



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Corrections Corner

Addictions and mental health in our jails and prisons, page 12.

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Changing laws and changing hearts



A nurse checks the vitals of a newborn baby in the Family Birth Center at Beaumont Hospital in Royal Oak, Mich., on Feb. 1, 2022. (OSV News photo/Emily Elconin, Reuters)

Pro-life activists mark *Dobbs*' first anniversary, advocate for more pregnancy support

WASHINGTON (OSV News)—Prior to the first anniversary of a landmark decision by the U.S. Supreme Court to overturn its prior abortion precedent, pro-life activists lauded legislation passed in multiple states while advocating for additional support services for women and families facing unplanned pregnancies.

See related article, page 9.

The Supreme Court issued its historic decision in *Dobbs v. Jackson Women's Health Organization* on June 24, 2022, little more than a month after Politico leaked an earlier draft of Justice Samuel Alito's opinion. The leak caused a public firestorm before the court issued its official ruling, and is seen as the most significant breach of the court's confidentiality in its history.

See **DOBBS**, page 8

U.S. bishops advance pastoral initiatives to strengthen Church's mission

ORLANDO, Fla. (OSV News)—Meeting in Orlando for their spring assembly, the U.S. bishops moved ahead on some efforts to advance the Church's mission in the U.S., including new pastoral initiatives aimed at activating Catholics as missionary disciples. The gathering's June 15-16 plenary sessions proved relatively smooth, but featured moments of vigorous discussion at a few points, particularly around the formation of priests.



Archbishop Timothy P. Broglio

Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services gave his first address as U.S. Conference of Catholic Bishops (USCCB) president presiding over the bishops' plenary assembly. He covered a variety of issues of concern to Catholics, such as the need for Congress to pass a comprehensive immigration reform and for an end to Russia's unprovoked invasion of Ukraine.

"We cannot fail to see the face of Christ in all of those who need our assistance, especially the poor and the vulnerable," he said.

The apostolic nuncio to the U.S., Archbishop Christophe Pierre, made his case to the U.S. bishops on June 15 that synodality, oriented to Jesus Christ as their "true north," unleashes missionary activity.

"The purpose of walking this synodal path is to make our evangelization more effective in the context of the precise challenges that we face today," Archbishop Pierre said in his address.

The archbishop also singled out Auxiliary Bishop David G. O'Connell of Los Angeles, who was shot to death earlier this year, as "a model of synodal service, combined with eucharistic charity."

The bishops gathered voiced their
See **BISHOPS**, page 2

School choice expansion nears launch, extending the opportunity to almost all Indiana families

By Victoria Arthur

As the dramatic expansion to school choice in Indiana is set to take effect on July 1, an educational effort is underway across the state: spreading the word that nearly all Hoosier families now qualify for the program.

School choice eligibility will now extend to 97% of Indiana families, following the state legislature's recent passage of near-universal school choice as part of its next two-year budget. But educators and advocates say there is a learning curve to overcome, as too many parents either have not heard about the changes or do not believe that they apply to their children.

"This is a pivotal moment for families in Indiana, nearly all of whom now will have the opportunity to send their children to the school that best meets their needs," said John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools. "But



"This is a pivotal moment for families in Indiana, nearly all of whom now will have the opportunity to send their children to the school that best meets their needs."

—John Elcesser, executive director of the Indiana Non-Public Education Association

we are finding that there is still a large part of the population that isn't aware of this historic expansion to school choice

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BISHOPS

continued from page 1

approval for the advancement of a cause to canonize five missionary priests from Brittany, France, known as the “Shreveport martyrs.”

“They demonstrated heroic charity during the third worst pandemic in U.S. history,” said Bishop Francis I. Malone of Shreveport, noting they were all young men who voluntarily sacrificed their own lives to journey with the dying and bring the Eucharist to the faithful.

In their message to Pope Francis, the bishops also strongly condemned an execution that the state of Florida carried out on June 15.

Bishop Daniel E. Flores of Brownsville, Texas, updated the bishops on the progress of the 2023-2024 global Synod on Synodality. Bishop Andrew H. Cozzens of Crookston, Minn., presented on the National Eucharistic Revival, and outlined how the “small group initiative” in the parish year could help deepen people’s relationship to Christ in the Eucharist.

“We all know how much our Church needs to move from maintenance to mission ... this is really the heart of what we’re attempting to do,” he said.

Most votes taking place had near unanimous approval, such as the agenda items related to retranslating the Liturgy of the Hours into English, including having the future edition include some prayer texts in Latin.

The bishops approved the National Pastoral Plan for Hispanic Latino Ministry with 167 in favor and 2 against and 2 abstentions. The 62-page plan seeks to respond to the needs of about 30 million Hispanic/Latino Catholics in the U.S. and strengthen Hispanic/Latino ministries at the national, local and parish level.

Ahead of the vote, Bishop Oscar Cantú of San Jose, Calif., chairman of the bishops’ Subcommittee on Hispanic Affairs, told OSV News there was a great need to ‘get moving so that [the new pastoral plan] can be implemented in our dioceses and parishes.’

A day before the vote took place, Detroit Auxiliary Bishop J. Arturo Cepeda, who chairs the USCCB’s

Committee on Cultural Diversity in the Church, called the plan a sign of the times that recognizes Hispanic/Latino Catholics—who account for more than 40% of U.S. Catholics—as “missionaries among us” that can reinvigorate the life of the Church.

The most contentious discussion took place regarding the proposed second edition of the “Basic Plan for the Ongoing Formation of Priests.” Some bishops took to the floor to object they had not had time to read the document, or that it was so lengthy priests would likely not read it and dismiss its contents.

Other bishops expressed concern that the discussion on “spiritual fatherhood” needed to be fleshed out, expressing concern that otherwise it could fuel the “narcissistic tendencies” and “hubris” of some priests.

Bishop Steven R. Biegler of Cheyenne, Wyo., said he appreciated the document’s beautiful description of the Christian relationship to God as Father, Son and Holy Spirit. “What I find lacking is that communal relationship to the body of Christ ... that puts us in solidarity with one another as brother and sister,” he said.

However, other bishops pushed back against delaying the document, noting the hard work that went into developing it, and that the document was meant to be a guide adapted to the realities of local Churches.

Bishop Juan Miguel Betancourt, ordained as a priest for the Servants of the Eucharist and Mary, who is an auxiliary for the Archdiocese of Hartford, Conn., said the term “spiritual fatherhood” is “actually a term that is more familiar and clear for those who are younger in the priesthood.”

Ultimately, the bishops approved the formation document with 144 voting in favor, 24 against and 8 abstentions.

In a voice vote, the bishops approved beginning the process of consultation and revision of ethical directives for Catholic health care facilities to guide them in caring for people suffering from gender dysphoria and who identify as transgender.

Bishop Flores said potential changes would be “limited and very focused” in nature, and involve extensive



Public Schedule of Archbishop Charles C. Thompson

June 26–29, 2023

<p>June 26 – 5 p.m. Vespers, Mass and dinner for Bishop Bruté Days at Bishop Simon Bruté College Seminary, Indianapolis</p> <p>June 27 – 10 a.m. Virtual meeting with Magis Center</p>	<p>June 28 – 5 p.m. Mass and certificate ceremony for Spiritual Direction and Leadership Program at Our Lady of Fatima Retreat House, Indianapolis</p> <p>June 29 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p>
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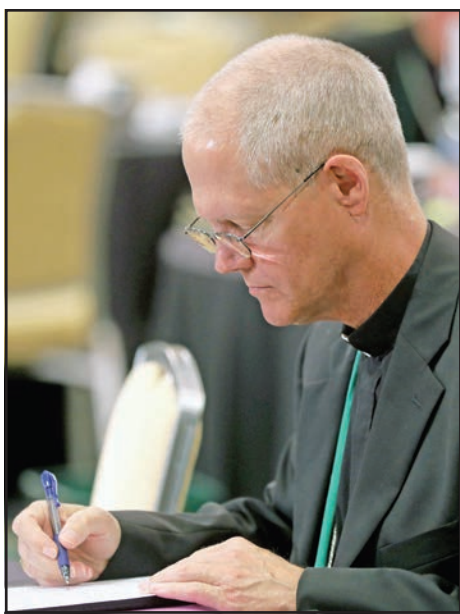
consultation. He praised the calls from bishops on the floor for a “pastorally sensitive” approach to the complex topic.

The U.S. bishops also voiced approval for the Committee on Laity, Marriage, Family Life and Youth to move ahead on drafting a new pastoral statement for persons with disabilities.

“We do believe a new statement is needed to address disability concerns in the 21st century,” Bishop Robert E. Barron of Winona-Rochester, Minn., the committee’s chair, told the bishops on June 16. The intended statement aims to emphasize the giftedness of persons with disabilities, eliminate outdated forms of referring to persons with disabilities, and would be inclusive of persons who have mental illnesses.

During the discussion, Cardinal Seán P. O’Malley of Boston joined Bishop John T. Folda of Fargo, N.D., in noting the importance of Catholics being allied with the disability community against assisted suicide, and the cardinal asked for more attention to support parents of children with autism.

Finally, just before the bishops concluded their assembly, Bishop Earl A. Boyea of Lansing, Mich., chair of the bishops’ Committee on Clergy, Consecrated Life and Vocations, discussed The Catholic Project’s 2022 study of 10,000 Catholic religious and diocesan priests that found most priests distrust their bishops, with only 24%



Archbishop Paul D. Etienne of Seattle looks over paperwork on June 16 during the U.S. Conference of Catholic Bishops’ spring plenary assembly in Orlando, Fla. (OSV News photo/Bob Roller)

saying they had confidence in bishops in general.

Bishop Boyea encouraged the bishops to help priests “feel kinship and fraternity with us” through better personal communication, such as recognizing important moments in their lives, and better lines of communicating information to them.

“This is not the completion, but a beginning, to heal our relationship,” he said of the report. †

During Angelus, pope thanks people for prayers for his recovery

VATICAN CITY (CNS)—With a slightly quivering voice, before leading the recitation of the *Angelus* prayer, Pope Francis thanked everyone who prayed for him and cared for him while he was in the hospital.

Greeting an estimated 15,000 people gathered in St. Peter’s Square on June 18, two days after he was released from Rome’s Gemelli hospital following surgery to repair a hernia, the pope thanked everyone who “showed me affection, care and friendship and assured me of their prayerful support.

“This human and spiritual closeness has been of great help and comfort to

me,” the pope said. “Thank you all, thank you, thank you from the bottom of my heart!”

As is customary, Pope Francis also commented on the day’s Gospel reading, Matthew 9:36-10:8, focusing on the line that Jesus sent his Apostles out to preach that “the kingdom of heaven is at hand” (Mt 10:7).

“It is the same proclamation with which Jesus began his preaching,” the pope said, telling everyone that “the kingdom of God, that is, his lordship of love, has come near, it comes in our midst.”

The good news of God’s closeness, the pope said, should fill people with trust

because “if the God of heaven is close, we are not alone on Earth.”

When sharing the Gospel with others, he said, the first thing to let them know is that “God is not far away, but he is a father, he knows you and he loves you; he wants to take you by the hand, even when you travel on steep and rugged paths, even when you fall and struggle to get up again and get back on track.”

In fact, the pope said, “often in the moments when you are at your weakest, you can feel his presence all the more strongly. He knows the path, he is with you, he is your Father!”

The best way to proclaim God’s nearness, he said, is with “gestures of love

and hope in the name of the Lord; not saying many words, but making gestures,” as Jesus instructed the Apostles: “ ‘Heal the sick,’ he says, ‘raise the dead, heal the lepers, cast out demons. Freely you have received, freely give’ ” (Mt 10:8). †

Correction

In the June 9 article about the Toliver family being welcomed into the full communion of the Church, it was noted that son Aaron graduated from Bishop Chatard High School in Indianapolis. He graduated instead from Cathedral High School in Indianapolis. †



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'We don't live in silos' says Archbishop Thompson at Circle of Giving event

By Natalie Hoefler

The Church in central and southern Indiana is vast: 39 counties, 126 parishes, 67 Catholic schools, five Catholic Charities centers.

Each has borders within which they serve—and Catholic support from within those borders.

But some needs are greater than a local community can address, and some needs know no boundaries: housing the homeless, feeding the poor, forming priests and deacons, helping pregnant women choose life for their unborn children.

"When we look at how we're carrying on the mission and ministry of the local Church, it always has to be in the context of the larger Church," said Archbishop Charles C. Thompson. "We don't live in isolation or silos from one another."

The archbishop made this point in his homily at a Mass on May 11 at SS. Peter and Paul Cathedral in Indianapolis. The Mass and a dinner and presentation were part of a Circle of Giving event sponsored by the archdiocesan Office of Stewardship and Development.

'Reach out, warm hearts, heal wounds'

During the homily, Archbishop Thompson paraphrased the day's Gospel reading from John 15: 9-11.

"Jesus says, 'If you love me, you will keep my commandments and your joy will be complete,'" he said. "The commandments are ... calling us to do things, to reach out, to care, to give, to love."

He said the ministries of the archdiocese are meant to "reach out to people, warm hearts, to heal wounds—meaning to listen, to meet people where they're at.

"But we don't leave them there. We teach them to bring them along to more fully live the joy of the Gospel and living in Christ."

Pointing to the altar, Archbishop Thompson called it "the center of our universe, because here is where we receive the very, the real presence of Jesus, the body and blood, soul and divinity. This is what nourishes us. This

is what sustains us. This is what shapes our identity and our mission, and our understanding of who we are, and how we carry out our mission, our ministries, and our services."

He thanked those present "for your witness, for continuing to allow the Church to flourish here in central and southern Indiana, for being witnesses to the good news of Christ through our various ministries and services, providing the world with something desperately needed that it cannot produce on its own. And if it doesn't come through our witness, where will it come from?"

'The list goes on and on'

At the dinner following the Mass, Jolinda Moore shared the extent of the witness shown through United Catholic Appeal (UCA) donations and the creation of Catholic Community Foundation (CCF) planned giving funds.

"This fiscal year for the United Catholic Appeal, we've collected more than \$5.1 million in gifts or pledges," said Moore, executive director of the archdiocesan Office of Stewardship and Development. She noted that "100% of those gifts directly support the ministries of our Church through programs, service and services.

"They help with things like putting our young men through training for vocations at Bishop Simon Bruté College Seminary [in Indianapolis], formation and care for our retired priests, young adult campus ministry programs, youth ministries, and the many programs of Catholic Charities. The list goes on and on, and so does the ripple effect of your support."

Moore also reported an increase in the number of new endowments managed by the Catholic Community Foundation. Fifteen new funds were added in the last fiscal year, bringing the total number to 569.

"Those funds are restricted to different ministry programs that support parishes, schools and agencies," she explained. "From the Catholic Community Foundation, our parishes, schools, cemeteries and ministries benefited from more than \$9.9 million in distributions last year."



Archbishop Charles C. Thompson offers a homily during a Mass for the archdiocesan Office of Stewardship and Development's Circle of Giving event on May 11 at SS. Peter and Paul Cathedral in Indianapolis. (Photos by Natalie Hoefler)

A video featuring the Kruer family—whose circle of giving story includes more than 70 years of a continued presence at Our Lady of Providence High School in Clarksville as well as a CCF endowment—was shown at the event, which was attended by members of the Miter Society (those who contribute \$1,500 or more to the UCA) and members of the Legacy Society (those who have created a CCF fund). The video can be viewed at alax99.inkiy.in/KruerVideo.

'More than just the local parish'

Other witnesses shared their stories with *The Criterion* during the event.

Steve Keucher noted that "so many things couldn't get done if there wasn't

help from the United Catholic Appeal to draw on."

He said he and his wife Diane, members of St. Charles Borromeo Parish in Bloomington, have contributed to the appeal "for many decades."

Steve noted that the appeal "made a big difference in supporting" their son, Father Michael Keucher, as he received his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"There's more than just local parishes involved in the Catholic Church," Diane added.

Bob and Nancy Poole of St. Jude Parish in Indianapolis agreed.

"When we give to St. Jude, that helps

See GIVING, page 15

July 8 'Festival Mariano' at Marian to celebrate parish renewal program

Marian University in Indianapolis is inviting the public to its first *Festival Mariano*, which will take place from 9:30 a.m. to 4:30 p.m. in the Alumni Hall of the university's main campus, 3200 Cold Spring Rd., on Saturday, July 8.

The university's Office of Mission and Ministry is organizing this event to celebrate the participation of the parishes in Marian's Parish Renewal program. This bilingual event hopes to celebrate in a spirit of prayer, reflecting the contributions the Hispanic

community makes to the Catholic Church in the U.S.

The main topic will center on Mary and the four Franciscan sponsorship values—dignity of the individual, peace and justice, reconciliation, and responsible stewardship—that Marian University professes. The festival will include keynote addresses and breakout sessions. The cost is \$35, including lunch.

For more information, call 317-955-6508 or e-mail ocastellanos@marian.edu. †

'Festival Mariano' en Marian para celebrar el programa de renovación parroquial el 8 de julio

La Universidad Marian de Indianapolis invita al público a su primer "Festival Mariano," que se celebrará el sábado 8 de julio, de 9:30 a.m. a 4:30 p.m. en el Alumni Hall del campus principal de la universidad, situada en 3200 Cold Spring Rd.

La Oficina de Misión y Pastoral de la Universidad organiza este evento para celebrar la participación de las parroquias en el programa de renovación parroquial de Marian. Este festival bilingüe se celebrará con un espíritu de oración que refleje

los aportes que realiza la comunidad hispana a la Iglesia católica en Estados Unidos.

El tema principal girará en torno a María y los cuatro pilares franciscanos—dignidad de la persona, paz y justicia, reconciliación y corresponsabilidad—que profesa la Universidad Marian. El festival incluirá conferencias magistrales y sesiones paralelas. El costo es \$35 e incluye el almuerzo.

Para obtener más información, llame al 317-955-6508 o envíe un correo electrónico a ocastellanos@marian.edu. †

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Family of the late Dcn. Marc Kellams receiving his 2023 Legacy Gala award



Archbishop Charles C. Thompson, *Publisher* John F. Fink, *Editor Emeritus*
Mike Krokos, *Editor*

Editorial



A memorial stone dedicated to the unborn children of the world is seen at St. Patrick Parish Cemetery in Smithtown, N.Y., on Jan. 22, 2021. (CNS photo/Gregory A. Shemitz)

Dobbs anniversary a reminder work still needs to be done in building a culture of life

“Abortion is profoundly anti-women. Three-quarters of its victims are women: half the babies and all the mothers.”
—St. Teresa of Calcutta

It was nearly a year ago to the day that the U.S. Supreme Court overturned the *Roe v. Wade* decision that legalized abortion on demand in 1973. In its landmark 5-4 *Dobbs v. Jackson Women’s Health Organization* ruling released on June 24, 2022, the Court emphasized that there is no constitutional right to abortion in the U.S.

The *Dobbs* case involved a Mississippi law banning abortion after 15 weeks, in which the state directly challenged the high court’s previous abortion-related precedents in *Roe v. Wade* and *Planned Parenthood of Southeastern Pennsylvania v. Casey*. The Supreme Court ultimately overturned its own prior rulings, undoing nearly a half-century of its own precedent on the issue.

The ruling was cheered by pro-life advocates across the country—including in the Archdiocese of Indianapolis—who for five decades had worked to put an end to the killing of innocent children. More than 60 million unborn children had their lives prematurely ended by abortion during that time. The actions left a tragic stain on our society and left discouraged and heartbroken many people who had worked tirelessly to build a culture of life.

But *Dobbs* shone a light on a darkness that had existed for far too long.

“The Archdiocese of Indianapolis remains vigilant in its efforts to do all that it can to provide loving support to women before and after the birth of their babies regardless of creed, ethnicity or language, so that no woman ever feels alone,” Archbishop Charles C. Thompson said after the *Dobbs* decision last June. “We urge all people who care about human life and the common good to prioritize the well-being of women, children and families with both material resources and personal accompaniment so that no woman ever feels forced to choose between improving her circumstances and the life of her child.”

Those who support abortion rights and many in the secular media offered the misconception that there were few—if any—resources for women who decided against having an abortion.

Nothing could be further from the truth.

The Church throughout the U.S., including in central and southern Indiana, has for decades provided ministries to accompany expectant mothers to help them choose life. In the archdiocese’s 39-county region, resources have been and continue to be available at lnkiy.in/MomResources. The archdiocese is also part of Walking with Moms in Need, an initiative by the U.S. Conference of Catholic Bishops to help parishes find those resources and better serve moms who turn to them for help. Visit www.walkingwithmomsindy.org for more information.

Last year’s court decision led to several states moving to give legal protection to unborn babies. (See related article on page 1.) Texas implemented a near-total ban on abortion at any point in pregnancy, while other states, such as Georgia, banned the procedure after six weeks, effectively before many women know they are pregnant and thus banning most abortions in practice. Other states, including North Carolina, have approved restrictions at later gestational points in an unborn child’s development, where a 12-week abortion ban is scheduled to go into effect in July.

States like Indiana have bans or other limitations on abortion that are currently blocked by pending legal challenges. The Indiana State Supreme Court has still not ruled on one case, and another case is working its way through the appellate courts. Arizona, North Dakota, Ohio, South Carolina, Utah and Wyoming are facing similar legal challenges.

Sadly, some states—California, New York and Oregon among them—are expanding abortion access, making it easier for women to cross state lines to undergo the procedure.

Every baptized Christian is called to the same mission, which is to see others with Jesus’ eyes and heart. The states who are expanding abortion access remind us that there is still much more work to be done. They also remind us we must continue to storm the heavens with prayer that where the unborn are concerned, we can continue converting hardened and uninformed hearts. At the same time, we must continue to accompany expectant mothers to help them choose life.

—Mike Krokos

Be Our Guest/Brian Disney

Are you called to teach and serve in Catholic schools?

Do you or someone you know have a call to teach? Are you currently working as an educator but looking for a change? Do you or someone you know have the desire to work in a Christ-centered, compassionate and loving environment?

Are you concerned about some of the changes in society and want to make a difference now and for the future?



If you answered yes to any of these questions, I encourage you to prayerfully discern if you are being called to work in one of our Catholic schools.

My journey to work in Catholic schools began the first time I recognized God calling me to be a teacher. During my sophomore year of high school, I started tutoring a classmate in geometry. I found great joy (not just happiness) when I saw her lightbulb go off when we were studying. I remember the excitement she had as her grades rose with each successive test or quiz.

See related article, page 6.

During my junior year, I had a couple of great teachers who inspired me even further to pursue a career in education. I have never regretted the decision to be an educator so I could make a difference in the lives of thousands of young people. As the saying goes, “Teachers make all other professions possible.”

I spent the first 28 years of my career in public schools as a teacher, coach, counselor and principal. I was often intrigued by Catholic school positions, but the timing and fit never worked for me until God called me to serve Catholic schools in the summer of 2020.

In the spring of 2021, the timing and fit finally worked perfectly, and I was hired as the superintendent of Catholic schools for the Archdiocese of Indianapolis. Public schools are extremely necessary and valuable to our communities, state and nation. However, my experience the past two years in Catholic schools has brought great peace, joy and love to my life. I am finally able to fully share my authentic self. I am blessed to attend daily Masses, openly share my faith, join others in prayer, and fully integrate my faith into my work.

Here are some perspectives from current Catholic school teachers on being “Called to Teach.”

—“I choose to teach at a Catholic school because my faith is an integral part of my life. The attacks of 9/11 occurred during my first year of teaching. In the afternoon with my eighth graders, who were afraid and questioning, the only action I could offer was prayer. So, we prayed together. I knew then that I did not want to leave and teach at an institution where I would have to put my faith in a box and hide the tremendous gift of truth and peace that God offers from those most precious to us—our children. I have remained as a teacher because so many of our youths need examples of people living out their faith in a world that continues to try to strip it away.”

—“My entire 23-year career was spent in a Catholic school. This is the school my 10 siblings and I attended, and it is the school all four of my children attended and graduated from. I have always felt honored and blessed to answer this call! Sharing Jesus with

my students and watching them grow in age, wisdom and grace has been a great joy. The administrative and parental support I have is unparalleled, and I am absolutely respected as an educator. Thanks be to God!”

—“My initial reason for working at a Catholic school was to set the example of what I believed in for my own children. I stay at a Catholic school because I like living my faith with my students. We are allowed to talk about God and make him part of our everyday routine. We pray every day. When things are going well, we pray in thanksgiving of the blessings we’ve been given. When problems come, we pray for God’s help in getting through this and the faith to know he is with us always. I know I am teaching my students academically and spiritually to be prepared for their adult lives. I teach in a Catholic school because I can talk about my faith and the love of Jesus. My Catholic school years as a child were my best learning experiences!”

—“I choose to teach in a Catholic school because of the sense of family and community shared within the parish. Everyone within our community helps; the expression, ‘It takes a village,’ is put into action every day within our school and church.”

—“I teach in a Catholic school because it reflects the diversity of my Church, my community and my faith. My students come from almost every continent, from a hundred different countries, [and] a thousand different backgrounds. I celebrate the many opinions, experiences and viewpoints they bring into my classroom on a regular basis. Their stories are even more amazing when they realize the common threads they share—not just their faith in God, but other characteristics as well. It is a blessing to be a part of such a rich tapestry of backgrounds.”

—“I chose teaching at a Catholic school because I have always had positive, uplifting experiences with faithful members of the Catholic Church. I’m continually impressed by their worldwide ministering, giving aid and comfort both physically and spiritually to humanity, Christian or not. Teaching where faith in Jesus Christ is not silenced, but rather, encouraged as an integral part of education and in every aspect of our lives has been so liberating. It’s an honor and miracle to have the opportunity to work in a Catholic school. I am profoundly grateful for mingling daily with administrators and co-workers who care so deeply for the well-being of one another and the students we teach.”

—“I choose to teach at a Catholic school because it helps me practice living my faith throughout my entire day while being surrounded by others who are doing the same.”

If you feel inspired to serve in our Catholic schools as a teacher, administrator, instructional assistant or support staff member, I invite you to learn more. A list of current open positions is available at archindy.applicantpro.com/jobs. Assistant Superintendent Joe Hansen will also be hosting virtual job fairs on June 27 and July 11. Contact him at jhansen@archindy.org for more information. Serving as an educator at our Catholic schools is a gift and a blessing. Please discern joining our team.

(Brian Disney is archdiocesan superintendent of Catholic Schools.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

John the Baptist prepares us to encounter Jesus

“A man was sent from God, whose name was John. He came to testify to the light, to prepare a people fit for the Lord” (Jn 1:6-7; Lk 1:13, 17).

Tomorrow, June 24, our Church celebrates the Solemnity of the Nativity of St. John the Baptist. This is a day for rejoicing because while every birthday is a special occasion, a reminder of the great gift from God that each newborn person is, the nativity of John the Baptist was a sign from God that something truly wonderful was about to happen because the long-awaited Messiah was near at hand.

We are told by St. Luke’s Gospel that Mary’s cousin Elizabeth and her husband Zachariah were expecting their first child after many years of trying unsuccessfully to conceive. John’s birth was a miracle of God’s grace, and his destiny was to be the last great prophet sent by God. And his particular mission was to prepare God’s people for an even more miraculous nativity—the birth of Jesus Christ our Lord, the Son of God and Son of Mary.

The first reading for the Solemnity of the Nativity of St. John the Baptist is

from an earlier prophet, Isaiah:

The Lord called me from birth, from my mother’s womb he gave me my name. He made of me a sharp-edged sword and concealed me in the shadow of his arm. He made me a polished arrow; in his quiver he hid me. You are my servant, he said to me, Israel, through whom I show my glory (Is 49:1-3).

Isaiah gives witness to the fact that God knows and loves us even before we are born. He calls us by name while we are still unborn in our mother’s womb. And God has something special in mind for each of us—to “show forth his glory” in our own unique and individual ways.

John’s way was distinctive. He was chosen by God well before his birth to proclaim “a baptism of repentance to all the people of Israel” (Acts 13:24). John’s life was one of austerity and radical simplicity. He lived the life of a desert monk, cultivating humility and fidelity to God’s will. “What do you suppose that I am?” he asked the crowds who came to be baptized by him in the Jordan River. “I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of

his feet” (Acts 13:25). John did not preach himself. He preached “the one who is coming after me” (Acts 13:25) and, in so doing, he prepared us for Jesus.

St. Luke’s Gospel tells the fascinating story of John’s miraculous birth. His father, Zechariah, was a priest, but he doubted that what the angel revealed to him about Elizabeth’s pregnancy was true and, so, he was denied the power of speech until after his son was born. On the one hand, who can blame him for his skepticism? On the other hand, as a priest, a man of God, he should have been more trusting.

When the time arrived for Elizabeth to have her child, she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, “No. He will be called John.” (Lk 1:57-60)

But they answered her, “There is no one among your relatives who has this name.” So, they made signs, asking his

father what he wished him to be called. He asked for a tablet and wrote, “John is his name,” and all were amazed. (Lk 1:61-63)

Immediately his mouth was opened, his tongue freed, and he spoke, blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, “What, then, will this child be?” For surely the hand of the Lord was with him. (Lk 1:64-66)

The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel. (Lk 1:80)

We rejoice in the birth of this child because, like every child born and unborn, he is a miraculous gift from God. From his mother’s womb, he was given a name that would be remembered for all eternity—not for his own sake, but because of the one who came after him.

Let’s celebrate the nativity of this great prophet, John the Baptist, by renewing our baptismal promises and by being “born again” by the grace of the Holy Spirit. †



Cristo, la piedra angular

Juan Bautista nos prepara para el encuentro con Jesús

“Hubo un hombre enviado de Dios, el cual se llamaba Juan. Éste vino por testimonio, para dar testimonio de la luz, a fin de que todos creyeran por él” (Jn 1:6-7; Lc 1:13, 17).

Mañana, 24 de junio, nuestra Iglesia celebra la Solemnidad de la Natividad de san Juan el Bautista. Es un día para alegrarse porque, si bien cada cumpleaños es una ocasión especial, un recordatorio del gran regalo de Dios que es cada persona recién nacida, la natividad de Juan el Bautista fue una señal de Dios de que algo verdaderamente maravilloso estaba a punto de suceder porque el Mesías tan esperado estaba cerca.

El Evangelio según san Lucas nos cuenta que Isabel, prima de María, y Zacarías, su marido, esperaban su primer hijo tras muchos años de intentar concebir. El nacimiento de Juan fue un milagro de la gracia de Dios, y su destino era ser el último gran profeta enviado por Dios. Y su misión específica era preparar al pueblo de Dios para una natividad aún más milagrosa: el nacimiento de Jesucristo, nuestro Señor, el Hijo de Dios e Hijo de María.

La primera lectura de la solemnidad de la Natividad de san Juan el Bautista procede de un

profeta anterior, Isaías:

El Señor me llamó desde el vientre de mi madre; tuvo en cuenta mi nombre desde antes de que yo naciera. Hizo de mi boca una espada aguda, y me cubrió con la sombra de su mano; hizo de mí una flecha bruñida, y me guardó en su aljaba. Y me dijo: “Israel, tú eres mi siervo. Tú serás para mí motivo de orgullo” (Is 49:1-3).

Isaías da testimonio de que Dios nos conoce y nos ama incluso antes de que nazcamos, y de que nos llama por nombre cuando todavía no hemos nacido y nos encontramos en el vientre de nuestra madre. Asimismo, asegura que Dios nos tiene preparado algo especial a uno de nosotros, que somos su “motivo de orgullo,” de forma única e individual.

La forma de actuar de John era inconfundible. Fue elegido por Dios mucho antes de nacer para predicar “el bautismo de arrepentimiento a todo el pueblo de Israel” (Hch 13:24). La vida de Juan fue de austeridad y simplicidad radical. Vivió como monje en el desierto, cultivando la humildad y la fidelidad a la voluntad de Dios. “¿Quién creen ustedes que soy yo?” preguntó a la multitud que acudía a ser bautizada por él en el río Jordán. “No soy el

que esperan. Pero después de mí viene uno, del que no soy digno de desatar las correas de su calzado” (Hch 13:25). Juan no predicaba sobre sí mismo, sino sobre el que vendría después de él (Hch 13:25) y, al hacerlo, nos preparó para recibir a Jesús.

El Evangelio según san Lucas narra la fascinante historia del nacimiento milagroso de Juan. Su padre, Zacarías, era sacerdote, pero dudó de que lo que el ángel le reveló sobre el embarazo de Isabel fuera cierto y, por eso, se le negó la facultad de hablar hasta después de que naciera su hijo. Por un lado, ¿quién puede reprocharle su escepticismo? Por otra parte, como sacerdote, como hombre de Dios, debería haber confiado.

Cuando se cumplió el tiempo, Elisabet dio a luz un hijo. Y cuando sus vecinos y parientes supieron que Dios le había mostrado su gran misericordia, se alegraron con ella. Al octavo día fueron para circuncidar al niño, y querían ponerle el nombre de su padre, Zacarías. Pero su madre dijo: “No, va a llamarse Juan.” (Lc 1:57-60)

Entonces le dijeron: “¿No hay nadie en tu familia que se llame así!” Luego le preguntaron a su

padre, por señas, qué nombre quería ponerle. Zacarías pidió una tablilla y escribió: “Su nombre es Juan.” Y todos se quedaron asombrados. (Lc 1:61-63)

En ese mismo instante, a Zacarías se le destrabó la lengua y comenzó a hablar y a bendecir a Dios. Todos sus vecinos se llenaron de temor, y todo esto se divulgó por todas las montañas de Judea. Todos los que oían esto se ponían a pensar, y se preguntaban: “¿Qué va a ser de este niño?” Y es que la mano del Señor estaba con él. (Lc 1:64-66)

El niño fue creciendo y fortaleciéndose en espíritu, y vivió en lugares apartados hasta el día en que se presentó públicamente a Israel. (Lc 1:80).

Nos alegramos del nacimiento de este niño porque, como todos los niños nacidos y por nacer, se trata de un don milagroso de Dios. Desde el vientre de su madre recibió un nombre que sería recordado por toda la eternidad, no por él mismo, sino por el que vendría después de él.

Celebremos la natividad de este gran profeta, Juan el Bautista, mediante la renovación de nuestras promesas bautismales y “renaciendo” por la gracia del Espíritu Santo. †

Events Calendar

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

June 28, July 12

McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, 6-9 p.m., summer speaker series for young adults ages 18-39, free admission. Information: emastronicola@archindy.org, 317-592-4006.

June 29

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Catholic Charities Refugee and Immigrant Services Volunteer Information Session**, 10-11 a.m., refreshments provided. Information, registration: cutt.ly/CCRIS or Laura Sheehan, lsheehan@archindy.org.

June 30

St. Jude Parish, Beatitudes Room, 5353 McFarland Road, Indianapolis. **The Masculinity Crisis: Conference and Q&A**, 5-7 p.m., Transitional Deacon Bobby Vogel presenting, free admission. Information: homeschoolers4life@gmail.com.

July 1

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg.

First Saturday Devotion, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions 8:10-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

July 5

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

July 7

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information:

317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

July 8

Marian University Alumni Hall, 3200 Cold Spring Rd., Indianapolis. **Festival Mariano**, 9:30 a.m.-4:30 p.m., Parish Renewal Initiative conference, keynote addresses and breakout sessions in English and Spanish, includes lunch, \$35. Information, registration: bit.ly/Mariano23, 317-955-6508, ocastellanos@marian.edu.

July 9

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: franciscansusa.org/bluegrass-jam.

July 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-

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

July 13

Monastery of the Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **Adoration for Vocations**, 7 p.m. EDT, refreshments following. Information: vocation@thedome.org, 812-367-1411, ext. 2842.

July 15

St. Monica Parish, 6131 Michigan Rd., Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods, linens, furniture, bicycles, helmets locks and backpacks. List of items most needed: cutt.ly/ItemsNeeded. Information: dsweeney@svdpindy.org.

July 15-16

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Chicken Dinner and Summer Festival**, Sat. 5-midnight,

Sun. 11 a.m.-9 p.m., food, beer garden, kiddie land, 14 Stations of the Eucharist religious exhibit, \$10,000 raffle, Sat. music by Yorkridge Boys, chicken dinner served Sun. beginning at 11 a.m., free admission. Information: 812-576-4302, emilyalig.asp@gmail.com.

July 19

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

July 20

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

July 21

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on July 18. Information, registration: cutt.ly/CBE-Reg.

July 22-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Circle of Friends Summer Retreat**, 10 a.m. Thu.-4 p.m. Fri., retreat for adults with developmental disabilities, \$85 double occupancy, \$90 single occupancy, commuter \$12 per meal, \$12 for T-shirt, sponsored by archdiocesan Disabilities Ministry. Information, registration or to volunteer: 317-236-1448, jbrays@archindy.org.

July 21-23, 28-30

Lutheran High School Auditorium, 5555 S. Arlington Ave., Indianapolis. **Agape Performing Arts presents "The Hunchback of Notre Dame"**, suitable for ages 11 and older, VIP tickets \$15, adult \$10, children ages 11-13 \$5. Information, tickets: cutt.ly/agapehunchback23.

July 22

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

Retreats and Programs

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

July 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

July 8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **The Art of Living in the Light of Dying**, 9:30-11:30 a.m., life coach Richard Brendan presenting, \$30, \$45 with CEU. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

July 9

Oldenburg Franciscan Center,

22143 Main St., Oldenburg. **Coffee Talk: Sharon Lavigne**, 10:45 a.m.-noon, award-winning environmental justice activist, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

July 10, 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Chosen" Season 3: Discussion and Dinner Series**, 5:30-8:30 p.m., fifth and sixth of eight Monday sessions (July 31, Aug. 7), episode viewing and discussion, \$16 per session, includes dinner, popcorn and refreshments. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

July 11

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine and Mandala Art**, 5:30-9 p.m. art therapist Kris Scifres presenting, \$45 includes meal and program. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

July 13

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **New**

Horizons: Emerging Artists Discussion Panel, 6 p.m., featuring four local artists in exhibit, gallery hours: Mon. and

Wed. 11 a.m.-2 p.m., Thu. 4-7 p.m., free. Information: franciscansusa.org/event/new-horizons. †

Wedding Anniversaries

BILL AND MARY (WELCH) AIKEN, members of St. Matthew the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 23.

The couple was married in St. Joan of Arc Church in Indianapolis on June 23, 1973. They have three children: Abby Hitze, Bill and Neal Aiken. The couple also has four grandchildren. †



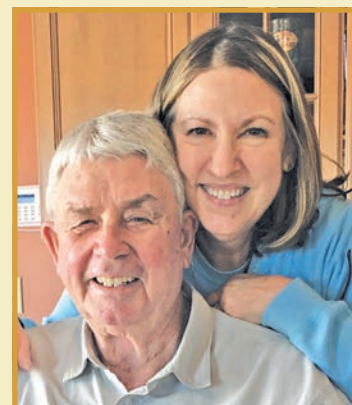
GREGORY AND MARSHA (BATES) RALSTON, members of St. Vincent de Paul Parish in Bedford, celebrated their 50th wedding anniversary on June 15.

The couple was married in St. Vincent de Paul Church in Bedford on June 15, 1973. They have two children: Robert and Ryan Ralston. The couple also has three grandchildren.



BERNIE AND JACKIE (STONICH) SCHRADER, members of St. Malachy Parish in Brownsburg, will celebrate their 50th wedding anniversary on June 30.

The couple was married in the former Holy Trinity Church in Indianapolis on June 30, 1973. They have two children: Kristen Schrader and Jessica Valdez.



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

Golf scramble benefitting Missy's Hope Maternity Home is set for July 15

A golf scramble benefitting Missy's Hope Maternity Home in Jennings County will take place at St. Anne's Golf Course, 360 E. County Road 350 N., in North Vernon, with a tee-time of 8 a.m. on July 15.

The cost is \$50 per person or \$200 for a team of four. Register by July 10.

For more information or to register, contact Peggy Dyer Bland at 812-767-2897 or peggydyerbland@yahoo.com. †

Virtual job fairs for Catholic schools set for June 27 and July 11

The archdiocesan Office of Catholic Schools is hosting two virtual job fairs.

The meetings will be held from 1-2 p.m. on June 27 and July 11. The theme of the gatherings is "Open Doors, Open Arms, Open Hearts."

The fairs are open to anyone who wants to learn more about teaching

opportunities in schools throughout the Archdiocese of Indianapolis.

A list of current open positions is available at <https://archindy.applicantpro.com/jobs>. Assistant Superintendent Joe Hansen will be hosting the virtual meetings. For more information, contact him at jhansen@archindy.org. †

Catholic parents helped by vouchers to instill the faith in their children

By Sean Gallagher

David and Michelle Hoff's shared Catholic faith is the primary guide in their life together as spouses and the parents of five children.

Their dedication to their call to parenthood led them to have Michelle be a stay-at-home mom when they were first blessed with the new life of a child. At the time, Michelle, trained as an educator at Marian University in Indianapolis, was a teacher at St. Lawrence School in Lawrenceburg.

"It was a conscious decision on our part," said David. "That was a sacrifice that we felt was the correct decision for the raising of our children."

"And it's one that I have thoroughly enjoyed," Michelle added. "Just being there to experience their lives as they discovered things outside on our farm has been a true joy."

For more than 20 years, they've shared that joy as they've raised their children: college students Michael, Nicholas and Jacob; Zachary, an incoming junior at the Oldenburg Academy of the Immaculate Conception in Oldenburg; and Holly, an incoming sixth-grader at St. Nicholas School in Ripley County.

The couple's priority on their faith and decision to be a one-income family made sending their children to Catholic schools a challenge—but one that was overcome by Indiana's Choice Scholarships, commonly known as vouchers.

They allowed David and Michelle to have their children educated at St. Nicholas School and the Oldenburg Academy.

"Our faith is very important to us," said David. "Without vouchers, it would have been very difficult, if not impossible, for us to send all of our children [to Catholic schools]."

During the past few years as Michael and Nicholas went off to college, David and Michelle have been gratified to see them live out the Catholic faith as young adults that they and the schools have instilled in them. They've been involved in Catholic campus ministry—helping give retreats and participating in young adult groups.

"If it wasn't for that background, whether it was through Catholic education or our promotion of the faith as well, they wouldn't be doing that," David said. "The seed has been planted and it's growing. It's not just sitting there."

Michelle is glad to see her children being formed in the faith at St. Nicholas and Oldenburg Academy, two schools she attended when she was growing up.

The year her son Michael graduated from Oldenburg Academy was the 25th anniversary of her high school graduation and the 50th anniversary of her mother's graduation.

With Catholic schools in her blood and her children getting older, Michelle is glad to return to working part time as a Catholic educator, now at St. Nicholas. She sees Catholic schools "as an extension of our faith."

"If there's a conflict on the playground, [teachers] can ask the children, 'What would Jesus do in this situation?'" Michelle said. "I've personally seen teachers explain how they talk to God in prayer. They're leaders by example. It's the full picture."



Indiana's Choice Scholarships, commonly known as vouchers, have helped the five children of the Hoff family, members of St. Nicholas Parish in Ripley County, receive a Catholic education. David and Michelle Hoff, third and fourth from left, are the parents of Nicholas, left, Zachary, Jacob, Holly and Michael Hoff. (Submitted photo)

The offer of a quality education infused with the Catholic faith is something that David and Michelle are glad is now available to more Hoosier families with the recent expansion of the income eligibility of the Choice Scholarship.

"It goes hand-in-hand with a message that Father Shaun Whittington, our pastor, has said over and over again," Michelle said. "We're all on the path to sainthood. Let's be saints together. We welcome other people—anybody—in joining us on that journey." †

CHOICE

continued from page 1

in Indiana or how it applies to their families."

Upon its passage in late April, Gov. Eric Holcomb hailed Indiana's biennial budget as one with "generational impact." Approximately half of the \$44.5 billion budget will support K-12 education statewide, with \$2.3 billion in new funding that includes the expansion in school choice eligibility.

Beginning in the 2023-24 school year, any child from a family of four that earns up to \$222,000 annually will be able to receive a Choice Scholarship, more commonly known as a voucher, to attend a school of their family's choosing.

The far-reaching changes in scope require what Elcesser calls a "paradigm shift" in the way that people think of school choice in Indiana.

"Initially, when school choice was first introduced in our state in 2011,

the focus was on providing choice for families who couldn't afford it," Elcesser said. "But over the past 12 years of the program, the focus has now shifted to allowing all taxpayers the ability to use a small percentage of their tax dollars to exercise private school choice."

Along with longtime allies, including the Indiana Catholic Conference (ICC), the INPEA emphasizes that school choice should not and does not come at the expense of public schools, which are vital to society.

"Both of my children went to Catholic schools K-12, and throughout those years I paid both tuition and taxes," said Elcesser, a former Catholic school principal and superintendent. "The public school system is essential to our state, as it educates the vast majority of our students. I will always feel a responsibility as a citizen to support our public school system. But I also support the idea that I can spend a small percentage of my tax dollars on private school choice."

In addition to expanding the financial

eligibility component of participating in school choice, the legislation passed in April eliminated the so-called "tracks" or "pathways" to qualifying, which kept many families from participating even if they met financial eligibility guidelines.

Those pathways included requiring a student to have spent two semesters in a public school or to live in a school district with a grade of "F" as determined by the state. In addition to removing those and other conditions, the newly passed budget extended school choice access to all kindergartners. Until now, a kindergartner had to meet certain guidelines to qualify, such as an older sibling participating in a choice program.

"The ICC is inspired by the commitment and work of John Elcesser and the INPEA to give more families the opportunity to attain the education that is best for their children," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "The ICC also commends the Indiana General Assembly for giving more Hoosier families the option for choice."

Now, the key is educating families across the state about the options that will be available to nearly all of them when the application window opens on July 1.

'A big information gap'

The Institute for Quality Education (IQE), another school choice ally, is in the midst of hosting more than 200 parent information sessions across the state between now and the start of the school year.

In the Archdiocese of Indianapolis, these include sessions in both English and Spanish at St. Monica School at 6 p.m. on June 29, and at St. Philip Neri School at 6:30 p.m. on Aug. 10. Both schools are in Indianapolis.

"The push this summer and throughout the coming school year needs to be communicating that nearly every Indiana family now qualifies for school choice," said Betsy Wiley, executive director of the IQE and a longtime leader in school choice efforts in Indiana. "We know there's a big information gap."

Wiley pointed to a study recently conducted by IQE and partner organization EdChoice, which revealed that 60% of Indiana parents who expressed interest in exploring different educational options didn't know that they qualified for school choice.

She encourages parents to visit myschooloptions.org for more information and resources, including an online school finder, or to reach out to

schools of interest directly to find out more about next steps.

'A great gift'

Throughout the state, school administrators are reaching out to both current and prospective families to make them aware that they more than likely now qualify for school choice.

"This recent school choice expansion is a great gift from our state," said Rob Bridges, president of Cathedral High School, an independent Catholic high school in Indianapolis. "Coming from Michigan, which was once ranked last among states for the likelihood of getting school choice, and then coming to Indiana where it was already happening, was a sight to behold."

Bridges, who also serves on the board of INPEA, has a longtime interest in school choice that dates to his doctoral work at The Catholic University of America in Washington. There, he completed his dissertation on the link between school choice and Catholic identity.

"I believe that school choice is a justice issue—especially for those who need it most," said Bridges, a member of St. Simon the Apostle Parish in Indianapolis. "Every child in this great country has the right to the best possible education. I believe that's Catholic education, of course, and there's data to back that up. But if a child is born into an area where there aren't a lot of resources and the schools are not very good, that child is stuck in most cases unless they have other options."

Alexander Mingus, associate director of the ICC, also spoke to the benefits of a Catholic education that is now within reach of almost anyone who seeks it.

"This expansion of educational choice will allow more Catholic families to fully exercise their 'right to a Christian education' articulated by the *Code of Canon Law*," Mingus said. "Freed from financial constraints, these families will have the option to send their children to Catholic schools where they will be formed in the mysteries of our faith and the virtues needed for faithful citizenship."

For more information and ways to get involved with the ICC and its mission, visit www.indianacc.org. To learn more about school choice or the advocacy efforts of the INPEA, visit www.inpea.org. For additional information about school choice, visit www.myschooloptions.org.

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for The Criterion.) †

Myth and facts about school choice

Although school choice was introduced in Indiana more than a decade ago, it continues to generate questions and debate. Here are some common misperceptions about school choice—along with the corresponding facts—provided by the Indiana Non-Public Education Association (INPEA).

MYTH: School choice drains money from public schools.

REALITY: School choice programs across the country have been proven to save state governments millions—even billions—of dollars. When a student attends a non-public school using a Choice Scholarship (voucher), state governments do not have to pay the public school the full cost for providing an education for that student.

In Indiana, the average voucher amount in the 2021-2022 school year was \$5,439, while state funding for public schools amounted to \$7,968 per student.

Public schools receive local taxes for their operations, yet non-public schools do not receive those funds. Public schools also retain their local funding even if students transfer to a non-public school.

MYTH: Choice does not lead to better academic outcomes for students.

REALITY: Across Indiana, as students continue to recover from

COVID-19 learning losses, non-public school students outperformed their public-school peers on the 2022 I-LEARN state assessment.

The National Assessment of Education Progress, more commonly known as the Nation's Report Card, shows that nationally, Catholic school students have higher test scores in reading and math than their public-school peers in grades 4 and 8, the year that the assessment is administered.

MYTH: School choice only benefits non-public schools.

REALITY: The state of Indiana recognizes that parents should choose the school that provides the best educational opportunities and is the best overall fit for their children. In Indiana, the money flows to the student, not to the school. Families can choose to send their children to alternative public schools, charter schools or non-public schools.

MYTH: School choice programs allow for discrimination.

REALITY: Nine out of 10 empirical studies reveal that choice programs lead to less segregation in schools. In Indiana, the population of students receiving vouchers is more diverse (43% minority) compared to traditional public school students (32% minority). †

Pope to U.S. Catholics: Adore Jesus' real presence in the Eucharist

VATICAN CITY (CNS)—Catholics need to recover a sense of awe and adoration before the Eucharist, knowing that it is “the real and loving presence of the Lord,” Pope Francis told members of the committees organizing the National Eucharistic Revival and the National Eucharistic Congress in the United States.

Jesus spoke of himself as “the living bread which came down from heaven, the true bread that gives life to the world,” the pope told the group on June 19, just three days after leaving the hospital following abdominal surgery.

“This morning, while I was celebrating the Eucharist, I thought about this a lot because it is what gives us life,” the pope said. “Indeed, the Eucharist is God’s response to the deepest hunger of the human heart, the hunger for authentic life because in the Eucharist Christ himself is truly in our midst to nourish, console and sustain us on our journey.”

Pope Francis walked into the library using his cane instead of a wheelchair. And although he sat when he read his prepared text—and added spontaneous comments—he stood to bless the 4-foot-tall monstrance, paten and chalice that will be used during the eucharistic congress in Indianapolis on July 17-21, 2024.

The group was led by Bishop Andrew H. Cozzens of Crookston, Minn., chair of the U.S. bishops’ advisory group for the National Eucharistic Revival, a multi-year process aimed at renewing and strengthening faith in the real presence of Christ in the Eucharist, and chair of the board of directors planning the eucharistic congress.

Bishop Cozzens told Catholic News Service (CNS) it was “an incredible privilege” to meet the pope and experience “his love, his passion for the Eucharist and for the work that we’re about.”

Pope Francis told the group that, unfortunately, today many Catholics “believe that the Eucharist is more a symbol than the reality of the Lord’s presence and love.”

But, he said, “it is more than a symbol; it is the real and loving presence of the Lord.

“It is my hope, then, that the eucharistic congress will inspire Catholics throughout the country to discover anew the sense of wonder and awe at the Lord’s great gift of himself,” he said, “and to spend time with him in the celebration of the holy Mass and in personal prayer and adoration before the Blessed Sacrament.”

Pope Francis lamented that many people “have lost the sense of adoration. We need to regain the sense of adoring in silence, adoration. It is a prayer we have lost; few people know what this is, and you bishops need to catechize the faithful on the prayer of adoration,” he said, looking at Bishop Cozzens and Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., who also accompanied the group.

The pope insisted on the link between celebrating Mass, eucharistic adoration and sharing the Gospel with others.

“In the Eucharist, we encounter the one who gave everything for us, who sacrificed himself in order to give us life, who loved us to the end,” he said. “We become credible witnesses to the joy and transforming beauty of the Gospel only when we recognize that the love we celebrate in this sacrament cannot be kept to ourselves but demands to be shared with all.

“This is the sense of mission: You go, you celebrate Mass, you take Communion, you go to adoration—and afterward?” he asked. “Afterward you go out, you go out and evangelize; Jesus makes us this way.

“The Eucharist impels us to a strong and committed love of neighbor,” he insisted. “For we cannot truly understand or live the meaning of the Eucharist if our hearts are closed to our brothers and sisters, especially those who are poor, suffering, weary or may have gone astray in life.”

Speaking off the cuff, the pope said those who believe in the Eucharist must reach out to and visit “the elderly, who are the wisdom of a people, and the sick, who take the form of the suffering Jesus.”

Pope Francis prayed that the National Eucharistic Congress would “bear fruit in guiding men and women throughout your nation to the Lord who, by his presence



Pope Francis blesses a 4-foot-tall monstrance, a chalice and a paten as Bishop Andrew H. Cozzens of Crookston, Minn., looks on during an audience in the library of the Apostolic Palace at the Vatican on June 19. (CNS screengrab/Vatican Media)

among us, rekindles hope and renews life.”

In an interview with CNS following the papal audience, Bishop Cozzens said the ongoing process of the Synod of Bishops on synodality and the eucharistic revival are related since, in the listening sessions for the synod, many Catholics expressed concern about a lack of belief in the real presence and about declining Mass attendance.

“We’re probably at an all-time low in the United States in terms of the percentage of Catholics who are actually going to Mass every Sunday,” he said, which is “a huge concern that came forward in the synod process.”

The listening sessions also pleaded with the bishops to work for the unity of the Church in the country and draw everyone together around the sacrament of unity, and Communion is the best way to do that, he said. “So, I would argue that the synodal process helped us build the whole thing.

“The Eucharist is the source of our life in the Church,” Bishop Cozzens said. “It’s the beating heart of the Church where we receive the life of Christ as the body of Christ.” †

DOBBS

continued from page 1

The *Dobbs* case involved a Mississippi law banning abortion after 15 weeks, in which the state directly challenged the high court’s previous abortion-related precedents in *Roe v. Wade* and *Planned Parenthood v. Casey*. The Supreme Court ultimately overturned its own prior rulings, undoing nearly a half-century of its own precedent on the issue.

Under *Roe* and its ensuing precedents, states were generally barred from restricting abortion prior to viability, or the point at which a child could survive outside the womb. When *Roe* was issued in 1973, fetal viability was considered to be 28 weeks’ gestation, but 50 years later, estimates now are generally considered to be 23-24 weeks, with some estimates as low as 22 weeks.

While supporters often described *Roe* as settled law, opponents argued the court in 1973 improperly legalized abortion nationwide, a matter that should have been left to legislators in Congress or state governments. Many, including the Catholic Church, also argued that abortion is murder and that its legalization should be opposed on moral grounds.

Opponents of *Roe* challenged it for decades, both in courts and in the public square, such as the national March for Life held annually in Washington since 1974.

In a June 6 statement marking the first anniversary of *Dobbs*, Bishop Michael F. Burbidge of Arlington, Va., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, said, “We have much to celebrate.

“By the grace of God, the nearly 50-year reign of national abortion on demand has been put to an end. *Roe v. Wade*—a seemingly insurmountable blight on our nation—is no more!” Bishop Burbidge said. “Over the past year, while some states have acted to protect preborn children, others have tragically moved to enshrine abortion in law—enacting extreme abortion policies that leave children vulnerable to abortion, even until the moment of birth. ... The work that lies ahead

continues to be not just changing laws but also helping to change hearts, with steadfast faith in the power of God to do so.”

Bishop Burbidge said the “task before us begins with the knowledge of the truth and our courage to speak it and to live it with compassion,” calling for the faithful to show “radical solidarity” with women facing an unexpected or challenging pregnancy.

Jeanne Mancini, president of the March for Life organization, told OSV News the first post-*Roe* year has been “amazing in so many ways” in reducing abortion. Mancini said the sheer overturn of *Roe* itself “is a huge accomplishment. “I’m not sure many of us thought that would happen in our lifetime,” she said.

But, Mancini said, the year following the *Dobbs* decision has come with many challenges and also introduced “an element of confusion.”

In the months following *Dobbs*, some women in states that restricted abortion said they were denied care for miscarriages or ectopic pregnancies, or other adverse pregnancy outcomes as a result of unclear abortion legislation.

Pro-life activists said pro-life bills restricting abortion contained exceptions for such circumstances, while opponents claimed bill texts insufficiently addressed those circumstances or lacked clarity on exceptions.

Public support for legal abortion also increased after *Roe* was overturned, according to multiple polls conducted in the months following the *Dobbs* ruling.

“I think the overturning of *Roe* has revealed how conflicted our culture is about abortion,” Mancini said. “It shows me our work is still very much cut out for us.”

May 2023 polling from the Kaiser Family Foundation found that 42% of U.S. adults said the Democratic Party best represents their views on abortion, while 26% said the same of the Republican Party. A substantial portion, 32%, said neither major political party best represents their views on abortion.

In the November elections following *Dobbs*, voters in states across the U.S. either rejected ballot measures meant to restrict abortion or voted to codify measures protecting the procedure.

“We’ve got a long way to go toward

the day abortion is unthinkable,” Mancini acknowledged.

The way forward, Mancini said, must be to “lean into this and do it with a lot of love.

“And then also, of course, to emphasize the truth that pro-life is pro-woman, whether it’s the support of a pregnancy care center or funding support at the state level,” she said.

Since the *Dobbs* decision, more than 20 states have moved to give legal protection to unborn children. Some states like Texas implemented a near-total ban on abortion at any point in pregnancy, while others, such as Georgia, banned the procedure after six weeks, effectively before many women know they are pregnant and thus banning most abortions in practice.

Other states have approved restrictions at later gestational points in an unborn child’s development, such as North Carolina, where a 12-week abortion ban is scheduled to go into effect in July.

Bans or other limitations are blocked pending legal challenges in South Carolina, Arizona, Indiana, North Dakota, Ohio, Utah and Wyoming. South Carolina’s bill, for example, would ban abortion after six weeks if it remains in effect; a judge put a temporary hold on it one day after Gov. Henry McMaster signed it into law, asking the state Supreme Court to review the law. The state’s high court previously struck down similar legislation.

Meanwhile, some other states have moved to keep or expand abortion access within their borders, including Oregon, which allocated about \$15 million to pay for travel expenses for women who come to the state seeking abortions. California enacted legislation its Gov. Gavin Newsom said would shield patients and providers who travel from other states to perform or undergo abortions in California from laws in other states. New York enacted similar legislation.

Destiny Herndon-De La Rosa, founder and president of New Wave Feminists, told OSV News that the U.S. birth rate may be one indicator of the long-term impact of the end of *Roe*.

But the U.S. may already be seeing the effects of the fall of *Roe* without a substantial shift in the culture toward

life. Abortion pills, Herndon-De La Rosa said, are representing a higher share of U.S. abortions, and their impact is still being tallied amid ongoing legal disputes.

“It can feel very defeating sometimes,” she said. “Like that scene from *Jurassic Park* where they say, ‘life always finds a way,’ sometimes it feels like abortion will always find a way, because when a woman is desperate and terrified and that second line shows up [on a pregnancy test], I don’t know how much laws make a difference if she feels she has no other option.”

Abortion, she continued, is a matter of both supply and demand.

“What are we doing to address the demand side?” Herndon-De La Rosa asked, arguing for further increases in affordable housing and child care.

Herndon-De La Rosa said that pro-life bills also need to be crafted carefully so health providers are not discouraged from timely medical interventions to save the lives of women during pregnancy.

The bills cannot “put women’s lives at risk, intentionally or not,” she said.

Kristen Day, executive director of Democrats for Life of America, co-authored a policy proposal in January alongside Catherine Glenn Foster, president and CEO of Americans United for Life, about making birth free to mothers. Day told OSV News the pro-life movement should both seek to address “the needs of women and on bringing the U.S. more in line with Europe as far as limitations on abortion,” noting many European nations limit elective abortion to the first trimester.

“I think there’s a lot to be optimistic about with the pregnancy-support side of things,” Day said, adding that states, including Mississippi, the impetus for *Dobbs*, also expanded resources for pregnant women and new mothers in its abortion restrictions.

Day said a challenge for the pro-life movement is a negative public perception of early limitation bills, which is all the more reason for pro-lifers to “really focus on more than just the limitation.

“It’s complicated,” Day said. “It’s complicated in part because the Supreme Court made a law [in *Roe*], and so we’re just trying to move the legislative duties back where they’re supposed to be.” †



Pro-life advocates fill the Indiana Statehouse in Indianapolis on July 26, 2022, while the Indiana General Assembly held a special session regarding the state's abortion law following the June 2022 overturning of the U.S. Supreme Court's 1973 *Roe v. Wade* decision. (File photo by Sean Gallagher)

Indiana pro-life legislation still on hold due to preliminary injunctions

By Natalie Hoefler

The U.S. Supreme Court's *Dobbs v. Jackson Women's Health Organization* ruling last June—which overturned the Court's 1973 *Roe v. Wade* decision—gave authority of abortion law back to the states.

The decision led to a flurry of activity in Indiana—activity that came to a sudden halt, leaving the status of Indiana's new pro-life legislation still in limbo as *The Criterion* went to press this week.

Waiting on court decisions

The action began when Indiana became the first state to initiate a special session of its General Assembly last July to reassess the state's abortion law in place at the time

The result was Senate Bill 1. It became Senate Enrolled Act 1 (SEA 1) when it was signed into law on Aug. 6, 2022. The new law limited abortion up to 10 weeks gestation in instances of rape or incest, up to 20 weeks gestation in cases of lethal fetal anomalies, or when the mother's life is in danger from specific medical issues. It also required that abortions take place at a hospital or a hospital-owned surgery center.

The law, which greatly increased the legal protection afforded to unborn children in the state, went into effect on Sept. 15, 2022.

But just seven days later, a preliminary injunction was placed on the law in a legal challenge filed by the American Civil Liberties Union (ACLU) that claimed

the law violated the Indiana Constitution. The injunction put back into place Indiana's abortion law as it stood prior to Sept. 15, which allowed abortion up to 22 weeks gestation, including at independent abortion centers.

The Indiana Supreme Court heard oral arguments for the case on Jan. 19. The preliminary injunction remains in place until a decision is announced, and the justices set no deadline for a decision.

Meanwhile, a second suit was filed against SEA 1 last fall, this time a class-action lawsuit based on the grounds of restriction of religious freedom. A Marion County judge ruled in December 2022 in favor of the plaintiffs—a group of anonymous women and the Hoosier Jews For Choice organization—and placed a second preliminary injunction on SEA 1.

Indiana Attorney General Todd Rokita appealed the case to the Indiana Supreme Court, which in January denied hearing the case. It is now working its way through Indiana's appellate court system.

"The [Indiana] Supreme Court could take up both challenges in a single ruling if it wants, or it could deal with the religious liberty question as a separate issue," explains Marc Tuttle, president of Right to Life of Indianapolis.

"Obviously, if the court rules [SEA 1] is unconstitutional on privacy grounds, the religious liberty issue becomes moot. If it rules in such a way that both the privacy and religious liberty issues are addressed,

it could lift all injunctions to [SEA 1]. So, we have to wait to see what the court does with its ruling."

'Indication of the decline in abortions'

Since the *Dobbs* decision, there has been a new energy in the pro-life movement, says Tuttle.

"The *Dobbs* decision gave the pro-life movement renewed hope that we can protect every human being in law," he says.

Despite Indiana's former, less restrictive abortion law still remaining in place, the state has seen a decrease in abortions, according to the state's most recent termination of Pregnancy report issued in March.

"I think the biggest shift in abortion we have seen is movement away from the abortion facilities to the hospitals," says Tuttle. "All abortion facilities except for Bloomington have apparently seen a decrease in abortions," according to reports he is hearing from sidewalk counselors, he says.

The closing of the Whole Woman's Health Alliance abortion facility in South Bend in early June "is an indication of the decline in abortions, too," Tuttle adds. "Yes, there are referrals to abortion centers in Michigan, but studies have shown that the farther a woman has to travel for an abortion, the more likely she is to choose not to do it."

The *Dobbs* decision "also gave us renewed energy to serve mothers in need, so we can save as many lives as possible," he notes. "There has been a marked increase in interest in the work of pregnancy help centers."

He also notes an increased intensity and attention to serving pregnant mothers through Indiana's 2023 legislative General Assembly, which ended in April.

"Our legislators voted for increased funding for pregnancy services, for mental health services, for health care in general, as well as funding for telehealth services to reach those moms who are contemplating abortion and help them

find assistance for themselves and their baby," says Tuttle.

He also lauds House Enrolled Act 1001, which designates \$7 million to alternative services for pregnant women, including the 12 pro-life Women's Care Centers in Indiana.

Regardless of the outcome of the two lawsuits challenging SEA 1, the pro-life movement "now has to begin to engage the culture to show love and support for pregnant moms," says Tuttle.

"We have to be involved in our city's social services. We have to make sure that our schools are sending messages that are affirming of pregnant moms and promoting family life as the best way to raise and protect children."

In assessing causes that lead to the decision to abort a child, Tuttle has found "the attack on the family" to be a major source.

"Studies show that the traditional, two-parent family of a mom and dad is the best way to care for and protect pregnant moms," he says. "And it's also the best way to prevent unintended pregnancy and abortion."

He notes reviewing studies that indicate fathers provide a two-fold protection for women.

"One, they're there to offer care and support for sons and daughters and give them guidance," he says. "They also serve as a deterrent to predatory males. When dads are present, studies show there's less likelihood of women being used and abused, and that pre-marital sex and pregnancy decrease."

Part of the solution involves parishes "reaching out to single people to show them and nurture them in how to have loving, supporting marriages—that's a huge first step," says Tuttle.

"And just having couples be more bold as examples of loving, healthy marriages. So much of the solution to abortion takes place in the family," he says.

His words are reminiscent of a statement St. John Paul II made in a Nov. 30, 1986, homily in Australia: "As the family goes, so goes the nation." †



'Our legislators voted for increased funding for pregnancy services, for mental health services, for health care in general, as well as funding for telehealth services to reach those moms who are contemplating abortion and help them find assistance for themselves and their baby.'

—Marc Tuttle, president of Right to Life of Indianapolis

SERRA CLUB VOCATIONS ESSAY

Blessed Carlo leads student to see God in others through the Eucharist

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



By Benjamin Parr
Special to The Criterion

God calls us all to our own unique vocation that we are meant to live out with love. Following this vocation can be a

difficult task. Sometimes you need a little assistance.

Blessed Carlo Acutis used his already entrenched love of the Eucharist in order to answer God's call.

Carlo's love of the Eucharist was evident early on. Since the age of 3, he

would go to Mass every day. He really couldn't stand to be away from Christ in the sacrament.

This amount of discipline from someone so young is inspiring in itself. If a toddler can have such a diligent work ethic, surely a teenager like me can, too. However, it didn't feel like work to Carlo. He truly enjoyed being in the presence of Christ every day, and he saw it as a gift.

When Carlo would make his daily trip to the church, he wasn't just focused on himself and Jesus. He was keeping others in mind, too.

He had been experiencing this great love of the Eucharist and wanted others to feel that same sensation. So, he would invite others to come and worship alongside him.

Sometimes when I focus too much on myself, I can forget that my neighbors are just as important to my relationship with God. When I ignore God in others, I ignore God in myself. However, if I follow

Carlo's example, then I can remember to include others in my faithful journey.

Carlo also knew how important God's gifts to us are. He recognized that he had a knack for computer coding and technology and let it shine through instead of wasting it.

Through this gift, he shared his love of the Eucharist with an even wider audience on the Internet. Today, Carlo's website, which contains lists of miracles of the Eucharist around the world, is still accessible to millions of people across the world.

Carlo's use of his gifts gives me an example of how to use my own God-given talents. For example, I can use my experience as a musician to spread the knowledge of God to anyone willing to listen.

Unfortunately, Carlo would succumb to leukemia at the age of 15. Even though he passed at such a young age, Carlo was ready to part from this world to the next.

He loved the Eucharist so much that he was already prepared to return to Jesus.

If I lead a holy life for God, then I should be able to feel that same way when I pass. The scary reality is that I never know when that might happen, but Carlo has inspired me to start preparing myself as soon as possible.

Blessed Carlo Acutis was called to use his gifts to spread God's word, which he was able to do through his love of the Eucharist. If I follow his example of generosity and dedication, then I, too, can use my desire for the Eucharist to live as God calls me to.

(Benjamin and his parents, Drew and Lina Parr, are members of Christ the King Parish in Indianapolis. He recently completed the eighth grade at Christ the King School in Indianapolis and is the eighth-grade division winner in the Indianapolis Serra Club's 2023 John D. Kelley Vocations Essay Contest.) †

Pope asks for prayers for children massacred in Ugandan school attack

(OSV News)—Ugandans woke up on June 17 to the shock of a school massacre in which at least 39 students and two community members were killed.

Just before midnight local time on June 16, rebels suspected to be members of the Allied Democratic Forces (ADF) swooped into the Lhubiriha Secondary School in the town of Mpondwe, near the border with Congo.

Children educated in the school were between the ages of 13 and 18. Some victims were shot, many were hacked with machetes and others burnt to death when the dormitories where they lived were set ablaze, according to Father Sunday Augustine Masereka, director of the communications office in the Diocese of Kasese, located near the site of the recent attack.

"There were 62 children in the school," Father Masereka told Vatican Radio.

Pope Francis, in his first public appearance and Angelus prayer after returning from Gemelli hospital on June 16, prayed for the victims of the attack on June 18: "I pray also for the young students, victims of the brutal attack against a school in the west of Uganda. This battle, this war everywhere ... let us pray for peace!"

"On behalf of the Ugandan government ... I extend heartfelt condolences to the families, students, staff of Lhubiriha Secondary School and the broader community affected by this tragedy," said Uganda's First Lady Janet Museveni in a statement on Twitter on June 17.

Antonio Guterres, Secretary General of the United

Nations, extended "heartfelt condolences" to the families of the victims and called for the release of those abducted. "Those responsible for this appalling act must be brought to justice," his statement read.

At least six students were abducted in the attack and forced to carry food that the rebels stole from the school's stores.

The ADF is a rebel group linked to the Islamic State. It was established in the 1990s by some Ugandan Muslims who felt that President Museveni had sidelined them in his policies. The Ugandan military launched attacks on the rebel movement, forcing it to relocate into eastern Congo, where the absence of state authority has allowed several rebel groups to operate and thrive. †

Save the Date

Love Your Neighbor

Summer Sairée

PRESENTED BY SVdP - INDY

AUGUST 26, 2023, 6 P.M.

Northside Events & Social Club

Proceeds from this fundraiser will help fund SVdP Indy's new housing facility for unsheltered neighbors who are working toward stability in their lives.

Order tickets at svdpindy.org/summer or scan the QR code. You also have the option to purchase a table or sponsor the event.

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

Aug. 11 issue of The Criterion

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

Announcements can be submitted by mail using the form below or electronically at www.archindy.org/engagements.

E-mailed photos

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

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

Deadline

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

— Use this form to furnish information by mail —

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

Please print or type:

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

SIMPLY CATHOLIC

Blessed Solanus Casey is a witness of power of prayer, listening and care

By Catherine Odell

(OSV News)—Father Solanus Casey, a Capuchin Franciscan, moved closer to recognized sainthood with his beatification on Nov. 18, 2017, in Detroit, Mich.

Declared venerable in 1995, Father Solanus (1870-1957) and his cause for canonization remain important to many Catholics in the U.S. A soft-spoken Capuchin priest and son of Irish immigrants, he is one of the currently few native-born North Americans beatified. His feast day is on July 30, the eve of the anniversary of his death.

Though Father Solanus died many decades ago, Detroit has never forgotten him. Authentic and approachable, Father Solanus was devoted to the Detroit Tigers. He loved hot dogs with onions, shooting pool, family reunions and practical jokes. Most of all, as others knew, he loved God and helping others.

In 1929, four days after the Stock Market Crash, Father Solanus helped start a soup kitchen. All too soon, as automobile factories closed, it was feeding between 1,500 and 3,000 people a day.

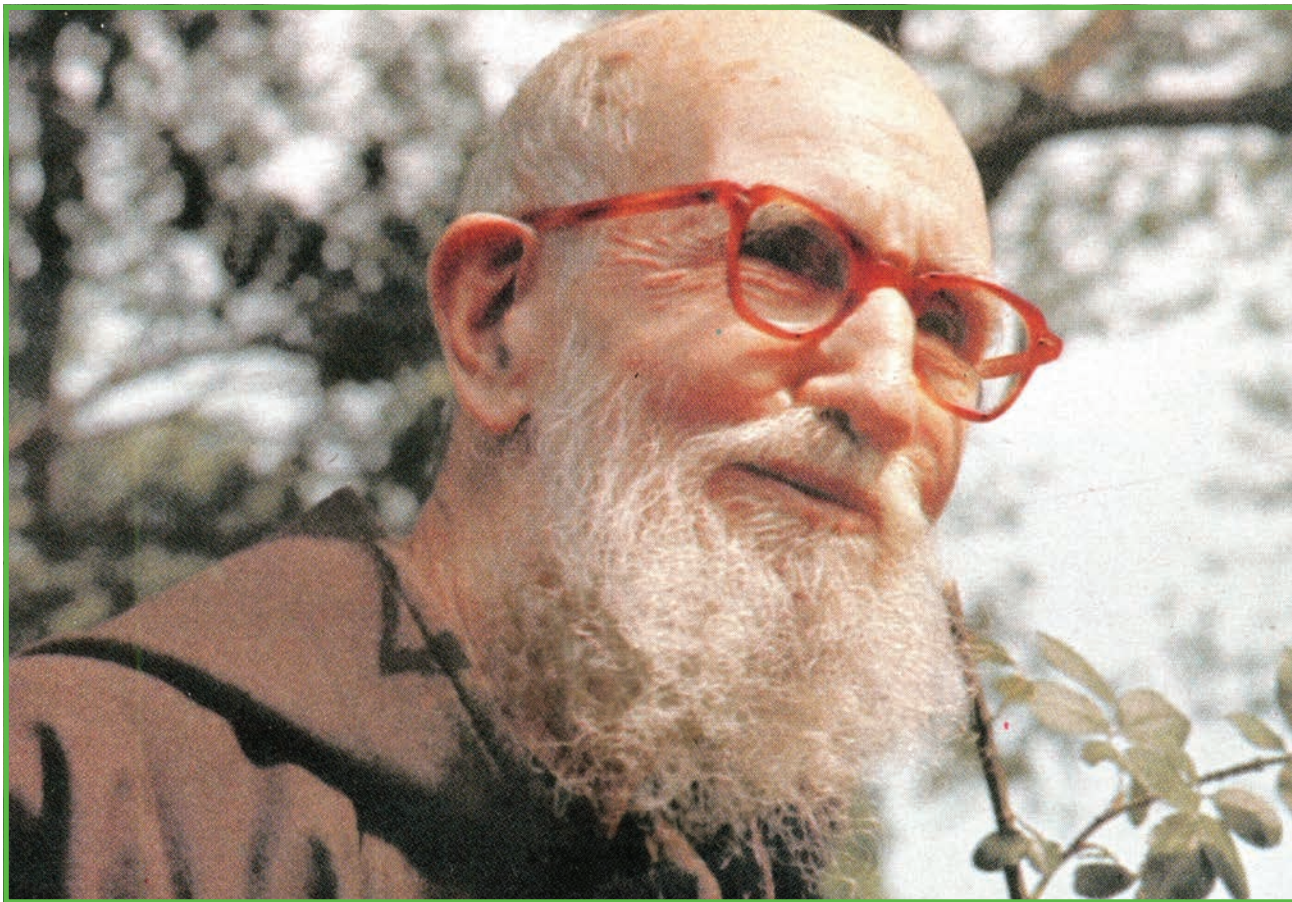
Even with this great legacy, in the eyes of many it was undoubtedly his ministry of prayer and healing that showed forth his sanctity.

However, it requires more than a legacy and life devoted to prayer and healing to be recognized by the Church as a blessed or saint. In September 2016, the Vatican approved a miracle attributed to Solanus' intercession involving a Panamanian woman with an incurable, congenital skin disease.

She was visiting friends in Detroit and asked to go to the Solanus Center to pray at the tomb of Father Solanus. She wanted to pray for others who needed healing. While praying, she heard a voice within saying, "Pray for yourself." She did, and was instantly cured of a lifelong skin ailment.

Back in her own country, she went to five doctors. They all agreed that there was no scientific explanation for her cure. She wished to remain anonymous for a time, the archbishop said, because she didn't want to draw undue attention to herself—a consideration that mirrored Father Solanus' own qualities.

Bernard Francis Casey Jr. was born on Nov. 25, 1870, in Oak Grove, Wis. "Barney" was the sixth child of Ellen and Bernard Casey Sr., and, after three boys, the couple decided to give this son his father's name—Bernard Francis. More Casey children followed, and eventually



Blessed Solanus Casey, an American Capuchin Franciscan priest who died in 1957, was declared blessed during a 2017 Mass in Detroit. His simple ministry of listening, caring and prayer led people closer to God and brought about many cures. (OSV News photo/CNS file photo, The Michigan Catholic)

there were 16 children in the close-knit Casey clan.

They were Midwestern farmers, and every young Casey child helped to support the family.

Farming was a risky business, and the nightly Casey family rosary often ended with prayers for good harvests and protection from prairie fires, locusts and drought.

There was a spiritual depth in Barney that stood out, even in his large, busy family. He was deeply committed to prayer, especially the rosary. At the same time, he was witty, handsome, athletic and strong. He was a fearless catcher for family baseball games. But he wouldn't participate in the amateur boxing matches his brothers organized, apparently because he didn't like the idea of hitting and hurting an opponent.

At 18, he fell in love with Rebecca Tobin. After he proposed marriage, Rebecca's mother refused to give her consent and sent Rebecca away to boarding school. Shaken and sad, Barney continued working for some years as a streetcar conductor, first in Stillwater, Minn., and later in Superior, Wis. Yet, he remained unsettled.

After years of prayer and soul-searching, Barney felt that God was calling him to be a priest. He entered the seminary of the Archdiocese of Milwaukee but had to leave because of academic problems. At age 26, he again entered a seminary in Detroit, joining the Capuchin Franciscans.

Since the seminary faculty spoke mostly German, Barney was at a disadvantage again. His superiors were eventually concerned with his theological knowledge and understanding. When ordination finally came in 1904, Barney—by then he had taken the religious name Solanus—was ordained what was then known as a "simplex" priest, which meant that he did not have the authority to hear confession or to preach.

What limitations these were for a 34-year-old priest who wanted to give everything to God. Though it surely humiliated him, Father Solanus was completely obedient and ready for any role. His first pastoral assignments were at Capuchin parishes in New York. Father Solanus was given simple jobs: acting as doorkeeper, training altar servers, serving as sacristan, moderating the Ladies Sodality.

Parishioners were soon drawn to Father Solanus—finding that the doorkeeper was compassionate, wise and patient—and

sought his pastoral care. Unburdened by the usual responsibilities of a parish priest, he had time to listen. God used that. Within a year or two, the lines of visitors wanting to talk with the doorkeeper about their family, medical and financial problems were long—every day.

In New York parishes and later back at St. Bonaventure Monastery in Detroit and at St. Felix Friary in Huntington, Ind., Father Solanus reminded people that he couldn't hear confessions. He did assure them of God's mercy and unbounded love. "Thank God ahead of time," he counseled. "His plans for us are always the best."

As well as providing a listening ear, Father Solanus continued to demonstrate his devotion to prayer, healing and the Church. He asked those who could afford it to make a contribution to the Capuchins' Seraphic Mass Association, which supported Capuchin missions around the world. While Father Solanus was still in New York, his Capuchin superiors asked him to keep a record of prayer requests. He also took notes when a healing or an unexplainable turn of events was reported.

Eventually, Father Solanus filled seven ledger-style notebooks with notes on more than 6,000 "cases." On about 700 of those case notations, he later went back and added amazing endings. Among them:

—"Papa went to confession and holy Communion for the first time in 49 years," Solanus penned at the end of an entry about a woman asking for prayers for her father who had left the Church.

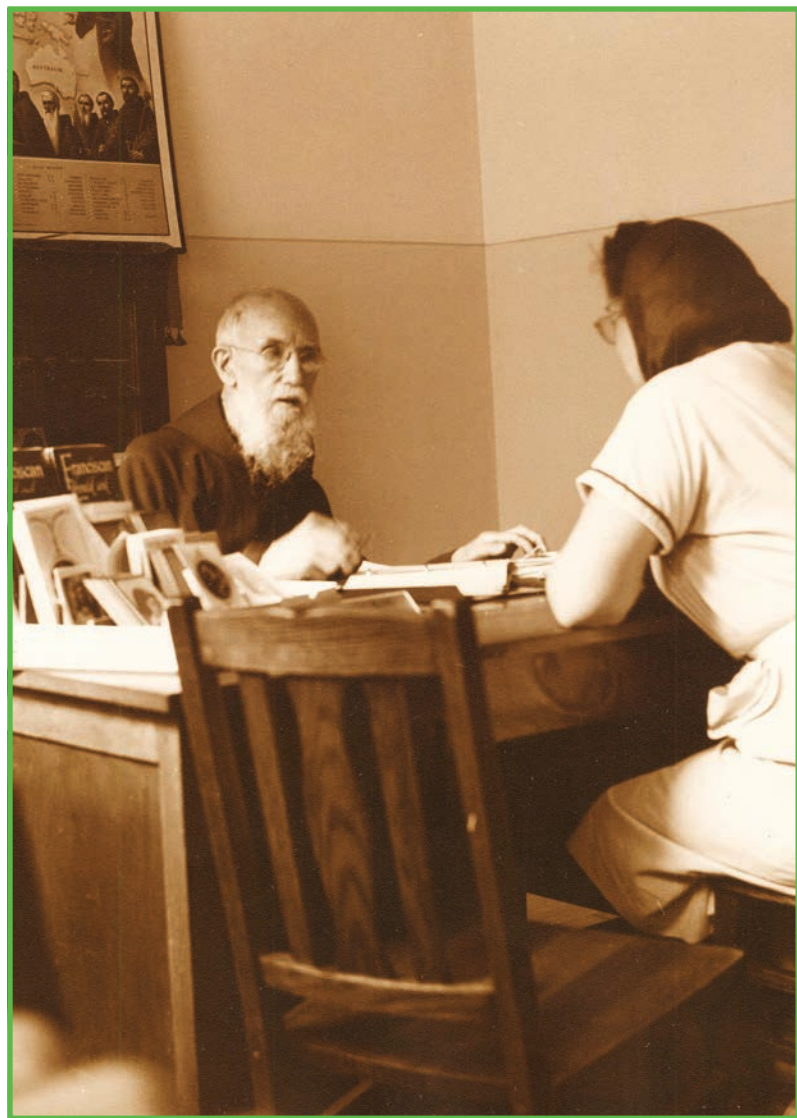
—"Walking out of the monastery without assistance" followed his notations on a 46-year-old man who suffered a fractured skull and broken back several weeks earlier in a car accident. The man was carried in to see Father Solanus.

—"Declared entirely cured [on] July 2 without having any operation." Father Solanus added that note to data recorded about 59-year-old Bertha Smith, who'd been diagnosed with stomach cancer. She'd already had four operations at Detroit's Ford Hospital.

A terribly painful skin disease plagued Father Solanus in his last years. In the summer of 1957, he was hospitalized. On the morning of July 31, he sat up and stretched out his arms as if on the cross. "I give my soul to Jesus Christ," he said before falling back and taking his last breath. Father Solanus was 86. An estimated 20,000 people came to the doorkeeper's wake and funeral.

Today, people come from all over the world to his tomb. They leave tiny slips of paper with prayer requests there. He is a model for the value of caring and continues to teach us the power of listening.

(Catherine Odell is married and mother of two grown children. She works as a freelance writer and editor. A committed organic gardener, baker, walker and reader, she lives in South Bend, Ind.) †



Father Solanus Casey, a Capuchin Franciscan priest in Detroit, Mich., is seen talking to a woman in this 1954 file photo. During his lifetime, countless men, women and young people came to him seeking wisdom, counsel and aid. (CNS photo/The Michigan Catholic)

Corrections Corner/Deacon John Cord

Addictions and mental health in our jails and prisons

Many of you may remember the days of state-operated mental health institutions. The federal government officially funded the operation of these hospitals from the early 1960's through the early 1980's.



The purpose and goal of these facilities was to provide care for those with severe psychotic mental illnesses. However, quality of care in some of these facilities was very poor. Their reputation suffered from this poor care.

The federal government decided to begin the process of shutting down these facilities in 1971. The invention of Thorazine and other antipsychotic drugs gave the false hope that people could manage their own mental health conditions. From 1971 to 1980, 650,000 individuals were discharged with only a prescription for these drugs. There was no plan for aftercare.

Many, if not most of these individuals, ended up homeless or in our jails and prisons. Studies have shown that at least 24% of our incarcerated have a severe psychotic mental illness, such as schizophrenia, bipolar disorders and several anxiety disorders.

This means that more than 400,000 people with severe psychotic mental illnesses are imprisoned. This is estimated to be six times higher than the number of people in mental health hospitals with the same mental health conditions. There are hundreds of thousands more living in homeless shelters and roaming our streets.

In addition, the number of incarcerated people with traumatic brain injuries (TBI) and post-traumatic stress disorder (PTSD) is alarming. It has been reported that people with these conditions are much more likely to end up in jail or prison than a "normal" person.

TBI can be caused by shaking a baby, concussions, loud explosions near the head, a fall and many other things. PTSD is known to be a

Our jails and prisons have become our mental health hospitals. Our homeless shelters have become our recovery centers. We have a broken system. We need to find humane ways to properly care for our brothers and sisters who are suffering from mental illnesses.

leading cause of mental illness for our returning veterans. This may explain why so many veterans end up in prison.

Addictions are considered to be a form of mental illness. People with lowered levels of dopamine will seek stimulation from outside sources, such as alcohol and drugs. As we all know, when this dependency becomes overwhelming, the addicts can end up incarcerated.

There are approximately 1.7 million people incarcerated in the U.S. in our local jails, state prisons and federal facilities. It is estimated that around 60% of these individuals have one of the above mental illnesses.

It is very expensive to keep a person locked up. It costs U.S. taxpayers more than \$80 billion per year to keep these people incarcerated. That is an average cost of nearly \$50,000 per person per year. However, the cost to house a mentally ill prisoner is considerably higher than that of a "normal" prisoner.

Our jails and prisons have become our mental health hospitals. Our homeless shelters have become our recovery centers. We have a broken system. We need to find humane ways to properly care for our brothers and sisters who are suffering from mental illnesses.

If you have stories relating to people who have these illnesses and they have been struggling with homelessness and incarceration, I would love to hear from you.

If you would like to learn more about our mental health crisis, I recommend reading *American Psychosis: How the Federal Government Destroyed the Mental Illness Treatment System* by Dr. E. Fuller Torrey, or *Waiting for an Echo: The Madness of American Incarceration* by Dr. Christine Montross.

(Deacon John Cord is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. To volunteer in prison ministry, check with your parish office to see if a ministry already exists. If not, contact Deacon Cord at jcord@archindy.org.) †

Feeling IV/Effie Caldarola

How our spiritual emptiness harms the environment

Upon entering a large secondhand store, I'm struck by the volume of used clothing. A sea of garments greets you. I'm there to



find a cute used flower pot. You know the old saying, "One woman's trash is another woman's treasure."

I'm a treasure hunter at heart.

But all those clothes stop me in my tracks as I wonder, "Who is going to buy all this?"

And what happens to the leftovers?"

If you, like me, have weeded through a closet thinking you'll give away stuff to someone who "needs" it—and thereby justify buying more stuff—there's an eye-opening documentary worth your time. *Trashion: The Stealth Export of Waste Plastic Clothes to Kenya* can be googled and watched on YouTube.

What's "trashion"? It's "fast fashion," or clothing that has become so cheap it almost seems disposable. *Wired* magazine reports that fashion brands are producing twice the volume of clothing than they did in 2000. And literally, much of it becomes trash—sometimes in the most environmentally unfriendly ways.

Living simply is a near-universal principle of spiritual practice. When I joined the Jesuit Volunteer Corps, "simple living" was one of the tenets. But we are immersed in a consumer society. Coming to grips with our spending, especially on clothes, is a spiritual challenge.

In Kenya, 900 million items of clothing arrive annually, sometimes illegally in the dark of night. The supply vastly outpaces the demand. We're introduced to real people who deal with this as a business. They're weeding through them to see what may be marketable.

A woman shows us the waste contained in these bundles. A stained shirt, pants with holes, fabrics stretched or ripping. As she makes a pile of items worth saving, the waste pile quickly outgrows it.

And what are "plastic clothes"? Many items in our closets fit this category. Amazingly, 342 million barrels of petroleum are used annually to produce plastic-based fibers such as polyester, nylon or acrylic. These fibers are cheap materials, but are not biodegradable and will be around, polluting rivers and oceans with microfiber, for centuries. Fashion is a surprisingly large contributor to our environmental crisis.

A man in the documentary shows us the Nairobi River, clogged with garbage clothing. We see discarded remnants burning as fuel on an open cooking fire, spewing microfibers into the environment.

Some African nations have banned the import of secondhand clothing. But other nations endure the same problems as Kenya.

Here's another statistic that's mind-blowing: yearly, 8 billion plastic hangers end up in landfills.

What does this have to do with Catholicism?

Well, I love clothes as much as the next person and I've been guilty of "retail therapy," that idle shopping which often results in the purchase of clothes I don't need and wasted money which could have gone to a better cause. Filling our closets with things we don't need won't fill up any holes in our lives, or our spirits.

For items we do need, there are lovely consignment shops. There are also upscale thrift stores, like the one I shop at frequently that supports a home for unsheltered pregnant moms.

Shopping in a more environmental fashion is an option, but when am I merely filling my own emptiness with more stuff, I need to stop and ask why. And how do I resist the pull of the void that is our consumer culture? How do I honor the environment and my faith by living more simply?

(Effie Caldarola is a wife, mom and grandmother.) †

Guest Column/Scott Richert

In the Eucharist, Christ re-creates the world through us

Reading *My Son Carlo: Carlo Acutis Through the Eyes of His Mother* (recently released in English translation by OSV), I came across a passage from Carlo's own writings: "Like creation, the Passion continues. That is, until the end of the world, of this world."



Sometimes, an insight of a saint is so obviously true that it may seem trite. Yet such obvious truths can also often be fodder for deep meditation. The Passion continues at every Eucharist, from the Last Supper, which prefigured Christ's sacrifice on the cross the next day, down through every Mass and divine liturgy celebrated today, tomorrow and until

the end of time. That much, any well-catechized Catholic knows.

United to the act of redemption

Yet so much is contained in that introductory phrase, "Like creation ..." It's not just that many of us Catholics have had our intellects and imaginations so shaped by a reductionist scientific worldview that we have forgotten that God's act of creation continues "until the end of the world, of this world."

God is not the divine clockmaker of Enlightenment deism, who set everything in motion and never quit resting after the seventh day. His creative activity continues—a reality that we recognize when we speak of ourselves as "co-creators" with God (for instance, in sexual or artistic conception) but otherwise too often banish from our thoughts. Carlo reminds us of that reality, and that is important enough.

But there's more. "Like creation, the Passion continues." Christ's sacrifice on the cross pays the debt of Adam's sin and makes it possible for those of us who are baptized into Christ to live, once again, a life of grace.

In that way, the Passion is a re-creation of a fallen world, as much a continuous creative action as creation itself. And because the effects of original sin, of that fall of our first parents, continue to distort creation, Christ's act of re-creation must continue "until the end of the world, of this world." After Adam's sin, God did not abandon us but sent his only-begotten Son to restore us to life. And just as we continue to sin because Adam once did, Christ continues to save those who unite themselves to him in baptism and in his sacrifice on the cross, made present always and everywhere that the Eucharist is celebrated.

This is the heart of the sacred mysteries that we celebrate at every Mass. When we participate in Mass or in the divine liturgy, we are united to the very act of our redemption, and in fact take part in it.

Earlier in that same passage, Carlo writes, "Moreover, it is a very good exercise to unite ourselves intimately to the Passion and to the death of the Lord. Paul said that Christ did through him what was lacking in his Passion."

Re-creation through Christ

That passage from St. Paul is one with which many people struggle. Is St. Paul saying that Christ's death was not enough? No; as St. Thomas Aquinas tells us, Christ's death was sufficient, and more than sufficient, to accomplish our redemption.

But in uniting ourselves to Christ in his Passion and death through the liturgical mystery of every Mass, which culminates in the sacrament of the Eucharist that re-presents that Passion and death right here and right now, we play a role in re-creating the world and allowing Christ to re-create the world through us.

The French mystical poet Pierre-Jean Jouve, who converted to Catholicism in 1924, once wrote that "Mysteries are not truths that lie beyond us; they are truths that comprehend us."

As I wrote in a recent column, the mystery of the Eucharist is not an intellectual problem to be solved but an experience to be lived. By our baptism into Christ, we have become a part of that mystery. Jouve uses the word "comprehend" here to mean that we are contained within the mystery; we experience the truth of the mystery of the Eucharist, the mystery of our redemption, from the inside out.

But the other, more common sense of "comprehend"—"to grasp the nature, significance or meaning of" something—is at play here as well. In the Eucharist, we come to understand the nature, significance and the meaning of our lives.

In our participation in the Eucharist, the Passion continues, and through us Christ re-creates the world. The Eucharist is not just a communion among believers that binds us all together (though it is that, too); it is the mystery through which we participate in the death of Christ so that we may rise again in him—not just at the end of time, but right here, right now, in this world that God is creating and Christ re-creates.

(Scott P. Richert is publisher for OSV.) †

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

The Sunday Readings

Sunday, June 25, 2023

- Jeremiah 20:10-13
- Romans 5:12-15
- Matthew 10:26-33

The Book of Jeremiah supplies the first reading for Mass this weekend. Jeremiah wrote at a time when life was hard for God's chosen people.



Life was good for them for only a brief period. Their nation was unified under one ruler for a relatively short period of time, comparatively speaking. There was only one Golden Age,

namely the years of the reigns of David and his son Solomon.

After Solomon, the country divided. Weakened, often at odds with each other, the two resulting kingdoms never attained the level of prosperity and contentment that the single nation had known earlier. Moreover, dismembered and quarrelling among themselves, the two Hebrew states were attractive prey for ambitious neighbors.

All this was bad enough. For prophets such as Jeremiah, the worst aspect was that the people had grown sluggish in their obedience to the commandments and in their reverence for God. The prophets saw in this lukewarm faith the principal threat to the future security of the people.

In other words, the people had brought bad times upon themselves.

This reading from Jeremiah reflects the sad state of affairs. It calls the people back to God. Only in being faithful to God will they regain security.

St. Paul's Epistle to the Romans supplies the second reading. A verse read on this weekend, namely Romans 5:12, is one of the few biblical texts about which the Church infallibly and formally has spoken.

The teaching of this verse is simple. Humans themselves brought sin and evil into the world through the sin of Adam. Jesus, and Jesus alone, brought salvation, repairing the damage inflicted by human sin.

St. Matthew's Gospel provides the last reading. To understand any Gospel text, it helps to recall that the Gospels were not

written at the time of Jesus. None of them is a diary of the Lord's days on Earth, written each day as the life of Jesus unfolded.

Rather, they are recollections of Jesus, all written years after Jesus ascended to heaven by persons who either knew the Lord or who had information from others who literally had heard Jesus or had met Jesus.

Therefore, the context surrounding the writing of each Gospel is important. It is not as if an evangelist invented what was written and put his fiction forward as the teaching of Christ. Rather, each holy writer applied what Jesus taught to events of the day in which the Gospel was written.

Key to understanding this weekend's reading is knowledge of the peril facing the early Christians. The culture thought them to be fools and even worse. This is why the Roman Empire turned against them and they faced persecution.

So, in this text the Lord encourages the Apostles, bracing them for what they will encounter. At a time when Christians and so many others were accorded no respect, it must have been most uplifting to know that God treasured every hair on their heads.

Reflection

Times have changed since the first Christians faced the hostility of their neighbors in the mighty Roman Empire. Then again, times have not changed.

Thankfully, Christians today, at least in this country, have no reason to fear that the police will suddenly break down their doors to arrest them for the crime of Christianity, but the culture in which we live is boldly hostile to many of the basic ideals of the Gospel.

These readings speak to us. Just as Jeremiah warned his contemporaries that turning away from God is the doorway to disaster, certainly to eternal death, Paul reminds us that Jesus alone is the source of life and joy.

The Lord encouraged the Apostles. He encourages us to be strong. The reward will be great. †

Daily Readings

Monday, June 26

Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church
Genesis 13:2, 5-18
Psalm 15:2-4b, 5
Matthew 7:6, 12-14

Wednesday, June 28

St. Irenaeus, bishop, martyr and doctor of the Church
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20

Vigil Mass of the Solemnity of

SS. Peter and Paul

Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Thursday, June 29

St. Peter, Apostle
St. Paul, Apostle
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Friday, June 30

The First Martyrs of the Holy Roman Church
Genesis 17:1, 9-10, 15-22
Psalm 128:1-5
Matthew 8:1-4

Saturday, July 1

St. Junipero Serra, priest
Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, July 2

Thirteenth Sunday in Ordinary Time
2 Kings 4:8-11, 14-16a
Psalm 89:2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

Question Corner/Jenna Marie Cooper

Frequent confession can be an act of love of the penitent for God

When I was in the Rite of Christian Initiation of Adults, the instructor said of confession: "Unless it's something



unusual, weekly Eucharist reception is sufficient for forgiveness. There's no need to bother the priest with your daily, petty, minor sins." Could you comment? (Kentucky)

Catholics are required to go to confession at least once a year during the Easter season if they have serious sins to confess. But of course, in the spiritual life we're never encouraged to just stick to the bare minimum.

Regular and frequent confessions have always been encouraged, although the ideal frequency will depend on the individual and their specific needs. For some of us, weekly confessions could be very appropriate.

The Church acknowledges what is traditionally termed a "devotional confession," where a person confesses relatively minor, venial sins out of love for God. And when you think about our sacramental life in terms of a relationship with the Lord, this makes sense. When we care about people like a friend or relative, we say we're sorry and seek their forgiveness whenever we may have hurt them, even in small ways.

If a Catholic attends a Catholic Ecumenical Church on Sunday, can that be considered a fulfillment of one's Mass obligation for Sunday?

I'm not familiar with what a "Catholic Ecumenical Church" is. But the short answer to your question is that anything other than an ordinary Catholic Mass would not fulfill one's Sunday obligation.

The Code of Canon Law refers to the Sunday

obligation in canon 1247, which states: "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass."

Canon 1248, 1, then goes on to give specifics with regard to what "counts" as Mass attendance: "A person who assists at a Mass celebrated anywhere in a Catholic rite either on the feast day itself or in the evening of the preceding day satisfies the obligation of participating in the Mass."

Note that in this context, to "assist" at Mass simply means to attend Mass with prayerful devotion, i.e., to pray actively those parts of the Mass which are proper to the lay faithful. It doesn't necessarily mean "helping" with the Mass by taking on a role such as a lector or altar server.

"Anywhere in a Catholic rite" means that any Catholic can satisfy their Sunday obligation by attending Mass in any Catholic church anywhere in the world, whether that be the Latin (a.k.a. "Roman") Catholic Mass most familiar to us in North America or the eucharistic liturgy of one of the many Eastern Catholic Churches.

Canon 1248, 2, tells us that "If participation in the eucharistic celebration becomes impossible because of the absence of a sacred minister or for another grave cause, it is strongly recommended that the faithful take part in a liturgy of the word if such a liturgy is celebrated in a parish church or other sacred place [...] or that they devote themselves to prayer for a suitable time alone, as a family, or, as the occasion permits, in groups of families."

However, you cannot fulfill your Sunday obligation by participating in a Catholic "word and communion" service, by spending time in family or personal prayer, or even by watching a livestream or televised Mass, if it would have been realistically possible for you to physically attend Mass in person that day.

If it truly is impossible to get to Mass—whether due to illness, inclement weather or some other truly serious reason—the Sunday obligation would not be binding in that instance. So, the recommendations for other types of Sunday prayer in these scenarios is basically the Church's law reminding us that when we legitimately can't get to Mass, we still ought to observe Sundays as a special day of prayer in some manner.

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

Take Flight

By Stephanie Jackson

The time is early morning.

Unwilling to leave my bed,
I keep my eyes closed
and speak with you instead.

"Please take me somewhere beautiful,
with views from Heaven above.
"Show me your landscape artistry.
"Your creations made with love."

My eyes are still closed,
yet I can see clearly.
A virtual beauty surrounds me,
feeling you embrace me dearly.

We begin to **take flight**.
Escalated heights into the sky.
Gently secured in your arms,
I release a tranquil sigh.

I see the majestic waterfalls.
The treetops glisten with light.
The birds fly beneath me.
The sun above shines bright.

You come into my dreams
gifting a scenic, breathtaking sight.
When I close my eyes,
embrace me to **take flight**.

My Journey to God



(Stephanie Jackson is a member of St. Vincent DePaul Parish in Bedford. Photo: A waterfall cascades in the Great Smoky Mountains in North Carolina.) (CNS photo/Bob Roller)

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.

BOROSKI, Walter P., 80, Christ the King, Indianapolis, June 3. Husband of Beverly Boroski. Father of Amy Childs, Craig and John Boroski. Brother of Terry Patrick. Grandfather of six.

BUENING, Joann, 83, St. Vincent de Paul, Shelby County, June 6. Mother of Mary Linville, Helen Ramsey, Juanita Rogers, Trisha Stevens, Janice, Kathleen, Rebecca, George and Timothy Buening. Sister of Betty Ruble and Earl Colson. Grandmother of 17. Great-grandmother of 12.

BYRUM, Clark H., 87, St. Luke the Evangelist, Indianapolis, June 2. Father of Laura Manning, Amanda Montgomery, Mary Ann Smith, Kathleen Suss and Clark Byrum, Jr. Grandfather of 14. Great-grandfather of 17.

CAIN, John A., 85, St. Mary, Rushville, June 8. Husband of Ellen Cain. Father of

Debbie Ripberger, Jerry and Mark Cain. Stepfather of Carl and Jimmy Melton. Brother of Elinor Davidson, Nancy Miller, Frank and Jim Cain. Grandfather of 12. Great-grandfather of 16.

EVERETT, Sharon (Kahl), 83, St. John Paul II, Sellersburg, May 31. Wife of Roy Everett. Mother of Albert Everett. Grandmother of one.

FERRIELL, John E., 98, St. Elizabeth Ann Seton, Richmond, June 6. Father of George, Sr., and Richard Ferriell. Grandfather of seven. Great-grandfather of nine.

HILL, William L., 93, SS. Peter and Paul Cathedral, Indianapolis, May 27. Father of Paula Bynm, Elaine Johnson, Adelle Stokes, Brian, Darrell, David, Eric, Larry and Randall Hill. Brother of Lovada Cousins, Lucille Lee and Nedra Valentine. Grandfather of 19. Great-grandfather of 16.

KARR, Sharon K., 77, St. Bartholomew, Columbus, May 8. Wife of James Karr. Mother of Christopher and Russell Bauman. Sister of Janet Little Carone and Beverly Thompson. Grandmother of two.

LOUGHERY, James W., 97, St. Luke the Evangelist, Indianapolis, June 9. Father of Anne Heid, Susan Loviseck, Lora Prange, Beth Schweikert, Mark, Steve and Tom Loughery. Grandfather of 15. Great-grandfather of six.

MCMULLEN, George F., 84, St. Luke the Evangelist, Indianapolis, May 20. Father of Joni Kirch, Laura Weiger, Andy, Jeffrey and Paul Kirch and Christopher McMullen. Grandfather of 15.

MILLER, June, 94, St. Elizabeth Ann Seton, Richmond, June 6. Mother of Becky Jewison and Mick Miller. Grandmother of four. Great-grandmother of four. Great-great-grandmother of one.

MORGAN, Troy D., 59, Prince of Peace, Madison, June 6. Husband of Lisa Morgan. Father of Paige McGee, Kaylan Morgan and Hailey Smith. Brother of Beverly Barnes, Rhonda Hollinden, Tom Bentley and Trent Morgan. Grandfather of two.

NAGHDI, Kathleen M., 91, St. Joan of Arc, Indianapolis, May 16. Wife of Amir Naghdi. Mother of Irene Kovacs, Linda Rafacz, Adam, Michael, Paul and Robert Naghdi. Sister of George Vaughan. Grandmother of 10.

NAVARRA, Robert J., 91, St. Mary, Greensburg, June 12. Husband of Joan Navarra. Father of Angela Brigger, Michele Gordon, Sandi Wolter, Daniel and Tony Navarra. Grandfather of nine. Great-grandfather of seven.

RAUCH, Douglas M., 66, St. Peter, Franklin County, June 6. Husband of Janet Rauch. Father of Becky, Mindy, Kurt and Matt Rauch. Brother of Dallas, Duane and Dwight Rauch. Grandfather of four.

RICOL, Antonia H., 92, St. Malachy, Brownsburg, June 3. Mother of Antonio Ricol. Grandmother of five.

ROBINSON, Clifford, 87, St. Joan of Arc, Indianapolis, March 21. Father of Lisa Teague, Joi Robinson, Brian, Douglas, Jay, Jon and Lee Robinson. Brother of Pauletta Green, Rita Taylor and Eugene Fossett. Grandfather of six. Great-grandfather of two.



Images of the Catholic faith and the Eucharist made from flower blossoms cover the center aisle of Our Lady of the Most Holy Rosary Church in Indianapolis on June 11, the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*. Holy Rosary parishioner Caris Roller created the images, following a centuries-old tradition of honoring the Eucharist on *Corpus Christi*. (Photo by Sean Gallagher)

WHITE, Timothy, 62, St. Michael the Archangel, Indianapolis, June 7. Husband

of Kathleen White. Father of Christine, Julia and Mary Ann White. Brother of

Betsy Holak, Brenda Kueck, Barbara, Beverly and Thomas White III. Uncle of several. †

Pope Francis: Visit grandparents, elderly, bring joy to their hearts

VATICAN CITY (CNS)—God wants young people to bring joy to the hearts of the elderly and to learn from their experiences, Pope Francis said.

“Yet, above all, the Lord wants us not to abandon the elderly or to push them to the margins of life, as tragically happens all too often in our time,” the 86-year-old pope wrote in his message for the Catholic Church’s celebration of the World Day for Grandparents and the Elderly.

The message was released at the Vatican on June 15 in anticipation of the celebration on July 23, the Sunday closest to the July 26 feast of SS.

Joachim and Anne, Jesus’ grandparents.

The theme for 2023 is “His mercy is from age to age” (Lk 1:50).

The Holy Spirit “blesses and accompanies every fruitful encounter between different generations: between grandparents and grandchildren, between young and old,” the pope wrote in his message.

“To better appreciate God’s way of acting, let us remember that our life is meant to be lived to the full, and that our greatest hopes and dreams are not achieved instantly but through a process of growth and maturation, in dialogue and in relationship with others,” he wrote.

“Those who focus only on the here and now, on money and possessions, on ‘having it all now,’ are blind to the way God works,” the pope said in his message. “His loving plan spans past, present and future; it embraces and connects the generations.”

God calls on everyone each day to look to the future and “keep pressing forward,” he wrote.

For young people, that means being able to “break free from the fleeting present in which virtual reality can entrap us, preventing us from doing something productive,” he wrote. “For the elderly, it means not dwelling on the loss of

physical strength and thinking with regret about missed opportunities” and dwelling on the past.

Pope Francis invited the faithful to “make a concrete gesture that would include grandparents and the elderly” and to honor them, “neither depriving ourselves of their company nor depriving them of ours. May we never allow the elderly to be cast aside!”

The Dicastery for Laity, the Family and Life said in a communique released the same day that pastoral tools useful in the preparation of the world day were available on its website, laityfamilylife.va. †



Be Like Bill

The students at St. Simon the Apostle School in Indianapolis recently set out to honor their late theater director/music teacher Philippe Moore with their spring performance of “St. Simon Night Live,” where all proceeds were donated to Be Like Bill, a local organization whose mission is to increase survival rates from sudden cardiac arrest, including education, awareness and the use of automated external defibrillators (AEDs). The students raised more than \$800 to put an AED in a local archdiocesan school in need. Pictured, front row, from left: Oella Berty, Morgan Barkley, Lila Voelkel, Georgia Holman, Jack Reese and Karen Berty. Back row: Jason Berty, Abbie Yousaf, Andie Papesch, Lilly Dangler, Anna Dravis, Chloe Kendall and Jeff Utzinger. (Submitted photo)

St. Anne Parish creates Marian grotto from former St. Rose of Lima grotto

By Patty Hughes

Special to *The Criterion*

NEW CASTLE—St. Anne Parish in New Castle recently blessed a Marian grotto that pays tribute to the former St. Rose of Lima Parish in Knightstown.

In 2016, under decree by then-Archbishop Joseph W. Tobin, St. Rose of Lima was merged with St. Anne Parish. Three years later, after much consideration and examination of the church structure, it was decided to sell the St. Rose of Lima church property by decree of Archbishop Charles C. Thompson. In November of 2019, the last Mass was celebrated at St. Rose of Lima Church.

Many items from the church were sold to other parishes or given to missions for use. But there was one item St. Anne parish wanted to keep—the former St. Rose of Lima Marian grotto.

The grotto was encircled by a walk of bricks that contained the names of all pastors, deacons and religious that served at St. Rose of Lima. Parishioners also purchased memorial bricks to complete and help with the cost of the project.

Father John Hall, pastor of St. Anne Parish, suggested moving the grotto to the St. Anne cemetery. Parishioners

of both the former St. Rose of Lima and those at St. Anne were in favor of the project.

Although the grotto structure itself was too massive and delicate to move, the Marian statue, benches and bricks from St. Rose were removed and stored through the course of three years.

After a cemetery driveway restoration project, delays caused by the COVID-19 pandemic and cost increases that required a redesign of the initial plan, efforts to create the Marian grotto finally got underway this year.

The design is in the shape of a cross using the bricks from the former grotto's walkway. The bricks used that have no names will be offered for memorials in the future to help with the expense. The Marian statue sits on a pedestal at the top arm of the cross with two benches on either side.

It is a project the parishioners have waited anxiously to complete. The grotto was blessed by Father Hall on May 28.

The parishioners are grateful for all the hard work, fundraising and physical effort that went into creating this beautiful space from the former St. Rose of Lima grotto. It is the hope of all parishioners that this will be a quiet place for those who visit the cemetery to spend a few minutes in prayer to the Blessed Mother. †



In this photo from May 28, Father John Hall, pastor of St. Anne Parish in New Castle, blesses a Marian statue from the former St. Rose of Lima Parish in Knightstown that now graces the St. Anne parish cemetery. (Submitted photo)

GIVING

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the parish," said Bob. "But the United Catholic Appeal, it's helping the needy [throughout the archdiocese]."

Nancy gave credit to God for the couple's blessings.

"We just feel that we should contribute [to the UCA] and pay our blessings forward to help others in need," she said.

"The Lord calls us to do that," Bob added.

While Glenn and Laura Tebbe of St. Mary Parish in Greensburg contribute to the UCA, they also "pay it forward" through the CCF. Glenn and some of his

family members created a CCF fund to care for the cemetery at the Oratory of SS. Philomena and Cecilia in Oak Forest, where their parents are buried.

"This is a small amount of money that enables them to continue to take care of the cemetery and take care of some of the older gravestones that are there," he said.

Glenn and Laura also established a CCF fund to support the religion and language arts curriculum and professional development for those areas of education at St. Mary School in Greensburg.

"St. Mary's is like our fifth kid," said Laura. Glenn was a principal there for many years. Laura served there as a teacher and their four children and two of their grandchildren graduated from the school.

Laura volunteers there now, helping junior high students with English and literature.

"I get to see the fund personally take effect," she said. "The teacher I work with is always taking a course for professional development."

The couple is grateful for the CCF. "It's really important to have the opportunity to make sure that things can be taken care of on an ongoing basis" for the archdiocese's parishes, schools, organizations, cemeteries and more, said Glenn.

'Say thanks to God, but to do thanks as well'

In his closing remarks, Archbishop Thompson quoted from an *Angelus* address Pope Francis offered in 2014.

"How many times we turn away so as not to see our brothers in need," the

archbishop cited from the 2014 address. "And this looking away is a polite way to say, with white gloves, 'Sort it out for yourselves.' And this is not Jesus' way."

Archbishop Thompson noted that the Catholic faith "teaches us when we pool our strengths and resources, we are able to build on our ministries and help our brothers and sisters in need throughout the archdiocese.

"Our faith also calls us not only to say thanks to God, but to do thanks as well. This expression of gratitude to God in action is called stewardship."

He acknowledged that it "takes a lot of resources to operate Catholic Charities, to provide a Catholic education to our children and to educate our seminarians."

To all who help make these efforts possible by contributing to the UCA or creating a CCF fund, the archbishop had this message:

"Your financial gifts not only provide for our Church today, but assist us as we plan for the future. The witness you are providing through your stewardship is helping to create a culture of giving in your parishes and throughout the archdiocese. Thank you."

(For more information or to contribute to the United Catholic Appeal, contact director of annual appeals and creative services Dana Stone at 317-236-1591 or dstone@archindy.org. For information on the Catholic Community Foundation, contact archdiocesan executive director of the Office of Stewardship and Development Jolinda Moore at 317-236-1462 or jmoore@archindy.org.) †



Nancy and Bob Poole, members of St. Jude Parish in Indianapolis, present the eucharistic gifts to Archbishop Charles C. Thompson during a Mass for the archdiocesan Office of Stewardship and Development's Circle of Giving event on May 11 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Stephen Hodges looks on at left. (Photo by Natalie Hoefler)

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Employment

Director of Music Ministry



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

Responsibilities include:

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

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

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

Employment

Parish Receptionist/Administrative Assistant St. Pius X Catholic Church

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

Some basic responsibilities include but are not limited to:

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

General Qualifications:

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

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

Corpus Christi

Love for the Eucharist shown across archdiocese

Father Kyle Rodden carries a monstrance holding the Blessed Sacrament during a eucharistic procession on June 11 on the streets of Corydon on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*. Father Rodden is pastor of St. Joseph Parish in Corydon and St. Mary Parish in Lanesville. (Submitted photo)



Father Jonathan Meyer carries a monstrance holding the Blessed Sacrament in a June 7 eucharistic procession on the grounds of St. Teresa Benedicta of the Cross Parish in Bright. Father Meyer is a priest *in solidum* in the four parishes in Dearborn County. (Submitted photo)



Left, Father Robert Robeson, pastor of Holy Name of Jesus Parish in Beech Grove, presides over a Benediction service on June 11, the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*, at the parish's church. (Submitted photo)



Right, Father Jerry Byrd kneels on June 10 before a monstrance holding the Blessed Sacrament on an outdoor altar at St. Joseph Parish in Jennings County during a *Corpus Christi* procession. (Submitted photo)



Msgr. William F. Stumpf, archdiocesan vicar general and pastor of St. Matthew the Apostle Parish in Indianapolis, leads a *Corpus Christi* procession on June 10 on the campus of the Indianapolis North Deanery faith community. (Submitted photo)



Children who received first Communion at St. Gabriel the Archangel Parish in Indianapolis pose on June 10 at the parish on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*. (Submitted photo)