



The

Criterion

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A kindred spirit to St. Francis

Sister Norma Rocklage's life a gift to many, page 3.

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'WE FIND STRENGTH IN CHRIST'



Dabrice Bartet, a member of St. Monica Parish in Indianapolis, carries an urn containing chrism oil during the June 29 celebration of the annual archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

Catholics from across archdiocese gather for chrism Mass delayed by pandemic

By Sean Gallagher

The coronavirus pandemic forced the suspension of the public celebration of the Mass and other sacraments in Indiana for 10 weeks this spring.

But the importance of the Church's sacramental ministry—and its witness to Gospel values in a broken world marked by injustice—remained unchanged.

The steadfastness of the Church's ministry in the face of a worldwide pandemic was displayed on June 29

in SS. Peter and Paul Cathedral in the celebration of the archdiocese's annual chrism Mass, the liturgy in which priests renew their ordination promises and oils are blessed that are used in several sacraments and in the dedication of churches and altars.

In his homily during the Mass, Archbishop Charles C. Thompson said the liturgy was "a celebration of divine grace continuing to remain at work in our midst."

Originally scheduled for April 7, the Tuesday of Holy Week, it was

postponed because of the pandemic.

Measures were taken during the June 29 liturgy to protect against the spread of the virus. Facemasks were common in the congregation limited to priests and parish life coordinators serving in central and southern Indiana and representatives of deacons, seminarians, religious and lay Catholics of the archdiocese.

During the pandemic, Archbishop Thompson celebrated many liturgies in an empty cathedral for videos that

See CHRISM, page 7

Court strikes down abortion law; rules tax-credit program can't exclude religious schools

WASHINGTON (CNS)—In a 5-4 ruling on June 29, the Supreme Court ruled unconstitutional a Louisiana law requiring that doctors who perform abortions have admitting privileges at nearby hospitals.

A day later, in another 5-4 ruling, the high court ruled that states cannot bar tax-credit from funding scholarships that would allow children to attend religiously-affiliated schools.

On June 29, the court ruled in *June Medical Services v. Russo* that the Louisiana law was "similar to, nearly identical with" a law in Texas that the court four years ago found to be an unconstitutional burden to women seeking abortion. Justice Stephen Breyer, who wrote the majority opinion, was joined in it by Justices Ruth Bader Ginsburg, Sonia Sotomayor and Elena Kagan.

In the *June Medical* case, Breyer said the Louisiana law was unconstitutional because it posed a "substantial obstacle" for women seeking abortions while providing "no significant health-related benefits."

The Texas case, *Whole Woman's Health v. Hellerstedt*, struck down the law with a different bench without Justices Neil Gorsuch and Brett Kavanaugh. The court said the requirements imposed on abortion providers—to have hospital admitting privileges—put "a substantial burden" on women who were seeking abortions and the law wasn't necessary to protect women's health.

In the Louisiana case, Chief Justice John Roberts filed an opinion concurring in the judgment of the four justices voting to strike down this law even though four years ago, he joined the dissenting opinion in the Texas decision. Last year, he sided with the justices who agreed to stop the Louisiana law from

See ABORTION, page 7



Chief Justice John Roberts

Knowing history, remembering God's truth are essential to rooting out racism



(Editor's note: The following article is one in a series called "Racism and Religion" that will run periodically in The Criterion regarding methods to address and eradicate all forms of racism in light of Catholic teaching, and efforts underway in parishes, through archdiocesan offices and

by the United States Conference of Catholic Bishops to move toward a society without the sin of racism.)

By Natalie Hofer

Since the May 25 killing of George Floyd by a Minneapolis policeman, protests for racial justice have swept the nation. The reality and injustice of systemic racism have risen in

public consciousness and conscience to the point the issue can no longer be ignored.

But how is it to be eradicated? How does American society reverse a concept embedded in its culture since the first



Sr. Gail Trippett, CSJ

African slaves arrived in the "new world"? There is no simple answer.

But St. Joseph Sister Gail Trippett has spent years reading on the topic—and living its reality.

Through her research and lived experience, she sees two necessary steps toward beginning the process of rooting out racism: knowing the past and applying the faith.

"A whole misrepresentation of God has been accepted," says Sister Gail, parish life coordinator for Holy Angels and St. Rita parishes in Indianapolis. "It has changed and formed our society and its thinking. And

See RACISM, page 11

Supreme Court allows federal executions to move forward

By Natalie Hoefler

The United States Supreme Court justices voted 7-2 on June 29 to reject an appeal filed on behalf of four federal death row inmates, whose rescheduled executions were announced on June 15. The executions of Daniel Lewis Lee, Wesley Ira Purkey and Dustin Lee Honken are set to take place on July 13, 15 and 17, respectively. The execution of Keith Dwayne Nelson is set for Aug. 28.

The executions will take place at the Federal Correctional Facility (FCC) in Terre Haute, which falls within the boundaries of the Archdiocese of Indianapolis.



Archbishop Charles C. Thompson

Archbishop Charles C. Thompson's reaction to news of the failed petition corresponds with the tone of a statement he issued on June 18. In the statement he quoted paragraph 2267 of the *Catechism of the Catholic Church* regarding the death penalty.

"The death penalty is inadmissible because it is an attack on the inviolability and dignity of the person," the paragraph, revised by Pope Francis in 2018, states.

"The basis of this revision is consistent with the teachings of the last three popes," Archbishop Thompson said in the statement. "The Church has consistently held up the dignity of the person and sacredness of life from the moment of

conception to natural death."

He noted that "the grave criminal acts for which those on 'death row' have been found guilty of committing can never be overlooked, diminished or forgotten."

But, he continued, "The taking of life, no matter how 'sanitary' or 'humane,' is always an act of violence. ... I make this plea against the death penalty out of ultimate concern for the eternal soul of humanity."

Five federal executions were originally slated to take place at the FCC in December 2019 and January 2020. One inmate received a stay of execution, while lawyers for the other four inmates challenged a new protocol for the executions. The appeal resulted in a preliminary injunction.


In April, an appeals court overruled the preliminary injunction, thus allowing for the rescheduling of the executions.

The inmates' lawyers then filed a *cert* petition (petition of *writ of certiorari*) with the Supreme Court seeking to have the high court hear an appeal of the lower court ruling. It is this petition the justices denied on June 29.

According to an Associated Press report, lawyers representing the inmates are separately asking a federal judge in Washington to issue a new injunction on the executions based on other unresolved legal issues.

Earlene Peterson put out a personal plea to the president on June 25 to "grant clemency" to Lee, who will be executed for the murder of her daughter and granddaughter.

"I pray that [the president] will hear my message: the scheduled execution



Public Schedule of Archbishop Charles C. Thompson

July 22-23, 2020

July 22 – 2 p.m. CDT
Installation of Belleville, Ill., bishop-elect Michael G. McGovern at Cathedral of Saint Peter in Belleville.

July 22 – 2 p.m. CDT
Installation of Peoria, Ill., coadjutor bishop-elect Louis Tylka at Cathedral of St. Mary of the Immaculate Conception in Peoria.

of Danny Lee ... is not what I want and would bring my family more pain," she wrote, stating his execution would "dishonor the memory" of her daughter and granddaughter.

Additionally, lawyers for Purkey requested a stay for his execution, declaring in a June 23 statement that his progressed Alzheimer's disease prevents him from understanding why he is being executed.

Nevertheless, Providence Sister Barbara Battista, who serves as Justice Promoter for the Sisters of Providence of Saint Mary-of-the-Woods, said the likelihood of the executions occurring is "very likely, as I see it."

Deacon Steven Gretencord, who ministers to inmates on death row at the FCC, agreed, saying, "The only thing that would stop [the executions] now would be President Trump."

Deacon Gretencord admitted being "a little surprised," at the Supreme Court's decision. "I thought the courts would be rethinking the value—or lack of value—of execution in the criminal justice system. I'm surprised in a very sad way."

The Terre Haute Death Penalty Resistance group, of which Sister Barbara is a member, plans on gathering "in

solemn vigil" at or near the intersection of State Road 63 and Justice Drive in Terre Haute immediately prior to each execution.



Deacon Steven Gretencord

Sister Barbara said. "We cannot let this heinous act go unnoticed."

(For more information on the July 12 and other gatherings, as well as details on the solemn vigils before each execution, go to www.facebook.com/terrehautepr or www.facebook.com/deathpenaltyaction. To sign a joint statement to U.S. Attorney General William Barr and President Donald J. Trump in opposition to the resumption of federal executions, go to bit.ly/3eJn0P1.) †

There's no true love without the cross, Pope Francis says in *Angelus*

VATICAN CITY (CNS)—True love is not defined by preserving one's personal interests but by willingness to sacrifice oneself for the good of others, Pope Francis said.

In order to follow Christ's call to take up the cross and follow him, Christians must take the same path he did "without looking for shortcuts," the pope said on June 28 before praying the *Angelus* with pilgrims in St. Peter's Square.

"There is no true love without the cross, that is, without a personal price to pay," he said. "And when borne with Jesus, the cross is not scary because he is always at our side to support us in the hour of the most difficult trial, to give us strength and courage. Nor is it necessary to get agitated to preserve one's own life through fearful or egotistical behavior."

In his address, the pope reflected on the Sunday Gospel reading from St. Matthew, in which Jesus tells his disciples that whoever loves father, mother, son or daughter "more than me is not worthy of me" (Mt 10:37).

Whoever "does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it," Jesus said (Mt 10:38-39).

The pope said that Christ's words are a call for his disciples "to take the demands of the Gospel seriously, even when that requires sacrifice and effort."

Jesus' words of caution to those who love their families more than him are not meant "to undervalue love for parents and children," but instead serve as a warning that family ties, "if put in first place, can deviate from the true good."

"We see this [when] some forms of

corruption in governments come about precisely because love for the family is greater than love for one's country, and so they place family members in office," he said.

Instead, when love for parents or children is "inspired and purified" by one's love for Jesus, "it then becomes totally fruitful and produces fruit for the good of the family itself as well as beyond it," the pope said. †

Official Appointments

Effective August 5, 2020

Rev. Varghese Maliakkal, pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville, appointed pastor of St. Thomas Aquinas Parish in Indianapolis.

Rev. Joby Abraham Puthussery, parochial vicar of St. Luke the Evangelist Parish in Indianapolis, appointed administrator of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville.

Rev. Henry F. Tully, pastor of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville, granted permission to retire from active ministry.

Rev. Adam L. Ahern, returning from deployment as Catholic chaplain, Indiana Army National Guard, appointed administrator of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville.

Rev. Jegan Peter, administrator of St. Martin of Tours Parish in Martinsville, appointed administrator of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell.

Rev. Stephen W. Giannini, pastor of SS. Francis and Clare of Assisi Parish in Greenwood, appointed pastor of St. Martin of Tours Parish in Martinsville, while remaining pastor of SS. Francis and Clare of Assisi Parish.

Rev. Jeyaseelan Sengolraj, parochial vicar of SS. Francis and Clare of Assisi Parish in Greenwood, appointed parochial vicar of St. Martin of Tours Parish in Martinsville, while remaining parochial vicar of SS. Francis and Clare of Assisi Parish.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 4.



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Sister Norma Rocklage served for 40-plus years at Marian University

By Sean Gallagher



Sister Norma Rocklage, O.S.F.

Franciscan Sister Norma Rocklage, a member of the Congregation of the Third Order of the Sisters of St. Francis in Oldenburg, died on June 22 at St. Vincent Hospital in Indianapolis. She was 86.

Visitations were held at Marian University in Indianapolis, where she served for more than 40 years, and at her order's motherhouse

in Oldenburg before she was buried at the sisters' cemetery.

Because of the coronavirus pandemic, a memorial Mass for Sister Norma will be celebrated at a later date.

Franciscan Sister Christa Franzer, who leads the Oldenburg Franciscans as the community's congregational minister, said Sister Norma embodied the Franciscan calling well and shared it with countless people.

"Sister Norma and Saints Francis and Clare were kindred spirits—living lives of simplicity, joy, commitment to peace and justice, respect for each individual, and care of creation," said Sister Christa. "Norma's Franciscan spirit has impacted thousands of people during her lifetime;

her memory will continue to inspire all of us in the time to come."

In her decades of ministry at Marian, Sister Norma led the effort for Marian to help people in need receive a college education—from veterans in the 1970s to children of undocumented immigrants in more recent years. She also led a partnership between Marian and the archdiocese—the Indiana Catholic Principals Institute (ICPI)—to offer spiritual formation to Catholic school administrators across the state.

"Sister Norma's fingerprints are all over that," said Marian president Daniel Elsener. "She might be gone from this world, but the work continues on, because she was a good steward. Her spirit of generosity will live on, not only in her individual legacy, but in the institution of Marian University and the Sisters of St. Francis of Oldenburg."

Archdiocesan chancellor Annette "Mickey" Lentz worked closely for decades with Sister Norma, whom she described as a "dear friend."

Lentz said the ICPI, beginning in 1989, provided critical spiritual formation to lay Catholic school principals at a time when they were taking over that role in many schools which religious sisters had previously led. Educators from all five dioceses in the state participated in the program.

"She was the catalyst," Lentz said. "She led it all the way through. She really was an integral part of our Catholic education

here in the archdiocese. She did a lot for the local and broader Church community."

Marlene Dotson, president and CEO of the Indiana Latino Institute in Indianapolis, appreciates how Sister Norma was an advocate for Hispanics in higher education in more recent years.

"She had a great affinity for the Latino community," Dotson said. "She welcomed all Latinos to the Marian experience with wide arms and an open heart."

Like Elsener, Dotson believes that Sister Norma's legacy will continue in the years to come.

"She planted the seed, and the fruits of that seed are seen today, and we will continue to see them for years to come," Dotson said.

Although Sister Norma was involved in a wide array of initiatives at Marian and in the broader Church and community, she said in an interview with *The Criterion* last fall that it was all ultimately rooted in her Franciscan calling.

"To be a Franciscan is to be interested in community and deep relationships," she said. "I felt that when you're around people, it's not so much what you say, it's that you're with them and being open to receive from them."

Mary Ann Rocklage was born on July 18, 1933, in St. Louis. She entered the Oldenburg Franciscans on Sept. 8, 1951, and professed final vows on Aug. 12, 1957. Sister Norma earned a bachelor's

degree at Marian University and a master's degree and doctorate at St. Louis University in St. Louis.

Before serving at Marian, she taught at St. Mary School in North Vernon from 1953-56 and at a Catholic grade school in Missouri.

Sister Norma's service at Marian began in 1965, teaching classical languages from 1965-74 and serving as dean of academic affairs from 1970-74. While she continued to serve on Marian's board of trustees after that, she returned to Oldenburg in 1974 and ministered there at different periods as a councilor (a member of the community's leadership team) and director of novices.

Sister Norma returned to Marian as vice president for mission effectiveness in 1989, a position she held until 2004. She then served at the university from 2005-19 as executive director of formation and outreach before retiring to her order's motherhouse in July 2019.

She is survived by Mercy Sister Mary Roch Rocklage of St. Louis, Dee Schantz of Gresham, Ore., Joseph Rocklage of St. Louis, and Aloysius Rocklage of Rosemount, Mo.

Memorial contributions may be made to the Sisters of St. Francis, PO Box 100, Oldenburg, IN, 47036 (www.OldenburgFranciscans.org), or to the Sister Norma Rocklage, OSF Endowed Diversity Scholarship at Marian University. †

Judge blocks limits that NYC mayor and NY's governor put on religious gatherings

ALBANY, N.Y. (CNS)—A federal judge on June 26 blocked New York City Mayor Bill de Blasio and New York Gov. Andrew Cuomo from enforcing state restrictions on outdoor and indoor religious gatherings that are stricter than those imposed on comparable secular gatherings, such as the ongoing protests over racial injustice.

In his injunction, Senior Judge Gary L. Sharpe of the U.S. District Court for the Northern District of New York in Albany ruled that de Blasio, Cuomo and New York Attorney General Letitia James could not enforce any indoor gathering limitations against plaintiffs greater than those imposed on various businesses during the state's Phase 2 plan for reopening as the pandemic subsides.

In his order, Sharpe noted that offices, retail stores, salons and restaurants—all now permitted to open at 50 percent capacity indoors—involve the congregating of people for a length of time. Churches were limited to 25 percent capacity indoors.

Sharpe also said that, provided the plaintiffs in the case adhere to the city and

state's social-distancing requirements, the government cannot enforce any limitation for outdoor gatherings.

The plaintiffs were two Catholic priests from upstate New York, Fathers Steven Soos and Nicholas Stamos, members of the Society of St. Pius X, which is not in full communion with the Church, and three Orthodox Jewish congregants from Brooklyn, New York. They all argued the size limits violated their First Amendment rights to practice their religion.

For their part, the two priests said that under the restrictions they either had to turn away parishioners who wished to attend Mass "or to hold more Masses per day than are possible."

Thomas More Society special counsel Christopher Ferrara, an attorney for the plaintiffs, said in a statement that Sharpe "was able to see through the sham of Gov. Cuomo's 'Social Distancing Protocol,' which went right out the window as soon as he and Mayor de Blasio saw a mass protest movement they favored taking to the streets by the thousands."

"Suddenly, the limit on 'mass

gatherings' was no longer necessary to 'save lives,'" Ferrara added. "Yet they were continuing to ban high school graduations and other outdoor gatherings exceeding a mere 25 people."

Cuomo later increased the crowd capacity for outdoor, in-person graduation ceremonies to no more than 150 people,

which was an exemption to the 10- or 25-person limits for other outdoor gatherings, such as religious worship.

"There is nothing materially different about a graduation ceremony and a religious gathering such that defendants' justifications for a difference in treatment can be found compelling," the judge wrote. †

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Mark 10:45

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Editorial



Sun shines behind a statue of Christ on a grave marker alongside an American flag at St. Mary Catholic Cemetery in Appleton, Wis., in this 2018 photo. (CNS photo/Bradley Birkholz)

The patriotism of American Catholics

On July 4, 1776, Charles Carroll was an elected 40-year-old representative to the Continental Congress from Maryland. That was remarkable because Carroll was also a Catholic, and Catholics could not vote in Maryland. He was elected despite the fact that he was Catholic.

Carroll was also the scion of a large estate in Carrollton, and the wealthiest man in the American colonies. For years, he had been campaigning for independence from Great Britain, mainly through letters in the *Maryland Gazette* that he signed “First Citizen.” That led to his election to the Continental Congress that adopted the Declaration of Independence 244 years ago on Saturday.

Carroll was the only Catholic to sign the Declaration, which he did on Aug. 2, 1776, along with most members of the Congress. He signed it as Charles Carroll of Carrollton to distinguish himself from several other Charles Carrolls, including his father, Charles Carroll of Annapolis. As the wealthiest man in the colonies, he risked more than most of the signers.

After both Thomas Jefferson and John Adams died on July 4, 1826, exactly 50 years after the ratification of the Declaration, Carroll became the last surviving signer and was highly esteemed. He died at age 95 on Nov. 14, 1832.

We mention Carroll as one example of the patriotism of American Catholics. Catholics were few in number at the time of the Revolutionary War. But once they were granted freedom of worship, the Church grew quickly.

Most of that growth came from the fact that the United States was a haven for the impoverished people of Europe. This was especially true of the Irish, who escaped from the potato famine in Ireland. More than 800,000 Irish moved to the United States during the 1840s.

Catholic immigrants continued to come in the 19th century. During the 1880s, 1.5 million came from Germany, 650,000 from Ireland, and 300,000 from Italy. Others came from Poland, Austria, Hungary, France and Spain.

All this, of course, was before there was such a thing as an illegal alien. All immigrants were legal. When Ellis Island was set up to handle European immigrants, those coming in only had to pass a cursory physical exam and

show that they had \$15.

This growth did not come without its problems. Catholic immigrants usually were poor and were discriminated against. Sometimes there was violence. Nativists protested, especially the Know Nothings and the Ku Klux Klan.

Throughout all this, though, Catholics showed that they were patriots despite those who questioned their civic loyalty, claiming that their first loyalty was to the pope.

Catholics have also died for their country in numbers far exceeding their percentage in the population. In World War I, more than 800,000 Catholics served in the military forces with a death toll of more than 22,000. And in World War II, it is estimated that between 25 and 35 percent of the military personnel were Catholic.

During the Civil War, the draft law allowed a man to buy himself a substitute for \$300 and free himself from the obligation to serve in the army. The poor Irish couldn’t afford that, so the Irish General Thomas Meagher commanded New York’s Irish Brigade. The brigade began with 3,000 men. By 1863, it was reduced to only 530. At the Battle of Gettysburg, 198 men of the Irish Brigade were killed.

It was during that battle that Holy Cross Father William Corby, later a president of the University of Notre Dame, climbed on a large rock, gave a patriotic speech reminding the soldiers of their duty to God and country, and gave general absolution. A bronze statue of Father Corby was erected at Gettysburg in 1910. A duplicate of the statue is in front of Corby Hall at Notre Dame.

In World War I, Father Francis P. Duffy was the most celebrated chaplain, serving in the “Fighting Sixty-Ninth,” the Irish regiment commanded by Col. William Donovan. A bronze statue of the heroic Father Duffy stands at the north end of Times Square in New York City.

Archbishop Fulton J. Sheen wrote, “We Catholics love America—we love it more than Italy, more than Germany, more than Russia. We love its Constitution and its traditions, and we want to see them preserved.”

—John F. Fink

Reflection/John Shaughnessy

The breath of life that all Americans share

As the gym pulsed with tension and passion in the closing seconds of a one-point game, the two women stood side by side, yelling and praying for their basketball team to make one last defensive stop to seal the win.



When the game ended—with their pleas and their prayers answered—the two women hugged.

And as the gym slowly emptied, they sat together, continuing a 30-year-long conversation about their children, their grandchildren and life, a conversation that began when their first-born sons became fast friends in a Catholic grade school.

In today’s simmering social climate in our country, perhaps it should be noted that one of the women is black and the other is white. Still, they see each other more deeply through their bonds as wives, mothers, grandmothers, Catholics and friends who would be there for each other in a heartbeat.

Their friendship was the first one I thought of when I recently came across these words from Dr. Martin Luther King, Jr.: “I am convinced that men hate each other because they fear each other. They fear each other because they don’t know each other, and they don’t know each other because they don’t communicate with each other, and they don’t communicate with each other because they are separated from each other.”

These two women *know* each other—including having talks about racial issues—because they have always focused on the bonds that connect them. They are women whose children have continued as friends, women who embrace each other’s children and grandchildren with love.

As we celebrate our country on this Fourth of July weekend, we also need to celebrate these kinds of relationships—and seek them even more in our lives. That’s especially true during this time when many people are still separated from each other, a time when many people from different backgrounds have also come together in the hope of a more united and just America.

Another example of that hope shined through on June 22 when NASCAR drivers showed their support for Darrell “Bubba” Wallace Jr., the only driver who is black in the racing series.

After a noose was found in Wallace’s garage, the other drivers united behind

him, helping to push his car to the starting line of the GEICO 500 in Talladega, Ala. And while an FBI investigation determined that the noose wasn’t intended for Wallace, the display of unity for him endures. So do the words of the winner of that race, Ryan Blaney.

“He’s really strong,” Blaney said about Wallace after the race. “I wanted to show my support for my best friend. He’s just been someone I’ve really, really loved for a long time, and I’m gonna support him 100 percent along the way for many years to come. I hope a lot of people will look at that and learn from everyone coming together and supporting each other. That’s what it’s gonna take to make things better.”

At the same time, there’s another essential element needed for change at this point in our country’s history. It’s a necessity shared by Daelin Hayes, a student-athlete on the football team at the University of Notre Dame. Hayes believes change will come when people use the gifts God has given them to help shape a world where we recognize God’s presence in each other.

Hayes shared that belief in an impassioned talk he gave during a peaceful, prayer-filled walk and rally on Notre Dame’s campus on June 19. The rally was in celebration of Juneteenth, which commemorates the end of slavery in America 155 years ago.

“Not only does [God] breathe life into us, he breathes gifts into each and every one of us, and each of those gifts are designed to be used to manifest and grow the kingdom of God,” Hayes said. “And it means absolutely nothing to have those gifts breathed into you for you to hold your breath and not exhale them into the world.”

“My challenge to you: Continue to exhale your time, your resources, your love, your empathy, your compassion. ... Imagine if we use this time, this platform, these resources—and aimed them at creating a more equal and unified community. Imagine where we’d be.”

One of the truths of life is that we can never completely understand the realities that another person—or people of another race—has to face.

Yet, another truth is that we can walk alongside another person as a friend—sharing the journey toward God, who has breathed life into all of us.

(John Shaughnessy is the assistant editor of *The Criterion* and the author of *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God.*) †

Letter to the Editor

Editor offers inspiration to help us on the Gospel route of living

Criterion Editor Emeritus John Fink has been a major force in the Catholic press for years, yes, many years.

And he continues to teach us with clarity of pen and preparation that clearly enhances and supports his needed message.

Look at his recent editorial in the June 19 issue of *The Criterion* with the headline “Our history of racism.” He brings together, in a truly convincing way, information we may not know or couldn’t put together as clearly as he.

How proud the American Catholic Church can be to signal this listing of black Catholic members whose lives unfolded Gospel teachings with models that are somehow open to all of us readers.

I’m reminded of St. Augustine hearing the invitation: “*Tolle et lege*,” i.e. “take up

the word of God and read.”

From Fink’s editorial, we can find inspiration to help us to realize that the captured mind of Christ can keep us all on the Gospel route of living.

I first came to study at Saint Meinrad in September of 1951. Upon arrival, I met two black monks whom I lived with until their eternal reward called them to a heavenly home: One, Cyprian Davis; the other, Boniface Hardin. They are the only two Saint Meinrad monks who carried off several honorary doctorates.

Father Cyprian was well known in the Church, at least in America. And think of Father Boniface when you think of Martin University in Indianapolis.

And so, thanks to John Fink!

Father Lambert Reilly, O.S.B., Indianapolis



Christ the Cornerstone

Christ promises light burdens, rest for weary hearts

“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light” (Mt 11:28-30).

The Gospel reading for the 14th Sunday of Ordinary Time, which we will hear this weekend, is both a comfort and a challenge.

St. Matthew tells us that Jesus “exclaimed” words of praise to the Father: “I give praise to you, Father, Lord of heaven and Earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones” (Mt 11:25). We can take comfort in these words only if we are not so arrogant that we consider ourselves wise or learned when it comes to the mysteries of life.

In fact, in the Gospels, Jesus frequently tells us that childlike innocence—not worldly wisdom—is what’s needed to comprehend his teaching and to experience the fullness of life. The Beatitudes reveal Jesus’ vision of what is necessary to live in

peace with ourselves, our neighbors and our God. We must be like Jesus himself—meek and humble of heart—if we wish to find true peace and lasting joy in our troubled world.

Jesus never promises that we will be free from the burdens of human existence. He himself suffered terribly at the hands of cruel people (religious leaders, government officials and a fickle, angry mob). He knows the burdens that oppress us. He also knows that only self-sacrificing love can ease our burdens and relieve our sorrow.

This is the great paradox of Christian life. We cannot escape our burdens, but we can lighten them if we embrace Jesus’ words: “Take my yoke upon you and learn from me, for I am meek and humble of heart” (Mt 11:29). Blessed are we when we stop fighting and start trusting in the Lord. True strength comes from acceptance (meekness) and from the childlike humility of one who is spiritually wise.

These are comforting words at a time when we have all experienced the burdens of life in a time of pandemic. During the past months, many of us have come face to face with sickness and

death, anxiety and fear, emotional and economic hardships of all kinds. We have also witnessed the resurgence of racism, social injustice and the out-of-control responses of civil unrest, looting and riots in communities all across our nation.

Jesus’ words, “Come to me, all you who labor and are burdened, and I will give you rest” (Mt 11:28), are especially comforting now, but they also challenge us to change our ways of thinking and acting. The rest that our Crucified Lord promises is not passive or indifferent. It requires us to take up our own crosses and, by modeling our lives on the humility and generosity of Jesus, to dedicate ourselves to helping others by sharing their suffering and carrying their burdens.

The yoke that Jesus offers us is lighter than the burdens we carry as a result of selfishness and sin. The understanding that he will give us is the truth that God the Father has hidden from the wise and learned. His rest is the peace we receive when we have set aside our own interests and helped others carry their burdens.

As St. Paul tells us in the second reading this Sunday (Rm 8:9, 11-13),

“If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you” (Rom 8:11). The life given to us by the Holy Spirit is what makes our burdens light and gives rest to our weary hearts. With God’s help, we can endure many hardships and accept serious suffering even as we help our sisters and brothers carry their own loads and diminish whatever causes them pain.

The only way to the peace and joy of the resurrection is by way of the cross of Christ. If we can embrace this mystery with the meekness and humility of children, we will be relieved of much unnecessary anxiety. “For my yoke is easy, and my burden light” (Mt 11:30)

Let’s take up the yoke Jesus offers us. Let’s accept the Lord’s challenge and let go of self-centeredness and sin. If we succeed in following Jesus on the way of the cross, we will discover how light his burden really is, and we will know peace. As St. Paul reminds us, if the Holy Spirit dwells in us, we will have life in Christ. †



Cristo, la piedra angular

Cristo promese cargas livianas y descanso para los corazones fatigados

“Venid a mí todos los que estéis fatigados y cargados, y Yo os haré descansar. Carguen con mi yugo y aprendan de mí, pues yo soy apacible y humilde de corazón, y encontrarán descanso para su alma. Porque mi yugo es suave y mi carga es liviana” (Mt 11, 28-30).

La lectura del Evangelio del 14.º Domingo del Tiempo Ordinario, que escucharemos este fin de semana, es a la vez un consuelo y un desafío.

San Mateo nos dice que Jesús “exclamó” palabras de alabanza al Padre: “Te alabo, Padre, Señor del cielo y de la tierra, porque habiendo escondido estas cosas de los sabios e instruidos, se las has revelado a los que son como niños” (Mt 11,25). Estas palabras solo nos brindan consuelo si no somos tan arrogantes como para considerarnos sabios o eruditos en lo que respecta a los misterios de la vida.

De hecho, en los Evangelios, Jesús nos dice frecuentemente que la inocencia infantil, no la sabiduría mundana, es lo que se necesita para comprender sus enseñanzas y experimentar la plenitud de la vida. Las Bienaventuranzas revelan la visión de Jesús de lo que es necesario para vivir en paz con nosotros mismos, nuestros vecinos y nuestro Dios. Debemos

ser como el propio Jesús, humilde de corazón, si queremos encontrar la verdadera paz y la alegría duradera en nuestro mundo turbulento.

Jesús nunca promete que seremos libres de las cargas de la existencia humana. Él mismo sufrió terriblemente a manos de personas crueles (líderes religiosos, funcionarios del gobierno y una turba caprichosa y furiosa). Él conoce las cargas que nos oprimen. También sabe que sólo el amor abnegado puede aliviar nuestras cargas y nuestra pena.

Esta es la gran paradoja de la vida cristiana: No podemos escapar de nuestras cargas, pero podemos aligerarlas si acogemos las palabras de Jesús: “Carguen con mi yugo y aprendan de mí, pues yo soy apacible y humilde de corazón” (Mt 11,29). Benditos somos cuando dejemos de luchar y empezamos a confiar en el Señor. La verdadera fuerza proviene de la aceptación (mansedumbre) y de la humildad infantil de quien es espiritualmente sabio.

Estas son palabras reconfortantes en un momento en el que todos hemos experimentado las cargas de la vida en una época de pandemia. Durante los últimos meses, muchos de nosotros nos hemos enfrentado cara a cara con la enfermedad y la muerte, la ansiedad y

el miedo, las dificultades emocionales y económicas de todo tipo. También hemos sido testigos del resurgimiento del racismo, la injusticia social y las respuestas descontroladas de los disturbios civiles, los saqueos y los disturbios en las comunidades de todo el país.

Las palabras de Jesús “venid a mí todos los que estéis fatigados y cargados, y Yo os haré descansar” (Mt 11,28) resultan especialmente reconfortantes hoy en día, pero también nos desafían a transformar nuestra forma de pensar y actuar. El “resto” que nuestro Señor Crucificado promete, no es pasivo o indiferente. Requiere que tomemos nuestras propias cruces y, modelando nuestras vidas en la humildad y generosidad de Jesús, nos dediquemos a ayudar a otros compartiendo su sufrimiento y llevando sus cargas.

El yugo que Jesús nos ofrece es más ligero que las cargas que llevamos como resultado del egoísmo y el pecado. La comprensión que nos dará es la verdad que Dios Padre ha ocultado a los sabios y entendidos. Su descanso es la paz que recibimos cuando hemos dejado de lado nuestros propios intereses y hemos ayudado a otros a llevar sus cargas.

Como nos dice san Pablo en la

segunda lectura de este domingo (Rm 8, 9; 11-13), “Si el Espíritu de aquel que levantó a Jesús de entre los muertos vive en ustedes, el mismo que levantó a Cristo de entre los muertos también dará vida a sus cuerpos mortales por medio de su Espíritu, que vive en ustedes” (Rm 8,11). La vida que nos da el Espíritu Santo es lo que aligera nuestras cargas y da descanso a nuestros corazones cansados. Con la ayuda de Dios, podemos soportar muchas dificultades y aceptar un sufrimiento intenso e incluso ayudar a nuestros hermanos a llevar sus propias cargas y mitigar su dolor.

El único camino hacia la paz y la alegría de la resurrección es a través de la cruz de Cristo. Si podemos acoger este misterio con la mansedumbre y la humildad de los niños, nos aliviará de muchas ansiedades innecesarias. “Porque mi yugo es suave y mi carga es liviana” (Mt 11, 28).

Tomemos el yugo que nos ofrece Jesús. Aceptemos el desafío del Señor y dejemos de lado el egocentrismo y el pecado. Si logramos seguir a Jesús en el camino de la cruz, descubriremos cuán ligera es su carga y conoceremos la paz. Como nos recuerda san Pablo, si el Espíritu Santo habita en nosotros, tendremos vida en Cristo. †

Events Calendar

July 15
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

July 16
St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

July 17
Northside Events and Social

Club, 2100 East 71st Street in Indianapolis. **Catholic Business Exchange Meeting**, Indiana Catholic Conference Director Angela Espada, speaker. Mass, 7 a.m., buffet breakfast and program, \$15 members/\$21 nonmembers. Information and registration: catholicbusinessexchange.org.

July 19
All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Carry-out Chicken Dinner**, Southeast Indiana chicken dinners will be served from 11 a.m.-5 p.m.,

carry-out only due to COVID-19; however, tents and tables will be available for outdoor dining. Information: 812-576-4302.

July 26
All Saints Parish-St. Martin Campus, 8044 Yorkridge Road, Guilford. **Carry-out Chicken Dinner & 5K Run**, Southeast Indiana chicken dinners will be available from 11 a.m.-5 p.m., carry-out only due to COVID-19; however, tents and tables will be available for outdoor dining. **The 5K Country Run**, 9:30 a.m. Information: 812-576-0532. †

Retreats and Programs

July 18
Oldenburg Franciscan Center, **Fairy Tales: Patterns in Our Love** (via Zoom), 9:30 a.m.-noon, presented by Franciscan Sister Olga Wittekind and Claire Sherman, Ph.D. Cost is \$25, or \$40 with CEUs. Information: Sister Olga Wittekind, 812-933-6437 or olgawitt@gmail.com.

July 19
Oldenburg Franciscan Center, **Coffee Talks "Exploring Spirituality Today"** (via Zoom), 10:45 a.m.- noon, presented by Mirabai Starr. Information: Franciscan Sister Olga Wittekind, 812-933-6437 or olgawitt@gmail.com.

August 4
Benedict Inn Retreat and

Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., includes private room for the day and lunch, \$40, spiritual direction for additional fee of \$30 (must be scheduled in advance). Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581. †

Golden Wedding Jubilee Mass on Aug. 9 is canceled

The Golden Wedding Jubilee Mass, which was scheduled on Aug. 9 at SS. Peter and Paul Cathedral in Indianapolis, has been canceled due to the risk of coronavirus for those in a high-risk demographic. This annual celebration is sponsored by the archdiocesan Office of Marriage and Family Life.

Couples celebrating an anniversary of 50, 55, 60, 65 and 70 or more years and who are members of a parish in the archdiocese are always welcome to run an announcement in *The Criterion* at no charge.

To submit an anniversary announcement online or to print out a submission form, go to bit.ly/AnniversaryForm. The page

includes information on how to provide a photo, if desired.

Those without computer access can call Ann Lewis at 317-236-1585 with the following information: Couple's first names and last name, wife's maiden name, wedding date and year, current parish, church married in and city/town and state it's located in, children's first and last name (no spouse information), number of grandchildren and great-grandchildren and, if desired, how the anniversary was celebrated (i.e. blessing at Mass, dinner with family, family cruise, etc.).

For more information, contact Ann Lewis at 317-236-1585 or alewis@archindy.org. †

National Pastoral Musicians Convention on July 7-10 moved to virtual format

Due to the COVID-19 global pandemic, the 2020 National Pastoral Musicians Convention, originally scheduled to be held in Louisville on July 7-10, will now take place in a virtual format on the same dates.

The theme for the gathering is "Called from Living Waters." Participants will be able to remotely take part in the four-day virtual convention experience, which includes keynote talks, breakout sessions, a virtual exhibit hall and daily prayer experiences. Among the topics are sessions addressing how music ministry looks in the midst of a pandemic, ways to be more inclusive within music ministry, and more.

An optional pre-conference virtual tour of the "Kentucky Holy

Land" will take place at 1 p.m. on July 6. Participants will virtually visit significant Catholic sites in Washington, Nelson and Marion counties. The cost of the tour is \$30 and is available for those attending all or only part of the conference.

The cost for full registration is \$295, which includes access to all virtual content, livestream and interactive options for the convention. Pricing for full registration for youth participants is \$225, and \$205 for seminarians.

Other registration options include group registration for \$265, limited registration for \$195, and one-day registration for \$95.

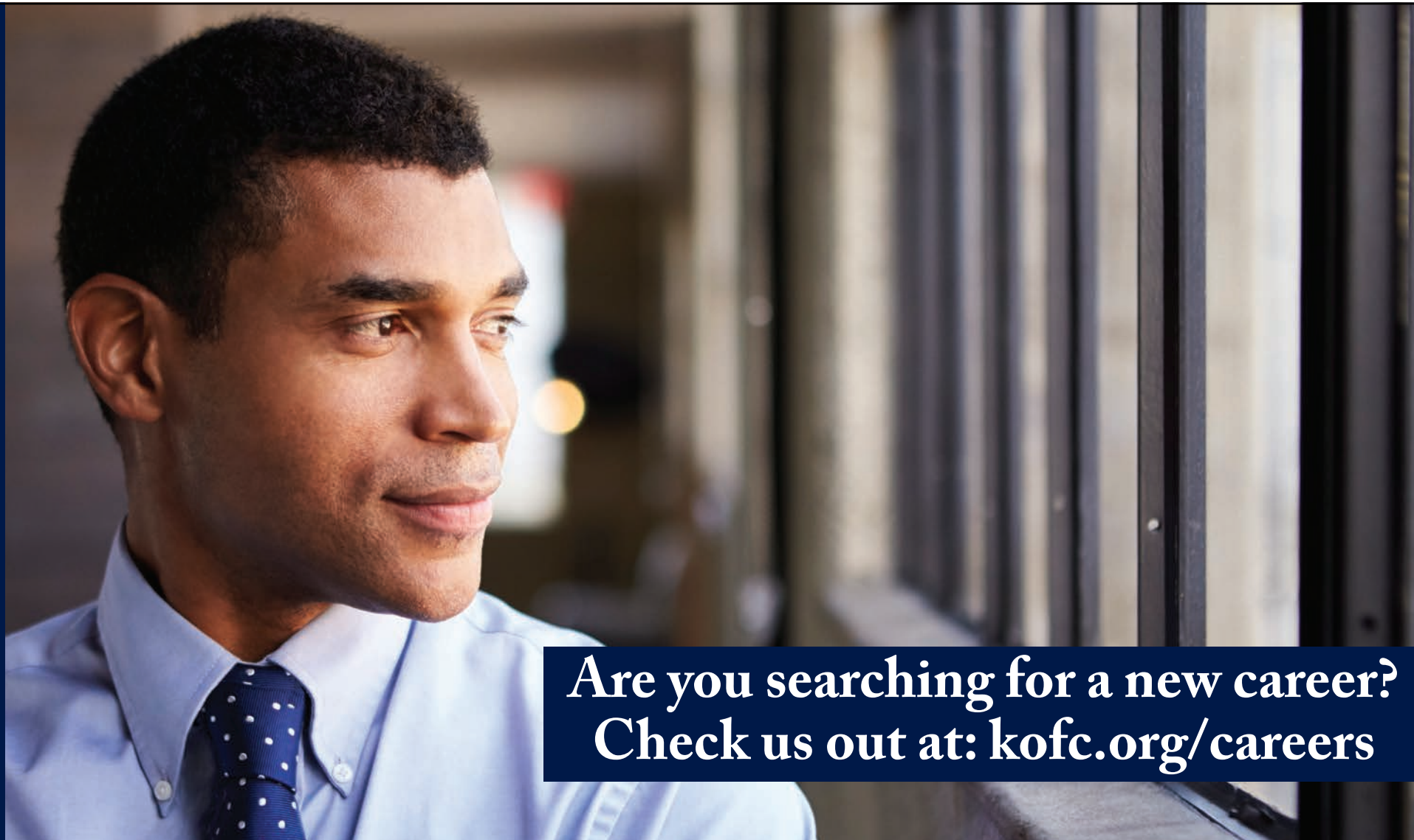
For more information about the conference or to register, go to npm.org/43rd-annual-convention. †

Notice on parish festivals listings in *The Criterion*

Due to the COVID-19 pandemic and the need for parishes to cancel or reschedule festivals, *The Criterion* is not publishing a complete festival listing this year. Instead, we will include parish

festivals in our regular events calendar section.

We look forward to running our usual complete parish festival listing in 2021 in the last issue of May. †



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CHRISM

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were available for viewing online. At the start of the chrisM Mass, he showed his happiness in seeing so many worshipers before him.



Archbishop Charles C. Thompson

“Even in your masks, you look wonderful,” he said with a smile.

In his homily, Archbishop Thompson praised the many Catholics across the archdiocese who, during the shutdown, were “present on the front lines through health care, nursing facilities, social outreach and sacramental ministries.”

Father Eric Augenstein, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, was one of a select group of priests in the archdiocese designated during the height of the pandemic to minister sacramentally to those in danger of death, including those who had tested positive for the coronavirus.

During the chrisM Mass, he thought of the dying residents of a Greenwood nursing home hit especially hard by the virus for whom he celebrated the sacrament of the anointing of the sick while wearing personal protective equipment.

“When any of us are ordained, we don’t know where our ministry is going to take us,” Father Augenstein said after the chrisM Mass. “We have ideas. We’re going to anoint people, celebrate the Mass, baptize people. But the direction of the world leads in ever-new ways.

“So, today, in renewing the promises and in blessing oils called to mind for me those times when I used oils in ways that I never would have imagined I would have, in the time of a pandemic when the Church and the world was shut down.”

The continuation of the Church’s ministry and his participation in it was a sign of hope for Father Augenstein.

“It reminded me how the Church, by God’s design and providence, is built for every age and circumstance, even the ones that we don’t anticipate,” he said. “When the time came for a worldwide pandemic that shut many things down, the Church had within herself the structure, prayers and rituals to be able to address that.”

While Archbishop Thompson praised the ministry of priests like Father Augenstein and the creative efforts made by parish leaders across the archdiocese to remain connected to their parishioners during the shutdown, especially through the use of social media, he said the chrisM Mass “reminds us that the world has one Savior and none of us may claim to be him.”

“Whether clergy, religious or laity, we are merely instruments through which the Lord touches the lives of those to whom we minister and serve,” Archbishop Thompson said. “We must never forget that any effectiveness we may realize is in the holy name of Jesus Christ rather than our own.”

Franciscan Sister Shirley Gerth, present at the chrisM Mass, has touched the lives of many members of the Batesville Deanery faith communities she leads as parish life coordinator: St. John the Baptist Parish in Osgood and St. Maurice Parish in Napoleon.



Archbishop Charles C. Thompson processes on June 29 into SS. Peter and Paul Cathedral at the start of the annual archdiocesan chrisM Mass. He is flanked by priests serving across central and southern Indiana, spread apart to help prevent the spread of the coronavirus.

(Photo by Sean Gallagher)

“It was wonderful to gather together as the Church,” she said of the chrisM Mass. “There was some emptiness, though, because other people weren’t able to come. But it was good to pray for them and still feel united with them.”

Dabrice Bartet, a member of St. Monica Parish in Indianapolis, took part in the chrisM Mass by bringing forward the chrisM oil to be blessed.

She had in mind during the liturgy the Catholics across central and southern Indiana who died during the shutdown and their friends and loved ones who couldn’t mourn for them in a funeral Mass or at their burial.

“This is a gathering where we can pray for them and for the future,” Bartet said. “We hope that it will strengthen us so we don’t give up. Faith comes with a cross. We just need to pray.”

Bartet was born in Togo in West Africa. There were priests at the chrisM Mass who came to the archdiocese from Africa, Latin America, India and elsewhere.

In remarks during the Mass, Archbishop Thompson said such racial and ethnic diversity demonstrated “the richness of our Church.”

He also reflected in his homily on the recent protests and unrest in Indianapolis and other cities across the country related to racial injustice.

“There is no room for racism among those who profess to be part of one, holy, catholic and apostolic Church, especially as we proclaim the unity of our Catholic faith that marks this great solemnity of SS. Peter and Paul,” Archbishop Thompson said. “The various races,

languages, ethnicities and cultures that are woven into the fabric of our communion of faith enrich rather than hinder our unity as people of God.”

He reminded his listeners of the efforts the Church has made and continues to make to promote racial justice.

“Our Catholic health care, our Catholic schools, our Catholic Charities—so many different ways that we strive to make that systematic change, to bring people out of cycles of poverty, cycles of oppression, cycles of ignorance, cycles of injustice, of abuse and addiction, to lift people up,” Archbishop Thompson said. “It is something that we must never give up or lose sight of.”

It is the unity of the Church, he said, that gives strength to its ministry in worship and in promoting justice.

“Together, in Jesus Christ, we form one body, one presbyterate, one people, one family of God,” Archbishop Thompson said. “Made possible by his passion, death and resurrection, we are anointed in unity with Jesus Christ as priests, prophets and kings.

“In contrast to the contagion of sin and disease, may we spread the contagion of faith, hope and charity.”

Bartet appreciated the archbishop’s message, seeing a connection between the Church gathering for worship, especially at the chrisM Mass, and its promotion of justice in society.

“We really need to look inside ourselves and see where we are falling short, where we aren’t following the teachings of the Church and how we can change,” she said. “Everything is connected. We find strength in Christ.” †

ABORTION

continued from page 1

going into effect while its challengers pursued their appeal.

“The Louisiana law imposes a burden on access to abortion just as severe as that imposed by the Texas law, for the same reasons,” Roberts said, adding: “Therefore, Louisiana’s law cannot stand under our precedents.”

He said the legal doctrine known as “*stare decisis*”—which obligates courts to follow the precedent of similar cases in most instances—“requires us, absent special circumstances, to treat like cases alike.”

In his dissent, Justice Clarence Thomas said the court’s decision “perpetuates its ill-founded abortion jurisprudence by enjoining a perfectly legitimate state law and doing so without jurisdiction.”

He also said the court should revisit its 1973 *Roe v. Wade* decision that legalized abortion. “*Roe* is grievously wrong for many reasons,” he wrote, emphasizing that its “core holding—that the Constitution protects a woman’s right to abort her unborn child—finds no support in the text of the Fourteenth Amendment.”

Louisiana state Sen. Katrina Jackson, a Democrat, who was the author of the 2014 Unsafe Abortion Protection Act at the center of this case, said the court’s action was a “tragic decision that continues its practice of putting the interests of for-profit abortion businesses ahead of the health and safety of women.”

Supporters of the Louisiana law said it was a necessary regulation to guarantee women’s health and safety while its critics argued that the law placed unnecessary burdens on abortion providers and made it more difficult for women to get abortions.

After the ruling, O. Carter Snead, law professor at the University of Notre Dame and director of the university’s Center for Ethics and Culture, said the court “has once again overstepped its constitutionally-defined role and robbed the people of this country the authority to govern themselves—

even at the margins—on this vital and deeply divisive matter.”

“The court has undermined the rule of law, done further violence to the Constitution, and has thus badly damaged its own legitimacy,” he said, adding: “This is a sad day for the court and the nation.”

On June 30, the court ruled in *Espinoza v. Montana Department of Revenue* as unconstitutional Montana’s so-called “Blaine amendment,” which specifically barred state funds from supporting religiously affiliated schools. Many other states across the country have such amendments, which were passed in the late 19th century.

In the majority opinion of the *Espinoza* case, authored by Chief Justice John Robert, the court noted that such prohibitions of state funds supporting religiously affiliated schools were unconstitutional and noted that “a state need not subsidize private education. But once a state decides to do so, it cannot disqualify some private schools solely because they are religious.”

The United States Conference of Catholic Bishops (USCCB) issued a statement on the ruling from two of its committee chairmen: Miami Archbishop Thomas G. Wenski of the Committee for Religious Liberty and Oakland, Calif., Bishop Michael C. Barber.

“The court has rightly ruled that the U.S. Constitution does not permit states to discriminate against religion,” the bishops said. “This decision means that religious persons and organizations can, like everyone else, participate in government programs that are open to all.

“This is good news, not only for people of faith, but for our country. A strong civil society needs the full participation of religious institutions. By ensuring the rights of faith-based organizations’ freedom to serve, the Court is also promoting the common good.”

The bishops also noted the ruling was a strong step toward fixing the country’s “odious legacy of anti-Catholicism.”

“Blaine amendments, which are in 37 states’ constitutions, were the product of nativism and bigotry,” they said. “They were never meant to ensure government neutrality towards religion, but were expressions of

hostility toward the Catholic Church. We are grateful that the Supreme Court has taken an important step that will help bring an end to this shameful legacy.” †

Saint Raphael
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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
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www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

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

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

Making a Difference/Tony Magliano

Humanity may never again get a chance like this

While to a certain degree returning to “business as usual” will not likely happen, that does not mean the vast majority of those who hold most of the world’s wealth and power will not use every advantage at their disposal in trying to hold onto broken, corrupt, unjust systems—what St. John Paul II called “structures of sin”—which feed their greed while starving the morally just aspirations of the world’s poor and vulnerable.

And so, what should each follower of Jesus do? We should sincerely pray for the spiritual conversion of the rich and powerful. And we should oppose them.

We need to put on the nonviolent fight of our lives to ensure that we don’t sleepwalk ourselves right back into a morally sick “normal.”

Old habits die hard—both individually and structurally. After the coronavirus pandemic, the sinful structures of raw profit-centered capitalism and death-dealing militarism will surely continue marching on—crushing underfoot the poor, vulnerable and the planet itself—unless we humbly admit our significant personal

indifference, repent, and strive to transform ourselves and these structures of sin.

Pope Francis, in his homily on Divine Mercy Sunday, warned that as the world looks forward to the eventual recovery from the pandemic, “there is a danger that we will forget those who are left behind. The risk is that we may then be struck by an even worse virus, that of selfish indifference. A virus spread by the thought that life is better if it is better for me. It begins there and ends up selecting one person over another, discarding the poor, and sacrificing those left behind on the altar of progress.

The Holy Father continued, “The present pandemic, however, reminds us that there are no differences or borders between those who suffer. We are all frail, all equal, all precious. May we be profoundly shaken by what is happening all around us: the time has come to eliminate inequalities, to heal the injustice that is undermining the health of the entire human family.”

In every parish, diocese, civic, academic, business, labor and social forum, we need to start dialoguing, planning and organizing ways to build structures and systems that work for everyone—from the moment of conception to natural death—where no one gets left behind and everyone has a seat at the table.

And we need to develop strategies on how best to influence and pressure government and corporate leaders to put the common good and the care of the planet as their top priorities—not power and profit.

All of this can easily tempt each of us to feel overwhelmed.

But it is essential not to allow ourselves to become overwhelmed. It’s not all up to you and me. The Holy Spirit is with us. Each of us in our own personal sphere of influence (family, friends, parish, workplace, social media, lobbying) can make a difference.

In their 1983 pastoral letter on war and peace titled, “The Challenge of Peace: God’s Promise and Our Response,” the U.S. Catholic bishops wrote: “Let us have the courage to believe in the bright future and in a God who wills it for us—not a perfect world, but a better one. The perfect world, we Christians believe, is beyond the horizon, in an endless eternity where God will be all in all. But a better world is here for human hands and hearts and minds to make.”

(Tony Magliano is an internationally syndicated Catholic social justice and peace columnist. He is available to speak at diocesan or parish gatherings. He can be reached at tmag6@comcast.net.) †



For the Journey/Effie Caldarola

Examining our prejudices

When my old grandmother visited Virginia in the late 1960s, it was her first trip back since her family had migrated to the Midwest when she was a child near the turn of the 20th century.



Nevertheless, there were memories she held close, including the family legend that after the Civil War ended, and her grandfather had been compelled to release his enslaved

persons, they hadn’t wanted to leave.

“They said to my grandfather,” she told my cousins who traveled with her, “we want to stay with you, massa.”

She held, until her death in the 1980s, the conflicting views that those long-ago African-American people had been both close to and loyal to the family, and yet now, their descendants were inferior, not to be trusted and decidedly second class.

Grandma’s firmly held prejudices remind me that even though the slave trade, the Civil War and Jim Crow seem like ancient history to some, they live. History lives, translated into a litany of sins of endemic racism today. They live on in our implicit biases.

Grandma, who bequeathed to me her tiny stature and that Southern name “Effie,” reminds me of William Faulkner’s famous quote: “The past is never dead. It’s not even past.”

There’s another aphorism, that as we look at our history we stand on the shoulders of giants. True, but we also stand on the shoulders of flawed, sinful people, and many times those two are one and the same.

Thomas Jefferson? How do we reconcile his powerful, foundational words on freedom and equality with his commitment to the institution of slavery? His political eloquence was rivaled only by Lincoln’s. Yet he kept an enslaved black concubine.

I am not just the descendant of my grandma; I am the inheritor of this whole tradition. So are all Americans, the heirs of goodness and grace, evil and sin.

Currently, some are attacking the past by attacking statues. Many statues in public places need to be removed, including those of Confederate generals erected specifically to proclaim the suppression of blacks.

In San Francisco recently, St. Junipero Serra’s representation was knocked off its pedestal. St. Serra lived in the 18th century, a founder of the California missions during the time of colonization. He was canonized in 2015.

We had time to examine his worthiness, but his canonization was controversial, because the early missionaries were often culturally insensitive and had little regard for the way of life or faith of the Native Americans they encountered.

Maybe we should re-examine this canonizing business, in our secular world and the Church. Someone said once that a saint is simply someone you don’t yet know very well. At the root of each of us is a complex soul struggling toward God within the cultural context of our own time.

So, examine our statues and our saints. But let’s spend more time examining our hearts, for the bias we haven’t noticed, the unrealized prejudice, our acquiescence with institutional sin.

What will our grandchildren look back on some day and ask, “How could they have done that? Thought that? Missed that?”

Did I protest children in cages? Do I proclaim that life in the womb is sacred, yet fail to demand health care and a safety net for mothers in desperate poverty? Do I become angry in the face of injustice, but quietly move on?

We decry those who justified the institution of slavery, and well we should. But now is the time to look at our own institutions and most especially at our own hearts.

(Effie Caldarola writes for Catholic News Service.) †

It’s All Good/Patti Lamb

See Jesus in others through acts of humility, kindness

It’s funny which childhood memories stick and become engrained in our brains. I have some distinct memories of my uncle when I was growing up.



Uncle Gerry, a handsome bachelor and one of my mom’s younger brothers, became paralyzed on the left side of his body as the result of an aneurism soon after he turned 40. He entered a nursing home and began using a wheelchair at a young age.

My parents drove across town regularly to visit my uncle, always bearing homemade treats and other goodies. They talked at length with him about sports, recent events and gave family updates. This

was all before computers and cell phones.

What I remember even more distinctly is that, in order for him to enjoy the company of family, my mom and dad brought Uncle Gerry to our house on holidays and special occasions for stretches of a week or so. It was no small feat, as he slept in the dining room—which our mother transformed into a comfortable and accommodating guest room—on the second floor of our house. It took several men to help him navigate the stairs with his good leg.

Mom cooked like never before, and I marveled at her culinary masterpieces. She would prepare special food that typically didn’t have its place on our regular family menu. As a small child, I remember staring at the supper table at my uncle’s spot before he would roll up his wheelchair and being impressed, wondering why my parents went to such great lengths.

“Dorothy, thank you for another delicious meal,” he would say. My brothers and sisters and I remember this well. He gratefully spoke from his heart.

Facilitating the use of the bathroom for my uncle was not an easy task, and my parents signed up for some unglamorous

duties as a result. I remember looking at my mom one day after she helped my uncle, and I inquired about how she did difficult things without complaining.

I’ll never forget her response.

“I’m doing it for God,” she said.

I wasn’t quite 10 years old. I didn’t appreciate it at the time, but she went on to explain that when we are called to do the monotonous, thankless, and even difficult works of service, we must shift our mindsets. When we frame it that we’re doing it for God, that’s a game changer, she said. She told me that we’ve got to look to the divine—to the presence of God—in others. Then service can even become joyful.

My goal is to better adopt this mindset during uncomfortable service opportunities, such as:

- Cleaning up after my child’s bout with a ferocious intestinal bug at 2 a.m.
- Delivering appliances to a family on behalf of the Society of St. Vincent DePaul on a sweltering summer day.
- Changing our plans to visit the community pool as a family, and instead using our time to help our elderly neighbors with yardwork when we see them struggling.

Scripture reminds us: “And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me’” (Mt 25:40).

While this may not be particularly comforting in our earthly moments, Jesus promised unfathomable eternal rewards when we act with humility and kindness, acknowledging his presence in others.

I’m beginning to understand that it starts by loving and serving family and those closest to us, then extending our circles.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Pandemic gives us opportunity to compare contrasting perspectives

In German, the word “*gegenatz*” indicates an opposing point of view. How might this translate?



Undoubtedly, we live in a blessed progressive age. Take, for example, modern medical achievements that create better human life and health. Many also enjoy greater peace of mind due to increased protections

and dependable insurance programs.

Our life is richer thanks to accomplishing tasks with less labor and time. Faster cars and planes have compressed time. Sociology and psychology now treat tensions in greater depth.

Most people agree we live in a world of awesome progress. There is, however,

another opposing point of view.

It is true medical science has enhanced our life. But as helpful as it is, do we have a will to health? Do we wholeheartedly embrace discipline needed to cultivate good eating habits and health practices?

How willing are we to study and use the best means for ensuring our health? Do we overly depend on medical science to the neglect of employing our own ingenuity in staying well?

It is true we can travel from one place to another faster. But do we really gain time and greater leisure, or are we more rushed and busier?

It is true we have well-planned insurance programs and security. But could it be that our independence, healthy confidence and readiness for whatever might come are minimized? Do we rely on others to protect us to the neglect of devising imaginative ways of looking out for ourselves?

The word “*gegenatz*” prompts us to look at opposing points of view and whether they strengthen or weaken our character, freedom, self-reliance and responsibility. “*Gegenatz*” also seeks ways on how to make opposing perspectives come together.

How, for example, do we respect health-enhancing medicines without losing our power to control them? How do we control the anxiousness caused by speeding through life? How do we control the paranoia that often accompanies being overly security-minded?

The pandemic gives us a good opportunity to re-evaluate cultural values considered to mark progress. True progress is achieved when we avoid taking one step forward and two steps backward, and when we make the effort to connect opposing points of view.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, July 5, 2020

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

The first biblical reading for Mass this weekend is from the Book of Zechariah.

It is thought that Zechariah was of the priestly caste and was born in Babylon when many Jews were languishing in exile there. It was a miserable time for the exiles, since quite understandably, they longed to return home.



Human nature being what it always has been, the contemporaries of Zechariah must have felt disappointment that the merciful God had left them in their plight.

Zechariah urged people not to lose hope in the power and protection of God. One day, in God's good time, they would go home. God, their true king, would lead them. He would safeguard them from the bows and arrows of their oppressors. He would be mighty and invincible, leading them into Jerusalem while riding a colt.

The reading for Mass this weekend captures the intense yearning of the people to be rescued. It must have seemed to be slow in coming, but Zechariah called the people to take heart. God would come. They would be at home again.

The image that he drew of God as their leader, guiding them homeward, brings to mind the story of the Lord's entry into the holy city of Jerusalem on Palm Sunday, an event that actually would occur many centuries after Zechariah and his promise.

St. Paul's Epistle to the Romans provides the second reading. In this selection, Paul repeats the theme so often given in his writings. Christians not only follow Christ or join Christ in their own individual walks through life, but the Lord becomes part of them, and they become part of Jesus. Christian discipleship forges this strong a bond.

This profound union and identity with Christ is a theme in Paul's writings.

The last reading is from St. Matthew's Gospel. Jesus continually encountered persons very well educated in the

Scriptures. Often, they opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in society, and often they had a high estimate of themselves.

Jesus insisted that the wisest in popular consensus were not the wisest after all. By contrast, the Lord said that humble and innocent children often can better see the greatest truths.

Rather than denouncing the arrogant, abandoning people to drown in the sea of their own pride and ignorance, the Lord calls all. He reaches to them. He tells them of reality, shows them a better way.

It is typical. Jesus identifies sin and human folly. He always points the way to righteousness.

Reflection

The Gospel reading this weekend presents facts indispensable to Christian doctrine and to achieving Christian holiness. None of us, in the last analysis, is perfectly insightful. Original sin has robbed us of our good vision. We all look at a world with blurred vision, out of focus. Everything is distorted and unclear. We are myopic.

In this fog, we are afraid. Uncertain, nervous, we think only of ourselves. In our inadequacy, even though not identified, we exaggerate ourselves. We make ourselves greater than we are.

We deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show the way.

Mercifully, happily for us, God shows us the way in Jesus. He not only leads us, but also gives us a share in divine life itself. As true believers, we live in Jesus and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice. The Lord will come to us. †

Daily Readings

Monday, July 6

St. Maria Goretti, virgin and martyr
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 7

Hosea 8:4-7, 11-13
Psalm 115:3-7b, 8-10
Matthew 9:32-38

Wednesday, July 8

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

Thursday, July 9

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs
Hosea 11:1-4, 8c-9
Psalm 80:2ac, 3b, 15-16
Matthew 10:7-15

Friday, July 10

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

Saturday, July 11

St. Benedict, abbot
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 12

Fifteenth Sunday in Ordinary Time
Isaiah 55:10-11
Psalm 65:10-14
Romans 8:18-23
Matthew 13:1-23
or Matthew 13:1-9

Question Corner/Fr. Kenneth Doyle

Scripture and tradition both support the Church's beliefs about purgatory

QI was raised to be a devout Catholic and have a great interest in works of theology, such as those by St. Thomas



Aquinas. But my mother, who is also a Catholic, doesn't believe in purgatory. She thinks that God loves us so much that there wouldn't be a reason for purgatory. Is there any way I can try to prove it to her? (Michigan)

AA belief in a postmortem purification predates Christianity. Shortly before the advent of Christ, in the Old Testament Book of Second Maccabees (2 Mc 12:39-46), Judas Maccabeus was collecting the bodies of fallen comrades when he noticed that some of them had been wearing pagan amulets. So he arranged for an expiatory sacrifice, and "made atonement for the dead that they might be absolved from their sin" (2 Mc 12:46). The implication, of course, is that some sins can be forgiven in the world to come.

That implication is confirmed in the Gospel of Matthew, where Jesus says, "Whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come" (Mt 13:22). The Fathers of the Church allude to the standard practice of praying for the dead. In the middle of the third century, St. Cyprian of Carthage told us that prayers for the departed had been said in all the churches since the time of the Apostles.

This belief is stated in the *Catechism of the Catholic Church*: "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name 'Purgatory' to this final purification of the elect" (#1030-1031). What we don't know is the exact nature of that purification, how many people undergo it, or whether it might even be instantaneous.

QIn 1999, I traveled to the Holy Land, and one of our stops was at the Basilica of the Dormition. We were told that this is the site where the Virgin Mary died. Some years later, I visited Ephesus in Turkey and took a cab out to a little home where, we were told, Mary had lived and died. In 1967, St. Paul VI visited there, and in 1979 St. John Paul II celebrated Mass there. My question is this: On a matter of such historical importance, why hasn't the Church made a decision on the correct place where Mary died? (Georgia)

AFirst, I should answer a question you didn't even ask: Did Mary die, as we know death? That question has prompted theological speculation for centuries, and the Church has not answered it in a definitive way.

When, in 1950, Pope Pius XII solemnly defined the dogma of the assumption of Mary, he said "the Immaculate mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." That seems to leave open the question of whether Mary died first.

Some theologians feel that, since death is a consequence of original sin, Mary would not have had to die since she was preserved from original sin by her immaculate conception. But others speculate that, since Jesus himself chose to die, it would be fitting for his mother to have shared the same fate.

Moving on to the question you did ask—where Mary spent her final years on Earth—there are two strong historical traditions. One is that, following the ascension of Jesus, Mary returned with the Apostles to Jerusalem and lived there for the remainder of her earthly years.

But there is other evidence that seems to show that Mary, under the protection of the Apostle John, went to a place near Ephesus (modern-day Turkey) and stayed there until she was assumed into heaven.

That second tradition—the Ephesus one—is linked to the 19th century visions of Anne Catherine Emmerich, a bedridden Augustinian nun in Germany. The Church has never pronounced formally on the authenticity of either of these sites.

Actually, there are two Jerusalem sites connected to Mary: a church near the Mount of Olives, venerated by Orthodox Christians, and the one you mentioned, the Church of the Dormition, maintained by Catholic Benedictine monks.

I think that the final answer to your question is lost in history and unlikely ever to be settled. But this doesn't stop anyone from honoring the Virgin Mary, the mother of God and our mother.

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

My Journey to God

Source of Endless Litanies

By Brandon A. Evans

Mary, Queen of All Hearts, pray for us.
Mary, Mother of the Impossible, pray for us.
Mary, Golden Key, pray for us.
Mary, Balm of Wounds, pray for us.
Mary, Hope for the Hopeless, pray for us.
Mary, Youth of the Old, pray for us.
Mary, Road for the Weary, pray for us.
Mary, Harbor of the Shipwrecked, pray for us.
Mary, Queen of History, pray for us.
Mary, Strength of the Weak, pray for us.
Mary, Our Lady of Surprises, pray for us.
Mary, Full of Tenderness, pray for us.
Mary, Life Amidst Death, pray for us.
Mary, Ever Vigilant Intercessor, pray for us.
Mary, Light in the Darkness, pray for us.
Mary, Inspiration of Authors, pray for us.
Mary, Tower of Splendor, pray for us.
Mary, Unflinching Before Our Sins, pray for us.
Mary, Constant Through All Ages, pray for us.
Mary, Boundless in Generosity, pray for us.
Mary, Source of Endless Litanies, pray for us.



(Brandon A. Evans is a member of St. Susanna Parish in Plainfield and is the graphic designer and online editor of The Criterion. Photo: A painting of the Madonna and Child by Marianne Stokes.) (Photo courtesy of Wikimedia Commons)

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, Betty (Burkhart), 79, St. Michael, Brookville, April 24. Wife of Charles Allen. Mother of Tonya Beesley, Leah Dooley, April Huber and Jason Allen. Sister of Linda Grocox, Debbie Pierce, Mary Strohmier, Franciscan Sister Andre Burkhart, Dorothy, Charles, Donald and John Burkhart. Grandmother of nine. Great-grandmother of three.

BARHORST, Alfred, 90, St. Mary, Greensburg, May 3. Husband of Laverne Barhorst. Father of Sharon Fischer, Ronnie and Tim Barhorst. Brother of Delores Simon. Grandfather of seven. Great-grandfather of eight.

Providence Sister Helen Therese Conway served in Catholic education for 37 years

Providence Sister Helen Therese Conway died on April 16 at Lourdes Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 94.

Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters' cemetery.

Eileen Conway was born on Jan. 25, 1926, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1948, and professed final vows on Aug. 15, 1955. Sister Helen Therese earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana State University in Terre Haute.

During her 72 years as a member of the Sisters of Providence, Sister Helen Therese ministered as an educator for 37 years in schools in California, Illinois and Indiana. After

retiring from education in 1987, she served at the motherhouse in a variety of administrative assistant positions and composed and circulated an information bulletin for the sisters known as "Day by Day" until devoting herself entirely to prayer beginning in 2017.

In the archdiocese, Sister Helen Therese served at the former St. Andrew the Apostle School in Indianapolis from 1950-53, the former Holy Trinity School in New Albany from 1953-54, the former Sacred Heart School in Terre Haute from 1954-55, the former St. Catherine of Siena School in Indianapolis from 1965-67, Our Lady of the Greenwood School in Greenwood from 1967-69 and St. Michael School in Greenfield from 1969-76.

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. †

Providence Sister Regina Norris served in archdiocesan Catholic schools for 35 years

Providence Sister Regina Norris died on April 29 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 84.

Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters' cemetery.

Donna Regina Norris was born on Jan. 24, 1936, in Bicknell, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 18, 1961, and professed final vows on Aug. 15, 1969. Sister Regina earned a bachelor's and master's degrees in elementary education at Indiana University in Bloomington.

During her 58 years as a member of the Sisters of Providence, Sister Regina spent her

entire 35 years as an educator in schools in the archdiocese, serving at the former St. Leonard of Port Maurice School in West Terre Haute from 1964-65, the former Annunciation School in Brazil from 1965-67, St. Charles Borromeo School in Bloomington from 1967-78 and at St. Jude School in Indianapolis from 1978-1999. After retiring from full-time teaching, she remained at St. Jude as a substitute teacher and teacher until 2013. After returning to the motherhouse, she served from 2013-14 as a tutor at Educational Family Services there. In 2018, she devoted herself entirely to prayer.

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. †

Correction

An obituary of Providence Sister Christine Patrick that was published in the June 19 issue of *The Criterion* contained errors. A Mass of Christian Burial was not celebrated for her because she died while such liturgies were suspended in the

archdiocese because of the coronavirus pandemic. Sister Christine did not serve on the order's provincial council in Massachusetts. She did minister as administrator of the infirmary at Saint Mary-of-the-Woods from 1982-89. †

BOSTOCK, Larry J., 76, St. Mary-of-the-Knobs, Floyd County, April 27. Husband of Thelma Bostock. Father of Kelly Klein, Donna Poff and Greg Bostock. Brother of Morton Bostock. Grandfather of six. Great-grandfather of one.

BRUCE, Francis H., 90, Christ the King, Indianapolis, May 3. Husband of Emilie Bruce. Father of Kathy Bannister, Nancy Ceccanese, Sharon Regalado, Rosemarie, Garry, Robert and Tom Bruce. Brother of Alice Hall. Grandfather of 11. Great-grandfather of three.

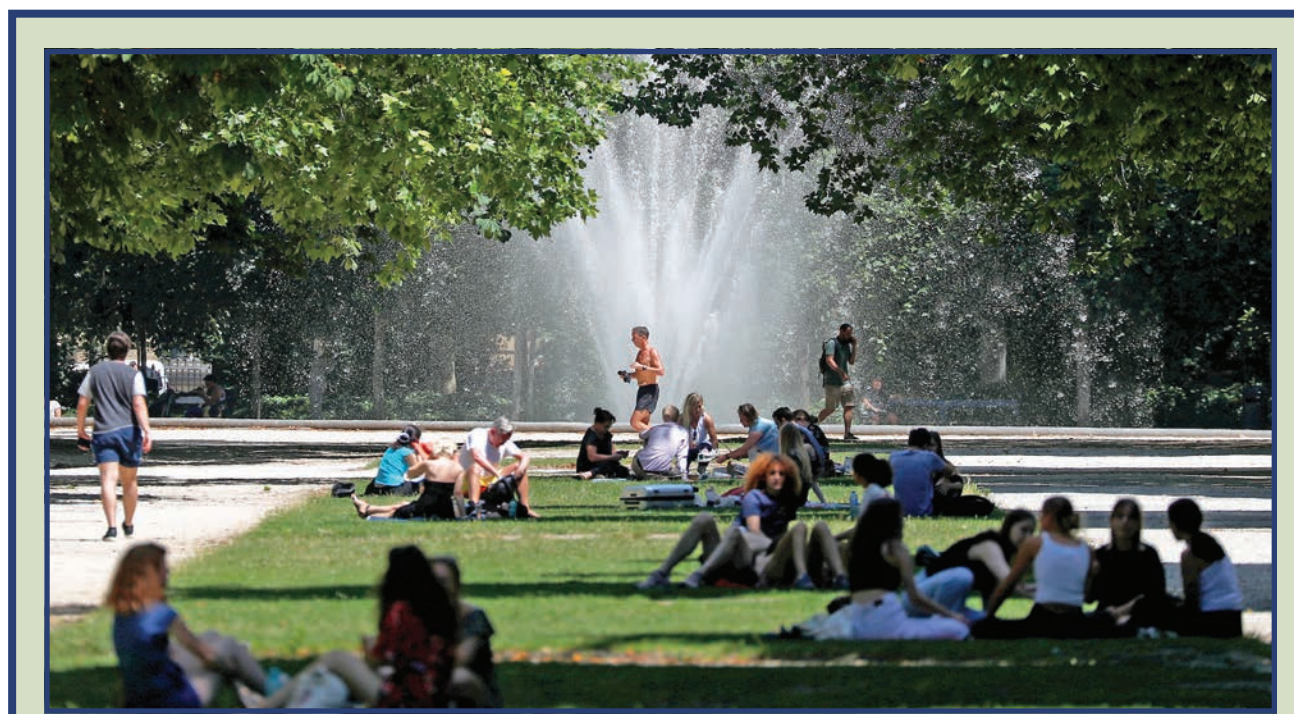
CARNEY, Patrick E., 82, St. Mary-of-the-Knobs, Floyd County, May 10. Father of Theresa and Patrick Carney. Brother of Mary Anne Staser. Grandfather of two.

CROWE, Karen Jo, 56, St. Mary, Greensburg, April 23. Mother of John Crowe. Daughter of Rita Veerkamp. Sister of Susan Veerkamp and Mary Ann Wentzel. Grandmother of three.

DEAN, Edward J., 93, St. Mary, New Albany, May 4. Father of Mary Hisle, Allison Lane, Susan Parris, Anne Schindler, Edward, Jr., Miles and William Dean. Grandfather of eight. Great-grandfather of three.

FLAHERTY, Mary Pat, 68, St. Jude, Indianapolis, May 5. Mother of Angela Jones and Thomas Decker. Grandmother of two.

FUERNSTEIN, Jerome, 72, All Saints, Dearborn County,



Summer in Belgium

People cool off in the shade near a fountain during a hot summer day in Brussels on June 24. (CNS photo/Francois Lenoir, Reuters)

April 30. Husband of Roseann Fuernstein. Father of Bridget Fuernstein. Brother of Darlene Mudd and James Fuernstein.

HAGER, Francis M., 87, St. Bartholomew, Columbus, May 8. Husband of Barbara Hager. Father of Camilla Gehring, Michelle Hager-Harrison, Veronica Kagley, Bridget Mitchell, Barbara, Damian and Tim Hager. Brother of Alyscye, Breggetta, Dorothy and Joseph. Grandfather of nine. Great-grandfather of two.

HANSON, Ruth M., 95, St. Joseph, Corydon, May 4. Grandmother of four, Great-grandmother of six. Great-great-grandmother of one.

HELLMICH, Leona C., 88, St. Mary, Greensburg, April 7. Mother of Mary Lou Gauck, Marilyn Lecher, Fred and Dale Hellmich. Sister of Bertha Haskamp and Albert Daeger. Grandmother of 10. Great-grandmother of six.

HENLEY, Joseph L., 80, St. Vincent de Paul, Bedford, May 8. Father of Jane, Laura and Matt Henley. Brother of Clarence Henley. Grandfather of six.

HUBLER, Dorothy R., 92, St. Mary, New Albany, May 1. Mother of Luanne Jones and Dale Hubler. Grandmother of four. Great-grandmother of four. Great-great-grandmother of three.

JANSING, Roger J., 57, St. Peter, Franklin County, May 7. Husband of Brenda Jansing. Father of Melody Feller, Chris and Michael Jansing. Stepfather of Brandon, Patrick, Jr., and Ryan Fackey. Son of Clarence and Laverne Jansing. Brother of Sandy Collins, Sharon Riedman, Shelley Schnur and Randy Jansing. Grandfather of 18.

JOHANN, Jean (Clower), 84, Prince of Peace, Madison, April 28. Mother of Charles, Michael and Randal Johann. Grandmother of seven. Great-grandmother of six.

KERRIGAN, Lawrence, D., 87, St. Lawrence, Indianapolis, April 21. Father of Linda DeGroot and Pam Weber. Grandfather of six.

KLEEMAN, Sr., Maurice P., 78, St. Paul, Tell City, April 27. Husband of Viola Kleeman. Father of Gayle, Bittel, Chris and Maurice Kleeman, Jr. Stepfather of Angie Payne, Tammy Rust and Jason Eigel. Brother of Brenda Pannett, Larry, Robert and Roger Kleeman. Grandfather of six. Step-grandfather of five. Great-grandfather of six. Step-great-grandfather of one.

LARSON, Mary L., 84, Most Sacred Heart of Jesus, Jeffersonville, May 2. Mother of Valerie Feldkamp, Roberta Gritton, Ann Robinson, Kelly Zelli, Carl and Christopher Larson. Sister of Elizabeth Poore and William Sinex. Grandmother and great-grandmother of several.

LEFFINGWELL, John K., 59, St. Michael, Brookville, April 22. Husband of Missy

Leffingwell. Father of Logan and Evan Leffingwell.

LIDDY, Lois M., 91, St. Jude, Indianapolis, May 2. Mother of Gloria Jacobson, Kelly Liddy-Alderson, Jerry Friend and Tim Liddy. Grandmother of 17. Great-grandmother of 19. Great-great-grandmother of 26.

MAGNANT, Jean, 104, St. Jude, Indianapolis, May 2. Mother of Marilyn McKibben, Paula Roessler, Annette Steeb, Michael and Peter Magnant. Grandmother of nine. Great-grandmother of 14. Great-great-grandmother of one.

MARTEL, Margaret C., 107, St. Mary, New Albany, April 30. Mother of Merrily Habermel and Thomas Martel. Grandmother of six. Great-grandmother of 11. Great-great-grandmother of one.

NOONE, Marianne (Cahill), 79, Christ the King, Indianapolis, April 28. Wife of Francis Noone. Mother of Eileen Benson, and Anne Crowe. Sister of Joseph Cahill. Grandmother of eight.

O'HARA, Mary J., 85, Christ the King, Indianapolis, May 1. Cousin and aunt of several.

PFEFFER, Sr., Karl J., 89, St. Lawrence, Indianapolis, April 26. Father of Heidi Blevens, Jayna Dunning, Gretchen Pfeffer Clifford, Karl Jr., and Mark Pfeffer. Grandfather of seven.

RIEMAN, Margaret Ann, 99, St. Lawrence, Lawrenceburg, May 2. Mother of Mary Burnett, John and Mark Rieman. Grandmother of six. Great-grandmother of 11.

SARTIN, Audrey L., 94, St. Lawrence, Lawrenceburg, May 5. Mother of Paula King and Tim Sartin. Grandmother of two. Great-grandmother of two.

SCHICK, Cynthia B., 84, St. Luke the Evangelist, Indianapolis, April 22. Wife of James Schick. Mother of Joan and Thomas Miller. Stepmother of Teri Toler and Timothy Schick. Sister of Jennifer Byrne Clark, Robert and K. Kerry Byrne. Grandmother of eight. Great-grandmother of eight.

SCHNEIDER, Bernard T., 73, St. Louis, Batesville, May 9. Father of Nancy Herman, Carol Kuntz, Lisa, Mark and Tom Schneider. Brother of Theresa Eckerle, Frances Hartman, Ruth Messerschmidt, Rose Roell, Rita Struewing, Albert,

Arthur and Joseph Schneider. Grandfather of six.

SIEFERT, Mary Ann, 92, St. Louis, Batesville, April 28. Mother of Jean Beckley, Jane Nordmeyer, Peggi Shipman and Sue Siefert. Grandmother of seven. Step-grandmother of two. Great-grandmother of five.

SMITH, Robert E., 84, St. Mark the Evangelist, Indianapolis, May 7. Husband of Georgia Shea-Smith. Father of Ann LeBlanc, Barbara, Gerald, John, Robert, Timothy and William Smith. Stepfather of six. Brother of Edith, Mary and Ralph Smith. Grandfather of 11.

SOUZA, Francisco, R., 86, St. Bartholomew, Columbus, May 4. Husband of Carolyn Krings Souza. Father of Andrea Davis, Christian, Jonathan and Matt Souza. Brother of Lenore Souza. Grandmother of six.

SZYMANOWSKI, Mary Jo, 66, St. Elizabeth Ann Seton, Richmond, April 24. Wife of Dr. James Szymanowski. Mother of Shawn McNabb. Stepmother of Jill Crull, Jason and Keith Szymanowski. Daughter of Marilyn Bizzaro. Sister of Christina Erbse. Grandmother of eight.

TODD, Victoria G., 98, Christ the King, Indianapolis, April 28. Sister of Vincent Todd. Aunt of several.

TURNER, Mildred G., 90, Prince of Peace, Madison, April 30. Wife of Cletus Turner. Mother of Shirley Forsythe and Deborah Perman. Sister of Cecilia O'Donnell. Grandmother of three. Great-grandmother of two.

WITT, James R., 92, SS. Francis and Clare of Assisi, Greenwood, April 11. Father of Teresa Beaman, Debbie Boyce, Ann Davidson, Sharon Fletcher, Jeanne Heere, Sue Richwine, Sandra Searles, James and Timothy Witt. Brother of Mary Ann Abbott, Nancy Hoskins, Ben and Denny Witt. Grandfather of 19. Great-grandfather of 31. Great-great-grandfather of three.

WIWI, Mildred M., 107, St. Michael, Brookville, May 3. Mother of Joan Menda. Grandmother of five. Great-grandmother of 10. Great-great-grandmother of five.

YOUNG, Richard A., 72, St. Thomas More, Mooresville, April 29. Husband of Yolanda Young. Father of Sonya, Tonya, Eric and David Mulkey, and Josh Young. Brother of Sharon Enbody and Donna Royce. Grandfather of 13. †

RACISM

continued from page 1

that thinking has not been revealed or explained—but it's been passed on."

The "misrepresentation" is that all humans are *not* created equal, she says.

"Once we get back to that eternal truth, we can see the need for change and start working toward all human beings living in unity with each other and God."

'We have to go back to the beginning'

"Generation after generation continues to do certain things or believe certain things, and they don't even know how those practices or beliefs came about in the first place," says Sister Gail.

She likens the fact to a story about a girl who asked her mom why she cut the ends of a pot roast off before putting it in the pan.

As Sister Gail relates, the mom said she learned this step from her own mother who, when asked, gave the same answer. So the great-grandmother was consulted, and she had the answer: "I only did that because my pan was too small."

"So to understand racism [toward blacks] in America, we have to go back to the beginning," says Sister Gail, back to the time when the nation was first being settled.

Religion—primarily Christianity—has much to do with that era.

According to text for a Library of Congress exhibit called "Religion and the Founding of the American Republic" (bit.ly/2YIIEvP), 75-80 percent of colonists attended church between 1700-1740. The text goes on to note the further spread of religion following the "Great Awakening" movement of the mid-1700s.

Yet since at least 1619, Africans had been enslaved, sold, separated from family and forced to work by many of these "God-fearing" people.

To justify the institution of slavery, says Sister Gail, "Christians of good faith had to be made to believe that Africans were not really human, that they had no souls."

The argument used to achieve this end began two centuries before the colonies were founded. That argument was based on a misrepresentation of Scripture.

Interpretation of Bible story "is made up"

According to a Feb. 23, 2018, [time.com](https://www.time.com) review of Noel Rae's book *The Great Stain*, "which uses firsthand accounts

to tell the story of slavery in America," the meaning of certain Bible stories and verses were manipulated to justify owning African slaves.

One passage cited was Gen 9:18-27. In the story, Noah curses his son Ham and declares that Ham's son Canaan will be a servant to Noah's other sons.

"In its boiled-down, popular version, known as 'The Curse of Ham,' Canaan was dropped from the story, Ham was made black, and his descendants were made Africans," the article explains.

Mark Noll, an historian of American Christianity, confirms this assertion in a April 30, 2019, *Washington Post* article titled "The Bible was used to justify slavery. Then Africans made it their path to freedom."

In the article, Noll states the interpretation of this Bible story "is made up of whole cloth in the 15th century. There's just no historical record of any seriousness to back it [the interpretation] up."

He also points out that "slaveholders frequently noted that the Israelites of the Old Testament owned slaves."

Such "biblical proof" supporting slavery began "the misrepresentation of God," says Sister Gail. "It started the narrative that Africans are not human beings."

'We have to get to a place of unity'

Once Americans understand that racism toward blacks is based on a twisting of God's truth to change beliefs and justify slaver, "There has to be acknowledgment of the truth: that God created *all* of us in his being and likeness," says Sister Gail. "Not some, but every human being."

"When you stray from that premise, and you look at what's been going on in our country, it puts in perspective that we can't continue doing what we've been doing."

To start the healing process, says Sister Gail, individuals need to have honest conversations and acknowledge the other's reality.

But then, she says, "We have to move past blame and guilt. We have to ask how does God ask us to move beyond, to get to a place of unity?"

That process may not be so simple. Some people on both sides of the issue "have feelings of anger, jealousy, doubt and fear to work through to get to the place God wants them to be," says Sister Gail.

For that resolution, she turns to her



Kathy Boyum and Jeffrey Edwards hug during a reconciliation revival in Minneapolis on June 20. The event was part of Juneteenth, the date that honors the end to slavery in the United States.

(CNS photo/Eric Miller, Reuters)

parents' example of applying their Catholic faith to challenging situations.

'They're a brother or sister in Christ'

Sister Gail admits she has experienced racism firsthand, even in the Church.

"I think that's part of every person of color's life," she says. "There's no way to get around it."

To help her and her siblings through such struggles, "Our parents placed God on top of our experience," says Sister Gail. "They would help us come to grips with the reality of our experience, but then they'd help us to realize God is larger than any challenge we have."

They reminded their children that God is a unity of three persons, and that God calls for unity among those he created.

Staying in union with disrespectful people "sometimes means speaking the truth in love, and other times it means using the proper channels to deal with injury," says Sister Gail of her parents' advice.

But mostly, her parents said, maintaining unity with such people comes from asking, "How do you restore your relationship with God and that person," Sister Gail recalls. "To never get to the point that you don't love that person enough that you can't pray for them. To remember they're still a brother or sister in Christ."

She says her mom pointed out that siblings continue to love each other even when they have arguments and differences of opinions.

Likewise, her mom said, "You don't stop loving other brothers and sisters. You just pray for them to be open to God's grace and help them see their blindness to the actions they're doing."

By serving as a prayer advocate for those who show enmity, Sister Gail was taught, unity with them and God could be restored.

"If we keep that in mind, it will turn the axis on everything we do, because we're acknowledging God in every person."

From there, rooting out racism is a "both/and" process, says Sister Gail. Honest conversations and true listening are needed. So are reviews of laws that institutionalize racism and the initiation of projects that meet immediate needs caused by racism—both topics to be addressed later in this series.

"But there needs to be an internal change that helps people see where the blindness began," she says.

"It should inform our minds so we can come back to the center with the one who created us all, and the truth that we are all created in his image and therefore all infinitely valued." †

At pallium Mass, Pope says world needs more prayers, less complaints

VATICAN CITY (CNS)—Some people always will want to destroy unity and stifle prophets, Pope Francis said on the feast of SS. Peter and Paul.

And yet, Jesus challenges everyone to be like Peter—a rock for building a renewed Church and renewed humanity, and like Paul—a missionary who brings the Gospel to others, the pope said during a Mass in St. Peter's Basilica on June 29.

People also need to complain less and pray more, especially for those who govern, the pope said.

People must ask themselves whether they "simply talk and do nothing." God wants people to pray and "be mindful of those who do not think as we do, those who have slammed the door in our face, those whom we find it hard to forgive."

The feast day celebration in St. Peter's Basilica was markedly different from other years because of ongoing restrictions in place to stem the spread of COVID-19. Normally, archbishops appointed over the course of the previous year would have been invited to concelebrate the feast day Mass with the pope and watch as he blessed their palliums, woolen bands worn around their shoulders.

The 54 archbishops from 33 different countries who were named over the past 12 months included: Archbishops Paul D. Etienne of Seattle; Nelson J. Perez of Philadelphia; Andrew E. Bellisario of Anchorage-Juneau, Alaska; Mitchell

T. Rozanski of St. Louis; Gregory J. Hartmayer of Atlanta; Terrence Prendergast of Ottawa-Cornwall, Ontario; and Patrick M. O'Regan of Adelaide, Australia.

But the archbishops were not there. Instead, a congregation of about 90 people attended the Mass concelebrated by the pope, nine of the 11 cardinal-bishops who reside in Rome, and the archpriest of St. Peter's Basilica, Cardinal Angelo Comastri.

The actual imposition of the pallium was to take place in each archbishop's archdiocese. The pallium symbolizes an archbishop's unity with the pope and his authority and responsibility to care for the flock the pope has entrusted to him. The pope blessed the palliums after they were brought up from the crypt above the tomb of St. Peter.

In his homily, the pope said Sts. Peter and Paul demonstrate unity in diversity; they were two very different individuals, who sometimes argued heatedly, but they saw one another as brothers, united by Jesus.

Jesus "did not command us to like one another, but to love one another," the pope said. "He is the one who unites us, without making us all alike."

When the early Church faced fierce persecution, the pope said, "no one ran away, no one thought about saving his own skin, no one abandoned the others, but all joined in prayer," which created "a unity more powerful than any threat." †

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