



The

# Criterion

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## Serra Club Vocations Essay

A 'disciple of God' through service in community, parish and school, page 11.

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## 'Moving hearts and moving people'

In this file photo, Black Catholics sing during Mass at St. Joseph's Church in Alexandria, Va. (CNS photo/Nancy Phelan Wiehceh)

## Hard work, prayer can lead Church to overcome racism, Bishop Fabre says

CLEVELAND (CNS)—The response of Catholics to racism and racial injustice can lead to a watershed moment "if we put in the work we can do and put in the effort that needs to be undertaken," said the chairman of the U.S. bishops' Ad Hoc Committee Against Racism.

Bishop Shelton J. Fabre of Houma-Thibodaux, La., admitted the work of "dismantling personal racism and institutional racism" will be difficult.



Bishop Shelton J. Fabre

But, he explained, through "prayer and action" and following the nonviolent example of Jesus' life, the beloved community that God envisions for all people can be realized.

"We know that by the work of our hand and by the grace of almighty God we can be a part of advancing the discussion and moving hearts and moving people and moving society to root out racism and intolerance," he told Catholic

News Service (CNS) on July 23.

"I fully believe an important part of that is our call for each and every person to examine their hearts and their experiences and to encounter those who are on the margins, who are not part of our ordinary circle of friends. When we do that, we can hear the pain and reality of racism," the bishop said.

Addressing racial injustice means recognizing the human dignity of each person, a basic tenet of the Catholic faith, he said.

See RACISM, page 6

## Oregon archbishop urges end to violence, return to campaign for justice

PORTLAND, Ore. (CNS)—As the national spotlight landed on his city and its ongoing protests, Portland Archbishop Alexander K. Sample on July 24 made a plea for citizens to leave violence behind and return to a campaign for racial justice.



Archbishop Alexander K. Sample

"Who remembers George Floyd anymore?" Archbishop Sample said during one of his "Chapel Chats," weekly 30-minute sessions livestreamed from his Portland home.

"This all began over the tragic killing of a man" and the racial inequity the killing revealed, the archbishop told viewers. "We need to stay focused on the issue that gave rise to this. Let's stay focused on what we can do to eradicate this evil."

Since Floyd, a Black man, died while in the custody of white police officers in Minneapolis on May 25, protests for racial justice have risen every evening in downtown Portland. The demonstrations begin peacefully, but in the wee hours turned violent in the vicinity of the federal courthouse.

Portland police initially turned to tear gas, but as the weeks wore on scaled back. Protests began to taper off.

The energy and violence surged in early July after camouflage-clad federal officers arrived in the city and began arresting protesters. Local officials decried the uninvited federal presence. The Trump administration said it was protecting federal property.

When protesters breach a fence around the courthouse each evening, federal police exit the building using tear gas, batons and sometimes nonlethal bullets. One nonviolent protester, 26-year-old Donovan La Bella, suffered a fractured skull on July 11 when hit by a plastic projectile fired by a federal officer. Even Portland's mayor, Ted Wheeler, was enveloped in tear gas on July 22 when

See PORTLAND, page 12

## Roncalli High School to choose a new nickname that better fits its mission

By Sean Gallagher

For its first 50 years, Roncalli High School in Indianapolis had "Rebels" as its nickname.

As it moves into its next 50 years, a new moniker will be chosen that is more in keeping with the school's Catholic identity and mission.

School leaders announced the decision to forgo the original nickname in a video posted online on July 22.

"This summer, I will appoint a special task force to explore alternative names and symbols which will better reflect our Catholic mission, and honor the legacy of our patron—Angelo Roncalli," said Roncalli interim president Father Robert Robeson in the video.

Members of the task force will include current students, faculty, staff, alumni and board members.

See RONCALLI, page 12

(Photo at right by Sean Gallagher)







Ben and Isaac talk to their grandparents, Sue and Alan, through a window as they self-isolate at their home in Cheshire, England, on March 22. (CNS photo/Martin Rickett, PA Images via Reuters)

## Show grandparents, the elderly that you care, Pope Francis tells young people

VATICAN CITY (CNS)—Pope Francis called on young people to reach out to their grandparents or the elderly who may be lonely or on their own.

“Do not leave them by themselves,” he said after praying the *Angelus* with visitors in St. Peter’s Square on July 26.

“Use the inventiveness of love, make phone calls, video calls, send messages, listen to them and, where possible, in compliance with health care regulations, go to visit them, too. Send them a hug,” he said before leading visitors in giving a big round of applause for all grandparents.

The pope made his remarks on the memorial of SS. Joachim and Anne—Mary’s parents, Jesus’ grandparents and the patron saints of grandparents.

Pope Francis said he wanted to mark the day by inviting all young people to make a concrete “gesture of tenderness toward the elderly, especially the loneliest, in their homes and residences, those who have not seen their loved ones for many months” because of rules in place to curb the spread of the coronavirus.

In part, because of such regulations in place, he asked young people to be creative and inventive in finding ways to show they care while respecting current directives.

Grandparents and the elderly are “your roots” and having a strong bond or connection with one’s roots is important, he said, because “an uprooted tree cannot grow, it does not blossom or bear fruit.”

Because the pandemic has affected older people especially hard, the Dicastery for Laity, the Family and Life launched a

campaign on July 27 after being inspired by Pope Francis’ invitation to reach out safely and creatively to the elderly.

“It is possible to reduce the isolation felt by elderly people while also strictly observing health guidelines for COVID-19,” it said in a statement, adding that “respecting social distancing rules does not mean accepting a destiny of loneliness and abandonment.”

Inspired by the pope’s words after the *Angelus*, the dicastery decided “to launch a campaign called, ‘The elderly are your grandparents,’ ” which encourages young people around the world “to do something that shows kindness and affection for older people who may feel lonely.”

It said it has been hearing about the many ways people have been finding creative ways to draw the Church community closer to those who are older and lonely, including serenading residents in retirement homes.

It asked people continue to share their efforts and ideas on social media with the hashtag #sendyourhug, and the dicastery would repost some of them on their platforms @laityfamilylife.

“Our invitation to young people is to reach out to the loneliest elderly people in their neighborhood or parish and send them a hug, according to the request of the pope, by means of a phone call, a video call or by sending an image. Wherever possible or whenever the health emergency will allow it, we invite young people to make the embrace even more concrete by visiting the elderly in person,” it said. †



## Public Schedule of Archbishop Charles C. Thompson

August 1–8, 2020

**August 1 – 2 p.m.**  
Confirmation Mass for the youths of St. Charles Borromeo Parish in Milan; St. Lawrence Parish in Lawrenceburg; and St. Teresa Benedicta of the Cross Parish in Bright, at St. Louis Church, Batesville

**August 2 – 11 a.m.**  
Retirement celebration for Msgr. Paul Koetter at Holy Spirit Parish, Indianapolis

**August 3 – 1 p.m.**  
Seminarian Convocation at Our Lady of Fatima Retreat House, Indianapolis

**August 6 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**August 6 – 7 p.m.**  
Confirmation Mass for the youths of Mary Queen of Peace Parish in Danville and St. Thomas Aquinas Parish in Indianapolis at St. Thomas Aquinas Church

**August 8 – 11 a.m.**  
Confirmation Mass for the youths of St. Mary Parish in Greensburg, Immaculate Conception Parish in Milhousen, and St. Catherine of Siena Parish in Decatur County at St. Mary Church

**August 8 – 3 p.m.**  
Confirmation Mass for the youths of Holy Family Parish in Oldenburg at Holy Family Church

## Fleming steps down as superintendent; interim leaders of schools are named

Criterion staff report

Gina Kuntz Fleming resigned as superintendent of Catholic schools in the Archdiocese of Indianapolis on July 22 to accept a position in another school corporation.



Gina Kuntz Fleming

The archdiocese will begin a search for the next superintendent as soon as possible.

In the interim, assistant superintendents Mary McCoy, Rob Rash and Michelle Radomsky will oversee the day-to-day operations of archdiocesan schools. They will report to Annette “Mickey” Lentz, archdiocesan chancellor, who previously served as executive director of Catholic Education and Faith Formation for the archdiocese.

“We are blessed to have a school administrative team in place that has many years of experience, and who will confidently manage our Catholic schools during this transition period,” Lentz said.

Fleming said the decision to step down

was a difficult one, but with the support of her husband Scott, she felt the time was right for a change.

“Believing strongly in the tenets of our Catholic faith and the importance of our Church community remaining an anchor in neighborhoods, towns and cities throughout central and southern Indiana,” Fleming said, “I am confident that this move will allow Scott and me to serve as active volunteers/parishioners while creating greater balance of home and work life.”

Fleming thanked Archbishop Charles C. Thompson, the Office of Catholic Schools staff and all educators in the archdiocesan for their commitment to providing a Catholic education and formation for the 22,000 Catholic school students in central and southern Indiana.

Archbishop Thompson thanked Fleming for her 14 years of service as a principal, assistant superintendent and superintendent in the archdiocese.

“I’d like to thank Gina for her faith-filled service and her unwavering commitment to always seek the best for the students of our Catholic schools,” Archbishop Thompson said. “May God watch over her and bless her in this next journey in her life.” †

### Online Lay Ministry Formation

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### REPORT SEXUAL MISCONDUCT NOW

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- 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](mailto:carlahill@archindy.org)

### Pope’s prayer intention for August



• **The Maritime World**—We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

See more monthly intentions at [archindy.org/popessintentions](http://archindy.org/popessintentions).



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# Institute's online presence builds cross-country community

By Colleen Schena  
Special to *The Criterion*

“What energy!” read the text from nationally known speaker Mike Patin after receiving symbolic applause from the Missionary Disciples Institute (MDI).

In lieu of clapping, every high school student participant held their hands up close to their device's camera and wiggled their fingers with as much enthusiasm as they could project. Quickly the screen filled with hundreds of hands and accompanying smiles. This had become a tradition at “MDI Online” as the week unfolded. While it may have been unusually silent, the energy radiating from the passionate students filled the space.

And the lessons learned from the unique virtual experience could bear fruit soon.

“After learning how to set up *lectio divina*, ... I am going to create a group where kids of any faith can come together and practice *lectio*,” said high school student Isaac Fleck.

In previous years, MDI was a weeklong evangelization, in-person boot camp sponsored and hosted by Marian University in Indianapolis. The goal of this experience was to have a group of teenagers encounter others—especially those whom they might not usually come in contact with—and find ways to build community in the greater Indianapolis area.

But because of the coronavirus, institute leaders decided to change this year's format.

Featuring its own website, online sessions and boxes of materials carefully packed by the college mentors for the high school participants, “MDI Online” took place on June 22-26. MDI made the decision to venture into the online community to encourage the growth of passionate students into driven missionary disciples. Even in the reality of social distancing, a call still rings out to continue proclaiming the Gospel in even the most non-traditional of circumstances, organizers said.

The bold invitation to join a weeklong online experience embodied the institute's major theme—“Give us a holy courage”—from Pope Francis' apostolic exhortation, “The Joy of the Gospel” (#288).

Fully aware of the potential for impeding glitches, the MDI team pressed forward with hope and prayer that the Spirit would manage to work through each moment. “Pray and breathe” became a motto for trust in moments of technical difficulties.

Yet the risk of a format based in live streams and Zoom calls only further emphasized the rewarding message: missionary discipleship is always fostered in a faith-filled, supportive community.

Distance has no bearing on its creation.

While it looked very different than what was expected in months prior, the fervor of MDI's community burned brightly. High school students eagerly joined calls every morning and evening to reflect, play games, and livestream community prayer opportunities.

They interacted joyfully with keynote speakers Noelle Garcia, Mike Patin, Krista Chinchilla, Kristin Koehl, Franciscan Father Agustino Torres and Arthur Wilson. They energetically bombarded the Hussey Brothers, the Institute's in-house band, with questions and song requests during their surprise live performance.

Students worked in their themed tracks and played during their breakout sessions, which offered chances for fruitful dialogue as well as fellowship. All contributed to a thoughtful pondering of their call to missionary discipleship, especially what actions they would take to bring the message to their hometowns. With an opportunity to brainstorm as a group, students took their passions and molded them into missions that would lead them forth after their blessing and commissioning.

“As human beings we are finding ways to share in our joys and our sufferings,” Molly Church, a college mentor said, “We have been creating community right here online.”

As the 80-plus participants signed off to re-enter the world around them, the zeal for missionary discipleship continued within them.

This “groundbreaking experience,” in the words of student director Elizabeth Kassab, continued its passion and its momentum even after the students were sent forth.

“I see all the things that I have learned staying with me in my faith journey for a long time!” affirmed Anna Moore, a high school participant, with the same energy she found during “MDI Online.”

A similar sentiment from participant Emma Morgan expounded upon the seeds of the Institute: “MDI has impacted me by showing me that community is vital to the Catholic faith, but we have no need to fear about the inability to be together during this quarantine.” Emma noted that her personal prayer life had been “transformed,” and she aspired to bring this renewed life to her high school as a missionary disciple.

Missionary discipleship can take many forms, often those seeming impossible or inconvenient, noted keynote speaker Arthur Wilson, dean of spiritual life at Huntington University in Huntington, Ind.

And from unique applause to endless



Missionary Disciples Institute participants give speaker Arthur Wilson a round of applause. (Submitted photos by Colleen Schena)

online conversation, “MDI Online” used its groundbreaking format to bridge this inconvenience and proclaim the joy of the Gospel as far as Louisiana, Alabama and New York.

“Remember when MDI during a global pandemic changed our lives?” keynote speaker Kristin Koehl imagined the institute participants saying in the years to come. The students and staff alike are sure that they will not forget this unique opportunity offered in a time when few like it existed.

(Colleen Schena is a senior at Marian University in Indianapolis and a member of Holy Family Parish in South Bend, Ind., in the Fort Wayne-South Bend Diocese.) †



Mentor Sara Roell attentively listens to students' discussion in her broadcasting space.



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## Editorial

# What Jesus, Mary and the saints look like is important

The iconoclastic movement which seeks to remove, erase or destroy images deemed to be offensive to the contemporary sensibilities of some has raised the important question, “What should Jesus look like? An article in *The Wall Street Journal* by Francis X. Rocca on July 24 discusses this issue in a balanced way with a view to historical accuracy.

According to Rocca, the question of how (or whether) to portray Jesus has confronted Christians from the very beginning.

In fact, during the course of 2,000 years, our Savior has been depicted in many diverse ways in cultures as varied as those found in Asia, Africa, Latin America, Europe and North America. None of these are photographic images of what Jesus really looked like (or looks like now). They are all artistic representations designed to evoke, more or less successfully, the presence, personality and experiences of a man unlike any other human being who ever lived. Some of these works of art are sublime, some are awful, and some (perhaps most) are merely adequate.

What should Jesus look like? According to Rocca, Shaun King, a prominent activist with the Black Lives Matter movement, wrote on Twitter recently that “all murals and stained-glass windows of white Jesus, and his European mother, and their white friends should also come down. They are a gross form [of] white supremacy. Created as tools of oppression. Racist propaganda.”

Rocca also quotes Jesuit Father James Martin, who responded to King’s argument by rejecting the destruction of images but agreeing that “Jesus should be portrayed more like he [probably] looked ... a first-century Galilean carpenter” resembling residents of the region today.

Both arguments miss the point of sacred art. Both fail to understand that the purpose of sacred images is missionary. It is to introduce the person of Jesus Christ to people in different cultural environments and wide-ranging historical circumstances. Jesus, Mary and all the saints should look different depending on when, where and for whom their images are painted or sculpted.

In Tokyo, Jesus would look Japanese. In Russia, he would look Russian and in Africa, or in African-American churches, he would be portrayed as a Black man.

Our Lady of Guadalupe is the perfect example of this principle. She appeared to St. Juan Diego, a native Mexican, in 1531 on Tepeyac Hill (now in Mexico City) and left us with her image imprinted on his cloak. This image, which is faithfully preserved for all to see in the Basilica of Our Lady of Guadalupe in Mexico City, shows Mary as a native woman.

According to Rocca, this Marian image portrays her “with brown skin and straight back hair, surrounded by imagery associating her with an Aztec goddess.” Is that how she appeared on the streets of Nazareth? Of course not. It is her way of illustrating to the native people of this region that she is one with them.

Even the Shroud of Turin, which many of us believe is the actual burial



This painting by artist Lalo Garcia, seen on Nov. 20, 2019, was part of an exhibit in honor of Our Lady of Guadalupe at the Cathedral of Our Lady of the Angels in Los Angeles. Jesus, Mary and all the saints should look different depending on when, where are for whom their images are painted or sculpted. (CNS photo/courtesy Archdiocese of Los Angeles)

cloth in which our Lord was wrapped when he was entombed, is not like a traditional photograph. It is an image that captures a certain moment in the history of our salvation, and that allows us, if we’re willing, to encounter Jesus in his sorrowful death.

Nick Ring, an artist who has provided sculptures for churches in Indiana and many other states, says: “A question I contemplate when I represent Jesus and saints: I keep in mind the parish and the region, and ultimately the multicultural nations that would or could have access to the images that I create. Because of modern advances in transportation and the accessibility to ‘things’ in the world by all, it becomes problematic creating these images. So they wind up with features that can’t be specifically prescribed to one particular race or a skin color and become accessible to all. That’s the peculiarity of our post-modern society, our times. Regardless, if done well, successfully, the transcendent and mysterious nature is revealed upon contemplation and prayer above and beyond superficial physicality.”

Pope St. John Paul II famously said that the Church should never *impose* its teaching on anyone. We should *propose* what we believe, not force it down anyone’s throat.

The same is true of sacred art. Images of Jesus, Mary and all the saints and angels should not be forced on anyone. They should be *proposed* as representing how an artist, or a community of believers, sees the holy men and women that they revere as gifts from the God who is close to us and who accompanies us on our life’s journey.

What should Jesus look like? He should look like all of us, his sisters and brothers.

—Daniel Conway

## Making Sense of Bioethics/Fr. Tad Pacholczyk

# Spiritual lessons from the pandemic

The COVID-19 pandemic has left many of us with a great deal of uncertainty: uncertainty about how contagious the



virus is and about the best way to treat it; uncertainty about how long our personal immunity will last after we get infected and whether a vaccine will ever be developed; uncertainty about the future of the economy

and whether jobs will still be there for the millions of newly unemployed; uncertainty about how long the public quarantines should continue; uncertainty about what will happen to ourselves, our businesses, our families and our friends.

In the midst of so much uncertainty, we naturally look for something firm to hold onto. Cataclysmic disruptors, whether an outbreak of war, widespread riots and looting, or a new coronavirus, humble us and remind us how we cannot guarantee our own future.

Yet we instinctively yearn for a way to assure and secure that future for ourselves and for our children. Where should we turn for safety?

Maybe we can take a cue from our financial institutions. When uncertainty becomes too high, and lenders realize a potential borrower is at high risk of default, they can sometimes turn to a higher authority like the federal government to “guarantee” a loan, as in the case of guaranteed student loans. Such loans offer a safety net and take away most risks for the lender.

What kind of higher authority should we be turning to in order to guarantee our future when we face so many uncertainties in life?

One lesson of the pandemic is not to place our hope in undeserving sources. While scientists may promise new treatments and politicians may promise safety through contact tracing and lockdowns, these measures are stopgaps in the face of our larger human questions.

Many centuries ago, a powerful king of the united monarchy of Israel and Judah mused about the false promise of earthly reassurances. Writing in Psalm 20, King David presciently declared, “Some trust in chariots or horses, but we in the name of the Lord. They will collapse and fall, but we shall hold and stand firm” (Ps 20: 8-9).

The answer to the uncertainties surrounding our human condition lies,

precisely as David noted in his inimitable and direct style, in God himself. He alone knows and understands every event of history, from coronavirus pandemics to civil disturbances to economic collapses.

It’s important for us to distinguish between true and false saviors. While a vaccine may limit the immediate threat from the coronavirus for us individually, death will still have its day and eventually lay its claim upon us. As natural as it may be for us to reach out for a vaccine to calm our preoccupations and restore predictability to our future, only God opens a real path for us beyond fear and beyond death. Our lives are on loan, and only he can guarantee the fulfillment of that loan in a destiny that lies beyond this troubled world.

Cardinal Robert Sarah summed it up well when he recently said: “This virus acted as a warning. In a matter of weeks, the great illusion of a material world that thought itself all-powerful seems to have collapsed. ... A microscopic virus has brought this world to its knees. ...

“We were promised to push the limits of human nature ever further by a triumphant science. We were told about artificial procreation, surrogate motherhood, transhumanism, enhanced humanity. We boasted of being a man of synthesis and a humanity that biotechnologies would make invincible and immortal. But here we are in a panic, confined by a virus about which we know almost nothing.

“Epidemic was an outdated, medieval word. It suddenly became our everyday life. I believe this epidemic has dispelled the smoke of illusion. The so-called all-powerful man appears in his raw reality. There he is naked. His weakness and vulnerability are glaring. Being confined to our homes will hopefully allow us to turn our attention back to the essentials, to rediscover the importance of our relationship with God.”

We have an important opportunity to ponder these deeper lessons of the COVID-19 saga as it plays out in our midst. Rather than placing our hopes in the limited promises of this world, the pandemic reminds us of our vulnerability and our need for our true Savior, at every moment of our life.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letter to the Editor

# We cannot forget violence of abortion, reader says

In the recent months since the tragic events in Minneapolis, Louisville, Atlanta and Indianapolis, much attention and dialogue has been properly focused on the seemingly intractable problem of street violence in the Black community—a concern elevated by the contentious and legitimate issue of lethal action by police officers against Black citizens.

Without diminishing for a moment this great tragedy—and the importance of resolving an all-too-frequent perversion of justice—it may be appropriate to revisit the chilling example of “legally” sanctioned violence visited on innocent Black lives within their mother’s womb by the nation’s abortion clinics.

The magnitude of this problem may be somewhat obscured by the current coronavirus pandemic. However, it is notable that through a three-month period ending in late June this year, roughly 120,000 Americans had died of the viral epidemic while the nation’s abortion

centers eliminated about 270,000 innocent lives in the womb!

Well-documented records clearly indicate that at least one-third of these deaths—far above the percentage of Blacks in the general population—were innocent Black babies. That number dwarfs the number of Blacks killed in street violence of all types.

If we acknowledge that all Black babies are in God’s eyes as valuable as white babies, there clearly is a compelling argument for outrage within both the Black and white communities.

**Dr. David A. Nealy Greenwood**

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).





# Christ the Cornerstone

## Whatever difficulties we face, God will provide

*“What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? ... No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:35, 37-39).*

The readings for next weekend, the 18th Sunday in Ordinary Time, are especially good news in these troubled times. Summarized briefly, all three readings assure us that whatever difficulties we face, God will provide us with what we need.

In the first reading from the prophet Isaiah (Is 55:1-3), we hear words that may seem too good to be true: “All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk!” (Is 55:1)

How is it possible that the Lord nourishes us with food and drink

without requiring those who have no money to pay for it? Isaiah follows this statement with a caution: “Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare” (Is 55:2).

We’re familiar with the saying, “God’s ways are not our ways.” This is evident in this first reading. Too often, we spend our money on things that can never really satisfy us, but God invites, and challenges, us to keep our priorities straight. If we turn to him, and trust in his abundant goodness, God will give us “our daily bread.”

St. Matthew’s Gospel (Mt 14:13-21) powerfully illustrates this principle. Jesus withdraws to a deserted place to mourn the death of John the Baptist, his cousin and the one who has prepared the way for Jesus’ ministry. The crowds follow him, and in his compassion Jesus welcomes them and cures those who are sick. When it was evening, the disciples approach him and say, “This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves” (Mt 14:15). Jesus replies, “There is no need for them to go

away; give them some food yourselves” (Mt 14:16). But they say to him, “Five loaves and two fish are all we have here” (Mt 14:17).

We know how the story ends. Jesus performs one of his greatest miracles. With next to nothing, the meager provisions of five loaves and two fish, Jesus looks up to heaven, blesses the food and feeds an enormous crowd of people. “They all ate and were satisfied,” St. Matthew tells us, “and they picked up the fragments left over—twelve wicker baskets full. Those who ate were about five thousand men, not counting women and children” (Mt 14:20-21).

Our worries about life’s day-to-day problems are understandable. Jesus doesn’t dismiss them. He is moved with pity and responds to our human needs. But as St. Paul tells the Romans, and all of us, in the second reading for this Sunday (Rom 8:35, 37-39), nothing we can think of can ever separate us from the love of Christ. Not COVID-19, not unemployment, not “anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword.” Nothing in the world, whether spiritual or material, can deny us the nourishment we receive

from God through our Lord Jesus Christ.

Our job is to do two things: Trust in God and share what we have with others, especially those who are most in need of our help.

We’ve also heard the saying: “God helps those who help themselves.” Perhaps it would be more accurate if we said, “God helps those who help others.” As Sunday’s Gospel demonstrates, the miracle of the five loaves and two fish is both a testimony to God’s abundance and an admonition to take what little we have and share it generously with our sisters and brothers in need.

Why spend our money on things that can never satisfy us? How much better off we would all be if we placed our trust in God and shared his gifts with others!

“Heed me, and you shall eat well, you shall delight in rich fare” (Is 55:2), says the Lord who sees and has pity on our needs—whatever they may be. “Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant” (Is 55:3).

Let’s turn to God and ask him for whatever we need. He will hear and answer us. †



# Cristo, la piedra angular

## Cualesquiera que sean las dificultades que enfrentemos, Dios proveerá

*“¿Quién nos separará del amor de Cristo? ¿Tribulación, o angustia, o persecución, o hambre, o desnudez, o peligro, o espada? [...] En todas estas cosas somos más que vencedores por medio de aquel que nos amó. Porque estoy convencido de que ni la muerte, ni la vida, ni ángeles, ni principados, ni lo presente, ni lo por venir, ni los poderes, ni lo alto, ni lo profundo, ni ninguna otra cosa creada nos podrá separar del amor de Dios que es en Cristo Jesús Señor nuestro” (Rom 8:35; 37-39).*

Las lecturas del próximo fin de semana, el 18.º domingo del Tiempo Ordinario, son especialmente buenas noticias en estos tiempos difíciles. Para resumirlas brevemente, las tres lecturas nos aseguran que cualesquiera que sean las dificultades que enfrentemos, Dios nos proveerá de lo que necesitamos.

En la primera lectura del profeta Isaías (Is 55:1-3), escuchamos palabras que pueden parecer demasiado buenas para ser verdad: “Todos los sedientos, venid a las aguas; y los que no tenéis dinero, venid, comprad y comed. Venid, comprad vino y leche sin dinero y sin costo alguno” (Is 55:1).

¿Cómo es posible que el Señor nos alimente con comida y bebida sin exigir a los que no tienen dinero

que paguen por ello? Isaías acompaña esta declaración de una advertencia: “¿Por qué gastáis dinero[b] en lo que no es pan, y vuestro salario en lo que no sacia? Escuchadme atentamente, y comed lo que es bueno, y se deleitará vuestra alma en la abundancia” (Is 55:2).

Estamos familiarizados con el dicho: “Los caminos de Dios son distintos de los nuestros.” Esto resulta evidente en esta primera lectura. Muy a menudo, gastamos nuestro dinero en cosas que nunca pueden satisfacernos realmente, pero Dios nos invita, y nos desafía, a mantener nuestras prioridades en orden. Si acudimos a Él, y confiamos en Su abundante bondad, Dios nos dará “nuestro pan de cada día.”

El Evangelio según san Mateo (Mt 14:13-21) ilustra poderosamente este principio. Jesús se retira a un lugar desierto para llorar la muerte de Juan el Bautista, su primo y el que ha preparado el camino para el ministerio de Jesús. Las multitudes lo siguen, y en su compasión Jesús los acoge y cura a los enfermos. Al atardecer, los discípulos se le acercaron y le dijeron: “El lugar está desierto y la hora es ya avanzada; despide, pues, a las multitudes para que vayan a las aldeas y se compren alimentos” (Mt 14:15). Pero Jesús les dice: “No hay necesidad

de que se vayan; dadles vosotros de comer” (Mt 14:16). A lo cual ellos le responden: “No tenemos aquí más que cinco panes y dos peces” (Mt 14:17).

Sabemos cómo termina la historia. Jesús realiza uno de sus mayores milagros: con casi nada, las escasas provisiones de cinco panes y dos peces, Jesús mira al cielo, bendice la comida y alimenta a una enorme multitud de personas. “Y comieron todos y se saciaron,” nos dice san Mateo, “y recogieron lo que sobró de los pedazos: doce cestas llenas. Y los que comieron fueron unos cinco mil hombres, sin contar las mujeres y los niños” (Mt 14:20-21).

Nuestras preocupaciones por los problemas cotidianos de la vida son comprensibles. Jesús no los descarta; la compasión lo conmueve y responde a nuestras necesidades humanas. Pero tal como san Pablo les dice a los romanos, y a todos nosotros, en la segunda lectura de este domingo (Rom 8, 35:37-39), nada de lo que se nos ocurra podrá separarnos del amor de Cristo. Ni siquiera la COVID-19, ni el desempleo, ni “tribulación, o angustia, o persecución, o hambre, o desnudez, o peligro, o espada.” Nada en este mundo, ya sea espiritual o material, puede negarnos el alimento

que recibimos de Dios a través de nuestro Señor Jesucristo.

Nuestro trabajo consiste en dos tareas: Confiar en Dios y compartir lo que tenemos con los demás, especialmente con los más necesitados de nuestra ayuda.

También hemos escuchado el dicho: “Dios ayuda a los que se ayudan a sí mismos.” Tal vez sería más exacto decir: “Dios ayuda a los que ayudan a los demás.” Como lo demuestra el Evangelio del domingo, el milagro de los cinco panes y los dos peces es a la vez un testimonio de la abundancia de Dios y una advertencia para tomar lo poco que tenemos y compartirlo generosamente con nuestros hermanos necesitados.

¿Por qué gastar nuestro dinero en cosas que nunca nos pueden satisfacer? ¿Cuánto mejor estaríamos todos si confiáramos en Dios y compartiéramos Sus dones con los demás!

“Escuchadme atentamente, y comed lo que es bueno, y se deleitará vuestra alma en la abundancia” (Is 55:2), dice el Señor que ve y se apiada de nuestras necesidades, sean las que sean. “Inclinad vuestro oído y venid a mí, escuchad y vivirá vuestra alma; y haré con vosotros un pacto eterno” (Is 55:3).

Recurramos a Dios y pidámosle lo que necesitamos. Él nos escuchará y nos responderá. †



# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## August 5

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.

## August 7

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://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](mailto:msross1@hotmail.com).

## August 11

**Sisters of Providence online "Act justly, Love tenderly, Walk humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: [cutt.ly/Taize](https://cutt.ly/Taize). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## August 15

Office of Youth Ministry online **"Into the Heart"** virtual formation opportunity, 9 a.m.-noon, \$20 per person for groups of 1-4, \$15 per person for groups of five or more. Information: 317-592-4006 or [emastronicola@archindy.org](mailto:emastronicola@archindy.org).

## August 16

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman, **Drive-thru Chicken**

**Dinner**, 11:30 a.m.-3:30 p.m., outdoor dining area available, \$10 dinner, \$12 whole chicken, \$6 half-chicken. Information: 812-623-2964 or [parishoffice@stnicholas-sunman.org](mailto:parishoffice@stnicholas-sunman.org).

## August 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://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 [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc). †

# RACISM

continued from page 1

"I really believe these encounters with people, once we are able to put a face and a name on it, I think those encounters will lead people to be stronger advocates to work to dismantle racism and to pray and to do all of this as people of faith who are willing to accept the challenge that Jesus Christ calls us to embrace in loving one another."

Bishop Fabre, who is one of 10 Black Catholic bishops in the U.S., also called on people of faith to study the history of the Church as a diverse place where all people are welcome.

"Right now in the United States, the Church has always been diverse and is becoming more and more racially diverse. Learning about the richness of that diversity and the many different cultures in the Church can only strengthen who we are as a Church and be the best disciples of Jesus Christ that we can be," Bishop Fabre said.

He pointed to the resources gathered on the U.S. Conference of Catholic Bishops' (USCCB) website at [www.usccb.org/racism](http://www.usccb.org/racism) as a place to begin. The site includes educational materials, prayers and study guides that allow parishioners to begin learning about racism.

Such resources, however, are only a start, he said, encouraging people to learn by reaching out to each other.

The bishop cited the example of two women, one white and one Black, who began talking about their teenage sons who were learning to drive. The white woman told him after Mass that "as mothers, they started talking about providing a car for their children."

She related to Bishop Fabre how the Black woman was "scared about what would happen when the police stop him."

"And the other woman told me she had to stop and think," he recalled. "She said, 'I didn't know what to say. Here I am ready to provide my son a car. My experience was not hers. I drew deep insight as a mother from what she said.' You could just see, how she realized 'OK, I understand now.'"

Such encounters can go a long way in beginning to overcome racism that is inherent in society, he said.

As chairman of the ad hoc committee, Bishop Fabre, 56, shepherded the U.S. bishops' 2018 pastoral letter on racism to the finish line. The document, titled "Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism," calls on Catholics to root out the sin of racism in their lives, educate themselves about racism and work to end systemic racism.

The Church, it said, must be as outspoken about racism as it is about abortion, the

death penalty and assisted suicide. Sections examine the history of mistreatment of Black Americans and the oppression of Latinos and Native Americans. The letter denounces rising anti-Semitism and anti-Muslim attitudes as well as xenophobia. Segments address police brutality, mass incarceration, and discrimination in education and housing opportunities.

It is the first pastoral letter on the topic since "Brothers and Sisters Unto Us" was adopted in 1979.

Bishop Fabre said parishes, dioceses and organizations have studied and implemented the pastoral in day-to-day life. In response to criticism the 2018 pastoral letter is too timid in its approach, he urged people to "take it and move it forward."

"I think what the pastoral letter does say and some of the challenges that it issues are not fully appreciated," he said. "It's my hope that [people] can begin envisioning a future pastoral letter that will be different because we will have moved it forward."

Bishop Fabre believes the document can serve as a guide in the Church's response to the unequal treatment of people of color by police and help people determine how they will respond to the rising nationwide movement to address the country's racial injustice.

Since the Memorial Day death of George Floyd, a Black man who died while pinned to the ground by a white Minneapolis police officer, Bishop Fabre has seen a "deeper desire" among Catholics and his fellow bishops to "assist in dismantling racism" wherever it exists.

"This is also a time," he continued, "to understand how racism continues to affect us and in a particular way to come to understand how racism acutely affects the lives of Black people and how Black lives haven't always been valued."

Bishop Fabre welcomed the interest of Catholics to join grassroots movements. "People are desiring to do something," he said.

He also cautioned that prudence be exercised.

"Catholics can work with organizations that embrace the moral and social teaching of the Church," he said. "When organizations take a clear departure from the Gospel vision of the Church ... then involvement becomes problematic."

It is important to demonstrate that the work of addressing racial injustice comes from the roots of the Catholic faith, the bishop added.

"One of the important things we bring to these discussions is our faith and what our faith calls us to be about. To these questions we bring our great respect for the dignity of human life," Bishop Fabre said. †

## Pre Cana-marriage preparation retreats to be offered again starting on Aug. 8

Beginning in August, the archdiocesan Office of Marriage and Family Life will offer Pre-Cana retreats for couples preparing for the sacrament of marriage. At these one-day sessions, engaged couples listen to and discuss topics that help them plan a marriage that will withstand the test of time.

The first retreat will take place on Aug. 8 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. A second retreat will be offered on Sept. 12 at St. Agnes Parish, 1008 McLary Road, in Nashville. A third session will

take place on Nov. 21 at Mother of the Redeemer Retreat Center, 8220 West State Road 48, in Bloomington.

Space will be limited to allow for social distancing, and masks will be required. Registration is \$135 per couple, including materials, morning coffee and a boxed lunch.

To register and for more information, visit [archindy.org/precana](http://archindy.org/precana) or contact the archdiocesan Office of Marriage and Family Life by e-mailing Abby Lasher at [alasher@archindy.org](mailto:alasher@archindy.org) or calling (317) 592-4007. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

### August 13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Peace & Nature Garden Walk**, 7-8:30 p.m., presented by Benedictine Sister Angela Jarboe, free, donations accepted, register in advance. Registration: [www.benedictinn.org/retreats-programs](http://www.benedictinn.org/retreats-programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

### August 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds of the retreat house, \$35. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

### August 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What I Learned from the**

**Saints," An Evening of Reflection with Father James Farrell**, 5:30-9:30 p.m., \$40, includes light supper. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

### August 21-22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **The Gates of Heaven are Everywhere—A Merton Retreat**, presented by Sylvia Harrison, includes room and meals, \$175. Registration: [www.benedictinn.org/retreats-programs](http://www.benedictinn.org/retreats-programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

### August 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What I Learned from the Saints," A Day of Reflection with Father James Farrell**, 8:30 a.m.-2:30 p.m., \$40, includes lunch. Information and registration: Jennifer Burger, 317-545-7681, [jburger@archindy.org](mailto:jburger@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima). †

## VIPs

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



**Charles and Joan (Podlesak) Pluchar**, members of St. Pius X Parish in Indianapolis, will celebrate their 65th wedding anniversary on Aug. 6.

The couple was married in Our Lady of Holy Mount Church in Cicero, Ill., on Aug. 6, 1955.

They have four children: Roseann Eichholtz, Therese Langenkamp, Michael and Tom Pluchar.

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



**Thomas and Joan (Luebbe) Peters**, members of All Saints Parish in Dearborn County, celebrated their 50th wedding anniversary on July 4.

The couple was married in St. Teresa Church in Cincinnati on July 4, 1970.

They have three children: Chris, Jon and Russ Peters.

The couple also has 12 grandchildren. †



**Robert and Sharon (Zalewski) Teipen**, former members of St. Lawrence Parish in Indianapolis and now members of St. John Vianney Parish in Fishers, Ind. (Lafayette Diocese), celebrated their 50th wedding anniversary on June 6.

The couple was married in St. Lawrence Church in Indianapolis on June 6, 1970.

They have three children: Lisa Cobb, Stephanie Simmons and Brian Teipen.

The couple also has 18 grandchildren. They celebrated with Mass at their parish and an open house at their home. †





# The Face of Mercy

By Daniel Conway



## Prayer is the appropriate Christian response to evil

During his June 29 homily on the Solemnity of Saints Peter and Paul, the twin pillars whose fidelity to Christ still upholds the Church 2,000 years after their martyrdom, Pope Francis appeared to contradict those who argue that “prayer is not enough” in times of crisis.

In fact, the Holy Father says, when bad things happen, prayer should be the Christian’s first and most consistent response. “If we spent more time in prayer and less time complaining,” the pope said, “so many doors would be opened, so many chains that bind would be broken.”

Of course, the Holy Father does not mean to suggest that we should be passive or indifferent in the face of evil. We are called to be a prophetic people who speak the truth with love. “Today we need prophecy, real prophecy,” Pope Francis says. As he understands the gift of prophecy, it does not consist in spectacular displays, but in bearing witness in one’s life to the love of God. “Prophecy is born whenever we allow ourselves to be challenged by God.”

The pope has frequently cautioned us to beware of what he calls “the sin of indifference.” This is the sin committed by the priest and the Levite in Jesus’ parable of the Good Samaritan. They were indifferent to the plight of the man beaten by robbers and simply continued on their way without stopping to help him. The Samaritan, a despised foreigner, showed that he was a man with compassion, a good neighbor. He was a man of action who went out of his way to help someone in need.

Pope Francis would say that the Good Samaritan’s compassionate response was made possible because he was not a narcissist (someone concerned only with himself). He cared for others—even strangers. He was also not a pessimist or a complainer (someone who spends all his or her time bemoaning the way things are today without ever lifting a finger to alter the status quo). “It is useless, and even boring, that Christians waste time complaining about the world, society, what is wrong. Complaints don’t change anything,” the pope says. “Narcissism takes you to the

mirror, to continually look at you,” the Holy Father says. “Discouragement, complaints, pessimism, in the dark. These three attitudes close the door to the Holy Spirit.” To open the door and let the Spirit of God act in our personal lives and in our world, we must be people of prayer who give witness to the merciful love of Christ in both our words and our actions.

According to Pope Francis, at a time when Peter was arrested, during a severe persecution of the early Christians, “Herod was raging, the persecution was violent, the Apostle James had been killed. And now Peter is also arrested. The community seems beheaded, everyone fears for their own life. Yet in this tragic moment no one escapes, no one thinks to save their skin, no one abandons the others, but all pray together. From prayer they draw courage, from prayer comes a unity stronger than any threat.

“Unity is activated with prayer, because prayer allows the Holy Spirit to intervene,” the pope said. “In those dramatic situations, no one complains of the evil, of the persecutions, of Herod. Nobody insults Herod—and we

are so used to insulting those responsible.” Those Christians did not blame, but prayed, he said. “What would happen if we prayed more and murmured less, with the language a little calmed? What happened to Peter in prison: as then, so many doors that separate would open, so many chains that paralyze would fall. And we would be amazed.”

Pope Francis noted that St. Paul exhorted Christians to pray for everyone and first of all for those who govern. He said: “Let us pray for the rulers. Let us pray: they need prayer. It is a task that the Lord entrusts to us. Shall we? Or do we talk, insult, and that’s it? God expects that when we pray, we will also remember those who don’t think like us, those who have closed the door on us, those who struggle to forgive. Only prayer undoes the chains, like to Peter; only prayer paves the way for unity.”

Let’s be people of prayer whose action springs from caring hearts and a deep desire to let the Holy Spirit intervene and make us one in Christ.

(Daniel Conway is a member of The Criterion’s editorial committee.) †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)



“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

## La oración es la respuesta cristiana apropiada ante el mal

Durante su homilía del 29 de junio en la Solemnidad de los santos Pedro y Pablo, los pilares gemelos cuya fidelidad a Cristo todavía sostiene a la Iglesia 2,000 años después de su martirio, el papa Francisco contradijo a aquellos que sostienen que “la oración no es suficiente” en tiempos de crisis.

De hecho, el Santo Padre expresa que cuando ocurren cosas negativas, la oración debe ser la primera respuesta del cristiano y la más constante. “Si pasáramos más tiempo en la oración y menos tiempo quejándonos—dijo el Papa—se abrirían muchas puertas y se romperían muchas cadenas que atan.”

Por supuesto, la intención del Santo Padre no es sugerir que seamos pasivos o indiferentes ante el mal. Estamos llamados a ser un pueblo profético que dice la verdad con amor. “Hoy necesitamos una profecía, una verdadera profecía,” dice el papa Francisco. Según su interpretación del don de la profecía, esta no consiste en despliegues espectaculares, sino en dar testimonio del amor de Dios en nuestra propia vida. “La profecía nace siempre que nos dejamos desafiar por Dios.”

El Papa nos ha advertido frecuentemente que tengamos cuidado

con lo que él llama “el pecado de la indiferencia,” el mismo que cometen el sacerdote y el levita en la parábola de Jesús del Buen Samaritano, al mostrarse indiferentes ante la situación del hombre golpeado por los ladrones y simplemente continuaron su camino sin detenerse a ayudarlo. El samaritano, un extranjero despreciado, demostró ser un hombre con compasión, un buen vecino. Era un hombre de acción que se esforzaba por ayudar a quien lo necesitaba.

El papa Francisco comenta que la respuesta compasiva del Buen Samaritano se debió a que este no era un narcisista (alguien que solamente se preocupa por sí mismo), sino que preocupaba por los demás, incluso por los extraños. Tampoco era una persona pesimista o quejumbrosa (alguien que se pasa el tiempo lamentándose de cómo están las cosas hoy en día sin mover un dedo para alterar el *status quo*). “Es inútil, e incluso aburrido, que los cristianos pierdan el tiempo quejándose del mundo, de la sociedad, de lo que está mal. Las quejas no cambian nada,” dice el Papa.

“El narcisismo te lleva al espejo, para que te mires continuamente,” dice el Santo Padre. “Desánimo, quejas, pesimismo, en la oscuridad. Estas

tres actitudes cierran la puerta al Espíritu Santo.” Para abrir la puerta y dejar que el Espíritu de Dios actúe en nuestra vida personal y en nuestro mundo, debemos ser personas de oración que den testimonio del amor misericordioso de Cristo tanto en nuestras palabras como en nuestras acciones.

Según el papa Francisco, en el momento del arresto de Pedro, durante una intensa persecución de los primeros cristianos, “Herodes estaba furioso, la persecución era violenta, el apóstol Santiago había sido asesinado. Y ahora habían arrestado también a Pedro. La comunidad parecía estar acéfala y todos temían por sus vidas. Pero en este trágico momento nadie escapa, nadie piensa en salvar su pellejo, nadie abandona a los demás, sino que todos rezan juntos. De la oración sacaron el valor, de la oración viene una unidad más fuerte que cualquier amenaza.

“La unidad se activa con la oración, porque esta permite que el Espíritu Santo intervenga,” afirmó el Papa. “En esas dramáticas situaciones, nadie se quejaba del mal, de las persecuciones, de Herodes. Nadie insultaba a Herodes y estamos muy acostumbrados a insultar a los responsables.”

Esos cristianos no culparon, sino que rezaron, aseguró. “¿Qué pasaría si rezáramos más, murmuráramos menos y atenuáramos las palabras? Lo que le pasó a Pedro en la cárcel: como entonces, se abrirían muchas puertas que se separan, caerían muchas cadenas que paralizan. Y estaríamos verdaderamente sorprendidos.”

El papa Francisco señaló que san Pablo exhortó a los cristianos a rezar por todos y en primer lugar por los que gobiernan. Expresó: “Recemos por los gobernantes; Oremos: necesitan la oración. Es una tarea que el Señor nos confía. ¿Rezamos? ¿O hablamos, insultamos y nada más? Dios espera que cuando recemos, también recordemos a los que no piensan como nosotros, a los que nos han cerrado la puerta, a los que luchan por perdonar. Solo la oración deshace las cadenas, como en el caso de Pedro; únicamente la oración allana el camino a la unidad.”

Seamos un pueblo de oración cuya acción brote de corazones atentos y un profundo deseo de dejar que el Espíritu Santo intervenga y nos unifique en Cristo.

(Daniel Conway es integrante del comité editorial de The Criterion.) †



Amid the Fray/Greg Erlandson

## How Catholic organizations are weathering the pandemic

It is no surprise that Catholic dioceses, parishes, schools and organizations have been profoundly affected by the coronavirus pandemic. With unemployment impacting so many Catholic families, as well as the canceling of Masses and their offertory collections, many Catholic institutions and the communities they serve are in precarious shape.



A recent survey of bishops by the Center for Applied Research in the Apostolate (CARA) showed that nearly 50 percent of Catholic dioceses have eliminated or considered eliminating diocesan programs. The Archdiocese of New York has announced the closing of 20 schools, and other dioceses may soon follow suit. CARA reported 17 percent of dioceses have been forced to furlough or lay off workers, and more shoes are likely to drop if this crisis lasts into the fall.

These statistics—like all the statistics coming from this relentless pandemic—can be numbing. Yet what we are talking about is our neighbors and their families: teachers, maintenance workers, secretaries, workers in Catholic Charities agencies, bookkeepers. We are talking about families that are suffering not just from the threat of the disease, but also the threat of unemployment or reduced income.

All of which is why Catholics have been upset about a July 10 Associated Press story suggesting that it was somehow wrong for Catholic organizations, dioceses and parishes to receive emergency loans under the government's Paycheck Protection Program (PPP). The AP published a long article detailing the Catholic Church's "special and unprecedented exemption" to "amass at least \$1.4 billion in taxpayer-backed coronavirus aid, with millions going to dioceses that have paid huge settlements ... because of clergy sexual abuse cover-ups."

The AP stitched together a wealth of implications: That the Church should not receive government funds, while also implying that it was somehow bailing out the Church from its sex abuse liabilities.

What was unsaid was that the "special exemption" was afforded to all religious groups, an exemption approved by Congress and signed by the president. Nor did the law that was passed say that any company or organization facing lawsuits was to be excluded. The loans were intended to help meet payrolls and keep organizations and companies afloat, and that is just what they did.

It felt like a cheap shot by the AP at a favorite punching bag, overlooking the reality of this pandemic and the needs of parishes and dioceses, but also overlooking all the ways that Catholic organizations have been helping communities suffering the impact of the pandemic.

"The Catholic Church is the largest nongovernmental supplier of social services in the United States," said Archbishop Paul S. Coakley of Oklahoma City and chair of the U.S. bishops' domestic policy committee in response to the AP story. He said the loans allowed "essential ministries to continue to function in a time of national emergency."

"These loans have been an essential lifeline to keep hundreds of thousands of employees on payroll, ensure families maintain their health insurance and enable lay workers to continue serving their brothers and sisters during this crisis," he added.

Many jobs were saved by the PPP loans, but thousands continue to be at risk. Catholics have been slow to return to Mass because of the continued threat of the pandemic, and churches are closing again in California and elsewhere.

There are two lessons from all of this. The first is that your parish, your diocese, your school, your Catholic Charities office need your help. If you can give, please give. The crisis is far from over.

The second is that the AP story is exactly why we need a dynamic, responsive Catholic press. We need to be able to tell our story, honestly and fully. We can't count on others to get it right.

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

Faith and Family/Sean Gallagher

## Parents are blessed by entering into the innocent joy of their children

My family's home on the east side of Indianapolis probably wouldn't be a draw for those who love the great outdoors.



Located in a fairly old neighborhood, the homes are built close together. There are some nice trees there, including a giant pin oak in our front yard. But, for the most part, the natural beauty

of our home is a far cry from rural Bartholomew County where we lived previously.

That doesn't keep my 11-year-old son Philip from soaking in the beauty of God's creation available to him. He has a love for the many squirrels who populate our small lot. (Our oak tree, with the many small acorns it produces, is a squirrel's Walmart.)

He also has a great interest in the birds who visit the feeders we have in our backyard, even though there isn't a great variety of them. We probably see more of a variety of birds in an hour at my in-laws' rural Decatur County home than we do in a week in our yard.

But seeing Philip's joy in watching the birds and squirrels—and chasing the latter away when they raid our bird feeders—makes up for anything lacking in the natural beauty around our home.

I enjoy refilling the feeders with him, hearing the latest stories of the birds he's observed, and seeing his excited reaction when I call him to a window to see an unusual feathered visitor.

He was especially thrilled during the coronavirus pandemic shutdown in the spring when a couple of blue jays visited our home for a few weeks. Philip was so enthused to see them on our feeders and to hear their distinctive, hawk-like call.

He has an innocent love of God's good gifts to us that surely pleases our heavenly Father. Philip hasn't yet developed a cynical indifference to life's simple pleasures that sometimes infects adolescents and adults.

May God help him hold on to this youthful enthusiasm as he grows into his teenage years. For my part, I hope to encourage it in Philip by continuing to show interest in this wholesome pastime of his.

Entering into the innocent joy of our children can be a blessing for us parents, too. It can draw us out of a pride-filled reticence to rejoice in the beauty of the world around us and renew in us a humble openness to the great gift God has given us in creation—even in the simplest sparrow or squirrel.

Maybe this youthful attitude toward life is part of what our Lord was teaching us when he said that "whoever does not accept the kingdom of God like a child will not enter it" (Lk 18:17).

God's kingdom breaks into our world here and now in part through the beauty of his creation. And we enter into this kingdom when we receive its beauty from God like little children bubbling over with joy upon opening a simple birthday gift.

We parents can often be weighed down by the many little and sometimes big concerns of caring for our families in our daily lives.

As important as fulfilling our duties to our families is, don't let those tasks blind you to the beauty of God's creation that surrounds you. Allow your children and their innocent enthusiasm in life's simple pleasures to lead you into the boundless joy of God's kingdom. †

For the Journey/Effie Calderola

## COVID and encounter and 'screaming inside your heart'

In the news recently: An amusement park in Japan encouraged roller-coaster riders not to scream. Screaming is a great way to project COVID-19 particles into the air for a much farther distance than speaking. It's why most parishes are encouraging their congregations not to sing during Mass.

But the park offered a helpful suggestion to terrified riders: "Scream inside your heart." This admonition, hilarious and darkly poetic at the same time, is what captured headlines. Along with distancing and wearing masks, the amusement park was seriously cautioning visitors to scream silently, with bonuses promised to those who could hush their fright.

It didn't take long for the online world to proclaim this as our mantra for the year 2020: Scream in your heart.

I was reminded of arriving at the hospital years ago to give birth to my first child. As I was being shown into my labor and delivery room, I heard loud, piercing screams coming down the hallway.

"Why is that woman screaming?" I asked. No one had mentioned this in childbirth class.

"She's having a baby," the nurse said, in a tone implying I must be an idiot. Where did I think I was?

I resolved not to scream, and through three childbirths I never did, nor saw the need to. So maybe I could win a bonus at the Japanese amusement park as I've proven to be a good silent screamer in my heart.

But should I be?

In laughing about this in a group text, one of my daughters admitted that during this time of COVID, "I'm constantly screaming inside my heart."

In faith sharing groups and in calls with friends, I find more of

us admitting in this COVID summer to having days when we "cry for no reason." Sharing this, maybe calling a friend for a good cry, and then a laugh, is better than screaming silently in my heart.

Meanwhile, in a large city, another daughter's boyfriend has returned to work as a cook in a small bar and restaurant. They can't allow anyone inside, but serve carryout, including alcoholic beverages. So many people were gathering to consume their purchases on the street where they placed several socially distanced tables outdoors.

One morning, as the crew prepared to open, their first "customer" arrived early. Unfortunately, there was a problem. She was naked. When the staff approached her at the table, she said someone had stolen her clothes. They called 911.

Two things happened. Other customers came, took seats and ordered food. Occasionally, someone would ask a server, "Are you doing something about that?" pointing at the naked lady.

Would I stop at a bar where one of the customers was naked? I think I'd move on.

The other thing that happened was that while they were waiting for help to arrive, a woman who lived in an apartment above the bar came home and immediately said, "I'll go upstairs and get her some clothes."

The naked lady rejected the clothes. But my day was brightened by this Samaritan, on her way to a home above a bar, proffering her own stuff to cover the nakedness of someone obviously screaming inside her heart.

In his book, *In the Shelter: Finding a Home in the World*, the Irish writer and poet Pádraig Ó Tuama repeats this Irish saying: "It is in the shelter of each other that the people live."

Maybe that should be our mantra for 2020: To be shelter to those who silently scream, to hear and help each other when we cry quietly in this daunting summer of COVID.

(Effie Calderola writes for Catholic News Service.) †

Seeking Life/Moises Sandoval

## Experience of racial injustice shows God takes care of you

There are some people who are puzzled by the marches for racial justice. A man who works in the oil fields said recently



in Tulsa: "Everyone there is the same regardless of color. If you can do the work, you stay; if you can't, you go home." But the problem, now as always, is much more complex than that.

When we moved from New Mexico to Colorado in the 1940s, the only place we could find work was in the fields. The practice of denying Hispanics

employment anywhere else was justified by the belief that we were incapable of anything other than common labor. The farmer we worked for told us that, no matter how much schooling we got, we would end up in the fields planting, thinning, hoeing and harvesting sugar beets and other vegetables.

Such views were even common in the Church, where for a long time Hispanics were thought to be unfit to become priests. Urban J. Vehr, then the archbishop of Denver, once said he had no Mexicans in the seminary because they did not meet his standards. Of course, now we have many priests, sisters, brothers and bishops who have distinguished themselves.

In my family, we persevered in school and, after graduating from high school in 1948, I completed a year's course in accounting, took a civil service exam and was hired as an assistant fiscal accounting clerk by Rocky Mountain National Park in Estes Park, Colo. I loved the work and did it well.

After two years, however, I ran into a roadblock. The chief clerk became ill and after a few months, retired. My boss, a man named Wallace O. McCaw, moved up to chief clerk and I assumed McCaw's duties while continuing to do mine. Finally, after several more months, McCaw told me the vacancy was being filled.

See SANDOVAL, page 11



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

# The Sunday Readings

Sunday, August 2, 2020

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The last and third section of the Book of Isaiah is the source of the first reading for Mass this weekend.



The first section of Isaiah was written when the Hebrews still were living in the promised land, although clashes among them had divided the land into two kingdoms. Divided, weakened and small, the two

kingdoms were vulnerable before the imperialistic ambitions of neighboring powers.

These vulnerabilities proved decisive when the strong Babylonian Empire overran the Hebrew kingdoms. It was a fearful time. Many died. Others were taken to Babylon, the empire's capital, located in modern Iraq. Those who were left in the land languished in misery and want.

At last, Babylonia itself fell. The exiles returned, only to find a sterile and unhappy place. Little had improved with the passage of several generations.

Amid the disappointment of the returning exiles came the composition of the third section of Isaiah.

It was bad. People literally had to worry about the next meal. So, this prophet's words were very relevant. They assured discouraged audiences that God would supply their needs and was their only source of life and sustenance. Still, for many, it was a hard proposition to accept. When would God supply the people in their need?

For its second reading, the Church offers a selection from Paul's Epistle to the Romans.

This work also was written when stress was quite evident. The Christians in Rome lived in a culture very hostile to the Gospel. The political and legal systems were turning against them. Indeed, St. Paul himself eventually would be executed.

Very clear in the reading is Paul's encouragement and admonition. He calls upon those facing temptations and doubts to be strong in their resolve, urging them to hold to Christ, letting nothing separate them from the Lord.

St. Matthew's Gospel provides the third reading. It is the familiar and beloved story of the feeding of the 5,000.

In this story line, a large crowd is following Jesus. Within this crowd are sick people. Typically, and as surely the sick hoped, the compassionate Jesus healed the sick.

Here immediately, however, it should be noted that healing had then a meaning far different from treating an injury or disease today. It meant overcoming the evil effects of sin. The ancient Jewish idea was that human sin brought every distress into the world.

Finally, almost no food was available, only five loaves of bread and a few fish. Unwilling to send the people away, Jesus provided for them. He took the food, blessed it, gave it to the disciples to distribute, and the leftovers filled 12 baskets.

This miracle anticipates the Eucharist. Important in the story is the role of the disciples. They literally gave the food, blessed and multiplied by Jesus, to the great throng.

## Reflection

A great, constant, and underlying message of the New Testament is that there is more to life than what humans see or hear around them. A basic lesson of the Church, largely overlooked today, is that human life is eternal, either in heaven or hell.

Everything in the New Testament must be seen in this context. So, the story in this weekend's Gospel is not simply about physical hunger, which passes with earthly death, but nourishment for the eternal soul.

This fact is obvious. Humans are weak and unable to provide everything for themselves. They cannot assure eternal life for themselves.

The Church's reassuring message is that God provides—abundantly, completely, and finally—in Jesus. The Lord indeed gives food, the “bread of life.” Sin leaves us starving and desperate. Sin brings death. Faith gives life.

The Lord's great, compassionate gift continues through the Church, founded on the disciples. Nourished by Jesus, to imitate Jesus, Christians should care for others in need. †

## Daily Readings

### Monday, August 3

Jeremiah 28:1-17  
Psalm 119:29, 43, 79-80, 95, 102  
Matthew 14:22-36

### Tuesday, August 4

St. John Vianney, priest  
Jeremiah 30:1-2, 12-15, 18-22  
Psalm 102:16-23, 29  
Matthew 15:1-2, 10-14

### Wednesday, August 5

The Dedication of the Basilica of St. Mary Major  
Jeremiah 31:1-7  
(Response) Jeremiah 31:10-12b, 13  
Matthew 15:21-28

### Thursday, August 6

The Transfiguration of the Lord  
Daniel 7:9-10, 13-14  
Psalm 97:1-2, 5-6, 9  
2 Peter 1:16-19  
Matthew 17:1-9

### Friday, August 7

St. Sixtus II, pope, and companions, martyrs  
St. Cajetan, priest  
Nahum 2:1, 3; 3:1-3, 6-7  
(Response) Deuteronomy 32:35c-36b, 39abcd, 41  
Matthew 16:24-28

### Saturday, August 8

St. Dominic, priest  
Habakkuk 1:12-2:4  
Psalm 9:8-13  
Matthew 17:14-20

### Sunday, August 9

Nineteenth Sunday in Ordinary Time  
1 Kings 19:9a, 11-13a  
Psalm 85:9-14  
Romans 9:1-5  
Matthew 14:22-33

## Question Corner/Fr. Kenneth Doyle

### Varying interpretations possible for natural phenomena at time of Christ's death

Q At the precise time that Jesus died, the sanctuary curtain of the Temple in Jerusalem was torn in half; darkness and earthquakes occurred, and many were converted to Christianity because they felt this was proof that Jesus was the Son of God. So why didn't the Jewish faith gradually disappear? (New York)



A St. Mark's Gospel, arguably the first to be written (around 70), notes the phenomena you mention: “At noon, darkness came over the whole land until three in the afternoon. ... The veil of the sanctuary was torn in two from top to bottom” (Mk 15:33,38).

Similar references occur in the Gospels of St. Matthew and St. Luke. Some contemporary scriptural commentators view such passages as an imaginative portrayal by the Gospel writers, intended to highlight the vital importance of Christ's death.

But even if one accepts these descriptions literally, it shouldn't surprise us that everyone did not immediately accept the truth of Christianity. The events detailed could have been viewed as natural phenomena without any particular theological significance.

Q I am a wandering Catholic. I identify as a Roman Catholic, although I have not been to a church service in quite a while. I have made excuses to myself and to our Lord as to why that is. I have started reading the Bible and would like to know if the King James version is accepted by the Church. I have been trying to get to church, as it brings me peace. My reasons for not attending are varied, mostly health-related. (Virginia)

A First, about the Bible. The King James translation was completed in 1611 and is written in a lofty literary style. Like Catholic versions, its New Testament section includes 27 books. But in the King James version (as well as in other Protestant editions), the Old Testament has only 39 books while Catholic versions have 46 books.

The seven additional books in Catholic editions are: Tobit, Judith, First and Second Maccabees, Wisdom, Sirach and Baruch. (In addition, Catholic Bibles also include some sections of Esther and Daniel that are not found in Protestant Bibles.) These additional books are considered by the Catholic Church as inspired by the Holy Spirit.

Having said that, the Catholic Church does not forbid anyone from reading any version of the Bible. I am happy that you have begun to read the King James Bible and believe that you will find inspiration in doing so.

At some point, though, you might want to obtain a version called the New American Bible. Last revised in 2011, this is the version used for the scriptural readings at Catholic Masses.

Now, about your being a “wandering Catholic.” I hope that when your health permits, you will decide to return regularly to Mass. I believe that this is the way to be most faithful to Jesus and the surest help for living his way.

Jesus told us at the Last Supper that he wanted his followers to come together regularly to celebrate their faith, to recall his life and teachings and to be nourished with his body and blood.

It may be that legitimate health concerns make it unwise right now for you to go to church, especially during the current pandemic. If that is the case, would you consider calling a priest at a nearby parish and asking to be placed on the Communion list for home visitation?

That way, you will be able to have your confession heard and to feel the peace and the strength of Jesus in the Eucharist.

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

## My Journey to God

### The Volcano

By Natalie Hoefler

A volcano erupts when the land is torn  
At a level so deep as to not be seen.  
On unsuspecting land, lava tears are borne,  
Changing a hillside once vibrant and green  
To an unfamiliar landscape of fallen trees and charred sod.

But sit for some time with the desolate land.  
Hope will cautiously lift the darkened veil  
And with verdant tendrils reach for your hand.  
The land is changed—scars tell the tale—  
But life and joy are shaped anew by the healing hand of God.

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: Light illuminates a crater during the sunrise at Haleakala National Park on the Hawaiian island of Maui on Oct. 9, 2018.) (CNS photo/Navesh Chitrakar, Reuters)



# 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.

**ARNOLD, Pete K.**, 65, St. Lawrence, Lawrenceburg, July 9. Husband of Dawn Arnold. Father of Anne Ogonek, April Pearson, PJ Arnold and Tim Fassold. Brother of Paul Arnold. Grandfather of five.

**BRAUN, Anton R.**, 80, St. Matthew the Apostle, Indianapolis, May 1. Husband of Janet Braun. Stepfather of Christine Smith and Andrew Teipen. Step-grandfather of four.

**CLIDINST, James L.**, 68, Our Lady of Lourdes, Indianapolis, April 18. Brother of Rose Marie Houff. Uncle of one. (correction)

**CLOUSER, Alfred L.**, 83, Christ the King, Indianapolis, July 4. Uncle of several.

**DAVIS, Jerry L.**, 72, Holy Family, New Albany, June 29. Husband of Florenda Davis. Father of Jennifer Dominique, Marlyn Torres, Jeff Davis and Richard Torres. Brother

of Connie and Jack Davis. Grandfather of three. Great-grandfather of one.

**DEOGRACIAS, Alicia**, 93, St. Luke the Evangelist, Indianapolis, July 3. Mother of Cecilia Lok, Carmelo, Frank and John Deogracias. Grandmother of eight. Great-grandmother of five.

**FILLENWARTH, Jr., Edward J.**, 80, Christ the King, Indianapolis, July 2. Husband of Val Fillenwarth. Father of Sheila Mays, Diane Schultz, Bill, Brian, Dan, Drew and Jack Fillenwarth. Brother of Jeanmarie McGowan and Marianne Rhinesmith. Grandfather of 17. Great-grandfather of four.

**GALBO, Mary Margaret (Aust)**, 96, Holy Spirit, Indianapolis, April 29. Mother of Mary Margaret Evans, Janie Landon, Jim and Joe Galbo. Grandmother of seven. Great-grandmother of nine.

**GARNEAU, Claire**, 84, St. Luke the Evangelist, Indianapolis, July 6. Mother of Cheryl Francis, Jeanette Garneau, Jo Ann Hopkins and Elizabeth Jones. Sister of John and Vince Field. Grandmother of eight. Great-grandmother of 12.

**GILLAND, Rose Marie (Lobeck)**, 86, Our Lady of Perpetual Help, New Albany, July 6. Mother of Mark, Matthew and Robert, Jr., Gilland. Sister of Kathleen Bower and Bernadette Hartshorne. Grandmother of nine. Great-grandmother of seven.

**HARRELL, Rebecca, L.**, 73, Nativity of Our Lord Jesus Christ, Indianapolis, July 3. Wife of James Harrell. Mother of J. David and John Harrell. Sister of Cynthia



## Parish garden

Peppers grow in a garden near St. Ann Church in Arlington, Va., on July 16. The garden is part of a parish initiative to provide fresh produce for people in need in the area. (CNS photo/Ann M. Aughterton, *Catholic Herald*)

Hurst, Amy James, Nancy Rizzi and Theresa Schroeder. Grandmother of five.

**HENSLEY, Carolyn S.**, 82, St. Elizabeth of Hungary, Cambridge City, July 1. Mother of Vickie McIntyre and Richard Smallwood. Sister of Linda Ellison. Grandmother of two. Great-grandmother of six. Great-great-grandmother of three.

**HIGDON, Francis C.**, 75, St. John Paul II, Sellersburg, June 30. Father of Cathie Lori,

Theresa Sellmer and Tony Higdon. Brother of Charlotte Caudill, Rose Miner, Linda Skees, Gary, Michael and Norman Higdon.

**HUBER, Sr., Paul M.**, 88, Holy Spirit, Indianapolis, July 9. Father of Marilyn Matthews, David, Edward and Paul Huber, Jr. Brother of Annie and Carl Huber. Grandfather of five. Great-grandfather of 12.

**HUNT, Margery**, 65, St. Elizabeth Ann Seton, Richmond, July 8. Wife of Lari Hunt. Mother of Abby, Anna and Adam Hunt. Grandmother of two.

**JONES, Brian N.**, 78, St. Charles Borromeo, Bloomington, July 4. Husband of Deborah Jones. Father of Deborah Davidson, Meredith Feschyn, Caroline Fineberg and Benedict Jones. Brother of Adele Calcavecchio and Pamela Edge. Grandfather of six.

**KINSEY, James**, 82, St. Elizabeth Ann Seton, Richmond, July 10. Husband of Bonnie Sue Kinsey. Father of John, Michael and William Kinsey. Brother of Pam Garafalo. Grandfather of three.

**KLENKE, John J.**, 96, St. Peter, Franklin County, June 22. Father of Clara Moody, Ron and Tom Klenke. Grandfather of nine. Great-grandfather of 19.

**KREUTZJANS, George R.**, 89, St. Ann, Jennings County, June 29. Father of Diana Abel, Theresa Dexter, Alicia Greene, Victoria Smith, David, Gerald, Jeff and John Kreutzjans. Brother of Edward Kreutzjans. Grandfather of 13. Great-grandfather of 19.

**KREUTZJANS, Shirley A.**, 69, St. Bartholomew, Columbus, July 8. Sister of Rita Elmore, Judy Hester, Gene, Leon and Tim Kreutzjans. Aunt of several.

**LANDERS, Michael**, 71, St. John Paul II, Sellersburg, July 1. Husband of Patty

Landers. Father of Sara Lacy, Misty Slater, Missy Timberlake and John Landers. Brother of Jerry Landers. Grandfather of 13. Great-grandfather of one.

**LEWIS, Thomas**, 76, St. Michael, Greenfield, July 3. Husband of Sondra Lewis. Father of Donis Inman, Scott Blackford and Neil Lewis. Brother of Randi Throckmartin. Grandfather of five.

**MARRS, Carolyn R.**, 90, St. Mary-of-the-Woods, St. Mary-of-the-Woods, June 26. Wife of John Marrs. Mother of Angela Guhin, Sheila Moore, Gloria Savant, Cindy Winert, Bill, Dave, Greg, Matt and Steve Marrs. Grandmother of 33. Great-grandmother of 25.

**MCKINLEY, Thomas J.**, 89, St. John Paul II, Sellersburg, July 1. Husband of Joanne McKinley. Father of Margie Blair, Mickey Hicks, Mary Kay Mattingly, Marc, Matt and Mike McKinley. Grandfather of 19. Great-grandfather of 18.

**MEEK, Mary C.**, 84, St. Jude, Indianapolis, July 7. Mother of Paul and Rob Meek. Sister of John and Steve Dudas. Grandmother of two.

**MILLER, Gary L.**, 65, St. Lawrence, Lawrenceburg, July 4. Husband of Linda Miller. Father of Karen Hatfield, Kim Lewis and Tony Montgomery. Brother of Robyn Autenrieb, JoAnn Oliver and Scott Miller. Grandfather of eight. Great-grandfather of five.

**MURPHY, Kathleen L. (O'Connor)**, 82, St. Pius X, Indianapolis, July 1. Wife of Michael Murphy. Mother of Eileen Goodin, Maureen McHugh, Sheila and Patrick Murphy. Grandmother of 15.

**RIGGINS, Eldon**, 79, Nativity of Our Lord Jesus Christ, Indianapolis, July 2. Husband of Jane Riggins. Father of Jennifer Lock and

David Riggins. Grandfather of five.

**RISCH, Mildred, J.**, 89, St. Pius X, Indianapolis, June 28. Wife of Maurice Risch. Mother of Nancy Peinado, Hugh Forsha, Mark and Michael Risch. Grandmother of six. Great-grandmother of two.

**ROSENBERGER, Melvin J.**, 86, St. John the Baptist, Starlight, July 3. Father of Michelle Geiger, Renee Hale, Robenette Rosenberger, Tressa Schell and Troy Rosenberger. Brother of Irvin Rosenberger. Grandfather of 10.

**SANDER, David, M.**, 73, St. Barnabas, Indianapolis, June 30. Husband of Marsha Sander. Father of Anna King, Elizabeth Piercy, Sarah Schilling and Zachary Sander. Brother of Mary Butler, Margie Cahill and Elizabeth Ferguson. Grandfather of six.

**SULLIVAN, Jan**, 81, St. John the Apostle, Bloomington, July 4. Mother of Linda Runyon, Kelly Staggs and Michael Sullivan. Sister of Melinda Shepherd and Doug Hatton. Grandmother of three. Great-grandmother of one.

**TAYLOR, Jill E. (Banning)**, 69, St. Michael Brookville, June 24. Sister of Terry Banning, Jana Rae Fettig and Mickey O'Conner. Aunt of several.

**WATERS, Dorothy E.**, 93, St. Charles Borromeo, Bloomington, July 9. Mother of Debbie Fulcher and Jeff Waters. Sister of Caroline Boecker, Catharine Francow, Helen Horlander, Anne, Edwin and Guy Magruder, Jr. Grandmother of eight. Step-grandmother of one. Great-grandmother of nine.

**WOLLER, Dr. Philip A.**, 72, St. Lawrence, Indianapolis, June 28. Husband of Barbara Jean Woller. Father of Sarah Fry, Teresa Pallas and Paul Woller. Grandfather of seven. †

## Benedictine Sister Mary Gilbert Schipp was an educator, served in administration

Benedictine Sister Mary Gilbert Schipp, a member of Our Lady of Grace Monastery in Beech Grove, died on July 3 in the monastery. She was 86.

Because of the coronavirus pandemic, no public funeral was celebrated. The burial took place at the sisters' cemetery.

Vera Katherine Schipp was born on Feb. 14, 1934, in Ferdinand, Ind. She entered the Benedictine Monastery Immaculate Conception in Ferdinand in 1952, professed temporary vows on May 19, 1954, and perpetual vows on Aug. 10, 1957. Sister Mary Gilbert was a founding member of Our Lady of Grace Monastery, which was founded by Monastery Immaculate Conception.

She earned a bachelor's degree in education at the former St. Benedict College in Ferdinand. Sister Mary Gilbert later earned a master's

degree in business administration at the University of Notre Dame in northern Indiana.

In the archdiocese, Sister Mary Gilbert taught in Indianapolis at Christ the King School from 1957-58 and at St. Pius X School from 1958-63. She also served at the former Our Lady of Grace Academy in Beech Grove from 1963-74. Sister Mary Gilbert also ministered as a bookkeeper at the St. Paul Hermitage from 1969-74 and as its administrator from 1974-86. In the monastery, she served as treasurer from 1986 until retiring from ministry in 2015.

She is survived by her sisters Clarissa Schipp of Ferdinand, Norma Jean Schipp of Jasper, Ind., and her brother, David Schipp of Jasper.

Memorial gifts may be sent to the Retired Sisters' Fund, c/o Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

## Providence Sister Joan Zlogar served in Catholic schools, administration

Providence Sister Joan Zlogar died on July 14 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 90.

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

Sister Joan was born on April 10, 1930, in Joliet, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1950, and professed final vows on Jan. 23, 1958.

Sister Joan earned a bachelor's degree in business at Saint Mary-of-the-Woods College and a master's degree in business at Indiana University.

During her 70 years as a member of the Sisters of Providence, Sister Joan ministered

as a business teacher and school administrator for 30 years in schools in Illinois, Indiana and Washington, D.C. She also served for many years in administrative positions with her community.

In the archdiocese, Sister Joan served as the treasurer of the Indianapolis-based St. Gabriel Province of the order from 1978-85, at Cathedral High School in Indianapolis from 1985-86 and as the planned giving manager in the Office of Congregational/Mission Advancement at the motherhouse from 1997-2011.

She is survived by a brother, James Zlogar of Arlington Heights, Ill.

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



## Serra Club Vocations Essay

# A 'disciple of God' through service in community, parish and school

By Grace Daming

Special to *The Criterion*

God has used me to further his kingdom by guiding me to volunteer and help others.

He has a plan for me and has helped me discover myself and find my talents in him. God loves me and wants me to do the right thing, so he gives me opportunities to grow stronger in my faith and strengthen my connection to him.

By these opportunities, I also help my community, parish and school. I always strive to act in a Christ-like



Grace Daming

manner and be a leader for my friends and classmates.

I have been a disciple of God by volunteering in my community and using my time to support others. I joined a service club with many of my friends.

In this service club, we performed the corporal works of mercy. We made sandwiches and cake pops for the hungry; sent letters to the imprisoned; made blankets for the homeless; and made rosary bracelets for the elderly.

We also traveled out into the community to paint Nativity scenes at a

nursing home and went to the St. Elizabeth Coleman Pregnancy Center in Indianapolis, where we sorted clothes for children of all ages. My favorite act of service was when we went to the St. Paul Hermitage in Beech Grove to sing Christmas songs, talk and play games with the residents.

I also further God's kingdom at school and at Nativity of Our Lord Jesus Christ Parish. I am an altar server at weekend Masses, and am in the cantor choir for school Masses on Thursdays. By doing this, I feel connected to God by praising him in music.

I am on the Student Lighthouse Team, where I lead school tours and help

students' voices be heard.

At school, I also help teachers with grading and organizing papers and cleaning their classrooms. I enjoy helping teachers, since they help me learn new things every day.

By volunteering in the parish and school, I feel closer to God.

*(Grace and her parents, Ryan and Jamie Daming, are members of Nativity of Our Lord Jesus Christ Parish in Indianapolis. She completed the seventh grade at Nativity School this spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2020 John D. Kelley Vocations Essay Contest.) †*

## 'Journeying Together' will focus on Church's engagement with young people

WASHINGTON (CNS)—The Catholic Church in the U.S. convened a yearlong intercultural process with young adults and ministry leaders on July 25.

Called "Journeying Together," the initiative aims to explore the Church's engagement with young people of diverse cultural and ethnic backgrounds and mobilize U.S. Catholics on issues and concerns related to culture and race in the United States, according to a July 22 news release from the U.S. Conference of Catholic Bishops (USCCB).

The USCCB's Committee on Cultural

Diversity in the Church is leading the initiative, with the involvement of several USCCB secretariats—Catholic Education, Evangelization and Catechesis, and Laity, Marriage, Family Life and Youth. They will be joined by the National Federation for Catholic Youth Ministry.

Due to health concerns created by the novel coronavirus, the initiative will primarily take place online from July through next May. Plans call for a live gathering to take place next summer, pending health and safety directives.

It is based on Pope Francis' call for

encounter and dialogue in his 2019 apostolic exhortation "*Christus Vivit*," ("Christ Lives") on the 2018 Synod of Bishops on young people, the faith and vocational discernment.

The pope urged parishes and dioceses to rethink their young and young adult programs and to make changes based on what young people themselves say they want and need. Youth ministry cannot be elitist or focused only on the teens and young adults already active in the Church's life, he said.

He also called on Catholic youths to reach out to other young people, to not be afraid to mention Jesus and to invite friends to Church or a Church-sponsored activity.

The "Journeying Together" process will feature intracultural and intercultural

digital gatherings and conversations with young adult delegates and key ministry leaders from different cultural communities, including African-Americans, Asian and Pacific Islanders, European Americans, Hispanic/Latinos, and Native Americans, as well as immigrant groups, migrants and refugees.

"This dialogue comes at an incredibly important time in our nation's history where we find ourselves engaged in a serious conversation about race and racism, with calls for meaningful and lasting social reform, a movement led in large part by young people across the country and around the world," said Philadelphia Archbishop Nelson J. Perez, chairman of the Committee on Cultural Diversity in the Church. †

## SANDOVAL

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He told me a young man on the park service road crew with no education or experience in accounting would soon be joining us. McCaw said—I will never forget his words—"When our new hire arrives, I want you to teach him all you know, and, when he learns it, he is going to be your boss." I was appalled, and asked:

"Since I am doing your work as well as mine and know everything about the accounting system, why can't I be his boss?"

"Because that is the way it is," he said. I decided then and there that I would not be a part of that scheme. Soon after, I submitted my resignation and enrolled at Colorado State University, where I discovered that journalism was the best career choice for me.

The experience at Rocky Mountain National Park could have left me bitter, but fortunately I subsequently found that

McCaw's view was not shared by other park employees.

After my freshman year, I applied for summer work at the park service and, to my surprise, was offered not just a job but a crew leader's position in a program to combat a blister rust disease that was killing the white pine forests in the park. In addition, I was trained as a forest firefighter and selected as a fire line foreman when we were flown to Yellowstone National Park to douse a huge forest fire.

I did that every summer, the last one as the overall onsite supervisor of the blister rust control program in Glacier National Park in Montana. Then when I was in graduate school and got married, my bride and I spent the delightful summer manning a fire lookout on an 11,000-foot-high mountain at Rocky Mountain National Park.

As my mother always said, God takes care of us.

*(Moises Sandoval writes for Catholic News Service.) †*

### Employment

#### President, Roncalli High School

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president to begin as soon as January 1, 2021 and as late as July 1, 2021. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master's degree and/or equivalent work experience and a track record of building community and serving others.

**Interested, qualified candidates are encouraged to apply by September 1, 2020;** applications will be accepted until the position is filled.

To apply:

- Please submit the following items electronically to Joni Ripa ([jripa@archindy.org](mailto:jripa@archindy.org)):
  - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
    - What experience have you had leveraging diversity to achieve success?
    - How can you be a champion for the Catholic education and formation of young people in the role of president?
  - Resume
  - Three letters of recommendations or contact information for three professional references
- Complete the online application using the following link: <https://www.applicantpro.com/openings/archindy/jobs/1415916-366235>

For questions about this Catholic leadership position, please email or call:

Rob Rash  
Office of Catholic Schools  
[rrash@archindy.org](mailto:rrash@archindy.org)  
317.236.1544

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**FOR SALE: ONE CRYPT ENTOMBMENT.** Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis, IN 46260. Our Lady of Peace Mausoleum. Location: Corridor C, Crypt #48, Tier A. \$9,950.00. Call or text 816-529-4150.

**ONE MAUSOLEUM PLOT, OUR LADY OF PEACE CEMETERY,** 9001 Haverstick Road, Indianapolis. Our Lady of Peace Mausoleum, Alcove A, Level E, Space 62. Directly across from chapel. Mausoleum is sold out, asking \$10,000. Call or text 317-607-9293.

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# Newspaper settles lawsuit with student over viral video coverage

WASHINGTON (CNS)—*The Washington Post* reached a settlement on July 24 with the family of Nicholas Sandmann, the Kentucky Catholic high school student who sued the newspaper last year for defamation over its coverage of an incident that occurred after last year's March for Life that quickly went viral.

Sandmann, who graduated this past spring from Covington Catholic High School, sought \$250 million in damages from *The Washington Post*, saying the newspaper defamed Sandmann in seven articles and on social media. *The Post* has maintained its reporting was accurate and fair and did not disclose terms of the settlement.

"We are pleased that we have been able to reach a mutually agreeable resolution of the remaining claims of the lawsuit," *Post* spokeswoman Kris Coratti said in a statement.

The coverage in question centered on the student's encounter with a Native American activist on the steps of the Lincoln Memorial.

Last July, a federal judge in Kentucky dismissed the lawsuit against the *Post*, ruling the challenged statements were either opinion, not defamatory or not specifically about Nicholas Sandmann. But last October, when the judge was presented with a motion to reconsider an amended complaint against the

newspaper, he allowed the case to proceed.

The Sandmann family settled a similar lawsuit against CNN this January for an undisclosed amount. The family's suit against NBC is still pending, and they also have filed suits against Gannett, ABC, CBS, *The New York Times* and *Rolling Stone* magazine.

"The fight isn't over. 2 down. 6 to go," tweeted Nicholas Sandman on July 24, his 18th birthday, referring to the settled lawsuits and those remaining. "Don't hold your breath @jack," he added, referring to Jack Dorsey co-founder and CEO of Twitter.

His tweets about *The Washington Post* lawsuit stirred mixed reaction echoing the response after the event in question and its coverage. In Twitter replies, many people were supportive of the student and accused the media of jumping to conclusions in their coverage, while others said his response at the time of the incident was wrong and he shouldn't be bragging about lawsuit profits now.

The incident in question, for which Sandmann claimed he received biased coverage, transpired at the Lincoln Memorial on Jan. 18, 2019. That day, Sandmann, wearing a "Make America Great Again" hat, smiled just inches away from Nathan Phillips, a Native

American leader, as Phillips chanted and beat a drum.

The day after that encounter, clips from a video of it went viral almost immediately and showed students surrounding Phillips while appearing to be mocking him. The clip caused immediate outrage, particularly on social media.

But by the next day, extended footage of how the situation unfolded revealed that another group had taunted the students and some responded back. Phillips said he had walked over to the students and that group as an intervention.

After the initial video went viral, Sandmann said in a statement he had "received physical and death threats via social media, as well as hateful insults."

Sandmann's school and the Diocese of Covington initially condemned the students' behavior, but then backed down as more information came forth and they called for a third-party investigation into the situation.



Nick Sandmann, then a junior at Covington Catholic High School in Park Hills, Ky., and other students from the school stand in front of Native American Nathan Phillips near the Lincoln Memorial in Washington in this still image from video taken on Jan. 18, 2019. *The Washington Post* settled a defamation lawsuit on July 24 filed by his parents Ted and Julie Sandmann. (CNS photo/Kaya Taitano, social media via Reuters)

The conclusion of that report, released by the Covington Diocese on Feb. 13, 2019, found no evidence the students had issued "offensive or racist statements" that they had been accused of doing.

In a letter to parents of Covington Catholic High School last year, Bishop Roger J. Foys of Covington said his hope the investigation would "exonerate our students so that they can move forward with their lives has been realized." †

# Supreme Court upholds Nevada limits on congregation sizes in pandemic

WASHINGTON (CNS)—In a 5-4 decision on July 24, the Supreme Court upheld Nevada's limits on congregation sizes, denying a request by a Nevada church for permission to have larger gatherings that are currently permitted in the state's casinos, restaurants and other businesses.

The church, Calvary Chapel Dayton Valley, wanted the court to say the state's cap of 50 people only at worship services—when other places only have to operate at 50 percent capacity during the pandemic—was unconstitutional.

In a brief one-sentence order, the court rejected the church request. Chief Justice John Roberts sided with the majority, as he did with a similar case in May over a California congregation limit.

Justice Samuel Alito, writing a dissent

joined by Justices Clarence Thomas and Brett Kavanaugh, said: "The Constitution guarantees the free exercise of religion. It says nothing about the freedom to play craps or blackjack, to feed tokens into a slot machine, or to engage in any other game of chance."

Justice Neil Gorsuch, in his own dissent, said the current pandemic "poses unusual challenges," but he said the Constitution does not permit the state of Nevada to "favor Caesars Palace over Calvary Chapel."

Kavanaugh, who also wrote his own dissent, similarly said the current pandemic does not provide a "blank check for a state to discriminate against religious people, religious organizations and religious services." He also said that

with the current state rules, "Nevada is discriminating against religion."

The different rules for casinos and churches, not lost on the dissenting justices, also was brought up in a July 27 statement by Alliance Defending Freedom, the Arizona-based group representing the Nevada church. "It's clear that Nevada Gov. Steve Sisolak is playing favorites. And while slot machines and blackjack tables make the cut, churches do not," it said.

The group also said it would continue to work with the Nevada church and other churches to protect them from "discriminatory policies."

Calvary Chapel Dayton Valley appealed to the 9th U.S. Circuit Court of Appeals in June after a U.S. judge in

Nevada upheld the state's policy on crowd sizes. The appellate court in San Francisco is still considering the appeal, but on July 2, it denied the church's request for an emergency injunction, referring to the Supreme Court's refusal in May to strike down California's limit on the size of religious gatherings.

The Nevada church appealed to the Supreme Court six days later, seeking an emergency injunction that would prohibit the state from enforcing the limit on religious gatherings while the justices consider the merits of the case.

In the Supreme Court's 5-4 church decision in May, it chose not to intervene in an emergency appeal by a church in Southern California to lift COVID-19 restrictions that limit congregation sizes. †

## RONCALLI

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Roncalli was the family name of St. John XXIII, who served as pope from 1958 until his death in 1963. It was chosen as the name for the high school, founded in 1969 through the merger of the former Chartrand and Kennedy Memorial high schools.

"Rebel" was chosen as its nickname in part as a reflection of the "revolutionary spirit of Angelo Roncalli," said Father Robeson in the video, because he convened the Second Vatican Council in 1962, which brought about many changes in the life of the Church.

"As we have learned more about St. John XXIII, it is clear that characterizing him as a rebel, in many ways, misses the mark," said Charles

Weisenbach, Roncalli's principal, in the video. "In fact, he was a visionary leader. He was a saint who was deeply rooted in his love for Jesus Christ, his devotion to the Catholic faith and his respect for the dignity of all people. These qualities are what formed him into the great saint that we venerate today."

Terese Carson, Roncalli's vice president for institutional advancement, spoke in the video about other reasons for forgoing the previous nickname and seeking a new one.

"The confusion and negative connotations attached to the nickname 'Rebels' are also a source of concern as we move forward over the next 50 years," she said. "We have had alumni and community members express

concerns about how this nickname can be misunderstood, particularly as it relates to our deep commitment to honoring the dignity of every person—as Christ calls us to do."

In a subsequent interview with *The Criterion*, Father Robeson said that, while there is not a set timeframe for when the task force will complete its work of developing alternative nicknames, he expects an announcement of a new one sometime during the spring semester of the 2020-21 academic year.

Whatever the new nickname is, Father Robeson said it will have ties to the Catholic faith.

"We're realizing that there are better options for conveying our Catholic identity and mission," said



Father Robert Robeson

Father Robeson, who also serves as pastor of Holy Name of Jesus Parish in Beech Grove and administrator of Good Shepherd Parish in Indianapolis. "Whatever name that we choose will have some kind of Catholic symbolism."

While acknowledging that some in the Roncalli community may be disappointed by the change, Father Robeson expressed hope that recognizing the importance of the school's mission will help them to accept and even be excited about possible alternatives.

"Changing the nickname will not change the incredibly good work that Roncalli does in forming and educating young people," he said. "Roncalli is much bigger than its nickname."

(To view the video announcing the change in nickname for Roncalli High School, visit [bit.ly/39nSRCU](http://bit.ly/39nSRCU).) †

## PORTLAND

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he came to address demonstrators.

Protests nationwide have sprung up in sympathy of what is happening in Portland.

Archbishop Sample, who has been an outspoken supporter of peaceful protests, has toured the area to see the damage. Graffiti covers the federal courthouse and other downtown buildings.

"What is happening in this city is very sad. Even depressing. It's a mess," the archbishop said, admitting many people have urged him to choose a side in the protests. He has refused, instead saying he wants to frame

the turmoil in Gospel truths.

"We should be outraged at injustice," he said. "Racism remains in our society. ... We should be taking action to secure justice for all people."

He chided those on any side whose words and acts increase division, saying that Satan is "dancing with delight" over the disharmony.

"I want us to think calmly, rationally and soundly about these issues," the archbishop said. "A Christian tries to bring people together, to bring people into dialogue in order to bring about a greater good."

The archbishop said he is disturbed by those who say all police are racist. "To me, that seems a stretch," he said. "Yes, there are some bad eggs. And there are some very good servant police who serve us and keep us safe."

The archbishop offered Catholic social teaching as a road map for healing. He particularly cited "Open Wide Our Hearts," the U.S. Catholic bishops' 2018 letter on racism.

"We need to act as citizens of this country to fight against the evil of racism," Archbishop Sample said. "And we need to reject the violence. Violence has no place in this very serious debate that must happen."

Pointing to the nonviolent teachings of the Rev. Martin Luther King Jr., the archbishop said that responding to racism with violence is "piling one evil upon another."

Calling Rev. King "a man of God," the archbishop said that much of the trouble in Portland and elsewhere is a result of a culture that has turned from God and the meaning and virtue that emerge from belief. †