



The

Criterion

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'Coming to know Jesus'

New director of young adult ministry wants to share the gift she has found, page 3.

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Lebanese demand reform, Cabinet resigns after Beirut explosions

AMMAN, Jordan (CNS)—Viewing the burned wasteland of the Beirut port, one's eye catches a grey concrete slab in the foreground. It bears this stark message scribbled by the Lebanese in black ink: "My Government Did This."

On Aug. 10, Lebanon's Cabinet resigned over the Aug. 4 blasts at the Beirut port, the health minister said, a decision that was made under pressure as several ministers quit or expressed their intention to step down.

But observers believe that the changes many Lebanese demand to reform their political system could require a new electoral law, changes to the constitution and dismantling the sectarian-based system that has ruled Lebanon for decades.

After the explosions, grief-stricken and furious Lebanese took to the streets, battling rubber bullets and tear gas to demand their government's dismissal over inaction and incompetence. The explosions killed at least 160 people and injured 6,000. A security official was killed as protesters stormed various government ministries.

"They've taken our money. They've taken our pride. We've had enough, and we're not going anywhere," said one demonstrator, named Aline. Protesters want aid to rebuild the country only to reach the people, without government cronyism.

Vast areas of the capital have been destroyed, leaving 300,000 people homeless, including 80,000 children, according to UNICEF. It's estimated that \$15 billion will be needed in the short term to fix damages and aid the homeless in a city now in tatters and turmoil.

Other Lebanese formed armies of volunteers, sweeping up shards of glass from destroyed buildings. They also rescued the belongings of families whose homes are no longer safe to live in, delivered first aid and food as well as prayed for consolation with those traumatized by tremendous loss.

In his Aug. 9 sermon, Lebanon's powerful Catholic cleric, Cardinal Bechara Rai, Maronite patriarch, lent his voice to the popular rising tide against political leaders, many of whom were warlords from

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Don Gutzwiller plays the organ at St. Peter Church in Franklin County on July 27. Earlier this year, Gutzwiller, 94, retired from accompanying liturgies at St. Peter and at the St. Paul campus of All Saints Parish in Dearborn County after 81 years of ministry. (Photo by Sean Gallagher)

94-year-old organist retires after 81 years of making music for the Church and God

By Sean Gallagher

FRANKLIN COUNTY—Don Gutzwiller was only 13 in 1939 when he sat down for the first time at the organ bench to accompany the celebration of the Mass at his southeastern Indiana parish.

His love of his faith and music kept him there on the St. Paul campus of All Saints Parish in Dearborn County, where he is a member, and at St. Peter Parish in Franklin County, for the next 81 years.

It was the coronavirus pandemic, which has limited liturgical music in parishes and poses a heightened threat to the elderly, that led the 94-year-old Gutzwiller to walk away from the organ bench for the final time earlier this year.

"I never would have stepped down if it hadn't been for this virus," said Gutzwiller, who is in good health, lives on his own and still drives.

As natural as the choice to retire would be, given the circumstances of the pandemic, it was still a wrenching

decision for Gutzwiller.

"I sweated bullets. I didn't want to," he said. "I prayed as hard as I could to make the right decision. Not one person—family, friends, people that I hardly knew—told me that I made a mistake [in retiring]. I didn't want to, but ... I thought, 'Let me go out on a high note.'"

'My way to please the Lord'

Gutzwiller grew up in New Alsace in a family of musicians. His paternal

See **ORGANIST**, page 2

New \$15 million hall shows growth of SMWC and impact of male students

By John Shaughnessy

Dottie King became emotional as she drove through the tree-lined campus of Saint Mary-of-the-Woods College on a June morning earlier this year.

As the president of the college, King knew she would soon become part of a defining day in the history of the school that was founded by St. Mother Theodore Guérin near Terre Haute in 1840.

On that June morning, the college broke ground on a \$15 million residence and dining hall, the first residence hall to be built in 100 years on the campus in the community of St. Mary-of-the-Woods.

The building reflects the continuing growth of enrollment at the college in the past five years, a growth related to the historically all-women school admitting male students for the first time in 2015.

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Dottie King, president of Saint Mary-of-the-Woods College, hopes there will be all-time record enrollment in 2020-21. (Submitted photo)



Jim Kleckner, right, gives a bouquet of flowers to Don Gutzwiller on June 28 at his home during a surprise visit by members of the choir of St. Peter Parish in Franklin County. Kleckner is a member of the parish choir. (Submitted photo)

ORGANIST

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grandmother had earned a degree in art and music at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. He also had three aunts who were blessed with musical talent.

He learned to play piano at a young age from his grandmother. In August 1939, the Franciscan sisters who ordinarily accompanied the liturgy at St. Paul Church in New Alsace were at their motherhouse in Oldenburg. An aunt took their place. When she planned a vacation, it was Gutzwiller's time to play.

"I picked it up then, and I've been at it ever since," he said.

After graduating from Xavier University in Cincinnati, Gutzwiller returned to southeastern Indiana where he worked as an accountant and a bank director.

In his early 20s, he married his wife Charlotte, who had grown up down the street from him in New Alsace and sang in the parish choir.

"I asked her for our first date on the organ bench," Gutzwiller recalled.

The pair made music together at St. Paul and at St. Peter until Charlotte's death in 2001.

Gutzwiller played at Sunday Masses at St. Paul for several decades until switching to St. Peter in 1980. At the time, he only played there because the parish "got in a pinch" and needed an organist at the last minute.

"I thought it was a one-time deal," said Gutzwiller with a laugh.

Even while playing at St. Peter for the past 40 years, he continued to accompany funerals and weddings at St. Paul until his retirement earlier this year.

He never sought payment for his ministry from his parish and said he was only given "token money" over the years from St. Peter.

Earning money by playing the organ for the Church's liturgy was never a priority for Gutzwiller.

"I found that it was my way to please the Lord and a way to enhance the liturgy of the Mass," he said. "It was what I wanted to do."

Giving glory to God

Father Vincent Lampert, pastor of St. Michael Parish in Brookville and St. Peter Parish, appreciated Gutzwiller's love for the Church's worship.

"For him, it wasn't a job," said Father Lampert. "It was a ministry of service just doing something that he loved, which was music. Music is definitely in his blood. It was a way that he could share his talents with others and, in doing so, give glory to God."

This decades-long service helped St. Peter's parishioners recognize the value of sacred music, Father Lampert said.

"Sometimes people see music as filler material to get us from one point in the Mass to the next," he said. "But he helped us realize that music is an integral part of the liturgical celebration and in giving praise to God."

Father Jonathan Meyer, Gutzwiller's pastor at All Saints Parish, noted that the retired organist's interest in the faith went beyond music.

"He is always so quick to compliment on a homily, a Mass or what is happening in the parish," said Father Meyer. "He follows Masses online and reads the bulletin like a hawk. He loves to see the parish thriving and has joy on his face every time I see him."

Father Meyer's love for Gutzwiller is shared by members of St. Peter's choir. They showed their affection for him by coming to his home for a surprise visit in late June, spending time with him outside while social distancing.


"It was wonderful," Gutzwiller recalled. "We sang 'Amazing Grace.' That's when the tears came."

As much as part of him would still love to accompany liturgies, Gutzwiller is also immensely grateful for offering this service to the Church for so many decades.

"I liked to strive for the highest praise of God that we can do," he said. "As the years drifted by, never did I think that I would spend my life playing for the Church. But, as time went on, I thought that God had blessed me."

Father Meyer sees Gutzwiller's 81 years of ministry as a witness through which God will continue to bless the Church in the years to come.

"Don is a sign of hope and an inspiration to so many to keep singing, keep playing, keep serving," he said. "His living witness of faith, joy and music will play on for a long time." †



Public Schedule of Archbishop Charles C. Thompson

August 15–24, 2020

<p>August 15 – 10 a.m. CST Diaconate Ordination at Archabbey Church, St. Meinrad</p> <p>August 16-20 Region VII Bishops' Annual Retreat at Cardinal Stritch Retreat House, Mundelein, Ill.</p> <p>August 22 – 2:30 p.m. Confirmation Mass for the youths of St. Luke the Evangelist Parish in Indianapolis at St. Luke the Evangelist Church</p>	<p>August 23 – 2:10 p.m. Invocation for the 104th Indianapolis 500</p> <p>August 23 – 5 p.m. Confirmation Mass for the youths of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods, and Sacred Heart of Jesus, St. Benedict and St. Joseph University parishes in Terre Haute, at St. Patrick Church, Terre Haute</p> <p>August 24 – 7 p.m. Confirmation Mass for the youths of St. Jude Parish in Indianapolis, at St. Jude Church</p>
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Earthquake felt in North Carolina brings reading during Sunday Mass to life

CHARLOTTE, N.C. (CNS)—Scripture really came alive on Aug. 9 for Catholics in Charlotte.

A 5.1-magnitude earthquake originating near Sparta was felt in Charlotte a little after 8 a.m. on Sunday—just as members of St. Gabriel Parish were listening to the first reading of Sunday's Mass:

"At the mountain of God, Horeb, Elijah came to a cave where he took shelter. Then the Lord said to him, 'Go outside and stand on the mountain before the Lord; the Lord will be passing by.' A strong and heavy wind was rending the mountains and crushing rocks before the Lord—but the Lord was not in the wind" (1 Kgs 19:9, 11).

"After the wind there was an earthquake—but the Lord was not in the earthquake. After the earthquake there was fire—but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave" (1 Kgs 19:11-13).

St. Gabriel's pastor, Father Richard Sutter, texted the *Catholic News Herald*, Charlotte's diocesan newspaper, to say that they felt the earthquake during the 8 a.m. outdoor Mass, just as the lector was reading the words, "After the wind there was an earthquake—but the Lord was not in the earthquake" (1 Kgs 19:11).

According to the U.S. Geological Survey (USGS), the Aug. 9 earthquake occurred about 2.5 miles southeast of Sparta, and had been "preceded by at least four small foreshocks" that had started about 25 hours earlier.

The pastor of the Catholic mission in Sparta, Father Cory Catron, said everything was well and no damage was apparent.

"Made for good homily material, though," he said.

Father Catron said he had felt some of the foreshocks in the area earlier, too.

In his homily, he

joked about being worried that the next thing to happen would be fire—a pastor's nightmare—but he also used the opportunity to remind people that God is constantly present in our lives, and we must not be distracted by the noise and problems of the world around us, but listen for his voice in the stillness.

"God is found in the silence," Father Catron said, and he encouraged people to pray.


The quake also came at a poignant moment for members of St. Mark Parish in Huntersville: the sign of peace.

Father Melchesideck Yumo was celebrating the 7:30 a.m. Mass, where he had just given a homily on finding God's peace amid the storms of life: "There are a lot of storms on this journey, like the present pandemic and all of the strange happenings around the world. What do we do amidst these storms? We can follow the example of Peter, and pray, 'Lord, save me' [Mt 14:30]. We pray to God because he is in control of everything in heaven and on Earth. Jesus walked on the water today in the Gospel to show that everything is under his feet. Our faith should help to dispel every fear. For Jesus says, 'Take courage. It is I. Do not be afraid'" (Mt 14:27).

Video from the church's livestream camera showed very slight shaking and a couple of parishioners looking around in a reaction of curiosity, just as Father Yumo says, "The peace of the Lord be with you always." †

Correction

In the Aug. 7 issue of *The Criterion*, Erik Eingenbrod was incorrectly listed as a student at Nativity School in Indianapolis at the end of an essay he wrote that was awarded first place in the eighth-grade division of the Indianapolis Serra Club's 2020 John D. Kelley Vocations Essay Contest. Erik is a student at St. Malachy School in Brownsburg. †




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New director of young adult ministry wants to share the gift she found

By John Shaughnessy

As the new director of Young Adult and College Campus Ministry for the archdiocese, Madison Cipoletti has a natural connection—and an uplifting personal story to share—with the people she is trying to lead to a deeper relationship with Jesus Christ.

At 29, she's right in the middle of the 18- to 39-year-old age group that the ministry wants to reach.

She's also experienced life and her faith as a college student, a single young adult and a newlywed, with the added perspective of moving 10 times in 10 years while living in three different cities.

"The 18-to-39 age group has the most transitional and transient life changes that anyone ever makes," she says. "One of our main missions is to bring the truth, beauty and goodness of the Church into the world in an accessible way because so many young people are not coming to church.

"I want young adults to find a community and a family that they want to have in their life. They have their unique gifts that God has given them to build up the Church and the kingdom. So not only are we missing out on a generation of young people, the Church so dearly needs their gifts. The only way that is going to happen is if people come to know the Lord and see the Church as a loving father who wants nothing but your good."

Cipoletti has found that path toward Christ and the Church in her own life, starting when she was a student at Ball State University in Muncie, Ind.

"When I was in college, I had missionaries on my campus who formed a relationship with me and were hanging out with me throwing a Frisbee or drinking a beer on a Friday night, but they were also attending daily Mass and praying a holy hour every day. They had an intense and deep love for Jesus. And that relationship impacted everything in their life. They just had more joy than I had ever witnessed."

After graduating, she wanted to share that joy and love for Christ so she joined the Fellowship of Catholic University Students (FOCUS) and became a college missionary herself—spending two years each at the University of Illinois in Champagne and DePauw University in Greencastle. Still, the biggest impact on her faith came when she traveled to Poland in 2016 for World Youth Day, an event that drew millions of young Catholics from across the globe.

"That was huge for me," she recalls. "The biggest takeaway for me was that the saints were human. I love St. John Paul II, and I got to walk in his footsteps

and walk in the footsteps of St. Faustina and St. Maximilian Kolbe.

"I went to John Paul's hometown and saw the apartment where he was born and grew up. I remember just having this moment where I saw his bed and I thought, 'It's just like the bed I sleep in, and those plates look like the same kind I eat off of.' I realized, 'Wow, I have the same ability to become a saint and be holy as John Paul and St. Faustina.'"

A year later, she joined the archdiocese's Young Adult and College Campus Ministry as its associate director, working with director Matt Faley and Rebecca Kovert, event and volunteer coordinator. And when Faley was named director of the Secretariat for Pastoral Ministries for the archdiocese earlier this year, he recommended that Cipoletti take over the leadership of the young adult ministry.

"She has a great way of being able to build relationships, not only with young adults—she's really gifted at that—but she also has experience working with priests and parish staffs," Faley says. "We just had a good working relationship. And she became a good confidante in ministry for me. She's a great fit."

She officially became director on March 1, never thinking that *everything* was about to change.

"I just didn't know two weeks later a global pandemic would strike and the world would shut down," she says with a laugh.

Many of the young adult events and programs in the past few years have focused on using social situations to draw people to the Catholic faith, including a hugely popular intramural program and a Theology on Tap series that involves speakers, social time, and food and drink.

In fact, it was at one of those large events that her future husband, Alex, introduced himself to her—an introduction that led to their marriage on Nov. 23, 2019, at Sacred Heart of Jesus Church in Indianapolis.

"We have hundreds of young adults who participated in our intramural leagues, and we've outgrown every bar in Indianapolis for Theology on Tap, and we're outgrowing our retreat facility," Cipoletti says. "These events bring in a lot of people on the fringes—the disengaged or the non-practicing. When the world was shutting down, I thought, 'Oh, my gosh, what do we do?'"

That's when she made one of her first and most impactful major decisions—changing the focus to build on the small, faith groups the ministry has also strived to develop in recent years.

"I've felt like I have to trust that God is going to care for those people who may have been reached through our

large-group efforts," she says. "Since we can't do that right now, let's use this time to connect with the people who may be willing to take a deeper step in their faith and their spiritual leadership. Having some kind of leadership institute or something that people could journey through—to learn about different virtues and prayers and truly how to be a missionary disciple."

The seeds of that approach began to bloom in the small groups that continued to meet during the pandemic.

"I know numerous small groups that met every single week throughout the entire quarantine," she says. "I led a group myself, and everyone was there every week for two months. And it was really special to journey with them through that, to process everything that was going on through a spiritual lens.

"It was a gut check that it's not about programming, it's not about events. This ministry is about relationships and helping people grow closer to Christ. The bigger events are needed to draw in new people, and community is a very big part of being Christian. But this was a case of the rubber hitting the road, that you can't always do what you've done. I'm seeing this now as an opportunity to not only have our ministry get bigger, but to go deeper."

At the same time, she will continue to lead the effort to connect with young adults through social media.

"I heard a talk one time where evangelization was being referenced and the question was raised, 'What's the next continent that needs to be evangelized?' And they said that the continent that needs to be evangelized right now is the digital continent. I really believe that.

"We get a lot of comments that our website is cool. So many young people move to Indy. It's one of the youngest cities in the nation. If they're interested,



Madison Cipoletti (Submitted photo by Emily Mastronicola)

they'll Google 'Catholic' and 'young adult' and they'll find us. Or they'll find us on Facebook. It's always affirming. That is a necessary part of our ministry."

For Cipoletti, everything—the large events, the small groups, the social media connections, her own life story—all lead to one point.

"I have had my entire life changed by coming to know Jesus—not as this far-off, distant man that I just pray to when I need things, but as a very close friend and my creator who wants to know me and bless me. "I'd love that for everyone."

(For more information about the archdiocese's Young Adult and College Campus Ministry, visit www.indycatholic.org.) †

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Mark 10:45

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Editorial



A woman wearing a protective mask kneels to pray in between social-distancing markers placed on pews in St. Peter Church in Quezon City, Philippines on June 7. (CNS photo/Eloisa Lopez, Reuters)

Now is a time to remember that God never abandons us

“Peter said to him in reply, ‘Lord, if it is you, command me to come to you on the water.’ He said, ‘Come.’ Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how strong the wind was he became frightened; and, beginning to sink, he cried out, ‘Lord, save me!’ Immediately Jesus stretched out his hand and caught Peter, and said to him, ‘O you of little faith, why did you doubt?’” (Mt 14:28-31)

How is your faith?

It seems like a simple question, but nowadays, for many of us, there is no simple answer.

We are facing trials and storms that most have not seen in our lifetime. A worldwide pandemic has brought tremendous darkness to many lives, and we wonder when the uncertainty will end. Do we trust God will get us through these challenging times? Or has our faith wavered?

The Gospel reading from last weekend, the Nineteenth Sunday in Ordinary Time, offers us a prime example of how the Apostles—in this case, Peter—let doubt creep into their life situations and failed to fully trust in our Lord Jesus.

And it was only when Peter refocused on Jesus and asked for him to “save me” did the Lord respond with mercy and love.

Pope Francis said he, like everyone else, experiences trials that can shake his faith, but the key to surviving those harrowing moments is to call out to the Lord for help.

“When we have strong feelings of doubt and fear and we seem to be sinking, [and] in life’s difficult moments when everything becomes dark, we must not be ashamed to cry out like Peter, ‘Lord, save me’” (Mt 14:30), the pope said on Aug. 9, commenting on the day’s Gospel story during his *Angelus* address at the Vatican.

This Gospel narrative, the Holy Father continued, “is an invitation to abandon ourselves trustingly to God in

every moment of our life, especially in times of trial and turmoil.”

Humanity, we could all agree, is currently in a time of trial. But how many of us are putting our faith front and center as we try to overcome what we confront each day?

We hear some people asking if this is “the new normal?” Not being able to talk face-to-face with co-workers and friends, staying 6 feet apart to adhere to social distancing guidelines while wearing a mask, and perusing e-mails and messages from your child’s or children’s schools in hopes that there are no coronavirus diagnoses is anything but normal. Or at least we believe it isn’t normal—yet.

We are only human, so many of us are wobbled by the day-to-day news of ever-increasing COVID-19 statistics that is delivering punches to the gut for many of us.

But like Peter, the Holy Father said, believers must learn “to knock on God’s heart, on Jesus’ heart.”

“Lord, save me” is “a beautiful prayer. We can repeat it many times,” the pope said.

Jesus’ response to Peter shows the Lord never abandons us. It is when we fail to focus on Jesus and fail to trust him that life’s trials overwhelm us.

“In dark moments, in sad moments, he is well aware that our faith is weak; all of us are people of little faith—all of us, myself included,” the pope said. “Our faith is weak; our journey can be troubled, hindered by adverse forces,” but the Lord is “present beside us, lifting us back up after our falls, helping us grow in faith.”

Growing in faith means keeping our heart turned to God, to his love, to his fatherly tenderness amid the storm, the pope added.

Now, more than ever, is a time for us to trust in Jesus.

Let us pray, that we remember, no matter what, God never abandons us.

—Mike Krokos

Reflection/Natalie Hoefler

Executed Catholic’s story of conversion offers hope in redemption

News about the federal execution of Catholic convert Dustin Lee Honken ended on July 17 when he died by lethal injection at the Federal Correctional Complex in Terre Haute.



But there is one more part to the story yet to be told, I believe.

In fact, belief has everything to do with it. Because I see in Honken a modern-

day Dismas, a criminal whose example of humble contrition offers the hope of redemption for anyone.

Even for those who break the Fifth Commandment five times.

Honken was raised in a small Iowa town. A July 12 article in the *Des Moines Register* reveals a bit about his past, using his sister’s testimony at his murder trial.

His father was an alcoholic with “powerful sway” over Honken and his siblings. The man led his teenage son into a life of crime by convincing him to steal and make a copy of a bank key—a bank the father then robbed.

Honken was already a drug dealer when he started community college in 1991 at age 23. He quit after one year and became a methamphetamine “kingpin,” making the drug in Arizona and trafficking it across state lines.

He was caught in 1993 and charged in federal court. While out on bail awaiting his final hearing that summer, two witness against him were murdered—along with one’s girlfriend and her two children. Honken was later convicted of the murders and sentenced to death.

From there, all we know of his conversion to Catholicism is that it happened in prison.

But we do have testimony of Honken’s conversion of heart.

The same article providing information on his past also quoted the words of Honken himself from “since-removed blogs chronicling Death Row inmates’ lives.” There, the inmate wrote that he regretted his “every single transgression.”

“When those people finally get around to killing me,” he continued, “they’ll realize only the shell of me remains, the

heart of me died long ago.”

Honken said his heart “died.” Others saw instead a heart reborn.

Our former archbishop, Cardinal Joseph W. Tobin, wrote to President Donald J. Trump:

“I have known Mr. Honken for seven years. [From] 2012-17 I visited him ... 4-5 times each year. ... His present spiritual guide, Father Mark O’Keefe, O.S.B., confirms that the spiritual growth in faith and compassion, which I witnessed in our meetings some years ago, continues to this day.”

And there is also the statement from Honken’s lawyer, Shawn Nolan, following the execution:

“Dustin Honken was redeemed. He recognized and repented for the crimes he had committed, and spent his time in prison atoning for them. With Father Mark, Sister Betty, Cardinal Tobin and other religious mentors, Dustin worked every day at the Catholic faith that was at the center of his life.

“During his time in prison, he cared for everyone he came into contact with: guards, counselors, medical staff, his fellow inmates and his legal team. Over the years, he grew incredibly close to his family, becoming a true father, son, brother and friend.”

Those are convincing words from some highly credible witnesses of Honken’s transformation.

But perhaps the most powerful proof of Honken’s conversion lies in his choice to read “Heaven-Haven,” a poem by 19th-century poet Jesuit Father Gerard Hopkins, as his final statement:

*Heaven-Haven
I have desired to go
Where springs not fail,
To fields where flies no sharp and sided hail
And a few lilies blow.*

*And I have asked to be
Where no storms come,
Where the green swell is in the havens dumb,
And out of the swing of the sea.*

The humility Honken exemplified in his journey of conversion is

See HOEFER, page 7

Be Our Guest/Zoe Cannon

The power of God’s love

“Never let the fire in your heart go out. Keep it alive. Serve the Lord. When you hope, be joyful. When you suffer, be

patient. When you pray, be faithful. Share with God’s people who are in need” (Rom 12:11-13).



Every truth we need in life can be found in sacred Scripture. These biblical treasures

become a lifeline for those seeking God.

The parish community of St. Patrick Church in Indianapolis started a pro-life group, which became a non-profit organization in 2017, called Pro-Vida Indianapolis Co.

The mission of this organization is to support women in crisis pregnancies with prayer and the supplies needed to bring a healthy baby home instead of choosing an abortion.

Pro-Vida’s message is challenging in a culture that refers to terminating a pregnancy as women’s health care. Lupita arrived in this country from Mexico 20 years ago and continues to pray for pro-life issues in her native country.

As the president of Pro-Vida

Indianapolis, she started a Facebook page where information is shared concerning all pro-life issues. The social media platform is a great way for the group to share the good work they are doing in Indianapolis, and to provide contact for those seeking help in time of need.

On July 28, Lupita posted information about a “National Day of Prayer and Fasting” to protect the unborn in Mexico, as a Mexican Supreme Court decision would take place there on July 29 to uphold a pro-life law. She prayed and asked the Holy Spirit for a word from Scripture about life.

The Bible story she felt compelled to examine was from the third chapter of the Book of Daniel. She read the account in the fiery furnace of King Nebuchadnezzar with the angels that protected Shadrach, Meshach and Abednego. Lupita was puzzled, but obediently shared the message with the group. They believed the account from the Old Testament fire was God’s way of saying, “I will protect life!”

What transpired the next day revealed a powerful correlation with this Scripture passage.

On July 29, Lupita and a friend discovered the building that housed all the donations for the Pro-Vida ministry had

See CANNON, page 7



Christ the Cornerstone

Mary's Assumption reminds us God has done great things

Tomorrow, Aug. 15, we celebrate the Solemnity of the Assumption of the Blessed Virgin Mary. The infallible teaching on the assumption of Mary into heaven was promulgated by Pope Pius XII only 70 years ago in 1950, but our Church's belief that Mary was taken up to heaven—body and soul—is intimately connected to the reverence shown to Mary from the earliest days of Christian history.

We Christians believe that death is a consequence of sin. The original sin, the betrayal of Adam and Eve in the garden, resulted in death as each of us must undergo it. Our life on Earth ends, and our lifeless bodies decay and return to dust. However, the resurrection of Jesus assures us that we, too, will rise again on the last day, and, by the grace of God, on that day our souls will be reunited with our bodies forever.

Although we don't know what form our resurrected bodies will take, the accounts of Jesus' appearances to his disciple after his resurrection, and before he ascended into heaven, give us some clues.

The risen Jesus was the same but different. Mary Magdalen and the

disciples on the road to Emmaus, for example, didn't recognize him at first. He was not bound by the laws of physics because he was able to pass through locked doors. Still, he was not a ghost. He cooked breakfast and ate with the disciples, and he allowed the Apostle Thomas to touch the wounds in his hands and his side.

We don't know what will happen, or what we will be like, on the last day, but we do know that none of us will escape the corruption of sin and death. Each of us must die, and our bodies must be returned to the Earth.

Providentially, one of the great blessings of our Catholic faith is our belief in the communion of saints and our life with God after we die. As St. Paul tells us in the second reading for this great feast (1 Cor 15:20-27), "The last enemy to be destroyed is death" (1 Cor 15:26). Once Christ has destroyed the last vestiges of sin and death, we will all rise again, our bodies and our souls reunited for all eternity.

But what is true for us sinful men and women cannot be the case with Mary, who alone among us was sinless. As Pope Pius XII declared

officially in his 1950 apostolic constitution "*Munificentissimus Deus*" ("The Most Provident God"), Mary who was never burdened with original sin and who, therefore, never failed to do God's will, was not subject to "the law of remaining in the corruption of the grave. She did not have to wait until the end of time for the redemption of her body" (#5). This is truly a mystery which we cannot fully comprehend, but when we reflect on this teaching, it gives us some important insights into what we Christians believe about life, death and the world to come.

First, we believe that life is a precious gift from God. We didn't earn this gift, and we don't control it. All living things come from God and belong to him alone. We are but trusted stewards of what a generous and loving God has given us.

Secondly, we know from painful experience that our inability, our refusal, to live as God wants us to live has deadly consequences. Humanity's fall from grace was fatal and irreversible (by us). By ourselves, there is nothing we can do to prevent death

from swallowing us up into a black hole of nothingness.

Third, we believe that Christ's victory over sin and death has redeemed us from the finality of sin and death, making new life possible in and through him. Although we don't fully understand this mystery, we believe in it. Mary is our witness. Her return to heaven, without undergoing the corruption of death as we know it, is a sign of hope for all of us.

United with Christ her Son in heaven, Mary continues to sing in the Gospel of Luke:

"My soul proclaims the greatness of the Lord; my spirit rejoices in God my Savior for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me and holy is his Name" (Lk 1:46-49).

We believe that, once we have atoned for our sins, we will be invited to join Mary and all the saints in heaven in singing forever this magnificent hymn of praise to God our Savior. Let's thank God for the great things he has done for Mary, and for each of us, her children. †



Cristo, la piedra angular

La Asunción de María nos recuerda que Dios ha hecho grandes obras

Mañana 15 de agosto celebramos la Solemnidad de la Asunción de la Santísima Virgen. La infalible enseñanza sobre la asunción de María al cielo fue promulgada por el papa Pío XII hace tan solo 70 años, en 1950, pero la creencia de nuestra Iglesia de que María fue llevada al cielo, en cuerpo y alma, está íntimamente relacionada con la reverencia mostrada a María desde los primeros días de la historia cristiana.

Los cristianos creemos que la muerte es una consecuencia del pecado. El pecado original, la traición de Adán y Eva en el jardín, dio lugar a la muerte tal como cada uno de nosotros la debe sufrir. Nuestra vida en la Tierra termina, y nuestros cuerpos sin vida se descomponen y vuelven al polvo. Sin embargo, la resurrección de Jesús nos asegura que nosotros también resucitaremos en el último día, y, por la gracia de Dios, en ese día nuestras almas se reunirán con nuestros cuerpos para siempre.

Aunque no sabemos qué forma tomarán nuestros cuerpos resucitados, los relatos de las apariciones de Jesús a sus discípulos después de su resurrección, y antes de que ascendiera al cielo, nos dan algunas pistas.

El Jesús resucitado era el mismo pero diferente. María Magdalena y los discípulos en el camino a Emaús,

por ejemplo, no lo reconocieron al principio. No estaba atado a las leyes de la física porque era capaz de pasar a través de puertas cerradas. Sin embargo, no era un fantasma. Preparó el desayuno y comió con los discípulos, y permitió que el apóstol Tomás tocara las heridas de sus manos y su costado.

No sabemos qué pasará o cómo seremos en el último día, pero sí sabemos que ninguno de nosotros escapará de la corrupción del pecado y la muerte. Cada uno de nosotros debe morir, y nuestros cuerpos deben ser devueltos a la tierra.

Providencialmente, una de las grandes bendiciones de nuestra fe católica es nuestra creencia en la comunión de los santos y nuestra vida con Dios después de la muerte. Tal como nos dice san Pablo en la segunda lectura de esta gran solemnidad (1 Cor 15:20-27) "Y el último enemigo que será abolido es la muerte" (1 Cor 15:26). Una vez que Cristo haya destruido los últimos vestigios de pecado y muerte, todos resucitaremos, nuestros cuerpos y almas reunidos para toda la eternidad.

Pero lo que es cierto para nosotros, hombres y mujeres pecadores, no puede ser el caso de María, que es la única entre nosotros que no tiene pecado.

Tal como el papa Pío XII declaró oficialmente en su constitución

apostólica de 1950 "*Munificentissimus Deus*" ("Dios munificentísimo"), María, que nunca llevó la carga del pecado original y que, por lo tanto, nunca dejó de hacer la voluntad de Dios, no estaba sujeta a "la ley de permanecer en la corrupción de la tumba" (#5). No tuvo que esperar hasta el final de los tiempos para obtener la redención de su cuerpo." Esto es realmente un misterio que no podemos comprender plenamente, pero cuando reflexionamos sobre esta enseñanza, nos da algunas ideas importantes sobre lo que los cristianos creemos acerca de la vida, la muerte y el mundo venidero.

Primero, creemos que la vida es un precioso regalo de Dios. No nos ganamos este regalo, ni tampoco lo controlamos. Todas las cosas vivas vienen de Dios y le pertenecen únicamente a Él. No somos más que los administradores de confianza de aquello que un Dios generoso y amoroso nos ha dado.

En segundo lugar, sabemos por experiencia dolorosa que nuestra incapacidad, nuestro rechazo a vivir como Dios quiere que vivamos tiene consecuencias mortales. La caída en desgracia de la humanidad fue un hecho letal e irreversible (por nuestros propios medios). No hay nada que podamos hacer nosotros mismos para evitar que

la muerte nos devore en un agujero negro de vacío.

Tercero, creemos que la victoria de Cristo sobre el pecado y la muerte nos ha redimido del carácter definitivo del pecado y la muerte, haciendo posible una nueva vida en y a través de él. Aunque no entendemos completamente este misterio, lo creemos. María es nuestro testigo. Su regreso al cielo, sin sufrir la corrupción de la muerte tal como la conocemos, es un signo de esperanza para todos nosotros.

Unida a Cristo su Hijo en el cielo, María sigue cantando en el Evangelio de Lucas:

"Mi alma engrandece al Señor, y mi espíritu se regocija en Dios mi Salvador."

"Porque ha mirado la humilde condición de esta su sierva; pues he aquí, desde ahora en adelante todas las generaciones me tendrán por bienaventurada. Porque grandes cosas me ha hecho el Poderoso; y santo es su nombre" (Lc 1:46-49).

Creemos que, una vez que hayamos expiado nuestros pecados, se nos invitará a unírnos a María y a todos los santos del cielo para cantar para siempre este magnífico himno de alabanza a Dios nuestro Salvador. Agradecemos a Dios por las grandes cosas que ha hecho por María, y por cada uno de nosotros, sus hijos. †

Events Calendar

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

August 13-September 8

Season of Creation Tree & Flower Extravaganza, sponsored by archdiocesan Creation Care Ministry, \$20 trees (in three-gallon containers from Woody Warehouse), \$10 wildflower seed packets, plants delivered to all regions of the archdiocese in late September. Online ordering and mail-in forms: www.OurCommonHome.org/trees or 317-788-7581, ext. 2.

August 18

Human Trafficking 101 virtual Zoom presentation, kickoff event for archdiocese's

new Anti-Trafficking Ministry, 6:30-8 p.m., free but RSVP required. Registration and information: archindy.org/trafficking.

August 19

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

August 20

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for

women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

August 31

The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 800-874-6880 or

www.villageskids.org.

September 1

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **World Day of Prayer for Creation Care prayer service**, 7 p.m., social distancing and masks required, enter through east door near rear parking lot. Information: 317-353-9404.

September 2

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

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

September 4

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **First Friday Devotion to the Sacred Heart**, following 11:45 a.m. Mass, prayer, reflection and lunch, registration not required, freewill offering. Information: www.mountsaintfrancis.org, 812-923-8817.

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, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-759-7309, msross1@hotmail.com. †

Wedding Anniversaries

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



Edgar and Maryann (Lenahan) Chesterson, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Aug. 20.

The couple was married in Our Lady of Lourdes Church in Indianapolis on Aug. 20, 1960.

They have three children: Carla Knight, Joanne Soller and Dan Chesterson.

The couple also has six grandchildren and one great-grandchild. †

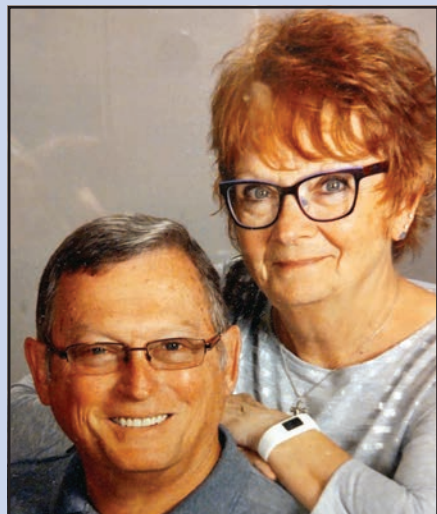


Jim and Loretta (Dalton) Miller, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 55th wedding anniversary on Aug. 14.

The couple was married in Our Lady of Lourdes Church in Indianapolis on Aug. 14, 1965.

They have six children: Debbie Barras, Barbara Clegg, Sheri Estes, Kathleen Grimm, Pam Ramey and Joe Miller.

The couple also has 21 grandchildren and four great-grandchildren. †



Ted and Sue (Hayse) Mandabach, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 55th wedding anniversary on Aug. 14.

The couple was married in Holy Name of Jesus Church in Beech Grove on Aug. 14, 1965.

They have two children: Dawn Freeman and the late Jim Mandabach.

The couple also has four grandchildren and three great-grandchildren. †



Matthew and Harriet (Christman) Hoffman, III, members of Prince of Peace Parish in Madison, will celebrate their 50th wedding anniversary on Aug. 29.

The couple was married in the former St. Mary Church in Madison on Aug. 29, 1970.

They have three children: Megan Hoffman, Meredith Jacobs and Marianne Vaughn.

The couple also has six grandchildren. †



Gary and Debra (Schutte) Diehl, members of St. Lawrence Parish in Lawrenceburg, will celebrate their 50th wedding anniversary on Aug. 14.

The couple was married in St. Vivian Church in Finneytown, Ohio, on Aug. 14, 1970.

They have five children: Holly Lane, Sarah Parker, Stephany Parker, Jacob and Nicholas Diehl.

The couple also has 11 grandchildren and two great-grandchildren. †

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Knights called to redouble efforts to fight racism, violence

NEW HAVEN, Conn. (CNS)—Every day Knights of Columbus live out the principles of charity, unity and fraternity, and through this daily witness in society, they must redouble their efforts to combat racism, violence and hatred, the top Knight told his confreres.

“Living these principles,” Supreme Knight Carl Anderson said, “is the highest expression of patriotism today.”

He made the comments in an address on the evening of Aug. 4 during the fraternal organization’s 138th annual convention, held virtually for the first time due to the COVID-19 pandemic.

“Many of our fellow citizens are still treated differently because of the color of their skin,” said Anderson. “Whenever and wherever this happens, it is wrong. And it must be righted.”

Anderson recommitted the Knights to its programs in support of Native Americans, and to foster an “honest recounting of their history.” He lamented the recent desecration of churches and statues of saints, especially St. Junipero Serra, whom he called a “heroic and saintly missionary.”

“Where others seek to divide,” said Anderson, “let us promote unity. And where racism festers, let us build fraternity.”

“Living in fraternity is what we do every day,” said Anderson. “It is this commitment to fraternity that gives us the strength to do the great works of charity that our times demand.”

The convention, which had as its theme “Knights of Fraternity,” officially opened with an evening Mass on Aug. 4 celebrated by Hartford Archbishop Leonard P. Blair at historic St. Mary’s Church in New Haven, where Father Michael J. McGivney founded the Knights of Columbus and where his remains are interred.

The archbishop had news of his own to share: Father McGivney’s beatification will take place at the Cathedral of St. Joseph in Hartford on Oct. 31.

The Knights expect COVID-19 restrictions to be in place on the date of the beatification, and are making preparations to broadcast the Mass to a worldwide audience so the public is able to join the celebration.

Ahead of the Mass at St. Mary’s Church, Anderson announced the Knights of Columbus Museum in New Haven will be transformed into the Blessed Michael J. McGivney Pilgrimage Center.

On May 27, the Vatican announced that Pope Francis, who met with the board of directors of the Knights of

Columbus in February, had signed the decree recognizing a miracle through the intercession of Father McGivney, clearing the way for his beatification.

Once he is beatified, he will be called “Blessed.” In general, confirmation of a second miracle occurring through the intercession of the sainthood candidate is needed for canonization.

“For members of the Knights of Columbus and many others, the news of the beatification is a time of great joy and celebration,” Anderson said. “Father McGivney ministered to those on the margins of society in the 19th century, and his example has inspired millions of Knights to follow his example in their own parishes and communities.”

Father McGivney (1852-1890), the son of Irish immigrants, was born in Waterbury, Conn., and was ordained a priest in 1877 for what is now the Archdiocese of Hartford.

He founded the Knights in 1882 at St. Mary Parish, where he was an assistant pastor. He originally started the group as a service organization to help widows and orphans.

Father McGivney, who will be the first American diocesan priest to be beatified and has long been a hero of working-class Catholics, can be viewed as a victim of a pandemic. When he died of pneumonia complications at age 38 in 1890, it was during an outbreak of influenza known as the Russian flu in Thomaston, Conn. Some recent evidence, according to the Knights, indicates the outbreak may have been the result of a coronavirus.

The initial work on his sainthood cause began in 1982 on the Knights’ centenary. His cause was formally opened in Hartford in 1997, and he was given the title “servant of God.” In March 2008, the Catholic Church recognized the priest heroically lived the Christian virtues, so he was given the title “Venerable.”

The miracle needed for his beatification and now recognized by the Vatican occurred in 2015 involved a U.S. baby, still in utero, who had a life-threatening condition that, under most circumstances, could have led to an abortion.

That baby, Mikey Schachle, is now 5. His parents, Dan and Michelle Schachle, of Dickson, Tenn., prayed to Father McGivney to intercede with God to save their unborn son, who was given no hope of surviving a life-threatening case of fetal hydrosis.

In announcing the creation of the new McGivney center, Anderson said that while the Knights of Columbus Museum



Baltimore Archbishop William E. Lori, supreme chaplain of the Knights of Columbus, left, prays on Aug. 4 at the granite sarcophagus holding the remains of Father Michael McGivney, founder of the Knights of Columbus, at St. Mary’s Church in New Haven, Conn. Later at the opening Mass of the Knights’ 138th annual Supreme Convention, it was announced a new Blessed Michael McGivney Pilgrimage Center will be created at the current Knights of Columbus Museum in New Haven.

(CNS photo/courtesy Knights of Columbus)

“will continue to recount the Knights’ history,” it will “broaden its mission” with the center focused on the soon-to-be-beatified priest and “will enhance the formative experience of a pilgrimage to Father McGivney’s tomb at St. Mary’s.”

In his address, Anderson praised Father McGivney for his “spiritual genius” for bringing men together as brothers who care for others through lives of charity.

Anderson suggested that Father McGivney’s beatification is timely since he understood well the pain of prejudice and discrimination as religious bigotry in the 19th-century targeted Catholics. However, the priest and his contemporaries identified a uniquely American way forward.

“They saw in the freedoms guaranteed by the First Amendment a path offered to them that could be found in no other country,” said Anderson. He cited a similar insight expressed by the Rev. Martin Luther King Jr., who placed hope in the U.S. Constitution and Declaration of Independence because they constitute a “promissory note to ... every American.”

Anderson also used his address to deliver the Knights’ annual report, which shows that Knights donated more than \$187 million and volunteered more than 77 million hours of service valued at more than \$2 billion.

The organization responded to the pandemic with the Knights’ locally driven “Leave No Neighbor Behind” program to help neighbors most vulnerable to the illness, as well as blood drives and support for food banks in the U.S. and Canada. Other initiatives included million-dollar lines of credit to dioceses in financial trouble and financial aid to the Vatican’s Bambino Gesù hospital for children in Rome.

Those programs are being carried out in tandem with the Knights’ ongoing activities for the disabled via Special Olympics and programs to help the needy, including Coats for Kids and disaster relief.

Despite the economic downturn due to the virus, Anderson reported insurance sales of \$8.4 billion over the past 12 months with agents adopting a virtual business model since the start of the pandemic. With nearly \$27 billion in assets under management, he said, the Knights of Columbus is meeting both its financial obligations, and its charitable goals.

Anderson had a final word about Father McGivney’s beatification and how it is both a cause for joy and a call to higher standards of charity, unity and fraternity.

“We step forward together,” he said, “as Knights of Columbus—Knights of Fraternity—to continue our great work.” †

HOEFER

continued from page 4

profound: first to admit sin, then to repent through action, and finally to ask for a place in heaven despite his sinful past.

But he was not the first criminal to do so. He had an example to turn to, and a promise in which to place his trust:

“But the other [criminal] rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied, ‘Truly I tell you, today you will be with me in

Paradise’ ” (Lk 23:40-43).

The last words to pass from Honken’s lips were an humble prayer: “Hail Mary, Mother of God, pray for me.”

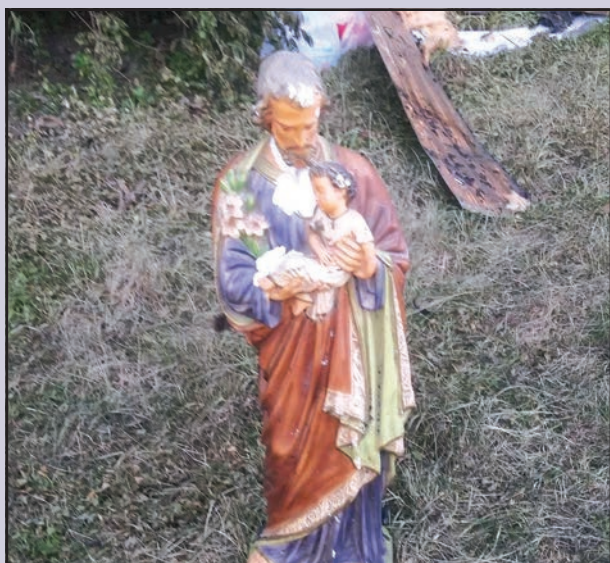
I wish I knew the full story of Honken’s conversion. But truthfully, I think God has let made known all that needs to be known for Honken to serve as a modern-day hope-giving example, and an affirmation of these truths:

That no matter how far one has traveled down the wrong path, conversion is absolutely possible.

And that no matter how wicked the sin, no matter how unforgivable one feels, God will redeem a contrite soul.

And then he will love it to new life.

(Natalie Hoefler is a reporter for The Criterion.) †



This statue of St. Joseph was among the few items that survived a July 29 fire that burned down the Pro-Vida ministry building at St. Patrick Parish in Indianapolis. (Submitted photo)

CANNON

continued from page 4

been burned down. Authorities concluded that an arsonist had set the fire.

The members had prayed a novena to St. Joseph before purchasing this property and placed the ministry under his patronage. A large St. Joseph statue was displayed for all the meetings, and during family gatherings children sang and danced around the statue. Confident in this obedient saint as the protector of the Holy Family, this group realizes now more than ever how special his intercession and protection is to their ministry.

The only items salvaged in the fire were the beautiful statue of St. Joseph, and the “stage of life babies” used to display development in the womb. These flammable, rubber images of children were protected from the heat and flames! It is evident that through the faithful prayers of these pro-life warriors, the most precious items were protected from damage.

The diapers, clothes, cribs, strollers, and baby items

donated will be replaced. Many volunteers have been inquiring about clean up and replenishing the items necessary to continue the good work of Pro-Vida Indianapolis.

If you are interested in helping rebuild the ministry, checks can be made to: Pro Vida Indianapolis Co., in care of President Lupita Aguayo, and mailed to 1710 South Talbott St., Indianapolis, IN 46225. There is no insurance on the building or its contents, so your generosity is appreciated. The power of God’s love is with us. And the Supreme Court in Mexico upheld life in its 4-1 decision!

Our culture is misguided about God’s plan for life. I pray this column will bring truth to light about life. Keep the fire of love for Jesus in your heart! Help those in need; be patient, hopeful, prayerful and pro-life! Amen!

(Zoe Cannon is a member of SS. Francis and Clare of Assisi Parish in Greenwood, whose Gabriel Project Ministry partners with the Pro-Vida group at St. Patrick Parish in Indianapolis.) †

Joyful Witness/Kimberly Pohovey

Confronting pain allows God to work magic in our lives

Pain, by definition, is a complex experience consisting of a physiological and psychological response to a harmful stimulus. It is a warning mechanism that protects an individual by influencing him or her to withdraw from the harmful stimuli or threat of injury. But sometimes, pain is a good thing.



I have hereditary arthritis and back issues, so a year or so ago, I began making monthly therapeutic massage appointments to stave off the pain. I take the time to pray during a massage. During my most recent appointment, I couldn't help but think of the parallels between my massage experience and the way God works in my life.

During every visit, my therapist says she first needs to work on the knots in my neck and back. She hones in on a particular area and kneads it until the knot loosens.

At first, it is painful. As it loosens, it feels more like a bruised area, eventually giving out to a feeling of relief.

As I pray, I think about how I experience pain or struggles in my life. I believe God allows me to experience pain as a means of working out a difficult situation. He kneads me until I recognize and address the pain. As I begin to work out a difficulty, he lessens the pain to a more manageable bruised feeling—still uncomfortable, but part of the healing process. As I find a resolution, I experience relief.

Truth be told, I don't always want to work on the more painful bits of my life even when I know it will be good for me. I think about this while, during my massage, I tense up as the therapist persists in an area of my back that is particularly tight.

At first, I don't even realize I'm tensing. I tend to tense up as a result of stress or a response to pain. I liken this to fighting God and his will for me. If I don't relax, all the massaging in the world will do me no good.

Over and over throughout the massage,

I must tell myself I need to take deep breathes and relax so that the therapist can work her magic. Similarly, I often need to remind myself of the need to do the same in my life—take deep breathes, relax and let God work his magic.

When I rise from a massage, I feel optimally pain free, tranquil and even a bit heady—not necessarily dizzy, just sort of swimming in the overwhelming sense of relief. It's the same when I resolve some sort of difficult situation in my life. While I initially dread facing an issue, I am awash with relief once I let God help me work it out.

Once a month, I lie on a massage table and let my therapist take control. I pray that God helps me recognize the need to allow him to work out the tough parts of my life—to at least come to his table once a week and surrender to his control.

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

Our Works of Charity/David Bethuram

Understanding the impact COVID-19 has on working poor families

Catholic Charities in the archdiocese and throughout the U.S. helps people who are struggling with poverty and other complex issues. We support and advocate for the needs of the poor, provide access to professional human services, and provide disaster relief programs. The majority of the people we serve are poor or living paycheck to paycheck.



According to the 2018 Indiana Asset Limited, Income Constrained, Employed (ALICE) report, 979,538 Hoosier households were unable to afford the basics of housing, food, health care, childcare and transportation despite working hard to make ends meet.

ALICE-population individuals and families are defined as those who are working, but whose income ranges between 127-185 percent of the federal poverty level. Combined, ALICE-population (25 percent) and poverty (14 percent) households account for 39 percent of all Indiana households. Simply, ALICE can be defined as the working poor—those living paycheck to paycheck, barely making ends meet, and unable to save for emergencies.

Catholic Charities agencies are on the frontlines during the COVID-19 pandemic, distributing food, offering shelter, providing health and wellness support and so much more. Our staff has seen a devastating effect on ALICE households.

Working families are often forced to make choices that compromise their health and safety to make ends meet, putting both the families and the wider community at risk of long-term societal and economic repercussions. Tough choices for struggling working families may be deciding between a much-needed vehicle, medication for the month, or even putting food on the table.

They are working jobs that are vital to the success of our communities, such as home health care providers, cashiers, teaching assistants, bus drivers, and many other important

occupations that benefit us all. Yet many continue to struggle with the basics. The number of struggling working families in Indiana has continued to rise: one out of four working Hoosiers is a part of the state's ALICE population. Some are in the trenches caring for COVID-19 patients. Many workers do not have basic employee protections—such as an annual salary, adequate health care coverage, and access to other benefits—that would help them withstand the COVID-19 crisis.

Unfortunately, we have seen business disruption quickly start to reduce the working poor's income. Reduced hours equal reduced wages. Half of all jobs across the country are paid by the hour. Many of these workers don't get paid if a conference is postponed or a restaurant is closed.

Telecommuting is not an option for all jobs. These workers are in the service sectors and must work on-site. Security guards and cashiers cannot perform their jobs remotely, and are therefore more likely to lose hours and wages as the economy slows. Inadequate technology and Internet access limits capacity to work remotely. With less access to the Internet and computers, these workers have had difficulty working from home, even if offered that option. Illness and isolation increase costs. These families face additional costs if a family member gets sick, reducing their income if all family members are quarantined.

In these uncertain times, there is an antidote to the powerlessness we feel as we weather social distancing and see the effects of COVID-19 on neighbors, friends and family. It is kindness and charity.

Please pray for the Catholic Charities staff and volunteers who are working to help the poor and others impacted by this public health emergency. Visit our website at www.archindy.org/cc and learn how to volunteer or donate to our COVID-19 response.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Amid the Fray/Greg Erlandson

Counting our blessings and giving to others in the hard times

A reader recently wrote asking me for more uplifting and hopeful subjects for my columns. She was responding specifically to a recent column I wrote on racism, which she called a "downer."



I must confess that this year has not provided a banner crop of hope-inducing topics. The daily newspaper has become a gauntlet of gloom,

an endurance slog through reports that both anger and depress. I take her point, however. Sometimes we need a reprieve from the bad news.

We Americans may be taking this plague year that much worse because of our "We're Number One" attitude. The editor of the British medical journal *The Lancet* suggested as much when he postulated why the United States was so slow to respond to the pandemic: "I think

the fact that America sees itself as the greatest country in the world means that it sees itself as impregnable," he told *The Washington Post*.

The pandemic has exposed many of our weaknesses, and not only in community health care. This isn't just a crisis. It is a whiff of mortality. So it is understandable that we might be in a sour mood.

Of course, there is much to be positive about. That same editor, Richard Horton, points out that the pandemic has triggered "a truly global collective effort" on the part of science to beat the pandemic. History may look with amazement on this collaboration, even if right now our attitude seems more like, "Is it done yet?"

There is good news to be found not only in this collective achievement in the making, but also in the many personal acts of heroism and sacrifice that can be found. Nurses, doctors, chaplains, essential workers—people taking risks big and small to feed us and care for us and nurture us even in illness unto death.

I have been impressed not just with such acts of kindness, but of creativity as well. Even when our church doors were closed for the sake of the community, some priests found ways to allow their people to worship or to confess. And now that churches are closing again in some regions, more priests are getting creative, if anecdotes are to be believed.

And I hope that in our own lives, we are seeing blessings: Time spent with family, time reconnecting with distant friends by video or phone, time spent more earnestly in prayer.

One of the less obvious blessings is that we are being given opportunities to think not just about our own situation, but about the situation faced by others. Wearing masks so as to protect others is one small example. There are so many people who are jobless, who are hungry, who are at risk of serious illness, and a profound blessing is the opportunity being given to us to help others.

See ERLANDSON, page 11

Twenty Something/

Christina Capecchi

Mapping it out: how to intimately learn Catholicism

Fifteen years after Richard Louv's bestseller *The Last Child in the Woods* was published, it is more relevant than



ever. I'm fascinated by his insights on the "nature-deficit disorder" ailing kids.

I was struck by a passage about his 1950s Midwestern childhood: "I knew my woods and my fields; I knew every bend in the creek and

dip in the beaten dirt paths. I wandered those woods even in my dreams."

His knowledge of that place was so intimate, so vivid that it continued in his dreams, flashing like a movie reel. I want that for my kids, an elixir for the high-tech, low-attention world forming young minds.

Louv sees it the same way. "Nature is reflected in our capacity for wonder," he wrote.

Shortly after I started reading Louv, I came upon a book that put legs on my yearning. *Make Map Art: Creatively Illustrate Your World*, written by the sister-brother pair Salli Swindell and Nate Padavick, is a tool kit to turn readers into map makers—complete with compasses, cartouches, legends and landmarks.

Salli and Nate's line art is folksy and simple. Their lines are not parallel. Their squiggles don't always connect. The goal is not perfection. It is, in fact, imperfection—evidence that the maps are hand drawn, not computer generated.

A map bursts with old-timey charm. When was the last time you pulled out a map from the glove compartment and used it as a guide?

Salli and Nate's maps feel nostalgic and whimsical, like an invitation to silence the phone and study nature. Maps "define our place in the world, inspire daydreaming and ignite the wanderlust in all of us," they wrote. "Maps are about remembering."

Yes!

Suddenly I was compelled to map out the island that has become our refuge this summer. We have played beneath its gnarled oaks and soaring eagles. We have felt the pulse of the Mississippi River, the island's clock, setting a pace entirely our own.

Mapping it out tested my knowledge of the island. You cannot map something if you do not know it well. Google Earth provided a helpful reference. Studying the island's hooks and nooks made me feel like a Girl Scout again.

Just as the doodles can be crooked, the landmarks can be quirky. Salli and Nate call it your "personal geography." So I marked trees that had meaning to us—"bent oak," "climber," "eagles perch"—and delineated the "short cut," "picnic spot" and "garden."

Salli and Nate point out that anything can be mapped: future goals, passions, memories of your hometown.

It occurred to me what a rewarding challenge it would be to map out Catholicism. Just as a budding arborist turns to a tree field guide, my reference already exists, a comprehensive summary of our faith: *The Catechism of the Catholic Church*. This book gets a bad rap as a stuffy rulebook. But it is poetic and probing, a distillation of salvation history, an introduction to saints and Scripture elegantly curated.

The catechism shines a flashlight on life's biggest questions. What is a soul? See part 1, section 1, paragraph 33. What is the goal of human existence? Refer to part 3, section 1, paragraph 1719. It is our map of the oldest Christian faith.

My edition is only as tall as my hand,

See CAPECCHI, page 11

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

The Sunday Readings

Sunday, August 16, 2020

- Isaiah 56:1, 6-7
- Romans 11:13-15, 29-32
- Matthew 15:21-28

The third section of the Book of Isaiah provides this weekend's liturgy with its first reading.



Understanding this part of Isaiah requires some knowledge of the cultural context of the time. Life was not good. For the Jews, it had changed very much from what it was when David or Solomon was king. Long gone were the prosperity, peace

and tranquility known under these kings.

Invading neighboring states had swept across the two Hebrew kingdoms that had come to compose the political structures of the Holy Land after Solomon's death. These invasions extinguished Hebrew independence.

Untold numbers of Jews died in the process. Others had been taken to Babylon, the capital of the great Babylonian empire.

At last, Babylonia itself was overtaken. The descendants of the first Jews taken to Babylon returned home, but desolation and hopelessness awaited them.

The people who populated the Holy Land at that point were much more religiously pluralistic than they had been centuries earlier. The Jews at the time this section of Isaiah was written lived amid religious and ethnic diversity. "Foreigners" were in many places. They were pagans and idolaters, insulting the one God of Israel.

Apparently, however, assumed from this reading, some of these "foreigners" embraced the ancient Hebrew religion. They were accepted, but they were naturally expected by the prophets and people to observe the Hebrew religion.

St. Paul's Epistle to the Romans provides the second reading. Throughout Christian history, the great Apostle, St. Paul, has been remembered especially for his outreach to gentiles, people not of Jewish birth or religion. His efforts in this regard, and surely similar efforts by his disciples and by others, resulted in the fact that by the time of the last third of the first century arguably the major

portion of the Christian population was not Jewish in origin. (Although it cannot be forgotten that Christianity sprang from Judaism, was built upon Judaic themes, and contained within its ranks many, many Jews, including the Blessed Virgin, Paul and the other Apostles.)

Paul, despite this interest in gentiles, in this letter re-committed himself to evangelizing the Jews, since God promised salvation to the Jews, and Paul, as an Apostle, was God's agent.

St. Matthew's Gospel furnishes the last reading. In this story, Jesus was in an area populated by many gentiles and some Jews. It could have been that gentiles were in the majority there. Not surprisingly, the Lord encountered a woman described as a Canaanite. Matthew's use of this term to describe the woman underscored that she is an outsider. "Canaanite" figures prominently in the Old Testament to indicate persons not of the revealed religion, and even persons of great sin.

Jesus said that the Messiah's mission was to bring salvation to God's chosen people. The woman persisted, believing in Jesus. She pleaded for God's mercy for her daughter. Jesus responded to her need.

The reading closes by establishing the common denominator among all humans. All humans sin, and so all require God's mercy.

Reflection

We cannot overplay the presumptions in these readings created by ethnicity and culture. Another critical element within society at the time was the fact that the Canaanite woman was female. In the ways of the time, any woman's approach to a male stranger was extraordinary.

Did sin set her apart? Perhaps. Regardless, she was set apart, a woman, and a foreigner at that.

She was doubly, profoundly excluded. Yet, she went to Jesus, aware of her true needs. She realized that she needed God's mercy for her daughter. She devoutly believed that Jesus bore this mercy. He willingly dispensed it. He was the "son of David," the voice of God and the bearer of God's redemption (Mt 15:22).

Times have not changed. We have our deep spiritual needs. Only Jesus can meet these needs with peace and hope. He loves us all. †

Daily Readings

Monday, August 17

Ezekiel 24:15-24

(Response) Deuteronomy 32:18-21

Matthew 19:16-22

Tuesday, August 18

Ezekiel 28:1-10

(Response) Deuteronomy 32:26-28, 30, 35c-36b

Matthew 19:23-30

Wednesday, August 19

St. John Eudes, priest

Ezekiel 34:1-11

Psalm 23:1-6

Matthew 20:1-16

Thursday, August 20

St. Bernard, abbot and doctor of the Church

Ezekiel 36:23-28

Psalm 51:12-15, 18-19

Matthew 22:1-14

Friday, August 21

St. Pius X, pope

Ezekiel 37:1-14

Psalm 107:2-9

Matthew 22:34-40

Saturday, August 22

The Queenship of the Blessed Virgin Mary

Ezekiel 43:1-7ab

Psalm 85:9ab, 10-14

Matthew 23:1-12

Sunday, August 23

Twenty-first Sunday in Ordinary Time

Isaiah 22:19-23

Psalm 138:1-3, 6, 8

Romans 11:33-36

Matthew 16:13-20

Question Corner/Fr. Kenneth Doyle

Harmony with nature was broken by the fall of Adam and Eve

Q In one of your recent columns—about Our Blessed Mother's



Assumption—you wrote, "Some theologians feel that, since death is a consequence of sin, Mary would not have had to die." I have never thought of sin as causing death. Can you explain this a little more? (Virginia)

A At the dawn of creation, the very first human beings were made to live forever and that was God's intention and desire. The sin of Adam and Eve, however, changed that, and the whole of human history was altered by the fault committed by our first parents.

This is reflected in the teaching of the *Catechism of the Catholic Church*: Because of original sin, harmony with nature is broken and "creation is now subject 'to its bondage to decay.' ... The consequence explicitly foretold for this disobedience will come true: Man will 'return to the ground,' for out of it he was taken. Death makes its entrance into human history" (#400, quoting Rom 8:21 and Gen 3:19).

Q I am a lay Catholic who likes to pray the Divine Office. When I am praying this (or reading other prayers), if I am distracted, should I go back and reread those sections? (Massachusetts)

A First, it pleases me that you have found the Divine Office, also known as the Liturgy of the Hours, a helpful resource for prayer, and I wish that more laypeople were aware of this treasure. The office consists primarily of psalms, but also includes other biblical texts as well as selections from Church fathers and other spiritual masters.

The central parts to the office—morning prayer and evening prayer—can each be recited in five to 15 minutes or less.

Next, you needn't worry that you sometimes find yourself distracted while praying. The *Catechism of the Catholic Church* recognizes the universality of that problem, calling distraction "the habitual difficulty in prayer" (#2729).

Many saints have written about the struggle to concentrate while praying. St. Bernard of Clairvaux, a 12th-century French abbot, tells of once walking with a farmer who noticed that St. Bernard was keeping his eyes cast downward and asked him why.

St. Bernard replied that he was praying and didn't want to be distracted by the sights of the countryside. The farmer boasted that he himself was never distracted while praying, so Bernard made a bargain with him.

The saint offered to give the farmer his mule if he could say the Our Father aloud in its entirety without a single distraction. The farmer began to recite with confidence, but midway through the prayer, he paused and said to Bernard, "Does that include the saddle and bridle as well?"

St. Thérèse of Lisieux (commonly known as The Little Flower) offered, I think, some helpful advice. She said, "I also have many [distractions]. But as soon as I am aware of them, I pray for those people the thought of whom is diverting my attention; and in this way, they reap benefit from my distractions."

It is helpful, of course, to find a quiet place to pray, though that is not always possible. (Remember that Jesus said in the Gospel of Matthew 6:6, "When you pray, go to your inner room, close the door, and pray to your Father in secret.")

Now, to your specific question. No, when you are distracted, you needn't go back and repeat that particular prayer. In fact, I would advise against it. I have known scrupulous people who would repeat prayers endlessly until they "got them right." Instead, when you are distracted, just pause and then move forward with renewed focus.

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

My Journey to God

The Mysterious Divine Dogma of Mary's Assumption

By Natalie Hoefler

All is mystery, Mother Mary.
How did it happen, your Assumption?

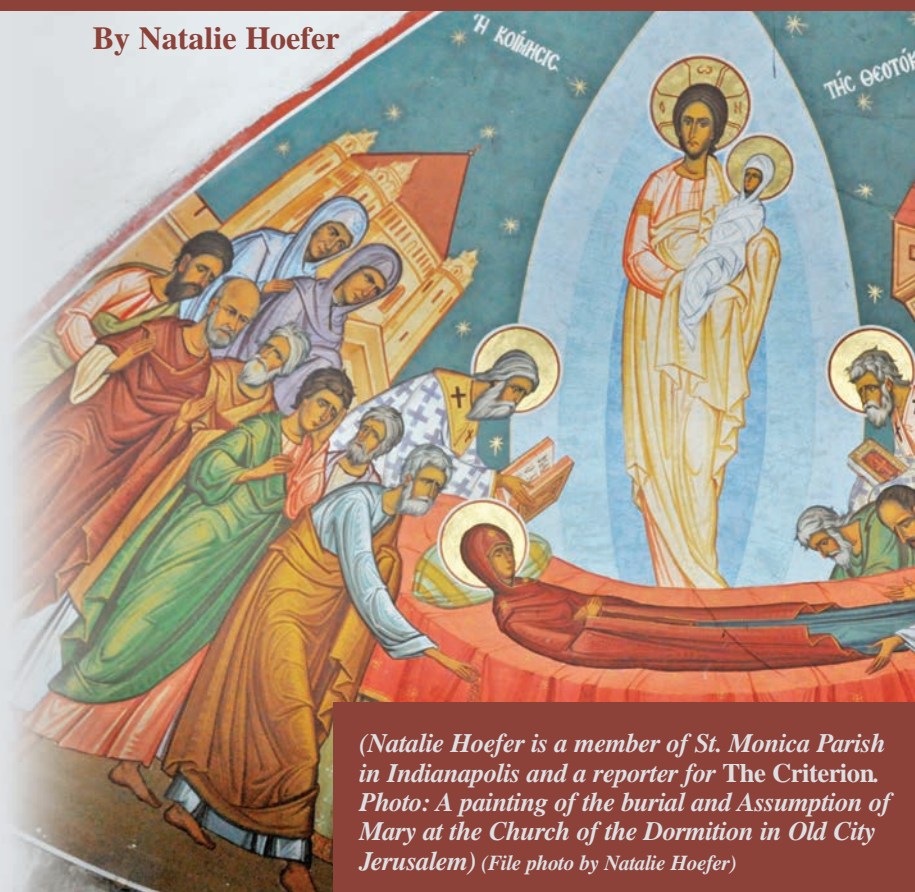
Were you laid in a tomb?
Or were you spared death altogether,
fleeing instead to a place in the desert
that God had prepared for you?

Did your beloved Son resurrect you,
His Mother, history's only perfect human,
before He swept you body and soul to heaven?
Or did He come immediately,
face afire with love and holy joy,
when your journey on Earth was complete,
not wanting to wait a single moment
to save as Savior the woman whose Yes
made salvation possible?

The scene is veiled in mystery, Mother Mary,
but we praise God as we profess and honor
this divinely-revealed dogma of 70 years ago:

"That the Immaculate Mother of God,
the ever Virgin Mary, having completed the course
of her earthly life, was assumed body and soul
into heavenly glory."*

*Munificentissimus Deus, #44



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. Photo: A painting of the burial and Assumption of Mary at the Church of the Dormition in Old City Jerusalem) (File photo by Natalie Hoefler)

Rest in peace

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

BANET, Evelyn M., 91, St. Mary-of-the-Knobs, Floyd County, July 27. Mother of Linda Banet Schmidt. Grandmother of four. Great-grandmother of three.

BLOCK, Wilbert, 95, St. Mary, New Albany, July 21. Husband of Rose Block. Father of Patty Geswein, Nancy Miller, Rosie Shannon, Janie Spitznagel, Susan, Bill, Dan and David Block. Grandfather of 22. Great-grandfather of 43.

BRENDLE, Rita, 92, Most Sacred Heart of Jesus, Jeffersonville, July 17. Mother of Joyce Jackson, Donald and Ronald Brendle, and Robert Hall, Sr. Sister of Catherine Huff. Grandmother of nine. Great-grandmother of seven. Great-great-grandmother of two.

BRUNER, Millie M., 82, St. Joseph, Shelbyville, July 14. Mother of Jackie Bond and Sandy Kim. Sister of Vangie Harsh, Vada Sweet, Curly Bradley, Conroy and Leonard Higdon. Grandmother of 16. Great-grandmother of 25.

GALLAGHER, Margaret L., 93, Holy Spirit, Indianapolis, July 23. Mother of Maureen Guthrie-Dufner and Joseph Gallagher. Sister of Mary Helen Shea. Grandmother of seven. Great-grandmother of 12.

GLENN, David E., 82, St. Mary of the Immaculate Conception, Aurora, July 26. Husband of Gemma Glenn. Father of Debbie Huffman and Cindy Vogt. Brother of Craig and Paul Glenn. Grandfather of four.



A rainbow forms over Maryland's Chesapeake Bay following Tropical Storm Isaias on Aug. 4. (CNS photo/Bob Roller)

HOFF NOEL, Helena A. (Reigel), 85, St. Mark the Evangelist, Indianapolis, Aug. 2. Mother of Rebecca Blandford, Diann Halvorson, Catherine Worley and Michael Hoff. Sister of John and Robert Reigel. Grandmother of eight. Great-grandmother of six. Great-great-grandmother of two.

JACKOWIAK, Lawrence S., 85, St. Charles Borromeo, Bloomington, July 30. Husband of Joanne Jackowiak. Father of Laura Smith, Lynda Webb, Catherine, Edward and Joseph Jackowiak. Brother of Barbara O'Conner, David and Jim Jackowiak and Father Tom Srenn. Grandfather of eight.

JAMES, Mary Margaret, 85, St. Augustine, Leopold, July 19. Mother of Larry and Roger James. Aunt of several.

KEITH, Diane E. (Pollard), 61, Sacred Heart of Jesus,

Indianapolis, July 16. Sister of Jim, Nick and Steven Pollard. Aunt of several.

KLEIN, Richard A., 93, Prince of Peace, Madison, July 31. Husband of Wanda Klein. Father of Carolyn and Tony Klein. Grandfather of two.

KIRCHNER, Stella, 87, St. Mary, North Vernon, July 24. Sister of Phyllis Blair, Susie Horton, Ellen Moore, Sandy Summerfield and Charles Fortner. Aunt of several.

LAMPING, George, 90, St. Michael, Brookville, July 6.

Brother of Esther Young. Uncle of several.

MANNING, Amanda Mae, 36, St. John Paul II, Sellersburg, July 25. Mother of Alexis, James and Kalob Manning. Daughter of Timothy and Jolinda Manning. Sister of Lora and Curtis Manning. Granddaughter of Joan Manning.

MANZANO ALBA, Sr., Tomas, 69, St. Jude, Indianapolis, July 28. Father of Derick and Tomas, Jr. Stepfather of Maria, Francis and Michael. Brother of Agnes, Birgita, Celine, Bernardino and Luis, Jr. Grandfather of 13.

MCCALL, Florence, 101, St. Joseph, Shelbyville, July 13. Mother of Dennis, Lawrence and Mike McCall. Grandmother of 19. Great-grandmother of 50. Great-great-grandmother of eight.

MILLER, Rosemary, 92, St. Elizabeth Ann Seton, Richmond, July 30. Mother of Sherry Amyx, Jeanne Charlton, Julie Dershem, Cindy Hirsch, Connie Minor, Terri Schroeder, Vicki See, Patsy Widau, David and John Miller. Sister of Anthony Kutter. Grandmother of 27. Great-grandmother of 54. Great-great-grandmother of six.

MITTEL, Maxine F. (Peterson), 70, Most Sacred Heart of Jesus, Jeffersonville, July 22. Wife of Richard Mittel, Sr. Mother of Stacy Wisenski and Rick Mittel. Sister of Chuck and John Peterson. Grandmother of four.

PRICE, Clara, 85, St. Joseph, Shelbyville, July 23. Mother of Kimberly Arnold, Dennis and Donald Price. Sister of Wilma Decker and Steve Ruhlman. Grandmother of six.

SCHOETTNER, Margaret L., 63, St. Mary, Greensburg, July 31. Wife of Charles Schoettner. Mother of Amber, Lee and Travis Schoettner. Sister of Cindy Mergenthal, Laura Weiler and Vicki Schmaltz. Grandmother of five.

SPRIGLER, George E., 78, St. Mary-of-the-Knobs, Floyd County, July 31. Father of Dana Becker, Debbie Gregory, Donna House, Edward and Jason Sprigler and Dean and Dwayne Stumler. Brother of Carla Sprigler Becht. Grandfather of 25.

SULLIVAN, Patricia, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 16. Mother of Elaine, Kevin, Mike, Paul and Steve Sullivan. Sister of Carol Moon. Grandmother of 14. Great-grandmother of 13.

TELLES, Francis W., 91, St. Louis, Batesville, July 31. Husband of Mary Jane Telles. Father of Becky Brown, Gary, Mark, Scott, Ted and Tim Telles. Brother of Carolyn Robinson and Jim Telles. Grandfather of 12.

ZINS, Therese A., 69, Holy Family, Oldenburg, August 2. Sister of Mary Bergman, Judy Franzen, Carol Roell, Patty, Jerry and Michael Zins. Aunt of several. †

Divine Word Father Chester Smith ministered to Black Catholic youths in Indianapolis, across the country

Divine Word Father Chester Smith, who ministered at different periods in the Archdiocese of Indianapolis, especially among Black Catholics, died on April 8. He was 60.

Because of the coronavirus pandemic, a private graveside service was held. He was buried at St. Mary Catholic Cemetery in Evergreen Park, Ill.

Father Chester was born on May 3, 1959, in Chicago. He was the twin brother of Divine Word Father Charles Smith, who survives and ministers at the Veterans Administration hospital in Indianapolis. They were the first twin African-American brothers to both be ordained priests.

Father Chester attended his order's Divine Word Seminary High School in East Troy, Wis. He entered the order in 1972, professed temporary vows in 1982 and final vows in 1987. He and his brother were ordained priests in 1988.

Father Chester earned a bachelor's degree in sociology and psychology at Divine Word College in Epworth, Iowa, and a master of divinity degree at the Catholic Theological Union in Chicago.

In addition to serving in parishes in Illinois and Missouri, Father Chester was a founding member of the Bowman Francis Ministry Team, which

works with African-American youths in a rite of passage program. It was founded in Atlanta and was later based at St. Rita Parish in Indianapolis from 1996-2000. He co-wrote the books *Boyhood to Manhood* and *My Family, Our Family*.

Father Chester lived for many years at St. Rita Parish while traveling in his ministry to many other places. He celebrated Mass for the parish and ministered to youths and young adults there, including organizing youth conferences at St. Rita.

A speaker at conferences around the world, Father Chester previously served as president of the National Black Catholic Clergy Caucus and founded Ambassadors of the Word, a peer group ministry helping African-American youths. He and his brother Father Charles also developed Boyhood to Manhood, a parish-based program whose goal was to help young Black men realize their value, get in touch with their spirituality and train future Church leaders.

He is survived by his sister Marcheta and his brothers Father Charles and Kermit.

Memorial gifts may be sent to Bowman Francis Ministry, c/o Society of the Divine Word Chicago Province, P.O. Box 6038, Techny, IL 60082-6038. †

Online Lay Ministry Formation

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

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

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

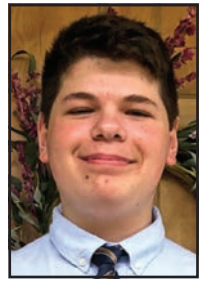
- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Serra Club Vocations Essay

Student's change in perspective leads to service of those in need

By Michael Covosie
Special to *The Criterion*

Recently, I have been working on becoming more compassionate and accepting of all different types of people and their backgrounds.



Michael Covosie

Before, I had been close-minded to people who were different from me.

A few years ago, I took a serious look into my faith and what it meant to me. I devoted my time to reading the Scriptures and attending service.

But where I failed was when I tried to put the teachings into practice. I remember thinking when I saw someone on the side of the road that they were dirty, unclean, and even unworthy of my support. One of the prime teachings is being compassionate toward others, but I wasn't.

The same year, I enrolled in a public grade school. This was a large change from my very small Catholic school roots. At School #60, the majority of students were dealing with poverty. My same ideals still lingered in my head until one day, when I was in the office sick, I overheard the principals talking about a classmate.

They weren't talking about his grades, and he wasn't in trouble. They were worried because he hadn't shown up to school in a few days. He was caring for his grandma while his parents were working in order to pay for food.

When I heard this conversation taking place, my entire perspective on people changed. I realized that people who are in need of help aren't needy because of something they had done. I felt ashamed that I had even conceived this to be true in the first place.

Years later, I moved back to a Catholic school for eighth grade. During the first

month, I realized how lucky I was to attend a private school.

In school, we were tasked with putting ourselves in someone else's shoes and thinking what Jesus would do. When I reflected on my actions, I realized that I hadn't really done anything for anyone in need. Since realizing this, I have dedicated everything to help as many people as possible.

I started to ponder how I would be able to do this. I knew I wasn't in a position of power to affect millions of people, but I could start with people I knew. I listened to as many people as possible when they needed someone to listen. I forgave people who were held in my grudges. But once I did this, I didn't feel satisfied with the amount of people I helped.

After that, I decided to work at the Society of St. Vincent De Paul Food Pantry in Indianapolis as often as I could. I only worked with the people who shopped there because I wanted to

see who they were and what their stories were. I ended up serving a total of 50 hours at the pantry.

I feel that serving others and helping as many people as possible is what we should be called to do in all circumstances, regardless of religion, culture or background. God calls on every one of us to help one another. Proverbs 19:17 says that "whoever is kind to the poor lends to the Lord, and he will reward them for what they have done." This is an excellent example of one of the many times God has called us to serve our brothers.

(Michael and his mother, Dana Covosie, are members of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis. He completed the ninth grade at Cathedral High School this spring and is the ninth-grade division winner in the Indianapolis Serra Club's 2020 John D. Kelley Vocations Essay Contest.) †

Vatican says baptisms that used a modified formula are not valid

VATICAN CITY (CNS)—Changing the words of the formula for baptism renders the sacrament invalid, said the Congregation for the Doctrine of the Faith.

Specifically, a baptism administered with the formula "We baptize you ..." instead of "I baptize you in the name of the Father and of the Son and of the Holy Spirit" is not valid because it is the person of Christ through the minister who is acting, not the assembly, the congregation said.

The doctrinal congregation's ruling was published on Aug. 6 as a brief response to questions regarding the validity of baptisms using that modified formula.

The congregation was asked whether a baptism was valid if it had been performed with a formula that seeks to express the "communitarian significance" and participation of the family and those present during the celebration.

For example, it said there have been celebrations administered with the words, "In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit."

A baptism administered with this kind of modified formula is not valid, the congregation said, and the baptisms would have to be redone for those individuals who had been baptized with the improvised wording.

The correct formula in the Rite of the Sacrament of Baptism spoken by the bishop, priest or deacon is: "I baptize you

in the name of the Father, and of the Son, and of the Holy Spirit."

The doctrinal congregation said modifying "the form of the celebration of a sacrament does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a 'vulnus' [wound] inflicted upon the ecclesial communion and the identifiability of Christ's action, and in the most grave cases rendering invalid the sacrament itself."

The changes to the formula seem to have been made to emphasize the communal aspect of baptism and the participation of those present as well as "to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community that the formula in the [Roman Rite] might seem to imply," it said.

Instead, such changes have "debatable pastoral motives" and the formula handed down by tradition remains fundamental because "the sacramental action may not be achieved in its own name, but in the person of Christ who acts in his Church, and in the name of the Church," it said.

"Therefore, in the specific case of the sacrament of baptism, not only does the minister not have the authority to modify the sacramental formula to his own liking," it said, "but neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration.

"When the minister says, 'I baptize you ...' he does not speak as a functionary who carries out a role entrusted to him,

but he enacts ministerially the sign-presence of Christ," it said.

It is really Christ himself who baptizes and has the principal role in the event being celebrated, it said.

The temptation to modify the sacramental formula "implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and his people, and not the exercise of a power that goes so far as to manipulate what has been entrusted to the Church in an act that pertains to the tradition," it said.

The doctrinal statement was signed by Cardinal Luis Ladaria Ferrer, congregation prefect, and Archbishop Giacomo Morandi, congregation secretary. The congregation said Pope Francis "approved these responses" on June 8 and ordered their publication. †



Pope Francis baptizes a baby as he celebrates Mass on the feast of the Baptism of the Lord in the Sistine Chapel at the Vatican on Jan. 12. (CNS photo/Vatican Media)

CAPECCHI

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and when I hold it, I feel awe, mindful of the treasures tucked within.

Wouldn't it be silly to practice Catholicism and miss out on this excellent guide? Wouldn't it be ungrateful—irresponsible even—to inherit this faith but pass it up before

reading its handbook?

To be a good steward—of land or of faith—is to do your homework, to get to know something well. That knowledge paves the way to gratitude and caretaking. And so just as I study the island this summer, cedar by cedar, I'll be turning over the catechism, stone by stone.

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

ERLANDSON

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We are not the first generation to face enormous challenges. We have boundless blessings compared to other times and other epidemics. My hope is that our blessings do not spoil us but enable our acts of generosity and sacrifice.

There is no avoiding the "downers." It is important to look our challenges in the face, be it racism or deprivation or disease. What is a matter of choice is how

we respond. What we do for the least of our brothers and sisters, the Lord said, we do for him.

We are not guaranteed victory over every ill, and our hope remains in the Lord, not in our own efforts. Nonetheless, in this dark moment, the real good news moment may be this opportunity to give of ourselves to others. Let us pray we rise to the occasion.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

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Pope baptizes twins after successful surgery to separate them

VATICAN CITY (CNS)—Their heads encased in white bandages covering the wounds where they had been conjoined, 2-year-old twins named Ervina and Prefina were baptized by Pope Francis on Aug. 6 in the chapel of his residence.

The babies from the Central African Republic are still hospitalized at the Vatican-owned Bambino Gesù pediatric hospital in Rome, a spokesman said on Aug. 10. But their mother, identified only as Ermine, “really wanted the pope to baptize them.”

A team of doctors, led by Dr. Carlo Marras, chief of neurosurgery at the hospital, performed the final separation surgery on June 5. The hospital held a news conference a month later to announce the successful separation of the conjoined twins and their progressive recovery.

Marras attended the baptism, according to a photograph tweeted by Antoinette Montaigne, a former government official in the Central African Republic and a lawyer specializing in children’s rights.

Pope Francis visited a hospital when he went to the Central African Republic in 2015; returning to Rome, he asked the Bambino Gesù Hospital in Rome to begin a project there.

Mariella Enoc, president of the Rome hospital, met Ermine and her newborn twins during a visit to Bangui in July 2018 as part of the project to establish a pediatric medical center there, the hospital said. The twins and their mother arrived in Rome two months later.

After more than a year of tests and studies, particularly given how many veins the babies shared, they underwent their first surgery in May 2019; a second operation followed a month later. New veins and grafts were allowed to grow for a year before the final surgery to separate the girls, who had been joined at the back of the head.

A news release from the hospital on July 7 said, “[on] June 29 they celebrated their second birthday looking in each other’s eyes.” †



Twins—previously conjoined—are pictured in a screenshot after their baptism by Pope Francis in the chapel at his residence at the Vatican on Aug. 6. Antoinette Montaigne, a former government official in the Central African Republic and a lawyer specializing in children’s rights, tweeted a photo of the pope with the babies, their mother and, on the far right, Dr. Carlo Marras, director of the neurosurgery department at the Bambino Gesù hospital. (CNS photo)

SMWC

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In her remarks at the groundbreaking ceremony, King smiled and noted, “Saint Mother Theodore Guérin settled on what is now campus, and while much has changed, you can look around and see that 180 years later there are still a lot of trees. And yet, God has done something special here, and he has continued to bless us.”

For King, much of that blessing is connected to the continuing influence and presence of the Sisters of Providence on campus.

There’s also the blessing of anticipating an all-time record enrollment at the college as it prepares to start the school year on August 18.

In an interview with *The Criterion*, King discussed all these blessings, as well as the challenges of starting the school year with in-class instruction and on-campus residence during this time of the coronavirus pandemic.

Here is an edited version of the exchange with King, who has been president of the college since 2011.

Q. The college recently broke ground on the first residence hall to be built on campus since 1920. What does that say to you about the present health and the future of Saint Mary-of-the-Woods?

A. “Our college has been blessed with five consecutive years of growth in the residential campus program. After years of declining enrollment and many attempts to turn that trend around, I certainly don’t take the growth for granted. Having a need for the first new residence hall in nearly 100 years is both significant and symbolic.”

Q. In 2015, Saint Mary’s accepted men at the college for the first time in its history. There were six men in the college in 2015, and 96 in 2019. Talk about the impact that having men as students has had on the college, in terms of living there and attending classes there.

A. “The greatest impact of having men on our campus is greater interest and enrollment of women. The men have quickly become part of our culture and are a great addition to our student body. They participate fully in our well-honored traditions.

“The coeducation decision came with expected emotion, especially from our alums. Love for ‘The Woods,’ however, made the transition smooth for us. We have added a men’s varsity athletic team every year beginning in 2016. We are currently recruiting for men’s basketball for fall 2021.”

Q. Enrollment has also increased because of the college adding a major in nursing. What led the college to add that program, and what impact has it had on the school?

A. “Saint Mary-of-the-Woods added nursing programs through the generosity of a grant received from the Eli Lilly Education Foundation. We hired Marcia Miller as director of nursing in January 2014. She led us through the process of adding an online completion program for a baccalaureate degree in nursing, addition of the full BSN residential program, accreditation and now addition of a Master of Science degree in nursing. After year three, nursing is the largest enrolled program at the college. It has also provided the foundation for us to add other health-related programs such as paramedical science and kinesiology.”

Q. There’s hope for an all-time enrollment record this year. How many students are you expecting?

A. “We are hopeful of enrolling 550 total campus students this fall. While COVID-19 has had an impact on recruitment, we are aggressively pursuing this goal. We will continue to promote the worth of an education that is accompanied by faith and values, and we will seek to meet the evolving needs of our students and our world.”

Q. Colleges will be facing tremendous challenges this school year because of concerns about the coronavirus crisis. As the president of the Board of Independent Colleges of Indiana, will this be a year when colleges, particularly small private colleges, struggle to stay alive financially?

A. “I am the immediate past chair of the Board and serving in that role has given me knowledge and insight to the vulnerability that many small, private colleges experience. The challenges presented by COVID-19 exacerbate those. At the same time, small private schools are nimble and have a lot of experience in navigating challenge.”

Q. What are the approaches that Saint Mary-of-the-Woods will be taking in response to the concerns and challenges that the coronavirus poses once again for this school year?

A. “We have monitored national and state health reports and guidelines. Knowing that our plan will continue to evolve with the most recent news, we have formed a comprehensive plan for reopening. We are considering the health and safety of our students, faculty and staff. We are addressing class sizes and sizes of

classrooms, food service protocols, arrangements of student residential rooms, extracurricular activities and how and when students gather.”

Q. How did the college’s experience with online education in the spring semester work for students, and has it led to any fine-tuning if the coronavirus cancels in-class sessions again?

A. “Saint Mary-of-the-Woods has been delivering education at a distance since 1973, and the program has grown and changed with emerging technology. We were as prepared as any school could have been to move to remote learning. Many of our faculty have much experience with online teaching/learning, and they became a resource for those who don’t. The departments that don’t have online programs became exceptionally creative in remote delivery. Our faculty learned from their experience and are part of our plans for the possibility of returning to remote instruction this fall.”

Q. The college has announced plans to keep 2021-22 tuition rates the same as its 2020-21 rate for undergraduate students. What is the tuition for 2020-21? Talk about the motivation for that decision.

A. “The sticker-price for tuition is just shy of \$30,000 and yet the generosity of our alumni and the college itself provides scholarships to make our education very affordable. We give away nearly \$9 million annually in tuition assistance. We want to give our families some additional peace of mind during these challenging days. Knowing tuition is not increasing, and we are guaranteeing that tuition for all four years, will hopefully provide peace.”

Q. Talk about the impact that the Sisters of Providence have on Saint Mary-of-the-Woods, and how that influence still guides the college.

A. “The impact of the Sisters of Providence is difficult to quantify. The values that we hold dear, our commitment to our students, our quest to innovate, the determination to create education that is relevant to our world and so many other of our character traits come from the Sisters. They not only founded the Academy that became our College, but they sustained it through years of sacrifice and commitment to education.

“During our challenges, they not only pray for us, but also find ways to help us. They are our greatest cheerleaders in times of celebration. Always a forward-looking group, they quickly recognize value in new ideas and unexplored pathways. Their DNA is foundational to who we have been, are, and will become.” †

LEBANON

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Lebanon’s 1975-1990 civil war. He called for the Cabinet to resign, saying it cannot “change the way it governs” the country, once known as the “Switzerland of the Middle East,” now ravaged by corruption, financial mismanagement, soaring poverty and hyperinflation.

“The resignation of an MP [member of parliament] or a minister is not enough ... the whole government should resign as it is unable to help the country recover,” Cardinal Rai said, pointing out that the angry demonstrations exhibited “the impatience of those who are oppressed.”

He also called for an international investigation into the deadly blast and

expressed his “deep condolences to the families of the Lebanese martyrs and hope for a speedy recovery for the wounded,” according to his remarks reported by Lebanon’s National News Agency.

French President Emmanuel Macron has led the charge mobilizing international assistance, first bringing planes carrying equipment, rescue workers and investigators on Aug. 6, then hosting an international donors meeting that raised \$297 million, of which the U.S. pledged \$15 million, to aid the disaster recovery.

Neighboring Jordan sent medical workers to set up field hospitals around the blast site as Lebanon’s health care system was already heaving under the pressure of COVID-19 patients and tending some of the injured. King Abdullah II has sent rescue teams, medical aid and

food, joining dozens of other countries providing assistance. He also offered Jordan as a “logistics hub to facilitate international and regional humanitarian assistance to Lebanon,” since its main port is now destroyed.

Pope Francis donated 250,000 euro (\$295,000) as initial aid to assist the Church in Lebanon’s difficulty and suffering.

He made an emotional appeal during his Aug. 9 *Angelus* to the “bishops, priests and religious of Lebanon to be close to the people and to live a style of life marked by evangelical poverty, without luxury, because your people are suffering, suffering a lot.”

Acknowledging the fragility of coexistence in the multi-sectarian nation at this time, Pope Francis said he is nonetheless praying “that, with God’s

help, and everyone’s genuine participation, [Lebanon] may be reborn free and strong.”

International Catholic aid agencies also began helping and collecting money.

The 18 or more distinct religious groups are “something very rich for us,” commented Karim Makdisi, who teaches at the American University of Beirut about Lebanon’s historic model of coexistence.

“The diversity is a huge plus for us. It’s something that we need to rebuild as fundamentally part of Lebanon as we move forward, but taking it away from those politicians internationally and locally who use it for their own benefit, patronage, clientelism and bleeding the country as parasites, and transform it into something more positive that we can build,” Makdisi said, commenting on the need to overhaul Lebanon’s political system. †