mike Krokos, John Shaughnessy, Sean Gallagher, Natalie Hoefler, Brandon A. Evans and Ann Lewis.

Archbishop Charles C. Thompson, who is the publisher of *The Criterion*, congratulated the staff for winning the



Sean Gallagher

best newspaper award for the second time in three years and added the recognition is well deserved.

"Our team is very committed to the newspaper's evangelizing mission, and it is always affirming when they

get recognition for their dedication and hard work," Archbishop Thompson said.

"The award exemplifies the commitment that our newspaper's staff brings to each issue about the power of Jesus Christ and the Catholic faith to inspire and transform lives," Archbishop Thompson continued. "They work hard to deliver the good news of how Christ is alive and working through his Church in the people of the archdiocese."

All told, *The Criterion* won 15 press awards from the CMA, Woman's Press Club of Indiana (WPCI) and National Federation of Press Women (NFPW) for the 2023 calendar year.

CMA awards

The Criterion staff was awarded first place in the "Best Reporting on a Special Age-Group—Children and Teens Younger than 18" category for its coverage of the 2023 National Catholic Youth Conference in Indianapolis.

"Excellent writing, engaging graphic design and colorful pages make this a joy to read," judges wrote. "The perfect entry that would be of interest to all ages, particularly young adults."



John Shaughnessy

Assistant editor John Shaughnessy won first place in the Best Feature Writing category for a weekly newspaper for "

'Amazing Grace': From heartbreak and rage, woman answers God's challenge with a remarkable promise." The story focused on Page Zyromski and the friendship she developed with inmate Stephen Todd Booker, who had murdered Zyromski's grandmother in 1977.

"An incredible story of forgiveness and

faith portrayed with great emotion and detail," judges wrote. "This story dives into the human condition. It's well-written and well-reported."

Reporter Natalie Hoefler was awarded third place in the "Best Photograph—National/International Event" for a photo she took of a National Catholic Youth Conference participant engaging in a phone conversation during its opening session.



Natalie Hoefler

"Enjoyable image that conveys the joy and captures the smiles of the

subjects among the loud and large sea of people behind them. The clarity and focus of the photo is noteworthy," judges wrote.

Shaughnessy also earned an honorable mention award in the "Best Reporting on a Special Age-Group—Young adults (18-40)" category for a series of three stories.



Brandon A. Evans

The stories included: "Young woman's time with Christ leads to memorable moment for her husband, son"; "A time of defending the Blessed Mother leads to a renewed faith and a marriage"; and "An unlikely faith journey of 6,250

miles draws a young woman closer to Christ."

"These three articles provide in-depth stories of engaging faith for a woman and her family as they celebrate Christian initiation; for a woman's devotion to the

Blessed Mother and the transformative effects on her life; and a Children's Museum project featuring sacred spaces,"



Daniel Conway

judges wrote. "Each is descriptive, containing a good story, good quotes and accompanying photos."

Editorial writer Daniel Conway received an honorable mention award in the "Best Editorial on a National or

International Issue—weekly newspaper," for "A true Christian cannot be anti-Semitic," which focused on the disturbing rise in anti-Semitism in the United States and in Europe in recent years.

WPCI awards

The recognition for work completed during the 2023 calendar year began in May when Hoefler was honored by the Woman's Press Club of Indiana (WPCI). She garnered five first-place awards in the state competition. The first-place winners were:



Ann Lewis

—In-depth Reporting: "Mental Health and Wholeness" series.

—Specialty Articles/Religion: "St. Thomas More family wins Knights of Columbus International Family of the Year award."

—Special Articles/

History: "Hidden jewel St. Rita Church receives recognition."

—Photographer/Writer: National

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Challenges, opportunities continue for Church in U.S. democracy

Second of two parts

By Russell Shaw

(OSV News)—In its 2,000-year history, the Catholic Church has dealt with a wide variety of secular governments and reflected much on how they do, or do not, find harmony in the Church's views on the human person and society.

That includes how the Catholic faith converges—and diverges—with democracy as it has been practiced in the United States.

The rise of 'Americanists'

In the 19th century, many Church leaders in Rome had reasons for fretting about the situation of the Church in America.

One of these by no means was the fanciful fear that the model of Protestant congregationalism might exert an unhealthy influence on susceptible Catholics—as indeed appears to have happened in the case of lay trusteeism, a movement that led rebellious Catholics to claim the right to hire their own pastors. Trusteeism was to plague the Church in the United States for much of the 19th century.

The argument for and against American democracy was framed with notable clarity in an exchange of letters between Father Isaac Hecker, founder of the Paulist Fathers, and Orestes Brownson, a writer and editor who was the leading American Catholic intellectual of his day.

Father Hecker, an ardent proponent of evangelizing America, had gone to Rome during the First Vatican Council. In January 1870, he wrote his old friend Brownson, telling him of the “increased interest and appreciation” he had encountered for the United States and “the relations of the Church to our free institutions.”

Though at one time sympathetic to Hecker's views, Brownson was not buying them now. In America, he complained, Catholics “imbibe the spirit of the country, imbibe from infancy the spirit of independence, freedom from all restraint, unbounded license. ... The whole influence of democratic ideas and tendencies is directly antagonistic to Catholicity. ... The conversion of our republic will be a far greater victory than the conversion of the Roman Empire ...”

Through time, of course, it was Americanists like Isaac Hecker who won this argument. Nowhere was their position spelled out more emphatically than in a sermon preached on March 25, 1887, by Cardinal James Gibbons of Baltimore in Santa Maria in Trastevere, his Roman titular church, on the occasion of him becoming a cardinal.

With Vatican critics of the American Church-state arrangement clearly in mind, Cardinal Gibbons, de facto leader of the American hierarchy, said this:

“Our Holy Father, Leo XIII, in his luminous encyclical on the constitution of Christian states [*Immortale Dei*,” published in 1885], declares that the Church is not committed to any particular form of civil government.

“She adapts herself to all. She leavens all with the



A worker places U.S. and Vatican flags together on a lamp post along Pennsylvania Avenue in front of the White House in Washington on Sept. 21, 2015, ahead of Pope Francis' three-day visit to the U.S. (OSV News photo/Kevin Lamarque, Reuters)

sacred leaven of the Gospel. She has lived under absolute empires, under constitutional monarchies, and in free republics and everywhere she grows and expands.

“For myself, as a citizen of the United States, and without closing my eyes to our defects as a nation, I proclaim, with a deep sense of pride and gratitude, that I belong to a country where the civil government holds over us the aegis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Jesus Christ.”

Likely the most enthusiastic prelatist supporter of American democracy of the late 19th and early 20th century was Archbishop John Ireland, who headed the Archdiocese of St. Paul and Minneapolis in Minnesota from 1888 until his death in 1918. Archbishop Ireland, son of Irish immigrants, believed firmly and said frequently that Catholicism had a uniquely congenial home in this democratic setting.

In a much-quoted speech in Paris in June 1892, he proudly declared that in America, Catholics had “a free Church in a free country, and the Church is happy in her freedom.”

Reviewing the progress of Catholicism in America—a dramatic rise in numbers, impressive institutional growth and much else—Archbishop Ireland said: “If in America the Catholic Church does not make progress, it is not the fault of the republic. The republic allows the Church the fullest liberty; and the Church, conscious of her divine mission, feels within herself all the vital forces necessary to grow and conquer without alliance with, or aid from, the state.”

Democracy and religious liberty

These Americanist sentiments were to remain the rarely questioned consensus among American Church leaders for decades to come. But Rome wasn't convinced.

In an 1895 encyclical called *Longinqua Oceani*, directed to the Church in the United States, Pope Leo XIII told Americanists not to speak as if every country should practice Church-state separation on the American model. And in *Testem Benevolentiae* (“Witness to Our Goodwill”), dated Jan. 22, 1899, the pope condemned heretical views that he called “Americanisms.”

The “Americanisms” troubling Leo may have had more to do with ideas circulating in progressive Catholic circles in France at that time than with American Catholicism. Still, the papal criticism targeted trends that were eventually to be real problems for the Church in the United States, such as picking and choosing among doctrines and preference for activism over contemplation in religious life.

But Leo XIII said nothing against democracy or American-style separation of Church and state, and his silence itself provided the Americanists with a measure of vindication. And so it was to remain for the next half-century.

In the 1950s, a Jesuit theologian, Father John Courtney Murray, began publishing articles in which he developed a theological case for religious liberty in a pluralistic setting like the United States.

Complaints from other theologians and eventually from Rome that his ideas conflicted with established Church teaching moved his Jesuit superiors to suggest he stop writing on this subject. Father Murray complied

at first. But in 1960, he published a book called *We Hold These Truths* setting out his views at length. Today, it is considered a minor classic.

As an adviser to Cardinal Francis E. Spellman of New York, he helped shape the Second Vatican Council's “Declaration on Religious Liberty,” known as *Dignitatis Humanae*, adopted at the council's fourth and final session in 1965. Basing their argument on the dignity of the person, the council fathers insisted that both individuals and groups have a fundamental right to freedom from state coercion in religious matters.

As for democracy itself, that was left to the Council's “Pastoral Constitution on the Church in the Modern World,” known as *Gaudium et Spes*. In a brief passage, the bishops declared that citizens have a right to elect their leaders and added that “All citizens, therefore, should be mindful of the right and also the duty to use their free vote to further the common good” (#75).

Democracy and moral relativism

Moving beyond this simple affirmation, Pope St. John Paul II coupled praise for “authentic” democracy with a warning against “democracy without values” in his 1991 encyclical letter *Centesimus Annus* (#46).

In this encyclical, he warned that human rights are imperiled when “agnosticism and sceptical relativism” are considered necessary to democracy (#46).

Pope St. John Paul II returned to this subject in 1995 in another encyclical, *Evangelium Vitae* (“The Gospel of Life”). While calling the “almost universal consensus” in favor of democracy “a positive ‘sign of the times,’” he insisted that “the value of democracy ... depends on conformity to the moral law” (#70). When democratic structures and processes are employed to legitimize an immoral practice like abortion, he added, the result is a kind of democratic tyranny.

John Paul II hardly was the only one to see the problem of democracy without grounding in sound values. Father John Courtney Murray spoke of it in 1960 in deploring the collapse of the natural law tradition in America in *We Hold These Truths*. And philosopher Alasdair MacIntyre, who taught, among other places, at the University of Notre Dame in northern Indiana, made the same point in 1981 in his influential book *After Virtue*.

Today, many thoughtful observers warn of the dire consequences of the decline of moral values in secular, democratic America.

Thus, the story of the relationship of democracy and the Catholic Church is still being written, but at least one thing is clear: The Church has been around a lot longer than any political system, democratic or otherwise.

“She saw the commencement of all the governments ... that now exist in the world; and we feel no assurance that she is not destined to see the end of them all,” British historian Thomas Babington Macaulay wrote of the Catholic Church in 1840. If Macaulay—no friend of Catholicism—were alive today, he might still say that.

(Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels.) †



Pope Francis addresses a joint meeting of the U.S. Congress as then-Vice President Joe Biden, left, and Speaker of the House John Boehner look on in the House of Representatives Chamber at the U.S. Capitol in Washington on Sept. 24, 2015. (CNS photo/ Kevin Lamarque, Reuters)

Corrections Ministries/Deacon John Cord

Treating opioid use disorder, the challenges it presents

It seems like I am constantly working with people who are struggling with opioid use disorder (OUD).



Many people who have spent time in jail and prison are addicted to opioids. These addictions create many issues that eventually lead to incarceration.

Addiction to opioids usually starts very innocently. Some people are prescribed

drugs like oxycodone (OxyContin), hydrocodone (Vicodin), codeine, morphine and synthetic opioids, including fentanyl, methadone, pethidine and tramadol.

However, some people's body may create a dependency on these drugs much easier than others. Once the prescription runs out, these people experience cravings that may be uncontrollable. This can lead to needing to find opioids any way they can. As you can imagine, many eventually turn to illegal activities to find the drugs their body craves.

I used to innocently believe that an opioid-addicted person could simply overcome these cravings by going to 12-step programs like Narcotics Anonymous. However, this may not be a

total solution for many people. The urges may be too powerful and the withdrawals too severe.

A couple of years ago, I heard a talk by a doctor who specializes in helping people with OUD. He explained that sheer willpower may not be enough for many people. His treatment program included prescribing drugs to curb the cravings. He also encourages his patients to seek a good mental health counselor and to also join a Narcotics Anonymous group. With such a holistic approach, he has found that most people can control their OUD successfully.

The drugs used for OUD treatment need to be given under the supervision of a trained medical professional. The drugs that are approved by the U.S. Food and Drug Administration are categorized as medically assisted treatment (MAT) drugs. Some of these drugs have been in use for decades, while others have been developed more recently. Both the older drugs and the newer ones have a place in a person's treatment.

However, there is one big problem: these drugs are very expensive. A person without proper insurance coverage can pay more than \$550 per month for their prescriptions.

Many people who are addicted are also living in poverty. It becomes prohibitive

when a person has to decide if they can purchase their MAT prescription, pay the rent or buy food for their family.

Indiana does not have a good solution for this problem. We are leaving these people to fend for themselves. So, these folks are sometimes forced to make decisions which could land them in jail. If they can't afford the MAT drugs, they usually go back to illegal opioids to stem their cravings. Or they steal to get the money to purchase food and drugs.

Once a person is addicted to opioids, the problem becomes lifelong. They may have to take MAT drugs and continue counseling or be involved in a 12-step program for life.

Opioid use disorder is a real disease that affects both the mind and the body. We need to encourage our legislators to help support our brothers and sisters. We also need research to find pain medications that are not addictive. Hopefully, someday opioid use will be a thing of the past.

(Deacon John Cord is the coordinator of Corrections Ministry for the archdiocese. For more information on supporting the office's re-entry ministry, contact Deacon Cord at 317-432-6604 or e-mail jcord@archindy.org.) †

Twenty Something/
Christina Capecchi

The little church-library by the river

NEWPORT, MINN.—The little church in this river town looks like the kind of porcelain church you'd place in a Christmas village, its white siding dotted with tall green windows, centered by arched green doors and topped with a green gable roof. It lacks only an oversized wreath with a red bow.



Built in 1868 as a Baptist church, it was similar in size and structure to other country churches of the period. But when the faith community ceased to be, the church assumed another sacred purpose: It was filled with books and became the town library.

The fact that it still operates as a library today, open five days a week, feels like a miracle in itself.

The moment you step inside, you sense its history. The church-library sounds like creaky floorboards and smells like old books. It houses two floors of books, the upper level being a wraparound loft, where rocking chairs sway at window tops. There are reading nooks aplenty, including a cozy space beneath the staircase.

Its entire book collection was donated—and donations continue to roll in, contributing to the ongoing sense of goodwill. Classics like the Hardy Boys and Nancy Drew are shelved alongside historical fiction such as Dear America and American Girl books. Even its community offerings feel old-timey, from Cursive Club to puzzle rentals. Visitors who read for 15 minutes receive a free snack, joining The Munch Bunch.

The activities held here aren't all that different from the ones that ensued in its early years. On Wednesday afternoons, "Adult Crafters" gather. On Saturday, families come for "Storytime." Tutoring is offered Mondays after school. These are functions of church: to make something beautiful, to hear a great story, to feel less behind.

Folks who meet for cribbage on Tuesdays at 10 a.m. swap strategies on how best to skip down a long, winding path. The "Introvert's Book Club" devotes an hour every Monday morning to silent reading time because, as the website notes, "participants find that reading alone together keeps them focused on their book."

This is a space for community, in all its forms—now just as surely as in 1868.

"I figure when kids are here," says the librarian, "they're staying out of trouble."

She welcomes two sweaty pre-teen boys who drop their bikes at the door and hop on the computers.

The little church-library feels like a balm, a hidden gem whose very existence is a comfort, countering the many ways modern life isolates us. COVID made us less sociable. So do the small glowing screens that masquerade as the entire world at our fingertips.

It's no mistake that community and communion share the same origin. As Catholics, we believe that the ultimate community is offered through holy Communion. When Mass is celebrated, heaven touches Earth. The communion of saints flock to the altar: doctors of the church, gardeners, librarians, children, the beloved parish priest who married your great grandparents.

We sing. We pray. We kneel and wait and wonder. And in the process, we are fed.

It is a sacrament that does not, cannot happen anywhere else. And we need it—no matter how much secular culture tells us otherwise.

Our Works of Charity/David Bethuram

Journey shows how Catholic Charities helps the homeless

Homelessness is caused by a multitude of complex factors. At its core, it arises when individuals' wages and incomes are insufficient to cover rent or mortgage costs, along with essential needs such as food, medicine, health care, transportation and childcare.



Contributing events include job loss, divorce, poverty, evictions, loss of support networks, serious illness or accidents, the death of a loved one and natural disasters like fires or tornadoes. While no single factor alone causes homelessness, a combination of these factors significantly increases the risk.

A large portion of the homeless population consists of the "hidden homeless," who live doubled up with friends or family. This group is larger and more significant than previously thought.

Those at risk of homelessness include the extremely poor, who face multiple hardships such as falling behind on rent or mortgage payments, having utilities shut off, spending more than 50% of their income on housing, or going without food, clothing or medical care to stay housed.

Many challenges contribute to homelessness. Physical and mental health issues, disabilities, alcoholism, addiction, and experiences of domestic violence and post-traumatic stress disorder can make it difficult to earn a living wage and maintain stability. Lack of access to affordable health and mental health care, education and job training exacerbates these issues.

Jackie's story illustrates these challenges. After suffering a heart attack several years ago, she and her family faced devastating financial losses due to lost wages and mounting medical bills. They were forced to move from their home to a

motel, then to their car within 45 days. Jackie recalls, "I was truly lost."

Their situation improved when they connected with Catholic Charities. Through case management, they created an action plan, found work and began to regain stability. Jackie noted, "Catholic Charities was the first place that gave us a chance to stop reacting to what was happening and start acting."

With emergency rent assistance and wraparound services from Catholic Charities, Jackie and her family did their part by securing good jobs, using the food pantry and working with case management to identify and address problem areas, set goals and work toward stability. During the past five years, Jackie has regularly checked in, sometimes needing support and guidance, much like a friend.

Today, Jackie and her family are stably housed in a large rental home with a backyard and space for a garden. Both Jackie and her husband have good jobs with livable wages and benefits. Her older son and his child have moved in and contribute to expenses, while her youngest son is about to graduate high school with a positive outlook on the future.

The hardships of homelessness are now a distant memory. Jackie is thrilled to have all her "chicks" under one roof and cherishes the time with her grandson. With stability, she can better care for her family and enjoy life.

Jackie expressed her gratitude, saying, "Although things are better, without Catholic Charities' ongoing support, I don't know what we would have done."

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

Guest Column/Richard Etienne

Pray 'for what we have done ... for what we have failed to do'

Have you ever pondered the deep significance of the words "... for what I have done, and for what I have failed to do"?



Talk about a lifetime of learning!

For example, how often have you thought about checking in with someone who might need encouragement at this time in life, might be working through some recent grief or might possibly be

experiencing loneliness? What keeps you from following up on that idea today?

Have you ever seen a person shortly after arriving at church in your parish gathering area (narthex) and felt that God was calling you to go and talk to them?

In the Gospel of Matthew, we read, "Therefore, if you bring your gift to the

altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift" (Mt 5:23-24).

Maybe you are not currently in the right place to follow through on an action that you know God would eventually favor—can you take the time to include this issue or intention in a Mass or your next private prayer session?

If you are anxious about a conversation and possibly concerned that the right words might not come out, could you consider texting or possibly writing a letter and sending it by old-fashioned "snail mail" so that you can carefully select each point that you want to communicate?

Or do you possibly have a gift or talent that God seems to be urging you to use for the building of the kingdom?

Why have you "failed to do" this in the

past? What stops you from offering this gift to the parish or larger community right now, and how can you move beyond it?

I believe that my decision to write these columns was a direct response to an urging from the Holy Spirit. As this urging grew stronger, I had no choice but to act upon it.

Lastly, if your body is the temple of the Holy Spirit, are there steps you could take in your normal routine that will make you a healthier temple for God to dwell in? What presently stops you from taking care of your "temple"?

Let's continue to pray to God "for what we have done and for what we have failed to do" each and every day of our lives.

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

Nineteenth Sunday in Ordinary Time/Msg. Owen F. Campion

The Sunday Readings

Sunday, August 11, 2024

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's Mass with its first reading.

Unified Israel's kings are the central figures in these books, although the prophets, such as Elijah, receive more prominent mention. This weekend's reading refers to Elijah, who was active during the first half of the ninth century BC.

In this reading, Elijah speaks in the first person. He was weary and discouraged. He even asked God to take his life. Then, he fell asleep. When he awoke, a hearth cake and a jug of water were at his side. He ate and drank. An angel came, indicating that this restoring sustenance was from God. The angel ordered Elijah to continue his journey. Elijah obeyed.

The second reading this weekend is from St. Paul's Epistle to the Ephesians. Surrounding the composition of all of Paul's epistles was the fact that living the Gospel was not easy in the first century. As the theologians later would describe it, the first Christians faced temptations from "the world, the flesh and the devil" at every side.

Christians in Ephesus underwent a special challenge. They lived in a thriving seaport and commercial center amid many vices and distraction. But Ephesus also had a major pagan shrine. Pilgrims to its great temple to Diana, a Roman goddess, flocked to the city.

This reading is very practical, calling upon Christians in Ephesus to rid themselves of all bitterness and anger and to rise above gossip and malice. Then, rid of sin, Paul calls upon them to be compassionate and forgiving, noting that God had forgiven them.

St. John's Gospel is the source of the last reading. Jesus declares, "I am the bread that came down from heaven" (Jn 6:41). His listeners do not accept this teaching well. They actually spurn Jesus. After all, they know Jesus as a neighbor

and relative. It was difficult to see the Redeemer in someone so familiar.

The Lord then enters upon a discourse, one of the most magnificent passages in the New Testament. He recalls God's gift of manna to the Hebrews in the desert during the Exodus. Without the manna, they would have starved to death.

Without nourishment, living beings perish. Again, God provides sustenance to prevent death. It is Jesus, the "living bread," the "flesh" of the Lord, the body and blood of Christ, freely given for the life of all humankind (Jn 6:51).

Whoever eats this "bread" will live eternally (Jn 6:48).

Reflection

Everyone can identify with Elijah, the prophet featured in the reading from First Kings. Whatever the circumstances, life for any of us can be demanding and even distressing. Anyone can be reduced to desperation, as was Elijah. So, in the face of the quite human and universal reality of meeting difficulties in life, the Church speaks this weekend with great consolation and reassurance.

First, it recalls for us, through the first reading, that God sustains us and strengthens us just as he did so with the prophet Elijah.

Secondly, God gives us Jesus, the Son of God. Jesus is in our midst. He shares human nature with us. Born of Mary, a human, Jesus is as human as we.

Jesus is the "bread of life" (Jn 6:48). Aptly this reading is associated with the Eucharist. The food mercifully given by God is more than material food, although it appears as bread and wine. It is the body and blood of the Lord. It enlivens our souls.

The last element in this weekend's lesson comes again from Elijah. Life continues—often with hardships.

As disciples, seeking eternal life, we must continue our long walk to the mountaintop of God. We will be walking uphill, often on a steep incline. God nourishes and supports us. He awaits us with everlasting peace. †

Daily Readings

Monday, August 12

St. Jane Frances de Chantal, religious
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, August 14

St. Maximilian Kolbe, priest and martyr
Ezekiel 9:1-7; 10:18-22
Psalm 113:1-6
Matthew 18:15-20

Vigil Mass of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

See READINGS, page 15

Question Corner/Jenna Marie Cooper

Catholics who serve as godparents must be confirmed in the faith

Q I wanted my aunt and uncle to be godparents for my new baby. Both my aunt and uncle went through 12 years of Catholic school. But the priest told us my uncle couldn't be godfather to my baby because he never received the sacrament of confirmation. This doesn't make sense to me because I'm sure my uncle knows the faith well. Couldn't

he at least be part of the baptism as a Christian witness? (Minnesota)

A Even while it might be disappointing for you in this instance, canon law does require that godparents be baptized and confirmed Catholics.

For reference, canon 872 of the *Code of Canon Law* describes the role of a baptismal sponsor: "Insofar as possible, a person to be baptized is to be given a sponsor who assists an adult in Christian initiation or together with the parents presents an infant for baptism. A sponsor also helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it."

We often call baptismal sponsors for infants "godparents," as their role is to assist the parents in raising their children in the faith. And although this is not explicitly stated in our current canon

law, a traditional understanding was that godparents would take over responsibility for their godchild's religious education if something happened to the parents that left them unable to attend to this themselves.

Perhaps due to the custom of godparents serving as sort of "back-up parents" as far as faith formation is concerned, canon 873 allows for the possibility of two godparents, one female godmother and one male godfather, even though one godparent alone is sufficient.

Canon 874, Paragraph 1 lists the necessary qualifications of a godparent, including among other things that he or she be at least 16 years old (unless the local bishop has decided otherwise) and that he or she be someone other than the child's parents.

This same section also indicates that prospective godparents must be people who can reasonably serve as good Catholic role models, noting that they cannot be "bound by any canonical penalty" such as excommunication and that they must "have the aptitude" for fulfilling the role of a godparent.

But more significantly to your question here, canon 874 directly states that a godparent must "be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on."

Logically, this does make sense. It would be difficult to guide anyone through the process of Catholic initiation if you are not fully initiated yourself. Similarly, godparents need to love and actively practice the faith if they are going to hand it on effectively. While intellectual knowledge of Catholic teaching (such as the kind imparted by religion classes in Catholic schools) is important, ultimately it cannot be a substitute for the lived experience and expression of the faith.

Canon 874, Paragraph 2 does mention the possibility of a non-Catholic Christian serving as a formal "witness" to the baptism in conjunction with a Catholic godparent. But this is not an option for a baptized Catholic, even if the Catholic has not yet been confirmed.

Of course, it is not possible to give specific advice based on limited second-hand information. But, depending on how soon the baptism of your child is set to occur, it could be that the easiest way to resolve this situation is simply for your uncle to receive the sacrament of confirmation as soon as possible.

Many dioceses have sacramental preparation programs specifically designed for Catholic adults who did not receive the sacrament of confirmation in their youth and are now seeking it. And, depending on the circumstances, it is also possible for your parish priest to request the faculty (i.e., the authority) from the local diocesan bishop to confer the sacrament of confirmation himself.

(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.) †



Elijah speaks in the first person. He was weary and discouraged. He even asked God to take his life. Then, he fell asleep. When he awoke, a hearth cake and a jug of water were at his side. He ate and drank. An angel came, indicating that this restoring sustenance was from God. The angel ordered Elijah to continue his journey. Elijah obeyed.

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My Journey to God

Sufficient

By Megan Gehrich

Lord, it is true, I am weak.
I fail, I falter, it's You I need.
Often though, the world I seek,
Forgetting to step aside and let You lead.

When assaults and persecutions come my way,
I quickly question where You might be.
Their words and actions hurt, leading my heart astray.
It feels like drowning in the darkest sea.

Today though, I hear Your voice:
"My grace is sufficient for you.
While to some you may be a choice,
My love for you is forever and true."

Therefore, I know in weakness, I'm strong.
In insults, in judgements, in pain, I'm found.
Your heart is where mine belongs,
With You, I am home, safe and sound.

Your grace is sufficient for me,
And I am sufficient, just as I am, to You.

(Megan Gerich is a member of St Mary Parish in Greensburg, where she serves as coordinator of youth ministry and religious education. Photo: A woman places her hand on her heart as she looks lovingly at the Blessed Sacrament during adoration in Veteran's Memorial Plaza in Indianapolis on July 20 during the National Eucharistic Congress.) (Photo by Natalie Hoefler)



Rest in peace

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

ALLEN, Robert C., 93, St. Jude, Indianapolis, June 26. Father of Julie Hayes, Theresa McFetridge, Brian, Pat and Paul Allen. Brother of Rosemary Heidelberger. Grandfather of 18. Great-grandfather of 40.

ASHCRAFT, Stephen, 67, St. Jude, Indianapolis, July 5. Brother of Kathy Whittaker, Mark and Rick Ashcraft. Uncle and great-uncle of several.

BANET, Frances A., 85, St. Mary-of-the-Knobs, Floyd County, June 20. Wife of Franklin Banet. Mother of Pamela Gulett, Virginia Monohan, Theresa Poe and Frank Banet. Sister of Shirley Fertig. Grandmother of 18. Great-grandmother of 36.

BAUER, Cynthia J., 68, St. Joseph, Corydon, July 1. Wife of Larry Bauer. Mother of Mary Jo Fetz. Daughter of Wanda Chinn. Sister of Jennifer Bube, Brian, David, Jerry, Mark, Michael and Sam Chinn. Grandmother of three. Great-grandmother of two.

BROOKS, Janice K., 84, St. Malachy, Brownsburg, July 9. Mother of Julie and Rick Rader. Grandmother of four. Great-grandmother of six.

BRULEZ, Victor M., 78, St. Malachy, Brownsburg, July 11. Father of Elizabeth Mottley, Amelia Savage and Celeste Stinson. Brother of Raymond Brulez. Grandfather of 10.

BUNCH, Alan E., 62, St. Simon the Apostle, Indianapolis, July 5. Husband of Linda Bunch. Father of Whitney, Alexander and Jordan Bunch. Brother of Aleen.

COMBS, Phyllis, 84, St. Mary, Lanesville,

July 2. Mother of Tony Combs. Grandmother of three. Great-grandmother of one.

COX, Lawrence, 97, St. Elizabeth Ann Seton, Richmond, June 22. Husband of Sarah Cox. Father of Darla Ball, Cindy and Kelly Cox. Brother of Agnes Harsh. Grandfather of five. Great-grandfather of one.

CSESZKO, Alta B., 84, St. Bartholomew, Columbus, July 3. Wife of Robert Cseszko. Mother of Beth Rediker, Brian and David Gerken. Stepmother of Emily Corn, Kirsten Lofits, Rachel and Christian Cseszko. Sister of Susan Meadows, Dwight and Maynard Hatchett. Grandmother of 16. Great-grandmother of 10.

DESPAIN, Jason A., 44, St. Mary, Greensburg, July 1. Father of Anthony and Keller DeSpain. Son of Vickie DeSpain. Brother of Justin DeSpain.

DONNER, Allen P., 75, Our Lady of Perpetual Help, New Albany, June 22. Husband of Rosie Donner. Father of Amy Lorenz, Jessica Miller and Darcy Williams. Grandfather of five.

GIBBS, Dean, 72, St. Malachy, Brownsburg, June 27. Husband of Teresa Gibbs. Father of Danielle Wolf, Aaron Gibbs and Brian O'Donnell. Grandfather of eight.

HALL, Louis J., 62, St. Anthony of Padua, Clarksville, July 2. Husband of Shelley O'Neil-Hall. Father of Wade Hall and Bobby O'Neil.

Son of Bonnie Hall. Brother of David and Don Hall. Grandfather of four.

HARPRING, Thelma C., 95, St. Bartholomew, Columbus, June 17. Mother of Jeanette Barker, Susan Walters, David, John and Samuel Harpring. Sister of Tom Lecher. Grandmother of 11. Great-grandmother of 12.

HAY, Joe, 63, St. Paul, Tell City, June 28. Father of Casi Jochim and Chelsea Thomas. Brother of Jane Huber, Mary Houghland, Nancy Noland, Molly Tuggle and Rob Hay. Grandfather of four.

HEDGES, Linda A., 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 26. Sister of Barbara Diehl, Mary Sved and George Wolfner. Aunt and great-aunt of several.

KENNEDY, Jr., Arthur L., 79, Christ the King, Indianapolis, June 18. Father of Brian and David Kennedy. Brother of Sharon Hornback and Margaret Kennedy. Grandfather of five. Great-grandfather of seven.

KLEE, Esther M., 97, St. Boniface, Fulda, June 23. Sister of Mary Ann Troesch, Leroy and Oscar Mullis. Aunt of several.

LAGRANGE, Rita M., 76, St. Paul, Tell City, June 29. Wife of Allen LaGrange. Mother of Valerie Schlabach and Eric LaGrange. Sister of Alberta Hanners, Rosie LaGrange, Shirley Sullivan, Danny, Frank and Patrick Heeke. Grandmother of nine.

LAWLER, Jacqueline S., 69, St. Bartholomew, Columbus, June 20. Wife of Thomas Lawler. Mother of Dan and Mike Lawler.

LONG, Beverly, 78, St. Gabriel, Connersville, June 27.

MEDCALF, Laura, 35, St. Barnabas, Indianapolis, July 9. Daughter of Daniel and Carol Medcalf. Stepdaughter of Michele Medcalf. Sister of Rose, Matthew and Sean Medcalf. Stepsister of Victoria

Vox Sacra at the eucharistic congress



Members of Vox Sacra, the schola cantorum of the Archdiocese of Indianapolis, and others sing at a Mass in Lucas Oil Stadium in Indianapolis on July 19 during the National Eucharistic Congress. (Photo by Natalie Hoefler)

DeRose, Patty Gillenwater and Chelsea Mascari. Granddaughter of Ramona Herring and Melvin Wessler.

MEYER, Albert F., 53, Holy Family, Oldenburg, June 28. Husband of Sandra Meyer. Father of Emily and Benjamin Meyer. Son of Francis and Rita Meyer. Brother of Heidi Murray, Jessica, Brad, Chris, Jake, and Kevin Meyer.

MORIARTY, Theresa A., 75, SS. Peter and Paul Cathedral, Indianapolis, July 11. Mother of Mary Kelley and J.J. Moriarty. Sister of Mary Beth Sorrels and Sharon Waite. Grandmother of five.

NEVES, Philip, 70, St. Mary, Mitchell, July 6. Husband of Linda Neves. Father of Nicole, Mathew and Michael Neves. Brother of Mary Ellen Costello, Julie Gaskins, David, Mark and Rene Neves. Grandfather of three.

RAMSEY, Larry, 50, St. John Paul II, Sellersburg, June 27. Father of Harper and

Riley Ramsey. Son of Carlos and Carolyn Ramsey. Brother of Brandy Hettinger, Brad, John and Kevin Ramsey.

RICHARDS, Barry L., 74, St. Paul, Tell City, July 3. Brother of Melissa Groves, Tracy, Joe and Kevin Richards.

ROBINSON, Michael W., 79, St. Boniface, Fulda, June 30. Husband of Joyce Robinson. Father of Lee Anne Meadows and Michael Robinson. Brother of Larry Robinson. Grandfather of three.

ROSNER, Mary Ann, 90, St. Gabriel the Archangel, Indianapolis, July 7. Mother of Paula Carman, Kevin, Kristopher and Philip Rosner. Grandmother of 13. Great-grandmother of one.

SPOONMORE, Dolores J. (Winkel), 90, Prince of Peace, Madison, July 1. Mother of Laura Nolte, Joe and John Spoonmore. Sister of Caroline Smith. Grandmother of nine. Great-grandmother of six.

STAHL, James F., 88, St. Bartholomew, Columbus, July 2. Brother of Carolyn O'Donnell and William Stahl.

STEWART, Susan K., 75, St. Jude, Indianapolis, July 5. Sister of John, Randy and Rod Stewart. Aunt and great-aunt of several.

TAMER, Martha (Hughett), 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 22. Mother of Maria, Matthew and Michael Tamer III. Sister of Mary Mayhan, Teena Soto. Grandmother of two.

TAYLOR, Susan D., 70, St. Elizabeth Ann Seton, Richmond, July 6. Mother of Alisha Fekete and Brandi Rosenberger. Grandmother of five.

WHITE, Jessy M. (Koers), 57, Holy Spirit, Indianapolis, July 2. Wife of Michael White. Mother of Nathan White. Sister of Kimberly Gregory, Keith and Vernon Koers, Jr. †

Providence Sister Mary Catherine Keene was a music educator, served the elderly

Providence Sister Mary Catherine Keene, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on July 20 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 85.

The Mass of Christian Burial will be celebrated on Aug. 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial will follow at the sisters' cemetery.

Sister Mary Catherine was born on Dec. 20, 1938, in Indianapolis. She was educated in Indianapolis at St. Thomas Aquinas School and the former St. Agnes Academy. Sister Mary Catherine entered the Sisters of Providence on Feb. 2, 1957, from Immaculate Heart of Mary Parish in Indianapolis. She professed final vows on Aug. 15, 1964.

Sister Mary Catherine earned a bachelor's degree in music at Saint Mary-of-the-Woods College and a master's degree in music at the University of Illinois in Champaign, Ill., and a master of theological studies degree at the Catholic Theological Union in Chicago.

During her 67 years as a member of the Sisters of Providence, Sister Mary Catherine

ministered as a music teacher in Catholic schools for 10 years in Illinois and Indiana. She served as director of liturgy for the Diocese of Memphis, Tenn., from 1983-90. While later caring for her mother in Indianapolis for 20 years, Sister Mary Catherine also led retreats and organized activities in adult day care programs.

After her mother's death, Sister Mary Catherine specialized in caring for memory loss residents in nursing homes in Indianapolis. After retiring to the motherhouse in 2007, she served as activities coordinator for nine years.

In the archdiocese, Sister Mary Catherine served at the former St. Ann School in Terre Haute from 1971-1977 and in Indianapolis in leadership in her order's Indianapolis-based St. Gabriel Province from 1986-1990, at A Caring Place Adult Day Care from 1999-2005 and at Lakeview Manor Health Care from 2005-2007.

She is survived by a sister, Mary LeFebvre of Richardson, Texas.

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

Online Lay Ministry Formation

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

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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

CAPECCHI

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Summer is a time for restoration, for slowing down and sinking in. When we connect with others, we are renewed. We replenish the reserves that will help us make it through the winter.

Like the church-library by the river, embrace simple communal pursuits this season—cribbage and crafts, puzzling side by side, reading together in silence. Then join the communion of saints at holy Communion, where the bonds are eternal.

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

GAUSE

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graduation, Gause helped Wilhelm coach at Our Lady of Lourdes.

"I could talk all day about the impact he had on me as I grew up," says Gause, a father of three. "He was a really big influence on my life."

That includes Gause's desire to influence the lives of young people.

"You pay it forward," he says. "As far as I'm concerned, the CYO is the best sports league I've ever been associated with. It's a wonderful, faith-filled community. There are lots of people like me who had really good mentors like Phil. Phil made the time to do it. I've always worked a lot of hours, but I've made time to do it."

Gause believes the football outreach of Immaculate Heart of Mary Parish to

St. Joan of Arc and St. Thomas Aquinas has brought those Indianapolis North Deanery communities closer together.

He also says, "I believe there are lots of ways to bring people into the Church, and sports is one of them. I know we've brought some kids to Catholicism through sports."

Most of all he believes in the words that a friend and mentor once shared with him.

"He was focused on giving back to the Catholic Church and the archdiocese," Gause says. "He always found that whatever he's given, whether it's time or treasure, he'd gotten back three-fold or more. And I believe that, too. That's not why you do it, but I've been blessed. I've had a lot of breaks. I've been lucky. I've had the opportunity to pay it forward, and I've enjoyed it."

It made a difference to a fifth-grade boy. †

O'GARA

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a lot of special moments from playing sports.

"I love the fact that CYO emphasizes the importance of sports to our Catholic faith," he says. "It's about building the whole person up and building the community up."

O'Gara tries to do both in sports from a foundation of faith. As a coach, he starts every practice with a prayer. He also ends every season with a prayer of thanksgiving for the time they've shared together.

"I told the kids that the most important

thing we'll do every day when we practice is that we will pray," he says. "Sometimes we'll ask the kids if there's someone or something they want to pray for. I think the whole community aspect of our Catholic faith is really nurtured through that."

"My other main goal for the kids is that they be good teammates. I think that's what we're called to do as Catholics—to be caring, considerate and respectful of each other."

"Coaching is a blessing for me. It's rewarding to get to know the kids and their families and be on those journeys together through the course of a season. We've had a lot of fun years." †

READINGS

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Thursday, August 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Friday, August 16

St. Stephen of Hungary
Ezekiel 16:1-15, 60, 63
or *Ezekiel 16:59-63*
(Response) *Isaiah 12:2-6*
Matthew 19:3-12

Saturday, August 17

Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

Sunday, August 18

Twentieth Sunday in Ordinary Time
Proverbs 9:1-6
Psalm 34:2-7
Ephesians 5:15-20
John 6:51-58

Monday, August 19

St. John Eudes, priest
Ezekiel 24:15-23
(Response) *Deuteronomy 32:18-21*
Matthew 19:16-22

Tuesday, August 20

St. Bernard, abbot and doctor of the Church
Ezekiel 28:1-10

(Response) *Deuteronomy 32:26-28, 30, 35-36*
Matthew 19:23-30

Wednesday, August 21

St. Pius X, pope
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, August 22

The Queenship of the Blessed Virgin Mary
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, August 23

St. Rose of Lima, virgin
Ezekiel 37:1-14
Psalm 107:2-9
Matthew 22:34-40

Saturday, August 24

St. Bartholomew, Apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51

Sunday, August 25

Twenty-first Sunday in Ordinary Time
Joshua 24:1-2a, 15-17, 18b
Psalm 34:2-3, 16-21
Ephesians 5:21-32
or *Ephesians 5:2a, 25-32*
John 6:60-69

Classified Directory

Employment

Donor Relations Coordinator

The Archdiocese of Indianapolis is seeking a full-time Donor Relations Coordinator at their office in downtown Indianapolis.

Join the Office of Stewardship and Development team to help engage donors and potential donors in generously supporting the mission of the Catholic Church in central and southern Indiana. The Donor Relations Coordinator serves as the first point of contact for donors and prospective donors. This position provides support and resources to create a forward momentum for the work of major gifts as well as planned gifts held within the Catholic Community Foundation (CCF). The Donor Relations Coordinator is responsible for administrative support for staff supporting planned gift work including maintenance and consistency of internal office operations, contracts, records and files. In addition, the Donor Relations Coordinator collaborates on event-based planning efforts for donors, helps coordinate visits with parishes, schools and members of the community and special projects relating to the ongoing organization of files and records. This position will be responsible for supporting the bequest settlement process and generating impact reports for endowment holders.

Three to five years of office experience, preferably in a fundraising environment. An Associate's degree or equivalent in related area. Bachelor's degree is preferred. Must be able to understand and to comply with the Archdiocese of Indianapolis Code of Conduct. Must be able to successfully complete the Archdiocese of Indianapolis Child Safety Training.

To apply, please send your resume, cover letter and three references to kpohovey@archindy.org.

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Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings.

Duties include:

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- A working knowledge of all building systems and components.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

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Pope appoints R.I. bishop to succeed Cardinal O'Malley in Boston

BRAINTREE, Mass. (OSV News)—Ending months of speculation about the future leadership of the Archdiocese of Boston, Pope Francis has accepted



Bishop Richard G. Henning

the resignation of Cardinal Seán P. O'Malley and appointed Bishop Richard G. Henning of Providence, R.I., to succeed him as the archdiocese's 10th bishop and seventh archbishop.

The resignation and appointment were publicized

in Washington on Aug. 5 by Cardinal Christophe Pierre, apostolic nuncio to the United States.

According to the archdiocese, Archbishop Henning, 59, will be installed on Oct. 31. Cardinal O'Malley remains archbishop of Boston until that date.

According to rules set by St. Paul VI, all bishops must submit their resignation to the pope at age 75, which the pope is free to accept or defer as he chooses. However, because the same rules dictate that cardinals lose their appointments in Vatican dicasteries and may not participate in the conclave to elect the next pope once they turn 80, it is typically expected that the pope will accept the resignation at or around that age.

Cardinal O'Malley celebrated his 80th birthday on June 29. He has headed the Boston Archdiocese since July 2003. Archbishop Henning has headed the

Providence Diocese since his May 1, 2023, installation.

For the time being, Cardinal O'Malley remains the head of the Pontifical Commission for the Protection of Minors, a body created by Pope Francis to fight pedophilia by priests that the Boston prelate has led since 2014.

In a statement released in English and Spanish, Cardinal O'Malley welcomed Archbishop Henning on behalf of the archdiocese's priests, religious, deacons and laity.

"We extend our deep gratitude to the Holy Father for this appointment demonstrating his ongoing pastoral care for the people of the archdiocese," he said, adding that he looked forward "to our people and the wider community" getting to know his successor in "in the days, weeks, months and years ahead. He ministers with the heart of a pastor with a sincere commitment to serving Christ and the Church."

Cardinal O'Malley asked the faithful of the archdiocese to pray for the newly named archbishop "as he begins to plan for this transition. In the meantime, please be assured of my continued prayers for all of you."

Archbishop Henning expressed gratitude to the pope "for his confidence in me and for his conferral of this new



Cardinal Seán P. O'Malley

mission as Archbishop of Boston. I receive this appointment relying upon divine Providence, aware that this is the Lord's Church and that I am no more than an unworthy servant."

He thanked Cardinal O'Malley for serving "the Church of Boston for many faithful and joyful years," and greeted the clergy, religious and laity of the archdiocese, asking for their prayers "that I may cling to the Lord's Holy Cross, honor his mother, imitate his saints, and love you as his people and his ministers."

After Cardinal O'Malley and Archbishop Henning celebrated a morning Mass at the archdiocesan Pastoral Center, they held a joint press conference.

The Church has faced many challenges in his 40 years as a bishop, the cardinal said, including "a time of great crisis and of great pain because of the terrible scourge of sexual abuse. But despite all the challenges we've had, I'm full of hope," he said.

Cardinal O'Malley described his successor as "someone who transmits hope to restless hearts" and said his appointment is "a time of renewal and hope."

Archbishop Henning said he was a child himself when many of "these crimes and sins" of abuse were committed. "I'm grateful to God that I was not affected by it personally, but people in my generation were," he added.

The survivors "deserve a listening heart," he said. "In some ways, they have as much to proclaim to us about the Gospel as we do to them."

Shortly after his appointment was

announced, Archbishop Henning told reporters his first actions as Boston's new shepherd will be "visiting, listening, learning before I start setting priorities."

Richard Garth Henning was born in Rockville Centre, N.Y., on Oct. 17, 1964, to Richard and Maureen Henning, the first of five siblings.

He attended Chaminade High School in Mineola, N.Y., going on to earn bachelor's and master's degrees in history from St. John's University in the New York City borough of Queens. He studied for the priesthood at Immaculate Conception Seminary in Huntington, N.Y., and was ordained in 1992.

In 1997, then-Father Henning was assigned to postgraduate studies in sacred Scripture. He earned a licentiate in biblical theology at The Catholic University of America in Washington and a doctorate in the same subject from the University of St. Thomas Aquinas in Rome.

Archbishop Henning next joined the faculty of Immaculate Conception Seminary in Huntington, where he taught Scripture for more than 10 years.

In 2012, as part of the partnership for seminary formation among the dioceses of Rockville Centre, N.Y., and Brooklyn, N.Y., and the Archdiocese of New York, then-Msgr. Henning was appointed to lead Immaculate Conception Seminary through its transition to the largest retreat house in the Northeast.

In 2018, Pope Francis appointed then-Msgr. Henning as an auxiliary bishop of the Diocese of Rockville Centre. †

AWARDS

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Catholic Youth Conference (NCYC) coverage.

—Feature Story, Print-based Newspaper: "David's House helps marginalized find hope, joy."

All of her WPCI first-place entries advanced to the NFPW national competition.

NFPW awards

Hoefler's recognition from this national organization were:

—First Place—Photographer/writer for NCYC coverage.

—Second Place—Special Articles/History: "Hidden jewel St. Rita Church receives recognition."

—Third Place—Feature Story, Print-based Newspaper: "David's House helps marginalized find hope, joy."

—Honorable Mention—Specialty Articles/Religion: "St. Thomas More family wins Knights of Columbus International Family of the Year award." †

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