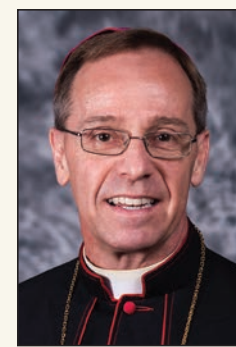




The

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Serving the Church in Central and Southern Indiana Since 1960



Christ the Cornerstone

Blessed Virgin Mary participates bodily in heaven's joy, page 5.

CriterionOnline.com

August 13, 2021

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Jesus is life-giving bread, not just 'side dish,' Pope Francis says

VATICAN CITY (CNS)—Jesus wants to nourish the souls of those who are spiritually famished from the loneliness and anguish that come from life's difficulties, Pope Francis said.

"What does he not want? To be relegated to being considered a side dish—he who is bread—to be overlooked and set aside, or called on only when we need him," the pope told pilgrims gathered in St. Peter's Square on Aug. 8 during his Sunday *Angelus* address.



Pope Francis

The pope reflected on the Sunday Gospel reading from St. John

in which Jesus responded to those who doubted that he was the "bread that came down from heaven" (Jn 6:51).

"I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die" (Jn 6:48-50), Jesus said.

Commenting on the passage, Pope Francis said bread is a basic necessity needed for survival, especially by the hungry who "do not ask for refined and expensive food, they ask for bread.

"Jesus reveals himself as bread, that is, the essential, what is necessary for everyday life; without him nothing works," the pope said. "He is not one bread among many others, but the bread of life," he said.

Without Christ, he added, Christians could only "get by" because he is the only one who can nourish their souls, and only he "forgives us from that evil that we cannot overcome on our own.

"He alone makes us feel loved, even if everyone else disappoints us; he alone gives us the strength to love and, he alone gives us the strength to forgive in difficulties; he alone gives that peace to the heart that it is searching for; he alone gives eternal life when life here on Earth ends. He is the essential bread of life," the pope said.

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"God bless our secretaries!"



Janet Peter, secretary for the parishes of Holy Cross in St. Croix, St. Augustine in Leopold and St. Mark in Perry County, sits at her desk at St. Mark Parish. (Submitted photo)

Parish secretaries across the archdiocese serve people of God as 'ministers of presence'

By Natalie Hoefer

Around lunchtime on any given weekday, Janet Peter can be found driving through the lovely terrain of the Tell City Deanery between St. Augustine Parish in Leopold and St. Mark Parish in Perry County.

"Two offices. Two phone numbers. Two e-mails," Peter notes.

Father Anthony Hollowell, pastor of St. Mark Parish, calls her and those like her "the brain stem of the parish."

Who is Janet Peter—and those like her?

They are parish secretaries, and they are "vitaly important to both priests and the parishes," says Father Hollowell.

Yes, they answer phones, deal with paperwork and documents. But they are so much more.

"They are the possessors of great knowledge and resources," says Father John McCaslin, pastor of St. Monica Parish in Indianapolis. "They are the first contact for those who come in the door. They hear people's stories, but hold everything in trust."

Mary Dmitrasz, secretary for St. Joseph Parish in Rockville, notes that the priest who hired her said in the interview, "It's not a job, but a ministry."

The Criterion spoke with Dmitrasz, Peter and two other parish secretaries in central and southern Indiana for an

See SECRETARIES, page 8

In-person instruction remains a 'high priority' as another school year in a pandemic begins

By John Shaughnessy

Masks or no masks? In-school instruction or virtual learning—or a combination of the two? And what about procedures for quarantining related to possible COVID-19 infections in Catholic schools across the archdiocese?

Those questions and concerns are once again at the forefront for educators and students—and their parents—as August gives rise to the beginning of another school year amid the pandemic, a time when COVID cases are once again surging in Indiana.

For now, the commitment to in-person instruction for Catholic school students is paramount, says Brian



'From social, emotional and spiritual perspectives, in-person learning is extremely important. Just as God is a community in the Holy Trinity, we reflect that community when we're together at school, at Mass and at events.'

—Brian Disney, superintendent of archdiocesan Catholic schools

Disney, who became the superintendent of the 68 Catholic schools in central and southern Indiana on July 1.

"In-person student instruction is a high

priority for the schools and the Office of Catholic Schools," Disney said. "From an academic standpoint, our students learn

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A eucharistic procession on Aug. 4 helped to begin the school year at Bishop Chatard High School in Indianapolis. (Submitted photo)

SCHOOLS

continued from page 1

better when they are in person.

“From social, emotional and spiritual perspectives, in-person learning is extremely important. Just as God is a community in the Holy Trinity, we reflect that community when we’re together at school, at Mass and at events.”

Regarding the issue of masks or no masks—and other choices concerning COVID—Disney says those decisions are best made by the individual school communities.

“The Office of Catholic Schools provided recommendations on developing COVID procedures to our pastors, presidents and principals in mid-July,” he said. “Our recommendations primarily focused on working together and communicating with school commissions, deanery schools and public health officials in making decisions that are best for their individual school communities.”

The Office of Catholic Schools also recommended that schools use “multiple layers of preventions” regarding COVID, including social distancing and assigning specific seats to students.

“Per federal government regulations, masks must be worn on public and school transportation,” Disney noted. “Additionally, our schools will follow local health department orders. Like last year, our schools will report cases to their local health departments and the Office of Catholic Schools. They will quarantine unvaccinated close contacts as required.”

The recommendations and approaches are similar to many that were in place

during the last academic year, when Catholic schools were mostly successful in providing in-school instruction and in-person faith-based opportunities as well as a range of extracurricular activities that included sports and theater.

After a meeting with the principals and presidents of the Catholic schools in late July, Disney said they are looking forward to a new school year.

“They are excited to work with their outstanding teachers and staff,” he said. “They are excited to serve their students, parents and communities.”

During the meeting, the superintendent shared the three areas that are his focus for the school year. It starts with “Making Saints”—“evangelize hearts and catechize minds,” Disney said.

Next is “Preparing Citizens of Earth”—providing “excellent academics with living Gospel values and Catholic social teaching.”

The other focus is “Growing Every Day”—“spiritually, academically, emotionally and socially.”

Part of that meeting with principals and school presidents included a presentation called “Irresistibly Catholic” by Father Ronald Nuzzi, a nationally recognized leader in Catholic education.

“Father Nuzzi shared four great mysteries of the faith and how teaching, living and celebrating these mysteries is what makes our schools Catholic,” Disney said.

“The mysteries are the incarnation, the Trinity, the paschal mystery and the Eucharist. Father Nuzzi will present three more times this school year as we continue to champion our Catholic mission and identity.” †



Public Schedule of Archbishop Charles C. Thompson

August 14–26, 2021

August 14 – 10:30 a.m.
Confirmation for youths of St. Teresa Benedicta of the Cross Parish in Bright and All Saints Parish in Dearborn County at St. Louis Church, Batesville

August 15 – 2 p.m.
Confirmation Mass for youths of Sacred Heart of Jesus Parish in Clinton and St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, all in Terre Haute, at St. Joseph University Church, Terre Haute

August 17 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

August 18 – 8:15 a.m.
St. Malachy School Mass at St. Malachy Church, Brownsburg

August 18 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center

August 19 – 9 a.m.
St. Christopher School Mass at St. Christopher Church, Indianapolis

August 19 – 3:30 p.m.
Catholic Community Foundation Pre-Board Executive Committee meeting at Archbishop Edward T. O’Meara Catholic Center

August 21 – 5 p.m.
Confirmation Mass for youths of St. Luke the Evangelist Parish in Indianapolis, at St. Luke the Evangelist Church

August 22 – 9:30 a.m.
Mass to Celebrate Opening of School Year at Bishop Simon Bruté College Seminary, Indianapolis

August 22-26
Region VII Bishops’ Retreat at Joseph and Mary Retreat House in Mundelein, Ill.

Share your memories of 9/11—and how your faith and your life have been affected by that day

Memories of Sept. 11, 2001, fill the hearts and minds of people old enough to remember that tragic day 20 years ago. From shock in reaction to the terrorist attacks in the United States, to gratitude for the heroic actions of first responders, 9/11 is a day that continues to affect many Americans.

The Criterion would like to hear your stories, memories and thoughts of Sept. 11, 2001, including how your faith was a source of strength

and comfort on that challenging day, and how the events of that day have shaped your faith and your life since then.

Send your submissions to John Shaughnessy by e-mail to jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

How has your own faith been deepened by helping others grow in their faith?

When someone strives to help others learn about their faith and grow in their faith, it often has the added blessing of leading to a deeper faith for the person leading the instruction.

With that thought in mind, The Criterion is inviting instructors of the Catholic faith—whether in programs for children and youths, preparation for the sacraments, adult faith formation or Rite of Christian Initiation of Adults—to share their

stories of how their own faith has been deepened by helping others in their faith journeys.

Send your stories and personal experiences to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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Anderson: Like worship, Christian witness is essential to religious liberty

WASHINGTON (CNS)—A top concern for Carl Anderson, the now-retired CEO of the Knights of Columbus, is preserving religious freedom in this country.

"It's not so much about arguments over separation of Church and state, but the values the faith brings to our culture—the necessity of Christian witness," he told Catholic News Service (CNS).

"We have to understand why free exercise of religion exercise is so important to America's constitutional framework," he said.

"It is after all the first right in the Bill of Rights—they [the Founding Fathers] had a lot

of other choices, but they put it in first because they believed it involved the most important issue human beings deal with.

"Many secularists are trying to reduce that right of worship—free exercise [of religion] goes far beyond that," he said. It's about living "your life according to your religious convictions—that always has been the Catholic understanding."

To "defend what we value, we have to demonstrate the values we bring to society particularly as Catholics ... that hold society together" when there is so much "violence, discord, alienation" today, he said.

For the Knights, those values are the four core principles that drive all they do in Church and society: "charity, unity, fraternity, patriotism."

Anderson retired on Feb. 28 as Supreme Knight upon reaching the organization's mandatory retirement age of 70. He was succeeded by Patrick Kelly but continues to serve on the Knights' board of directors.

He is the author of several books, including *These Liberties We Hold Sacred*,

published earlier this year by Square One Publishers. It's a collection of his speeches, essays and articles during the last few years addressing "this first freedom"—religious liberty—as well as the sanctity of life, faithful citizenship and the family.

The best example of Christian witness in the book, Anderson said, is the work the Knights of Columbus did "to defend Christians in Iraq from genocide" by pushing the United States to officially declare it genocide, which finally happened in 2016.

The Knights and In Defense of Christians released a report that year documenting hundreds of killings of religious minorities by Islamic State fighters, which led then-Secretary of State John Kerry to make the genocide declaration.

It's the perfect example of the responsibility Christians have to engage government on important issues, Anderson said. "It's incumbent on Catholics we are engaged in the political process, government process and that we can work in bipartisan fashion."

This effort on genocide involved—among others—Kerry, the Obama administration and U.S. Rep. Anna Eshoo of California on the Democrats' side and, on the Republicans' side, Rep. Chris Smith of New Jersey and Mike Pence, both when he was a member of Congress from Indiana and after he was elected vice president in 2016.

The declaration ultimately led to the Iraq and Syria Genocide Relief and Accountability Act of 2018, signed into law by President Donald Trump to hold Islamic State militants accountable as perpetrators of genocide and provide humanitarian relief to their victims.

The Knights of Columbus have had a role in rebuilding portions of northern



'We have to understand why free exercise of religion exercise is so important to America's constitutional framework. It is after all the first right in the Bill of Rights—they [the Founding Fathers] had a lot of other choices, but they put it in first because they believed it involved the most important issue human beings deal with.'

—Carl Anderson, now-retired CEO of the Knights of Columbus

Iraq since 2014; the organization has spent more than \$25 million to help in the recovery of persecuted communities in Iraq and Syria, including by helping build a sustainable infrastructure amid the fraternal organization's calls for greater security for returning religious minorities in northern Iraq.

Anderson commented on Pope Francis' historic pastoral visit to Iraq on March 5-8, saying: "I think we have a courageous pope. He has a missionary spirit, a missionary heart, and that was so evident" during the trip.

"His trip was a tremendous service to the Church in Iraq," he told CNS. "I hope it elevates the standing of the Christian community in that part of the world that is in so many ways treated as second-class citizens."

The role of the Church in Iraq is "very important for our own understanding of religious liberty and our service to our own society," Anderson said.

"Today, the Christians of the Middle East are a brilliant example to the world—and especially to Christians," he wrote in the book. "They forgive their tormentors

and practice their faith in spite of what, for many of us, are truly unimaginable costs."

In the United States, we take religious freedom for granted, Anderson said, adding that there needs to be "a strong internalization of the faith" to stand up to the "constant pressure" to diminish this freedom.

"Catholicism isn't something external to the American experience," he added, saying it has been part of the nation since its founding. Each generation of immigrants from Catholic countries, like the Irish, the Italians and now those from Latin America, and their traditions, he said, have added "to our own understanding of being an American."

For Anderson, the high point of his tenure as the top Knight was the Oct. 31, 2020, beatification of the organization's founder—Blessed Michael McGivney.

But he also said that what was "most edifying" to him through the years was "the tremendous expansion of the Knights charitable work in so many countries, not only U.S., Canada, Philippines, Mexico, Korea, France, Poland but in Africa, in Latin America and Asia." †

Bishops' migration committee chairman objects to 'fast-track' deportations

WASHINGTON (CNS)—A U.S. bishop charged with addressing immigration issues has raised objections to a July 26 announcement from the U.S. Department of Homeland Security that it would begin "expedited removal" proceedings, or fast-tracking deportations, of some immigrant families who entered the U.S. illegally and do not qualify for asylum.

In an Aug. 7 statement, Washington Auxiliary Bishop Mario E. Dorsonville, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Migration, called on the Biden administration to "reverse course" on the fast-track removals, but also on other recent measures being used to stem immigration.

"Let us work together as a nation to welcome, protect, promote and integrate migrants according to their God-given dignity," said Bishop Dorsonville in the statement, which also objected to a public health measure that expels migrants at the border, with the exception of minors, citing COVID-19 concerns.

The measure, known as Title 42, is a provision of U.S. public health law and was activated by the Trump administration. The Biden administration has kept it in place, saying it has done so under the guidance

of the Centers for Disease Control and Prevention (CDC) to keep the pandemic at bay as the nation experiences a surge of the Delta variant.

"Mindful of public health concerns, we encourage policies supported by sound scientific rationales and oppose those with a disparate impact on families, children and other vulnerable populations," Bishop Dorsonville said.

Immigration advocates had expected Title 42 to be lifted for families at the end of July, but that didn't happen. Instead, the administration said because of the increase in migrants and the lack of facilities to welcome them while having enough room to keep everyone safe, it was necessary to continue listening to the CDC's guidance.

Catholic organizations and bishops have argued for allowing migrant families in, saying they face an array of dangers.

"In this Year of St. Joseph, we pray for the patron of families to intercede on behalf of vulnerable migrant families, especially those traveling with children and the elderly," said Bishop Dorsonville.

The bishop also praised efforts by the Biden administration to make vaccinations more accessible to migrants on the border, "which is critical to limiting the spread of COVID-19." †

should reawaken in Christians the amazement of God's love for humanity and should be expressed through the adoration of the Blessed Sacrament.

And, he said, before meals, "it would be lovely, before breaking bread, to invite Jesus, the bread of life, to ask him simply to bless what we have done and what we have failed to do. Let us invite him into our home; let us pray in a 'domestic' style. Jesus will be at the table with us, and we will be fed by a greater love." †

POPE

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The culmination of Jesus' mission as bread for all is revealed at the Last Supper, when Jesus knows that God "is asking him not only to give food to people, but to give himself, to break himself, his own life, his own flesh, his own heart so that we might have life," the pope continued.

The Eucharist, Pope Francis said,



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Editorial

Mary, the first Christian steward, invites us to come home to her Son

“By her complete adherence to the Father’s will, to his Son’s redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church’s model of faith and charity. Thus she is a ‘pre-eminent and ... wholly unique member of the Church’; indeed, she is the ‘exemplary realization’ [typus] of the Church” (Catechism of the Catholic Church, #967).

Veneration of the Blessed Virgin Mary, the Mother of God and our mother, is a distinctive feature of our Catholic way of life.

Mary was the first Christian disciple—the first person to follow Jesus, her Son, and to invite others to do the same.

Mary’s discipleship began when she freely chose to accept an absolutely unique responsibility in the history of salvation which was communicated to her by the angel Gabriel: *“Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord will give him the throne of David his father, and he will rule over the house of Jacob forever; and of his kingdom there will be no end”* (Lk 1:30-33).

Mary’s response was immediate and from the heart: *“Behold, I am the handmaid of the Lord. May it be done to me according to your word”* (Lk 1:38). She had no way of knowing exactly what was being asked of her, but she trusted that God would provide her with the grace she needed to do his will.

Mary was also the first Christian evangelist. By her words and her example, she proclaims the Good News of Jesus Christ. She invites us all to come home to her divine Son and to discover in him our hearts’ desire. Through Mary, we discover our true identity as Catholics.

As the Fathers of the Second Vatican Council said so beautifully in the “Dogmatic Constitution on the Church,” *“Lumen Gentium,”* Mary “gathers up in her own person the great truths of the faith” and “she summons the faithful to her Son” (#63).

Finally, Mary was the first Christian steward. She accepted her role as a caretaker or guardian of the precious gift of her son Jesus, and she shared him generously with all of us, her children. This is what Christian stewardship means: Taking care of and sharing all God’s spiritual and material gifts.

If we want to know what it means to be a missionary disciple, we only have to look to the Blessed Virgin Mary. She is the model for life in Christ. Her openness to God’s will (in spite of its mystery), her obedience, her patience, her willingness to stand with him during his passion and death, her experience of joy at Christ’s resurrection, and her active participation in the life of the Church after Pentecost all show Mary to be



A stained-glass window depicting “The Assumption of Mary into Heaven” is seen in the Cathedral of St. Peter in Wilmington, Del., on May 27. (CNS photo/Chaz Muth)

someone we should imitate in our daily lives as Christians.

We Catholics love Mary as one of us—our sister and our mother. We ask her to intercede for us to her Son, Jesus. We listen carefully to her words in sacred Scripture. We strive to follow the advice she gave to the servants at the wedding feast in Cana: *“Do whatever He tells you”* (Jn 2:5).

Devotion to Mary does not distract us from preaching the Gospel, celebrating the sacraments or serving the needs of others—especially the poor and vulnerable whom she loves in a special way. On the contrary, Mary inspires us to grow in our knowledge of her Son. She encourages us to look beyond ourselves to the needs of others. She challenges us to be good stewards of all God’s gifts. Like any good mother, Mary makes us feel welcome and at home, but she also challenges us to move beyond our comfort zones and to accept God’s call to serve him, even when we don’t understand why or how.

Mary, our mother, invites all of us to come home to Jesus, our brother. May we accept her invitation wholeheartedly, without reservation or fear. As we prepare to celebrate the Solemnity of the Assumption of the Blessed Virgin Mary on Aug. 15, may we respond, with Mary, that we truly are servants of the Lord. May his will be done by each of us according to his word!

—Daniel Conway

Reflection/John Shaughnessy

‘By God’s grace,’ striving to live with freedom instead of fear

The photo captures a heartbreaking, helpless moment in the life of a parent and child.



The photo shows a mother standing by the incubator where her premature, newborn daughter sleeps in the neonatal intensive care unit (NICU) of a hospital.

The mother smiles, but it seems to be a nervous, uneasy smile, touched by the reality that there were moments during the pregnancy when both the lives of the mother and the child were at risk—and that her daughter’s life still is.

Months after that photo was taken, the mother posted it on the social media platform Instagram. She also included a message that read in part, “Almost 8 months ago, this was my entire world, staying in the NICU all day and night watching my baby girl fight. I can still hear the beeping and alarms of the machines, the uncertainty, the fear. ... I thank God we are healthy.”

That Instagram post was shared by the mother, Allyson Felix, on July 25, 2019. Just a little more than two years later, Felix recently became the most decorated U.S. track and field athlete in Olympic history, winning a bronze medal and a gold medal in the Summer Games in Tokyo, to increase her overall Olympic medal count to 11.

Her achievement as a runner will forever be a part of her legacy, but there’s more that defines her, more that her life offers us as a fellow child, a fellow parent, a fellow Christian, a fellow person who struggles.

As a daughter, she credits her parents for giving her the foundations of faith and family, and she’s equally forthcoming in publicly expressing that she tries to make her life God-centered.

As a mother, she seeks to inspire her now-healthy daughter by setting an

example of how to use your God-given gifts, and how to keep fighting for what you believe in and who you aspire to be.

As a person, she understands how hard life can be for all of us at times, how it can lead us to the edge of heartbreak and beyond, and how our faith in God and our support of each other can help us through the uncertainty, the fear.

At the Summer Olympics—her fifth—the 35-year-old Felix said it was “by God’s grace” that she was able to compete again. She also shared another defining Instagram post on the eve of running in the finals of the women’s 400-meter race.

“I’m not afraid of losing. I lose much more than I win,” she wrote. “That’s life and I think that’s how it’s supposed to be. I’ve found that I learn more from my losses and that I have gained much

more value in the journey toward a goal than achieving that goal.

“I’m afraid of letting people down. Of letting myself down. I hold myself to such high standards, and I’m realizing as I’m sitting here the night before my final individual Olympic final that in a lot of ways I’ve let my performances define my worth. ... But right now I’ve decided to leave that fear behind.

“I’m not sharing this note for me. I’m sharing it for any other athletes who are defining themselves by their medal count. I’m writing this for any woman who defines her worth based on whether or not she’s married or has kids. I’m writing it for anyone who thinks that the people you look up to on TV are any different than you. I get afraid just like you, but you are so much more than enough. So take off the weight of everyone else’s expectations of you. Know that there is freedom on the other side of your fear. Go out there and be brave with your life because you are worthy of your dreams.”

In more ways than on a track, Felix strives to run the good race. By God’s grace, may we reach for that goal, too.

(John Shaughnessy is assistant editor of The Criterion.) †

As a person, she understands how hard life can be for all of us at times, how it can lead us to the edge of heartbreak and beyond, and how our faith in God and our support of each other can help us through the uncertainty, the fear.

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published

and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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. †



Christ the Cornerstone

Blessed Virgin Mary participates bodily in heaven's joy

“Let us all rejoice in the Lord, as we celebrate the feast day in honor of the Virgin Mary, at whose Assumption the Angels rejoice and praise the Son of God.” (An entrance antiphon for Mass during the Day for the Assumption of the Blessed Virgin Mary)

On Sunday, Aug. 15, we will celebrate the Solemnity of the Assumption of the Blessed Virgin Mary. Our Lady's assumption into heaven is a unique moment in Christian history. We believe that because she was spared from the effects of original sin Mary did not experience the kind of death that other human beings must suffer.

According to tradition, Mary did not suffer at the time of her death. Instead, she experienced something like sleep. (“Dormition” is the term used for Mary's sleep-like death.) Her body did not undergo physical corruption. Instead, she was assumed, body and soul, directly into heaven where she participates bodily in the joy of heaven.

Only Jesus and Mary have bodies in heaven now, but Mary's assumption is a sign of hope for all humankind. Our profession of faith affirms our belief in the resurrection of the body. This means

that one day our souls will be reunited with our bodies, and we will be like Jesus and Mary. We acknowledge that this is a great mystery. We know the bodily corruption that death causes, and we wonder how it could possibly be that the dust we will all become after we die can once again become a living body.

This mystery is similar to the disciples' experiences of the risen Lord. Jesus' resurrection from the dead was much more than simply “resuscitation,” which is what happens when someone who appears to be dead is restored to life—only at some later time to undergo a permanent death.

Jesus really died. His resurrection on the third day transformed Jesus' body into something never seen before—a living body that will never suffer another death or undergo physical corruption. The resurrection of the body will mean something similar for each of us.

In the second reading for the Assumption (1 Cor 15:20-27), St. Paul speaks of the resurrection of the dead made possible for all of us through Christ:

“Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came

through man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life ...” (1 Cor 15:20-22).

All of us will die, but our faith assures us that we will also—like Mary—experience the everlasting joy of life in Christ.

The first reading for the Assumption (Rv 11:19a; 12:1-6a, 10ab) proclaims the vision we associate with Mary, Queen of Heaven:

“A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (Rv 12:1).

Mary's unique role in Christian history, and her simple beauty and goodness, shine like the sun, moon and stars. Her constant, intercessory prayers for her children are a powerful source of encouragement and hope for all.

By virtue of her Immaculate Conception, and her sinless life, Mary shares in her Son's everlasting joy and bodily perfection. She is physically present in heaven, where she intercedes for all her children, and where she rejoices with all the angels and saints who sing the praises of our triune God. From there, she prays for us—that grace

may come to perfection in us and that we may share in her glory with Jesus.

The Gospel reading for the Solemnity of the Assumption (Lk 1:39-56) recalls Mary's visit with her cousin Elizabeth and her magnificent hymn of praise:

“My soul proclaims the greatness of the Lord; my spirit rejoices in God my Savior for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me and holy is his Name. He has mercy on those who fear him in every generation. He has shown the strength of his arm, and has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and the rich he has sent away empty. He has come to the help of his servant Israel for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children forever” (Lk 1:46-55).

Mary is blessed by God who has done great things for her and, through her, for all of us. This weekend, let's rejoice with the angels and saints in the Assumption of the Blessed Virgin Mary. †



Cristo, la piedra angular

La Santísima Virgen María participa corporalmente en la alegría del cielo

“Alegrémonos todos en el Señor, al celebrar la fiesta en honor de la Virgen María, en cuya Asunción los ángeles se alegran y alaban al Hijo de Dios.” (Antífona de entrada a la misa de la Jornada de la Asunción de la Virgen María)

El domingo 15 de agosto celebraremos la Solemnidad de la Asunción de la Santísima Virgen. La “asunción al cielo” de la Virgen es un momento único en la historia cristiana. Creemos que, al estar exenta de los efectos del pecado original, María no experimentó el tipo de muerte que deben sufrir los demás seres humanos.

Según la tradición, no sufrió en el momento de su muerte sino que experimentó algo parecido al sueño. (“Dormición” es el término utilizado para designar la transición de María en forma de sueño). Su cuerpo no se corrompió físicamente; fue asumida, en cuerpo y alma, directamente en el cielo, donde participa corporalmente en la alegría del cielo.

En este momento solo Jesús y María tienen cuerpo en el cielo, pero la asunción de María es un signo de esperanza para toda la humanidad. Nuestra profesión de fe afirma nuestra creencia en “la resurrección del cuerpo,” lo que significa que un día nuestras almas se reunirán con

nuestros cuerpos, y seremos como Jesús y María. Reconocemos que se trata de un gran misterio. Conocemos la corrupción corporal que provoca la muerte, y nos preguntamos cómo es posible que el polvo en el que nos convertiremos después de morir pueda volver a ser un cuerpo vivo.

Este misterio es similar a las experiencias de los discípulos con el Señor resucitado. La resurrección de Jesús de entre los muertos fue mucho más que una simple “resucitación,” que es lo que ocurre cuando alguien que parece estar muerto vuelve a la vida, solo que en algún momento posterior sufre una muerte permanente.

Jesús realmente murió. Su resurrección al tercer día transformó el cuerpo de Jesús en algo nunca visto: un cuerpo vivo que nunca sufrirá otra muerte ni sufrirá corrupción física. La resurrección del cuerpo significará algo similar para cada uno de nosotros.

En la segunda lectura de la Asunción (1 Cor 15:20-27), san Pablo habla de la resurrección de los muertos que nos ha sido posible a todos por medio de Cristo:

“Lo cierto es que Cristo ha sido levantado de entre los muertos, como primicias de los que murieron. De hecho, ya que la muerte vino por medio de un hombre, también por medio de

un hombre viene la resurrección de los muertos. Pues así como en Adán todos mueren, también en Cristo todos volverán a vivir ...” (1 Cor 15:20-22).

Todos moriremos, pero nuestra fe nos asegura que también, como María, experimentaremos la alegría eterna de la vida en Cristo.

La primera lectura de la Asunción (Ap 11:19a; 12:1-6a, 10ab) proclama la visión que asociamos a María, Reina del Cielo:

“Apareció en el cielo una señal maravillosa: una mujer revestida del sol, con la luna debajo de sus pies y con una corona de doce estrellas en la cabeza” (Ap 12:1).

El papel único de María en la historia cristiana, y su belleza y bondad sencillas, brillan como el sol, la luna y las estrellas. Sus constantes oraciones de intercesión por sus hijos son una poderosa fuente de ánimo y esperanza para todos.

En virtud de su Inmaculada Concepción y de su vida sin pecado, María participa de la alegría eterna y de la perfección corporal de su Hijo. Está físicamente presente en el cielo, donde intercede por todos sus hijos, y donde se regocija con todos los ángeles y santos que cantan las alabanzas de nuestro Dios trino. Desde ahí, reza por nosotros, para que la gracia llegue a

la perfección en nosotros y podamos compartir su gloria con Jesús.

La lectura del Evangelio de la solemnidad de la Asunción (Lc 1:39-56) recuerda la visita de María a su prima Isabel y su magnífico himno de alabanza:

“Mi alma glorifica al Señor, y mi espíritu se regocija en Dios mi Salvador, porque se ha dignado fijarse en su humilde sierva. Desde ahora me llamarán dichosa todas las generaciones, porque el Poderoso ha hecho grandes cosas por mí. ¡Santo es su nombre! De generación en generación se extiende su misericordia a los que le temen. Hizo proezas con su brazo; desbarató las intrigas de los soberbios. De sus tronos derrocó a los poderosos, mientras que ha exaltado a los humildes. A los hambrientos los colmó de bienes, y a los ricos los despidió con las manos vacías. Acudió en ayuda de su siervo Israel y, cumpliendo su promesa a nuestros padres, mostró su misericordia a Abraham y a su descendencia para siempre” (Lc 1:46-55).

María es bendecida por Dios, que ha hecho grandes cosas por ella y, a través de ella, por todos nosotros. Este fin de semana, alegrémonos con los ángeles y los santos en la Asunción de la Santísima Virgen María. †

Events Calendar

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

August 15, 22, 29

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand (Diocese of Evansville). Information: vocation@thedorm.org.

August 16, 23, 30

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

August 17

Bishop Chartard High School, 5885 N. Crittendon Ave., Indianapolis. **Made for More: Visions of the Promised Land**, a Theology of the Body event by Christopher West with music by Mike Mangione, 7-9:30 p.m., \$25. Tickets: indy.eventbrite.com. Information: Maureen Malarney, 317-503-8090, mmalarney@bishopchartard.org.

August 18

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

McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by

archdiocesan Young Adult and College Campus Ministry, speaker series for young adults ages 18-39, free. Information on speakers and topics: indycatholic.org/theology-on-tap. Questions: 317-236-1542.

August 19

St. Joseph Church, 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. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

August 19-21

St. Susanna Parish, 1210 East Main St., Plainfield. **St. Susanna Festival**, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 6 p.m.-midnight, carnival rides, games, food vendors, Saturday ribeye dinner, beer and wine, kids' games, live music, local entertainment, free admission. Information: festival@saintsusanna.com or 317-374-1970.

August 20

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, business entrepreneur Dr. Jeff Worrell presenting "It's not what happens to you ..." rosary 6:35 a.m., Mass 7 a.m.,

buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Aug. 17. Information and registration: cutt.ly/CBE-Reg.

August 20-21

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **SausageFest**, 5:30 p.m.-midnight, Kincaid's sausages, Sun King beer, sides from Illinois Street Food Emporium, Byrnes pizza, live music, snack shack goodies, kid zone, prizes, bounce houses, teen zone with DJ, free admission. Information: 317-253-1461.

August 21

Our Lady of Perpetual Help Parish, 1752 Scheller Ln., New Albany. **Choir Re-Boot Camp**, 9 a.m.-noon, director of archdiocesan and cathedral liturgical music Andrew Motyka facilitating, \$10, includes lunch, free with no lunch. Information and registration: cutt.ly/RebootNA.

August 25

Group Lectio via Zoom, 7 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, second and fourth Wednesdays of each month, sponsored by Sisters of St. Benedict, Ferdinand (Diocese of Evansville). Information: vocation@thedorm.org.

August 26

St. Luke the Evangelist Parish, south gym, 7575

Holiday Dr., E., Indianapolis. **Moms in the Middle**, 6:30 p.m., Catholic movie producer of *Roe v. Wade* film Cherie Ballinger speaking, wine, door prizes, hors d'oeuvres, free. Registration: cutt.ly/momscherie or Vicki Yamasaki, 317-313-0255, cup@corpuschristiforunityandpeace.org.

August 26-28

St. Ann Parish, 6350 S. Mooresville Rd., Indianapolis. **Summer Festival**, Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., food, carnival rides, free admission. Information: 317-821-2909.

August 28

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

Our Lady of the Greenwood Parish, 335 S Meridian St., Greenwood. **Re-ENGAGE: Annual Celebrate Marriage**

Conference, 9 a.m.- 5 p.m., for married couples, featuring author, producer and former show host Chuck Neff, music, break-out sessions, \$60 per couple, includes lunch. Information and registration: celebratemarriageministry.com, OLGMarriageMinistry@gmail.com or 317-489-1557.

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, 10 a.m., associate director for African American Affairs of USCCB Office of Cultural Diversity Donna Grimes speaking, freewill offering. Registration: cutt.ly/VDIC. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

St. Mary Parish, 1331 East Hunter Robbins Way, Greensburg. **On Eagles Wings 5K Run/Walk and Kids Fun Run**, 8 a.m. registration, 9 a.m. race, \$20 adults, \$15 children (\$25/\$20 after Aug. 9). Registration: oneagleswings5k.com. Information: 812-663-8427.

August 28-29

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **Parish Festival**: Sat. 5:30-11 p.m., Adult Night: games, beer garden, live music by Nuttin' Fancy, pork burger, pork chop or pulled pork dinner, chips, cole slaw, apple sauce, basket silent auction, concessions; Sun. 11 a.m.-3:30 p.m., Family Day: kids games, live music by Keith Swinney Band, fried chicken and pulled pork dinner with cheese potatoes, green beans, cole slaw, dessert and drink, free admission both days. Information: 812-663-8427.

St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. **Bruté Weekend at St. Elizabeth of Hungary Church**, all weekend Masses, Father Daniel Bedel, spiritual director of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org. †

'Mary's Treasures' one-person play set for Sept. 1 at Immaculate Heart of Mary Church

The one-person play "Mary's Treasures" will be presented at Immaculate Heart of Mary Church, 5692 Central Ave., in Indianapolis, at 7 p.m. on Sept. 1.

Catholic storyteller Sandra Hartlieb portrays Mary, the Mother of Jesus, as she recalls the amazing events of her life. As she reminisces, Mary unpacks a trunk of treasured objects. In sharing the objects, Mary recalls her remarkable Son—what his life meant to her, and

the lessons she learned by treasuring the precious moments of her life with Jesus.

Following the monologue, Hartlieb invites the audience to a conversation, exploring what Mary teaches us and how everyone can find faith, hope and courage among their own treasures.

All are invited to this free event, and to bring a treasured object that represents their own spiritual journey.

For more information, call 317-257-2266 or e-mail ueble@ihmindy.org. †

Golf outing on Sept. 9 will help Little Sisters of the Poor care for elderly in need

The Little Sisters of the Poor will host a golf outing at Prairie View Golf Club, 7000 Longest Dr., in Carmel, Ind., starting at 10 a.m. on Sept. 9.

Registration begins at 10 a.m. Lunch will be served at 11 a.m., and the golf begins at 11:30 a.m. Dinner and an awards ceremony will follow when the golf is finished.

The cost for individual golfers,

which includes everything listed above plus a golf cart and green fees, is \$220. Sponsorships are also available.

Money raised will assist the Little Sisters of the Poor with their care for the needy elderly at the St. Augustine Home for the Aged in Indianapolis.

To register, call 317-415-5767 or e-mail devindianapolis@littlesistersofthepoor.org. †

Jennings County Right to Life will host free comedy show and dinner on Aug. 22

Jennings County Right to Life will host comedian and motivational speaker Andy Imlay for a free comedy show and dinner called "Don't Dis' My Ability" at the Jennings County Community Building on the 4-H fairgrounds, 4920 IN-3, in North Vernon, at 4 p.m. on Aug. 22.

Imlay, who has cerebral palsy, is known for helping people celebrate

with humor and inspiring words their abilities amid their struggles.

Other guests will participate in the event, including authors and local artists. T-shirts are \$15 at bit.ly/DontDis.

For more information or to request an ASL interpreter for the hard of hearing, call or text 812-350-4631 or e-mail jenningscountyprolife@gmail.com. †

Wedding Anniversaries

RAY AND BARBARA RILEY



Ray and Barbara (Gallagher) Riley, members of Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 5.

The couple was married at St. Therese of the Child Jesus (Little Flower) Church in Indianapolis, on Aug. 5, 1961.

They have five children: Ann Marie Goedde, Cindy Rosswurm, Jeanne Watson, Danny and John Riley.

The couple also has 14 grandchildren and five great-grandchildren. †

NORMAN AND JANE KUHN



Norman and Jane (Huesman) Kuhn, members of St. Joseph Parish in Shelbyville, will celebrate their 50th wedding anniversary on Aug. 21.

The couple was married at St. Joseph Church in Shelbyville on Aug. 21, 1971.

They have four children: Megan Baugh, Beth Gwinnup, Barbara McFarland and Mary Schene.

The couple also has 10 grandchildren. †

TOM AND LANA LYTLE



Tom and Lana (Hayne) Lytle, members of St. Malachy Parish in Brownsburg, celebrated their 50th wedding anniversary on Aug. 7.

The couple was married at St. Benedict Church in Terre Haute on Aug. 7, 1971.

They have three children: Leslie Arnold, Jennifer Carpenter and Zachary Lytle.

The couple also has eight grandchildren. †

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



The Face of Mercy

By Daniel Conway



Food and drink of eternal life sustain us on our journey

On *Corpus Christi*, June 6, 2021, Pope Francis' reflections on the Eucharist centered on three fundamental ideas: First, to celebrate the Eucharist, "we need to recognize our thirst for God, to sense our need for him, to long for his presence and love, to realize that we cannot go it alone, but need the food and drink of eternal life to sustain us on our journey."

Second, in the Eucharist, Christ makes himself small, a morsel of bread. To recognize him, our hearts must be open. "God's presence is so humble, hidden and often unseen," the pope said, "that, in order to recognize his presence, we need a heart that is ready, alert and welcoming."

Third, Pope Francis reflected on the image of Jesus breaking the bread at the Last Supper and sharing it with the Apostles. "This is the eucharistic gesture *par excellence*," the pope said. "It is the distinctive sign of our faith and the place where we encounter the Lord who offers himself so that we can be reborn to new life."

These three ideas—our thirst for God, our need to open our hearts and our encounter with Jesus in the

breaking of the bread—offer profound insights into the mystery we celebrate every time we receive Christ's Body and Blood.

Too often, we take this encounter with Jesus for granted. We either receive him nonchalantly, paying insufficient attention to the grandeur and majesty that are hidden in the "tiny morsel" that we receive. Or we fail to acknowledge the seriousness of the obligation to keep the Lord's Day holy and miss Mass on Sunday without giving it a second thought.

"Our thirst for God brings us to the altar," Pope Francis says. "Where that thirst is lacking, our celebrations become dry and lifeless."

When we allow our hearts to become indifferent to the magnificent gift that our Lord offers us in the sacrament of his Body and Blood, the thirst for love and for truth, for joy and peace, goes unquenched.

The Holy Father challenges us to resist the temptation to accept this attitude of indifference in ourselves or in others. "As Church, it is not enough that the usual little group meets to celebrate the Eucharist," he says. "We need to go

out into the city, to encounter people and to learn how to recognize and revive their thirst for God and their desire for the Gospel."

Going out—whether to the city or to the outer regions of our communities—requires us to share with others our love and devotion for the Lord. It demands that we give witness to him as the only food and drink that can satisfy our hungry, thirsty hearts. "But if wonder and adoration are lacking," Pope Francis says, "there is no road that leads to the Lord."

The Holy Father reminds us that the breaking of the bread demonstrates in a powerful way the Lord's willingness to give himself for us unreservedly. As he teaches us:

"In the Eucharist, we contemplate and worship the God of love. The Lord who breaks no one yet allows himself to be broken. The Lord who does not demand sacrifices but sacrifices himself. The Lord who asks nothing but gives everything. In celebrating and experiencing the Eucharist, we too are called to share in this love. For we cannot break bread on Sunday if our hearts are closed to our brothers and

sisters. We cannot partake of that Bread if we do not give bread to the hungry. We cannot share that Bread unless we share the sufferings of our brothers and sisters in need. In the end, and the end of our solemn eucharistic liturgies as well, only love will remain. Even now, our eucharistic celebrations are transforming the world to the extent that we are allowing ourselves to be transformed and to become bread broken for others."

Of course, we cannot transform the world if we are not hungry or thirsty enough to seek spiritual nourishment. We cannot alleviate the sufferings of others if our hearts are hardened to the pain and injustice we witness all around us.

Our solemn eucharistic liturgies only succeed as genuine worship if they acknowledge that "we cannot go it alone, but need the food and drink of eternal life to sustain us on our journey." Let's turn to the Lord in wonder and adoration and open our hearts to his transforming love.

(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

El alimento y la bebida de la vida eterna nos sostienen en nuestro viaje

El día de *Corpus Christi* que celebramos este año el 6 de junio, las reflexiones del Papa Francisco sobre la Eucaristía se centraron en tres ideas fundamentales: En primer lugar, para celebrar la Eucaristía, "debemos reconocer nuestra sed de Dios, sentir nuestra necesidad de Él, anhelar Su presencia y Su amor, darnos cuenta de que no podemos andar solos, sino que necesitamos el alimento y la bebida de la vida eterna para sostenernos en nuestro camino."

En segundo lugar, en la Eucaristía, Cristo se hace pequeño, un bocado de pan, y para reconocerlo, nuestros corazones deben estar abiertos. "La presencia de Dios es tan humilde, oculta y a menudo no se ve," señaló el Papa, "que, para reconocerlo, debemos tener un corazón preparado, alerta y acogedor."

En tercer lugar, el Papa Francisco reflexionó sobre la imagen de Jesús partiendo el pan en la Última Cena y compartiéndolo con los Apóstoles. "Este es el gesto eucarístico por excelencia," destaca el Papa. "Es el signo característico de nuestra fe y el lugar donde encontramos al Señor que se ofrece para que podamos renacer a una vida nueva."

Estas tres ideas—nuestra sed de Dios, nuestra necesidad de abrir el corazón y nuestro encuentro con Jesús al partir el pan—ofrecen una profunda visión del misterio que celebramos cada vez que recibimos el Cuerpo y la Sangre de Cristo.

Con demasiada frecuencia, damos por sentado este encuentro con Jesús: lo recibimos con indiferencia, sin prestar suficiente atención a la grandeza y majestuosidad que se esconden en el "pequeño bocado" que se nos da, o no reconocemos la seriedad de la obligación de santificar el día del Señor y faltamos a misa el domingo sin pensarlo dos veces.

"Nuestra sed de Dios nos lleva al altar," dice el Papa Francisco. "Donde falta esa sed, nuestras celebraciones se vuelven secas y sin vida."

Cuando permitimos que nuestros corazones se vuelvan indiferentes al magnífico regalo que el Señor nos ofrece en el sacramento de su Cuerpo y de su Sangre, la sed de amor y de verdad, de alegría y de paz, no se sacia.

El Santo Padre nos desafía a resistir la tentación de aceptar esta actitud de indiferencia en nosotros mismos o en los demás. "Como Iglesia, no basta con que el grupo de siempre se reúna para

celebrar la Eucaristía," afirma. "Tenemos que salir a la ciudad, al encuentro de la gente y aprender a reconocer y reavivar su sed de Dios y su deseo del Evangelio."

Salir, ya sea a la ciudad o a las regiones exteriores de nuestras comunidades, nos exige compartir con los demás nuestro amor y devoción por el Señor. Exige que demos testimonio de Él como el único alimento y bebida que puede satisfacer nuestros corazones hambrientos y sedientos. "Pero si faltan el asombro y la adoración," asegura el Papa Francisco, "no hay camino que lleve al Señor."

El Santo Padre nos recuerda que partir el pan demuestra de manera poderosa la voluntad del Señor de entregarse por nosotros sin reservas. Tal como nos enseña:

"En la Eucaristía contemplamos y adoramos al Dios del amor. Es el Señor, que no quebranta a nadie sino que se parte a sí mismo. Es el Señor, que no exige sacrificios sino que se sacrifica él mismo. Es el Señor, que no pide nada sino que entrega todo. Para celebrar y vivir la Eucaristía, también nosotros estamos llamados a vivir este amor. Porque no puedes partir el Pan del domingo si tu

corazón está cerrado a los hermanos. No puedes comer de este Pan si no compartes los sufrimientos del que está pasando necesidad. Al final de todo, incluso de nuestras solemnes liturgias eucarísticas, sólo quedará el amor. Y ya desde ahora nuestras Eucaristías transforman el mundo en la medida en que nosotros nos dejamos transformar y nos convertimos en pan partido para los demás."

Por supuesto, no podemos transformar el mundo si no tenemos el hambre o la sed suficientes para buscar el alimento espiritual. No podemos aliviar el sufrimiento de los demás si nuestro corazón se endurece ante el dolor y la injusticia que presenciamos a nuestro alrededor.

Nuestras liturgias eucarísticas solemnes solamente tienen éxito como auténtico culto si reconocen que "no podemos andar solos, sino que necesitamos el alimento y la bebida de la vida eterna para sostenernos en nuestro camino." Volvamos al Señor con asombro y adoración y abramos nuestros corazones a su amor transformador.

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

SECRETARIES

continued from page 1

inside look in their ministry and to honor all parish secretaries for their “vitaly important” work.

‘Even more than a ministry—a blessing’

Laurie Miller has been secretary for St. Elizabeth Ann Seton Parish in Richmond for five years. Her experience embodies the role of parish secretary as a ministry.

“It’s a humble way to share the love of the risen Christ with people I’m in touch with on a daily basis,” she says of her position. “You do it for our Lord. I’m there to support and help people along in their journey at that time.”

St. Monica parish secretary Julia Arciniega-Gonzalez agrees.

“My role is to serve the people of God and to serve our pastors,” she says. “I don’t see this as a job. I see it as even more than a ministry—it’s a blessing from God.”

Father Hollowell describes it as a “ministry of presence.”

“For 95% of people that come to church outside of Mass, the person they first see is the parish secretary. They represent the Church to the people,” he said.

“They receive new people, maybe someone who needs help, maybe they just need to talk. There’s just so much ministry that they do.”

Of course, there are the typical secretarial duties. Those vary from parish to parish and range from answering phones to recording sacraments to working with finances.

“I like ordering things for the church, like when we were remodeling and I found a 4-foot wooden [corpus] carved of Italian wood for our cross at St. Mark,” says Peter. “And I found two beautiful angels for our adoration chapel that I ordered. That was a nice break from the paperwork.”

After 19 years as a priest, Father McCaslin decided to hand his calendar over to the parish secretary.

“I wish I’d done that before!” he says. “It’s made me more accessible to parishioners. It’s allowed me to have a more pastoral presence with people.”

Miller, too, speaks of dealing with calendars—three, one for each campus of St. Elizabeth Ann Seton Parish.

But as each parish secretary described their duties, the role of “minister” prevailed.

“It’s a lot to juggle and it can be stressful, but it’s not a job—it’s a ministry, to me maybe 90% ministry,” says Miller. “It’s something I enjoy doing,

even when it’s stressful.”

“I’ve discovered that what it takes to be a parish secretary is love, patience, understanding,” said Arciniega-Gonzalez. “And being able to listen—a lot.”

Sharing ‘the love of the risen Christ’

Whether it’s in person or on the phone, listening is a good portion of what secretaries do.

Father McCaslin recalls the secretary at his first assigned parish, St. Barnabas in Indianapolis, hearing “so many stories from so many people. They’d sit in her room and just pour their hearts out, and their struggles.”

Such opportunities are rewarding for Peter, who also serves as secretary for Holy Cross Parish in St. Croix.

“What I enjoy most is talking to people and meeting their needs,” she says. “It’s rewarding when you can hear the happiness and relief in their voices, especially when you talk with shut-ins or people who are anxious. Like during the pandemic, people talked about how they missed going to church.”

Miller agrees with Peter about the favorite part of her job: “I just love making our parishioners happy and comforting them if I can in any way.”

Dmitrasz feels the same way.

“I like to make everyone feel like they’re important and recognized,” she says. “Being able to call everyone by name, I like being able to do that.”

Dmitrasz has been secretary for St. Joseph Parish for only a year. Her predecessor Pat Owens held the position for 38 years.

“They’re my faith family,” Owens says of the parishioners. “You see them more than just at church. You feel like you know them, and they know you. And it’s nice to welcome new people.”

She enjoyed her ministry as a secretary so much that she still comes to the office regularly “and helps, like calling parishioners just to let them know we’re thinking of them,” says Dmitrasz.

Owens describes the approach of treating all who came to the parish office “as if they were coming into your own house.”

Arciniega-Gonzalez’s approach is similar.

I have met a lot of people and families,” she says, noting St. Monica’s diversity with English, Spanish and French-speaking members. “I get to see their joys and sorrows.

“I try to think and pray that they can see the welcome of God in this office and really feel the *Rule* of St. Benedict: all guests who present themselves are to be welcomed as Christ.”

‘Without her, I’d be in big trouble’

Of course, there are the funny behind-



Laurie Miller, secretary for St. Elizabeth Ann Seton Parish in Richmond, smiles as she listens to a parishioner in the parish office. (Submitted photo)

the-scenes moments that parish secretaries get to experience.

“Every day is a funny story!” says Miller. “Sometimes you just have to laugh out loud. We plan, and God laughs!”

She laughs at a funny line about her job: “I always say the priest is in my hand—I tell him where to go and what to do!”

Peter chuckles as she recalls a particular priestly parking job.

“One year we were going out for a staff lunch,” she says. The parish priest at the time, who was from a foreign country, was driving. When they arrived at the restaurant, she says, “The only parking spot left was parallel parking.”

The priest tried, and tried and tried, Peter says.

“It was so bad, someone had to get out of the car and try to direct him!” she laughs. “By the time we got in the restaurant, we were 20 minutes late!”

Father Hollowell admits that “every week [Peter] does things that, without her, I’d be in really big trouble. I mean that sincerely—it’s every week.”

Arciniega-Gonzalez shares a happy memory that brings a smile.

Then-Indianapolis Archbishop Joseph W. Tobin was visiting the parish campus.

“He knows so many languages, and as soon as he met me, he switched to Spanish,” she says.

As he was leaving, she called out “goodbye.”

“Then he turned around and started singing a sweet song in Spanish about farewell!” Arciniega-Gonzalez says, incredulous. “The archbishop sang to me in Spanish!”

‘God bless our secretaries’

Both Fathers Hollowell and McCaslin sing the praises of parish secretaries.



Julia Arciniega-Gonzalez, secretary for St. Monica Parish in Indianapolis, poses for the camera. (Submitted photo)

“They’re critical,” says Father McCaslin. “It’s really such an important role. They’re witnesses of hospitality.”

Returning to the “brain stem” concept, Father Hollowell recalls the body of Christ.

“We are one body with many parts, and parish secretaries are the brain stem,” he says. “They have so much to support, and without it the body itself cannot function.”

He calls the role of parish secretary “hidden” to most of the parish, “who see the priest as the pastor.

“But there is so much work parish secretaries do in the background that make sure the government recognizes us as a legitimate entity.”

He lauds parish secretaries like Peter, who are “under-appreciated and don’t complain” but rather hold the attitude of, “I’m here to do what I do and to do it well.”

Father McCaslin agrees.

Parish secretaries “deserve our appreciation immensely,” he says. “Talk to any pastor, and they’ll tell you how grateful they are and how stressful it is to be without a secretary.

“God bless our secretaries!” †



In the parish office of St. Joseph Parish in Rockville, secretary Mary Dmitrasz, right, poses for a selfie with Father Joby Puthussery, the parish’s administrator, sacristan Roseann Giordano, second from left, and Pat Owens, who served as the parish secretary for 38 years. (Submitted photo)

Anniversary Mass commemorates victims of Beirut blast

BEIRUT (CNS)—A year after the catastrophic Beirut port blast, the wounds of the people in Lebanon are scarred by the memory of the tragedy, and cries for justice escalate. This year, Aug. 4 was declared a national day of mourning in Lebanon.

Clutching a framed photograph of her husband Elie, 27-year-old Nancy Khouzami told Catholic News Service (CNS): “It’s a hard day. But today is a day of strength.”

“I’ve been weak every day for a year,” she added.

Elie Khouzami was one of 10 firefighters from the Beirut Fire Brigade who died at the port. The couple had been together for 10 years and were married just one month when he died.

“He was full of life. Full of energy. Time was very precious to him,” Nancy Khouzami said of her husband, noting that he “turned 33 in heaven.”

Gathering under the scorching sun at the brigade headquarters, Khouzami was joined by families and friends of the deceased firefighters, ahead of a Mass at the port, about a mile away.

“The Mass is important because it’s happening where the heroes died,” Khouzami said. “We don’t want the blood of our heroes to go in vain. Because of their blood we will make a new Lebanon.”

Khouzami, a Maronite Catholic whose husband was Greek Orthodox, told CNS: “I still can go on only because of my faith. My faith gave me the strength to continue.”

Fahim Farhat came from Houston; it was his first visit to his homeland since his 79-year-old mother, Marie, was killed in the blast.

Holding a framed photograph of his mother on his way to the Mass, Farhat told CNS: “I came to commemorate my mom and all the people who died in the blast, and all the wounded—they are living martyrs—and all the people who lost their homes. I feel for them.”

Farhat’s mother was a patient in Beirut’s St. George Hospital, recovering from surgery for a broken hip. He had just talked to her by video call from Houston an hour before the blast. The force of the blast collapsed the ceiling in her hospital room, killing her.

St. George is about a half-mile from the port, but the blast was so powerful that buildings were affected more than 12 miles away, and the tremor was felt on the island of Cyprus, 165 miles across the Mediterranean Sea. One of the largest non-nuclear blasts in history, it was blamed on the detonation of 2,750 metric tons of ammonium nitrate stored

for years in a port warehouse.

Farhat’s brother Joseph had just visited his mother and was exiting the hospital when the blast hit, hurling him. A nurse about 30 feet away from Joseph Farhat was killed as a result of the tremendous force.

Farhat, a Melkite Catholic who works as a family physician in Houston, called on “the international community to be very supportive of the Lebanese people, because this is a crime against humanity.”

“And I call on The Hague, the highest court in the world, to create an international tribunal to investigate and hold those people who are behind the blast responsible and obtain justice for the Lebanese.”

The port Mass was organized by a group of Maronite, Melkite and Latin Rite Catholic priests known as “*Église pour le Liban*” (Church for Lebanon), who have been helping the families of the victims and those affected by the blast for the past year.

On his way into the Mass site, one of those priests, Maronite Father Hani Tawk, said: “Today is a big day. We will celebrate our martyrs, celebrate our victims and celebrate justice also. For us, it’s a miracle to celebrate the Mass here. From the death, we celebrate life.”

Mass was by invitation to family members of the blast victims, the injured and those whose homes and livelihoods had been destroyed. No politicians or government officials were invited.

Surrounded by wreckage near the damaged grain silos, families of the victims were among the first to arrive, seated directly in front of the altar. Songs broadcast from speakers punctuated the emotional ambiance, including the haunting “Le Beirut” from Lebanon’s renowned singer Fairuz, and “The Prayer.”

Maronite Father Elias Maroun Gharious stopped by each family member. “May God bless you and protect you,” he said, taking the time to



Maronite Father Elias Maroun Gharious comforts relatives of victims during a Mass to mark the one-year anniversary of Beirut’s port blast on Aug. 4. The explosion killed more than 200 people, injured more than 6,000, and displaced more than 300,000. (CNS photo/Mohamed Azakir, Reuters)

listen to those who needed to share their pain. Some embraced the priest, crying.

The ceremony began with a recitation from the Quran, a minute of silence at 6:07 p.m., the exact time of the tragedy, and the recitation of the names of the victims.

Cardinal Bechara Rai, Maronite Catholic patriarch, was the main celebrant. He was surrounded by the Vatican nuncio to Lebanon, Archbishop Joseph Spiteri; Syriac Catholic Patriarch Ignace Joseph III Younan; and more than 100 bishops and priests. Three choirs sang at the Mass.

In his homily, Cardinal Rai said, “We are here to witness the unity of Christians and Muslims in loyalty to Lebanon alone.”

“We stand together humbled between destruction and ruins. We light the torch of hope and the future and write a new history for generations.”

“What are the people in power waiting for in order to address people’s needs?” he asked. “To what bottom are they waiting for the country to reach so that their hearts can move and they feel the people’s pain and work on alleviating it until it is removed?”

Aside from the trauma and suffering of the blast, Lebanon is in the throes of an extreme economic crisis, which the World Bank calls one of the worst in the world since 1850. Since late 2019, Lebanon’s currency has lost more than 90% of its value, plunging more than

50% of its population into poverty.

The port blast killed 214 people, left more than 6,000 injured, made some 300,000 people homeless and shattered lives and livelihoods in Beirut and beyond. There has yet to be justice or accountability for the catastrophe.

“We are here to demand truth and justice,” Cardinal Rai said. “We want to know who took these explosive materials to the port, who allowed their storage and transport, who knew the danger,” he said.

“Whether the port bombing was a result of negligence or a terrorist act, it is, in any case, an attack on our existence,” he said.

Cardinal Rai offered encouragement: “I say to you, people who are wounded in the depths of your hearts: Trust and believe that God loves you, suffers with you, lives in you, and relieves your sorrows. On the fourth of last August, Jesus was on the cross with us, and today he invites us to the resurrection with all that it means from the depth of faith, inner peace and life.”

Thanking Pope Francis for his solidarity and prayers, Cardinal Rai cited the words spoken by the pope that same morning: “My dear Lebanese, my desire is great to come and visit you, and I will not tire of praying for you, so that Lebanon will return to be a message of brotherhood and a message of peace for the whole of the Middle East!” †

Pope appeals for aid to Lebanon, still suffering one year after blast

VATICAN CITY (CNS)—Marking the one-year anniversary of a deadly explosion in Beirut, Pope Francis said Lebanon needs concrete help—not just



Students affiliated with the Lebanese Forces hold white roses and stand next to body bags in Beirut on Aug. 4 in memory of victims of the 2020 Beirut port explosion. During his general audience on Aug. 4, Pope Francis urged the international community to help Lebanon with concrete action so it may rise again as sign of peace and fraternity for the Middle East. (CNS photo/Emilie Madi, Reuters)

words—from the international community so it can emerge once again as a symbol of fraternity and peace for the Middle East.

“I think, above all, of the victims and their families, the many injured, and those who lost their homes and livelihoods. So many people have lost the desire to go on,” he said at the end of his general audience in the Paul VI audience hall on Aug. 4.

“Dear people of Lebanon, I greatly desire to visit you and I continue to pray for you, so that Lebanon will once more be a message of peace and fraternity for the entire Middle East,” he said.

In the early evening of Aug. 4, 2020, a massive blast in a port warehouse destroyed large sections of the center of the capital, killing at least 214 people and injuring thousands more. It displaced 300,000 people.

The explosion—caused by a poorly stored stock of ammonium nitrate fertilizer—was one of the largest non-nuclear blasts in history. Protests in the city on Aug. 4 denounced a lack of justice, transparency and accountability concerning the causes behind the blast and those responsible.

Meeting on Aug. 3, an international support group for Lebanon made up of world leaders urged authorities to complete their investigations and bring justice to survivors.

French President Emmanuel Macron and

U.N. Secretary-General António Guterres hosted a donor conference on Aug. 4 seeking to raise \$357 million in aid to meet the country’s most urgent



Pope Francis

needs, providing food, education, health care and clean water. However, some world leaders have said their help would be conditional on Lebanon establishing a government that can fight corruption. Leaders in Lebanon have been unable to reach an agreement on forming a new government for the past 10 months, delaying reforms and tackling current crises.

After his Aug. 4 audience talk, Pope Francis appealed to the international community, asking it to help Lebanon, “not only with words, but with concrete actions in undertaking a journey of resurrection.”

He said he hoped the conference led by France and the U.N. would prove fruitful. He recalled the day of prayer for Lebanon, hosted on July 1 at the Vatican, in which leaders of Christian Churches reflected on the hopes and expectations of the people of Lebanon, who are also “tired and disillusioned,” and prayed that God give the “light of hope to overcome this difficult crisis.” †

Lay Dominicans profess vows



A group of lay Dominicans professed temporary vows on July 18 at St. Paul Catholic Center in Bloomington. They are, front row, from left, Michael Faris, Jennifer Faris, MarySue Veerkamp-Schwab, William Schwab and Paul Marion; back row, from left, Tim Martin, Robert Kravchuk and Michael Ware. These lay archdiocesan Catholics have dedicated themselves to living in the world the pillars of Dominican spirituality of prayer, study, community and apostolate with an aim of proclaiming the Gospel in their daily lives. After continuing their formation and discernment for three more years, they may profess permanent VOWS. (Submitted photo)

Domestic peace: Vatican commission looks at impact of household debt

VATICAN CITY (CNS)—The Catholic Church's advocacy for debt relief is focused primarily on enabling nations with high foreign debt to provide for their people, but the Vatican COVID-19 Commission also is worried about families staggering under debt burdens.

In fact, the commission's economy task force has recommended "extensive debt standstills and reductions for indebted households" and the training and deployment of "debt advisers," including through parishes and Catholic charities, to help households get out of debt.

While many families with steady incomes from remote working used the pandemic lockdowns to spend less and pay down their debts, people who lost income or lost their jobs often survived thanks only to food banks, charity, government aid and eviction moratoriums.

Pope Francis launched a fund in his diocese, the Diocese of Rome, in 2020 to help families who lost jobs or were forced to close their small businesses during the lockdown. He established the "Jesus the Divine Worker Foundation" with an initial donation of more than \$1 million. The Lazio region and the city of Rome matched his donation, and individuals gave as well.

In its first year of operation, the diocese reported on Aug. 3, the fund distributed more than \$2.6 million in emergency disbursements to help people with their mortgage, rent or utility payments, monthly support of up to \$700 for jobless families and grants to individuals to start small businesses or learn a new skill.

Bishop Benoni Ambarus, director of Caritas Roma, said it also brought more families into contact with Caritas counselors, giving Caritas greater firsthand accounts of the pandemic's impact and allowing the organization to tailor its assistance.

While most Italians have a high rate of personal savings and low household debt, those who don't easily can fall prey to loan sharks.

The country has a national organization of mostly parish- or diocesan-established anti-usury foundations, which educate people about the dangers of indebtedness, assist people with high debt and help rescue those who have fallen into the clutches of loan sharks.

"Usury is an ancient and unfortunately still concealed evil that, like a snake, strangles its victims," Pope Francis said

during a meeting with the organization's national council in 2018. "It must be prevented by removing people from the pathology of debts accrued to get by or to save their business."

The Church-sponsored anti-usury bodies, he said, also must help people learn to adopt "a sober lifestyle, able to distinguish between the superfluous and the necessary, and which promotes responsibility in not assuming debts to obtain things that could be renounced."

A parish in Indiana has been doing just that for several years.

Twice a year since 2019, St. Mary Byzantine Catholic Church in Whiting has been running Financial Peace University, a nine-session program to help participants eliminate debt and continue to live debt-free, save for retirement and their children's college costs, purchase a home and reach other goals, said Laura Ieraci, the volunteer coordinator of the program and a certified financial coach.

Ieraci, and her husband, Father Andrew Summerson, the parish administrator, took the course in 2017 "not to get out of debt but to align our values regarding finances," said Ieraci, who also is a journalist who works for the Catholic Near East Welfare Association and contributes to Catholic News Service.

"It helped us get on the same page, plan for the future and understand how our monthly budget could reflect our shared values and support how we believe we are called to live the Gospel as a family," Ieraci said. "We learned to manage our finances based on biblical principles and the result was greater peace all around. We were so blessed by the program that we wanted to share those blessings with others."

Students in the course said COVID-19 made some people more aware of the need to plan well financially, she said. "The old expression, 'You need to save for a rainy day' seems to have hit home for some people in the past two years."

As a parish ministry, Ieraci said, teaching people how to reduce their debt is based on "the theological virtues of faith, hope and charity" because it helps them align their spending with their spiritual values, frees them from the burden of debt and removes an obstacle to sharing with others.

In addition, she said, it is a very practical form of family ministry. "If we can help couples get on the same page about finances and eliminate the stress debt creates, we could help save and enrich numerous marriages." †

A clergy milestone: Deacon experiences zero-g at 35,000 feet

WASHINGTON(CNS)—Deacon Gary Nosacek doesn't hesitate when he gets to take his ministry outside the walls of the church.

His most recent adventure on July 11 found him floating weightless at 35,000 feet—wearing his clerical collar no less.

It was hardly the edge of space, but for Deacon Nosacek, it was the next best thing. And it ticked off a bucket list item he has eyed since childhood.

In doing so he became another ordained Catholic clergyman to experience zero gravity, or zero-g.

The opportunity came with the Zero Gravity Corp., or Zero-G, the only U.S. company certified by the Federal Aviation Administration (FAA) to take the general public into the sky to experience what astronauts experience in Earth orbit.

"I wanted to do it since 2002," said Deacon Nosacek, 66, who was ordained in 2014 and ministers at Three Holy Women Parish in Milwaukee.

At least one other clergyman has joined a Zero-G flight. Father Stephen Josoma, pastor of St. Susana Parish in Dedham, Mass., flew with a group of people in November 2005.

The Russians in the early 2000s offered a flight that flew high enough to see the distinct curvature of the Earth. But the \$18,000 price tag plus the expense of getting to Russia was too steep for the onetime children's radio show host.

When he learned about the Zero-G company's series of flights from airports around the country, he knew he had to sign up. Convincing his wife, Cindy, a retired family practice physician, was easy.

"She knew that since 2002 I've been whining about not being able to go to Russia, so she was not surprised when I told I wanted to do this," Deacon Nosacek told Catholic News Service (CNS).

Adventure is the norm for the Milwaukee native.

After becoming a deacon, he was the archdiocese's circus and rodeo minister, working with people who find it difficult to attend Mass because of their show schedule but wanted some connection with their Catholic faith.

In the 1980s, long before his ordination and early in his marriage, he was a bit player in the professional wrestling scene. His role was being a "manager" of the wrestling performers. He was required to purposefully distract the referees and egg on the wrestlers who were pegged to win to the point that they became "angry" enough to grab him and throw him into the ring.

There were plenty of times his wife and his mother, who were in the audience, took him home bruised and sore.

Deacon Nosacek said it was Milwaukee Auxiliary Bishop Jeffrey R. Haines, who teased him into making the trip to the heavens. "He kept telling me, 'We haven't had a guy in space.' He mentioned it whenever we saw each other. He'd say 'How's space going?'" the deacon said.

The zero-gravity flight originated at Las Vegas McCarran International Airport. Deacon Nosacek was among two teams of passengers who boarded a modified Boeing 727 for the hourlong journey. The aircraft flies between 24,000 and 35,000 feet, the same height as commercial jetliners.

To create the weightlessness, the plane flies in roller coast-like patterns called parabolas. The flight completed 15 parabolas. Any more than that and the inexperienced passengers could feel physically stressed, Deacon Nosacek explained.

Prior to the flight, participants are sent a video that explains what happens and asked to watch it multiple times. At the airport, flight parameters are reviewed again.

Trainers instruct the paying customers—at \$7,500 per "seat," according to the company website—to let weightlessness come naturally. They are advised not to push off from the floor of the plane because a person could easily become injured by jamming his or her head into the ceiling.

Deacon Nosacek skipped offering a prayer for the group before the flight, sometimes nicknamed the "vomit comet." "People would have been nervous if you had a clergy blessing the plane," he laughed. But he did pray silently before boarding.

After takeoff, the plane gradually climbs to 24,000 feet and levels off for a few minutes allowing passengers to become accustomed to their surroundings. The pilot then takes the plane on a steep ascent to 35,000 feet, causing passengers to feel 1.8 times the force of gravity. As the plane crests, the pilot sends the plane into a rapid descent that provides up to 30 seconds of weightlessness.

Deacon Nosacek said the first three parabolas were gentler. The first recreated the gravity on Mars, about one-third that of Earth. The next two recreated gravity as felt on the moon, about one-sixth that of Earth.

Then came weightlessness.

Lying on the floor of the plane with the other passengers, Deacon Nosacek found that "suddenly gravity is gone and you float off." Trainers instruct participants to "fly like Superman," and not to push off or try to swim during the first few weightlessness periods because they will accelerate their movement uncontrollably.

After a few times, people are able to move around a bit more easily and even turn somersaults and perform simple tricks.

It definitely takes practice to get the feel for being in zero gravity, he said.

At his parish, Deacon Nosacek plans to mine his experience for homilies and presentations to students at the parish school. "I hope to inspire kids to think about science," he said.

Adults, too, he hopes can learn from his experience.

"I want to help people realize the Church is everywhere. This takes the idea of the universal Church to a whole new level." †



Deacon Gary Nosacek of the Archdiocese of Milwaukee, far left, experiences weightlessness with others aboard a Zero Gravity Corp. flight on July 11 over the Nevada landscape.

(CNS photo/courtesy Zero Gravity Corp.)

Charity ‘demands’ renewed focus, says top Knight

NEW HAVEN, Conn. (CNS)—Supreme Knight Patrick Kelly, the CEO of the Knights of Columbus, told his fellow Knights that their “highest calling”—



Patrick Kelly

charity—“demands our renewed focus.”

“Where there’s pain, let us heal. Where there’s grief, let us comfort. Where there’s need, let us meet it, in new and creative ways,” he said on Aug. 3.

The end of the pandemic “is an invitation to action” on “almost every front,” Kelly said, calling on Knights to find creative solutions to adapt to the challenges resulting from the COVID-19 pandemic as well as the cultural challenges facing Catholics and the societal pressures on their values.

He made the remarks in his first report to the Knight of Columbus, delivered during the Knights’ 139th annual convention on Aug. 3-4. It was held virtually, with key events being broadcast from the Supreme Council’s headquarters in New Haven and members from around the world participating online.

Kelly was elected to the Knights’ top post by the organization’s board of directors on Feb. 5. He succeeded Supreme Knight Carl Anderson, who held the post for more than two decades and retired on Feb. 28 upon reaching the organization’s mandatory retirement age of 70.

In his annual report, Kelly committed his tenure to strengthening the faith of men and their families and serving others in the face of what he described as daunting health, economic and social challenges.

“Our growth depends on empowering men to be the husbands and fathers that God wants us to be,” he said. “It is harder than ever, and for that reason, we must push forward as never before. It will require creative courage.”

To put their faith into action effectively, Kelly said, the Knights must be “bold in faith,” following the example of St. Joseph.

The day Kelly was installed as the supreme Knight, his first act was to consecrate his administration to St. Joseph, whom he called “guardian of the family” and “guardian of the truth” in his annual report.

Like Joseph, the Knights must be guardians of the family in a culture that is becoming increasingly hostile to the family, he said.

The other man whose example Kelly said each Knight should follow is Blessed Michael McGivney, the founder of the Knights of Columbus. Blessed McGivney also lived in a time of families in crisis facing a hostile culture and a Church under attack, Kelly noted, but he did not shrink from those challenges.

“In the mold of St. Joseph, [Blessed McGivney] stepped into the breach, with creative courage,” Kelly said, adding the priest “listened to the Lord, fought for the family and the faith, and devoted himself to our Blessed Mother.”

Blessed McGivney successfully rallied the men of his parish to lead lives of charity, unity and fraternity, which are the founding principles of the organization and, Kelly argued, are still the solutions to today’s most serious problems of our time.

“By elevating our founder, the Lord has called us to greater depths of courage and faith, and greater heights of charity, unity and fraternity,” he said. “In the [2020] beatification of Blessed Michael McGivney, the Lord has not only confirmed where the Knights have been in the past. He is showing us where we must go, in the future.”

Kelly said the Knights are called to defend the truth incarnate of Jesus Christ in a time of bigotry and intolerance, in which “key truths—about life, marriage, the nature of the family and the meaning of freedom—are increasingly denied and even vilified.”

In an overview of the Knights’ legacy of defending life and working to build a culture of life through the years, Kelly said these efforts include playing a leading role in national and state marches for life since those events began and continuing support for legislation that protects the right to life of unborn children.

He also pointed to a growing ultrasound initiative that has placed more than 1,400 of the machines in pregnancy resource centers, including one in South Korea that was dedicated in April.

“The fight for life has many fronts,” Kelly said. “They all require our creative courage, and the coming year will be pivotal. I look forward to the day when together we march to victory!”

Kelly also noted the Knights’ support



A member of the Knights of Columbus stands during a prayer vigil at St. Mary’s Church in New Haven, Conn., on Oct. 30, 2020, the eve of the beatification Mass of Blessed Michael McGivney, founder of the Knights. (CNS photo/courtesy Knights of Columbus)

for the National Eucharistic Revival initiative of the U.S. Conference of Catholic Bishops, which aims to “renew the Church by enkindling a living relationship with the Lord Jesus Christ in the holy Eucharist.”

The three-year effort will promote added emphasis on the Eucharist at all levels of the Church beginning next summer and will culminate in a large-scale national event in 2024.

“Working with our bishops and priests, we will strive to renew belief in the Eucharist and build up the Church,” Kelly said. “We are a force for unity, and we will prove it by pointing to the source of unity. As ‘Knights of the Eucharist,’ we proudly proclaim this truth.”

Kelly thanked Anderson for his 20 years of faithful leadership. During Anderson’s tenure, he said, the fraternal order grew dramatically “in every measurable way.”

“Our charitable donations soared by more than 60%. Insurance in force nearly tripled. Membership rose by nearly 400,000 and surpassed 2 million,” Kelly said, “And the order expanded internationally for the first time in a century, to Europe and mainland Asia.”

Under the banner of the Leave No Neighbor Behind initiative in response to the pandemic, Knights’ members donated

nearly \$7.7 million to community and parish projects, as well as 1.2 million pounds of food and almost a quarter million pints of blood. They supported nearly 300,000 struggling parishioners and brother Knights, with a special focus on Indigenous families across the continent.

In 2020, Kelly reported, the Knights donated more than \$150 million and volunteered more than 47 million hours of service using “creative courage” to serve communities despite the pandemic.

Other 2020 highlights of the Knights ongoing charitable activities include:

—\$3.2 million and nearly half a million volunteer hours donated for the Special Olympics.

—\$1.5 million for disaster relief programs.

—More than 100,000 coats given to needy children throughout the U.S. and Canada; during the past 12 years, “Coats for Kids” now number 800,000-plus.

—With the donations of wheelchairs in past year, the Knights’ Global Wheelchair Mission has donated more than 100,000 around the world over the past 18 years.

—\$4.4 million for persecuted Christians in the Middle East, with total Middle East relief efforts standing at more than \$30 million, and new efforts focused on Nigeria. †

Poll reveals religious differences in acceptance of COVID-19 vaccine

WASHINGTON (CNS)—A poll whose results were released on Aug. 5 by the Public Religion Research Institute (PRRI) showed large differences between religious groups in their attitudes toward getting the COVID-19 vaccine for themselves or for their children.

Forty percent of white Catholics and 48% of Hispanic Catholics said they have gotten or will get their children vaccinated, but only 18% of white evangelical Protestants and 27% of Hispanic Protestants said they will do the same. The two Protestant groups are the least likely to do so of all the groups surveyed in the poll.

Among other groups, 33% of white mainline Protestants, 35% of Black Protestants and 35% of the religiously unaffiliated “are vaccine acceptant for their children,” PRRI said.

Earlier this year the Food and Drug Administration gave emergency use authorization—and the Centers for Disease Control and Prevention signed off on the move—for the Pfizer, Moderna and Johnson & Johnson coronavirus vaccines to be administered to children as young as 12, and testing is taking place among younger children to determine a safe dosage level for them.

With the school year starting on either side of Labor Day for virtually all schools in the U.S. amid growing controversy about mask and vaccination mandates—and the surge of the Delta variant of the virus that sparked the mandates—the results are instructive.

“Faith-based approaches supporting vaccine uptake can influence parents to get themselves and their children vaccinated,” said PRRI in its report, “Back to School: Parents, Religion and COVID-19 Vaccination.”

Examples of faith-based approaches the report gave included a religious leader trusted by respondents getting a vaccine or encouraging them to get a vaccine, a nearby religious congregation hosting a pop-up “clinic”

where vaccines would be available and a local religious community providing people assistance in getting an appointment to get a vaccine.

“Three in 10 parents with children under the age of 18 who are not yet vaccinated (23%) indicate that one or more faith-based approaches could help sway them, and among vaccinated parents, 22% said one or more faith-based approaches helped convince them to get vaccinated,” the report said.

“Nearly half of unvaccinated parents who attend religious services at least a few times a year (35%) say faith-based approaches could convince them to get vaccinated, compared to 16% of those who seldom or never attend religious services,” it said.

The percentages were a little smaller among vaccinated parents who frequently attend religious services (39%) and who seldom or never attend religious services (12%).

“Although the questions did not ask about decisions regarding children’s vaccinations, it is clear that some parents who are vaccine hesitant for their children could be swayed by faith-based approaches to get vaccinated themselves,” PRRI said.

“Among unvaccinated parents, 31% who are hesitant to get their children vaccinated and 12% of those who say they refuse to get their children vaccinated say one or more faith-based approaches could convince them to get vaccinated themselves. These proportions are larger among those who attend religious services,” according to the report.

PRRI said 48% of unvaccinated parents hesitant to get their kids vaccinated would be “amenable” to faith-based approaches, and 24% of those who say they will not get their children vaccinated say they could be swayed by faith-based approaches.

Among those who do not attend religious services,

21% of unvaccinated parents who are hesitant about vaccinating their children, and 3% of unvaccinated parents who will not get their children vaccinated, say faith-based approaches could help sway them to get vaccinated themselves, the report said.

The percentage of those who believe religious exemptions should be in place for COVID vaccinations is growing.

Last January, 73% opposed religious exemptions for children attending public schools, compared to 27% who supported them. The PRRI poll, conducted on June 2-23, found that opposition to exemptions had shrunk to 57%, with support rising to 42%. The number rises still further to 50% for parents of school-age children.

Among parents, 69% of Republicans are in favor of religiously based vaccine refusals, as are 49% of Independents and 36% of Democrats.

“A reason for the jump in support for religiously based vaccine refusals could be that the recent rollout of the COVID-19 vaccines for school-aged teens was top of mind for respondents in June, whereas questions of COVID-19 vaccine requirements for children were not prevalent in January, even though the question did not specify any particular vaccine,” the report said.

The survey started with a random sample of 5,123 adults age 18 and up living in all 50 states who are part of the Ipsos Knowledge Panel. Added on to the sample were 382 who were recruited by Ipsos using opt-in survey panels to increase the sample sizes in smaller states. An additional 346 Hispanic Protestants were recruited to increase sample sizes among this group. All interviews were conducted online.

(The full survey can be found online at <https://bit.ly/3iw5IJx>.) †

Joyful Witness/Kimberly Pohovey

Reality checks remind us to be grateful for our blessings

I have never watched a reality show. Contrary to their name, I find them devoid of the true realities of life. I'm



sure some find them a type of entertainment escapism, but if anything, I consider them a reality check. I assume one could conclude their intent is to make you feel better about your own life; however, I don't think we should feel better

about our life at the expense of others. We should be grateful for the abundant blessings we do enjoy. I've recently been pondering reality checks in my life.

Years ago, my husband suffered through life-threatening cancer. Praise be to God that he is healthy today, but I spent a lot of years with the thought of a recurrence in the back of my mind. My friend's husband died of brain cancer earlier this year, and it was a reality check to stop waiting for the worst and enjoy today to the fullest.

I recently met a woman in her 70s who works a physically demanding job to make ends meet. It is hard on her.

She asked if I worked a desk job, the implication being that I am lucky not to have to toil the way she does. My heart ached for this woman as I heard the fatigue in her voice. She asked where I live and when I responded, she commented that it must be a fancy house.

In reality, our house is medium sized in a very nice, but modest development. It made me recall all the times I was dissatisfied with or wanted something more in our home. In relation to this woman, I live an extremely fortunate lifestyle.

In recent years, I've experienced a bunch of frustrating physical ailments that I feel have affected my ability to be physically fit. I started aqua aerobics classes because it is easier on my joints. After one class, I struck up a conversation with a few of the attendees. One after the other spoke to me of their physical limitations, making walking, climbing stairs and exercising difficult. As I listened to accounts of their aches and pain, I realized they seemed grateful to have an empathetic ear. It was then that I understood that my burden could be lightened if I focused less on my ailments and more on those whose situations are more difficult than mine.

One day I was walking outside my office building to grab some lunch. It was one of those sweltering hot and humid days we have experienced this summer. A religious sister walked toward me wearing her full dark blue habit. As we greeted one another, I asked how hot she was wearing heavy garments in the heat? She simply waved away the thought and told me she offers it up. Walking away, I thought of all the times I've been "too" something—too hot, too cold, too tired—and probably didn't handle it with grace.

My mother used to say this same phrase to me when I was young. At the time, I didn't understand how one could "offer it up," much less how it could cure my issue. This encounter reminded me that I could follow the sister's example. I imagine that saying she offers it up allows her to let it go and trust God to handle it. I find that just saying the words bolsters my endurance.

I resolve that the next time I have a complaint, I will reality check myself.

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

For the Journey/Effie Calderola

The face in the mirror

When my granddaughter Alice was just months old, she would lie on a blanket, surrounded by a plastic toy structure that



had colorful objects hanging from it. When the structure was jiggled, things would swirl and rattle.

But the best part, a plastic mirror, hung from the center so Alice could see her own reflection. The baby in that mirror delighted

Alice, who would smile and coo at it.

Her face would become animated, and so would the baby in the mirror. She would try to "talk" to that adorable baby, and the baby would talk right back. Alice loved her reflection. That baby was the best.

It was funny to watch, but some mornings when I stumble out of bed and confront my early morning reflection in the bathroom mirror, I think about Alice's mirror in a more sober light. Ruffled pajamas, no makeup, bed hair angling in every direction, wrinkles accentuated by the bright bathroom lights: How delighted am I with my reflection?

And on a deeper level, how delighted am I with that person I confront each morning?

I wonder how old a little girl in our society is before she's disappointed with the face in the mirror. I remember my daughters being infatuated by their own reflections even after they were old enough to realize they were looking at themselves. When they began sneaking into my makeup, bright slashes of lipstick smeared across their little faces, they still found the mirror a source of delight.

Unfortunately, as we grow up and older, the mirror often becomes a source of self-criticism and disappointment.

Am I fat? Is my nose too large? Is my skin breaking out? Do I like these freckles? Is my curly hair too curly, or why is my hair so straight? And most important, do I conform to the false standards of beauty that are imposed by social media influencers, television ads, magazines?

Do I love that person in the mirror? Or am I disappointed on a deeper level?

Because this is more than just a question about physical attributes. It speaks to the basic spiritual concept, as Pope Francis often reminds us, that we are "loved sinners."

We are loved immensely by the Creator who made us. Our God loves us with the same delight that Alice loves that baby in the mirror. God loves his creation and so should we. If we don't, we're disrespecting God.

Why is this such a basic spiritual concept? Because we are, all of us, sinners, and that part of the equation can weigh us down if we forget the first part, that God loves us unconditionally. God is so much bigger than our sin.

As we grow older, we have wonderful memories but also regrets. Sometimes the regrets grow deeper as we age, and it's a temptation—a temptation from the evil one—to dwell on those things, the "coulda, woulda, shoulda brothers," as someone once put it.

Dwelling on past sins prevents us from exploring God's desire for us this day. It's an impediment to our spiritual growth moving forward.

Think of how often we worry about how people see us. And yet, some of the most joyful people are the ones who are least obsessed by their appearance and least consumed by regret. We can't go back to being like Alice, entirely free of regrets and self-image issues, but we can strive to look beyond our failings.

A spiritual practice we might find helpful is looking at our early morning reflections and saying our first prayer of the day: Thank you.

(Effie Calderola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Steps to help your children back into a school routine

As the summer comes to a close and school gets back into session, here are a couple quick reminders to help make the transition from the beach to the classroom easier for you and your child.



Validation: Let your child know that his nervous or apprehensive feelings about the start of school are normal. All kids—and adults!—have a hard time getting back into the routine of the school year. The knowledge that he or she is not alone in this experience will help your child feel he's being heard and understood.

Morning routines: A common change that occurs as we begin the school year is a new morning routine. To help your child be successful, discuss what her morning routine will look like during the school year. This way, your child knows what will be happening and has clear expectations that are valuable to him or her under the time constraints of getting ready for school.

Provide your child with simple, well-defined and easy steps for his or her routine so that they have a clear idea of what you expect so that it's easy to follow along with you! Having an easy-to-reference schedule, maybe with pictures, can engage a child and provide a wonderful visual guide for what they need to do next. Giving specific praise when they complete each lets them know that you love what you're seeing. This will increase your child's chances of success in the future and helps build self-esteem.

Homework: Another transition that can be rough after a summer break is completing homework. Like the morning routine, provide your child with a structured schedule that can help them stay focused and motivated. Completing homework

as soon as school is over takes advantage of the daylight hours, and continuous parental support provides encouragement, motivation and assistance when needed. Snacks are a great way to keep your child's energy up while he or she works through those tough math problems.

Of course, some children have active schedules, with team sports, music classes or afterschool clubs, which can make engaging in homework more difficult. Letting your child know that you understand the hard work he or she is putting in and being ready with frequent positive feedback for their effort can help motivate him to get homework done.

Bedtime: Bedtime is one of the hardest transitions. Children may be accustomed to going to sleep later and/or waking up later during the summer, so a new school schedule can be difficult to get acclimated to. As with the morning routine, having a nighttime schedule can assist in creating a structure for your child. Set your child up for success with clear expectations, simple step-by-step instructions and praise at the completion of each step.

Additionally, visual reminders can help your child have something to refer to as they go about her routine. Most kids want more time watching their favorite TV show or finishing that last level of a video game. Setting time limits can be a great way to put a boundary around the winding-down time that they need each evening.

And if you find that these transitions are harder than expected or find yourself needing any additional help or support, the doors at one of our Catholic Charities agencies are always open!

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

Guest Column/Richard Etienne

Emmaus story in Gospel offers a model for evangelization

"I can't preach to others. I won't know what to say." "That is not my gift."

Have you ever thought this? Is there another way in which to approach evangelization besides indiscriminately preaching in a public setting?



I believe the Gospel account of Jesus appearing to two disciples on the road to Emmaus (Lk 24:13-35) offers some insights.

This happened immediately following the resurrection of Jesus. And the first lesson that one might learn from this story is that Jesus comes upon two of his followers as they are walking. He doesn't immediately reveal his identity. He simply asks, "What are you discussing as you walk along?" (Lk 24:17)

He begins with their starting point. Said another way, he listens first to what is going on in other people's lives before

moving further. My question is: "Can you listen to other people tell their story?"

Only then does Jesus interject his interpretation to all that is shared. Only after we have "earned" the right to speak are we empowered to comment on the information shared.

You may have heard wonderful examples of missionaries who had this gift. Their first step was almost always to move among a population, live in and learn about their world and then begin to explain the Christian lessons that can be extracted from what has been learned up to that point.

We are told that these disciples did not recognize Jesus until they were "at table, [and] he took bread, said the blessing, broke it, and gave it to them" (Lk 24:30). Only then were their eyes opened—only after walking along, sharing personal stories and then sharing an intimate meal together did they come to know the risen Lord.

Pope Benedict XVI wrote, "Being Christian is not the result of an ethical

choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction" ("*Deus Caritas Est*," #1).

It is in relationship that evangelization can flourish. And something remarkable happened to the Apostles and other followers of Jesus because one day they are huddled in darkness and overcome with fear. Hours later, Peter is leading them, proclaiming the Messiah in public with abandon (Acts 2:14-41). Something significant changed in them.

Who are the individuals that you move among and share your life with: family, friends, co-workers? Listen to their stories and you will find an opportunity to share an insight about your relationship with the one who could walk on water and cure the sick.

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

Solemnity of the Assumption of the Blessed Virgin Mary/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 15, 2021

- Revelation 11:19a, 12:1-6a, 10ab
- 1 Corinthians 15:20-27
- Luke 1:39-56

The Book of Revelation supplies the first reading for Mass on this Solemnity of the Assumption of the Blessed Virgin Mary.



Some Catholics remember Revelation by its more historic name, at least in Catholic biblical translations, of Apocalypse. Protestant editions long ago began to title this book Revelation, and this name has become more popular. Now it appears in Catholic translations of the Scriptures.

Apocalypse actually is a better term, since apocalypse describes the book's style of literature, a highly symbolic, dramatic, poetic way of writing.

Unfortunately, the magnificence and hopefulness of the Book of Revelation often is obscured by an uninformed and occasionally outlandish misreading of it, as if it were all about doom and gloom, or ridiculous forecasts of terrible things to come.

This book looks to the present, but with a glance to the future. It speaks of the battles between good and evil, between God and the forces of sin. It speaks in the conviction that the Redeemer has come, but redemption is still being achieved. Ultimately, it insists that good will triumph over evil, life over death, and God over sin and despair.

In this Scripture the "woman clothed with the sun" is the Church, the virgin bride of Christ (Rv 12:1). The light of God envelops the Church, guides the Church. Twelve stars, perhaps representing the holy Apostles, surround her head. Nature, represented by the moon, is below her.

Christians through the years also have seen Mary, the mother of Jesus, in this reading. Ever virtuous and faithful, assumed into heaven, brilliant in her holiness, Mary stands before us as a "woman clothed with the sun," queenly, victorious and rewarded.

St. Paul's First Epistle to the Corinthians is the source of the second reading. It recalls that Christ was raised from the dead. Christians loyal to Christ also will be raised from everlasting death. When the material world ceases, faithful Christians will live with Christ forever.

For its last reading, the Church presents a passage from the Gospel of St. Luke, the magnificent recollection of the prayer spoken by Mary herself as she arrived at the home of Elizabeth and Zechariah. It is traditionally known by the first word in its Latin text, the "Magnificat."

This passage reveals much about Mary. It shows her as the human mother of the Son of God. It reveals her holiness. Fervent prayer was part of her life. Mary knew the divine identity of her unborn child. She knew her role. She trusted and obeyed God.

Mary was essential to God's historic unfolding of salvation. She was the indispensable, solely human, instrument in the fulfillment of redemption, the first and greatest Christian.

Reflection

Pope Pius XII infallibly declared belief in Mary's Assumption to be part of Catholic teaching in 1954. It was a great event, but his pronouncement only echoed Christian belief throughout history.

He mentioned this history, seeing in it the living, constant faith of the Church. Evidence of this history is plentiful.

Asuncion, the capital of Paraguay, founded in 1537, was named to honor Mary's Assumption. So was the great cathedral in Mexico City, the second largest Christian church in the Western Hemisphere, dating from 1573. So was the first cathedral in the United States, in Baltimore, opened in 1821. Countless other old churches bear this name around the world.

Assumption Parish, or county, in Louisiana, was founded and named in 1807.

This historic belief makes sense. It acknowledges the trust that God rewards the faithful, as Jesus promised many times.

Mary, "full of grace," to quote St. Luke's Gospel, completely believed in Jesus, as John's Gospel indicated in its accounts of the wedding at Cana and of the Lord's crucifixion on Calvary (Lk 1:28).

The glory that came to Mary in her Assumption, because of her faithfulness, will come to us if we too are faithful. †

Daily Readings

Monday, August 16

St. Stephen of Hungary
Judges 2:11-19
Psalm 106:34-37, 39-40, 43ab, 44
Matthew 19:16-22

Tuesday, August 17

Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, August 18

Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, August 19

St. John Eudes, priest
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, August 20

St. Bernard of Clairvaux, abbot and doctor of the Church
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, August 21

St. Pius X, pope
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1b-5
Matthew 23:1-12

Sunday, August 22

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

Question Corner/Fr. Kenneth Doyle

Assurance that a child will be raised in the faith needed before infant baptism

QA friend of mine asked me recently to find out if the parish in which I was raised would baptize her new baby.



My friend is not a Catholic, so I was surprised that she asked me this. The priest at my parish said that he could not baptize the baby because the parents were not Catholic.

I was disappointed that the Catholic

Church would turn away anyone seeking baptism. I think that the Church should welcome people from all paths of life; that would open the way for them and eventually they might come to the Church.

I wondered what Jesus would do, and I think that he would baptize anyone who sought it, regardless of their faith. I am wondering what your take is on this. (Indiana)

ARegarding parents who are not Catholic wanting their child baptized, the relevant guideline is canon #868 of the Church's *Code of Canon Law*, which states that "for an infant to be baptized licitly ... there must be a founded hope that the infant will be brought up in the Catholic religion."

Baptism involves the pledge of the parents to raise and educate their child in the beliefs and practices of the Catholic faith, and the baptismal ritual itself requires an affirmative response by the parents to that pledge.

Now I suppose that, theoretically,

parents who were non-Catholics might have the firm intention of raising and educating their children as Catholics, though that does seem a bit unusual. But if that should be the case in this instance, I would suggest that you have the parents of the baby speak to the priest.

QRecently, I graduated from high school, and I have a question about the eucharistic fast. This morning, I went to the 7:30 Mass and had a cup of coffee with a protein shake in it before I left for church. The church was only a few minutes away, and I received Communion at the Mass, not thinking anything about the fast.

Is this a mortal sin? It was a complete mistake, but I feel so horrible for accidentally disrespecting the Eucharist, and I would greatly appreciate your guidance. (Location withheld)

AIt's not a mortal sin—or any sin at all. It was simply—as you said—a mistake, done without any thought at all. Sin requires a deliberate intention to do something wrong.

I appreciate the seriousness with which you approach your participation in the sacraments and the value you put on it. Perhaps you can ask God in prayer to help you be more mindful of the eucharistic fast in the future.

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

My Journey to God

Praying Twice

By Gina Langferman

The human voice
in song
is floating on the wings of prayer—

"Ave Maria" (Hail Mary)

I see the statue of Mary.
She is young and beautiful,
but so holy and loving.

"Mater Dei" (Mother of God)

I remember those who have gone before us
and are looking down from heaven.

"ora nobis peccatoribus" (pray for us sinners)

pray for us,
all of us,
now and at the hour of our death.

The notes resound,
then silence.

The prayer is ended,
but there is a calm
and I know that the music
has touched many hearts,
including my own.

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Photo: A woman holds her daughter in front of one of the many Marian chapels at the Basilica of the National Shrine of the Immaculate Conception in Washington on Aug. 15, 2012, the feast of the Assumption.) (CNS photo/Bob Roller)



Rest in peace

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

AMBERGER, Rita J., 89, Holy Family, Oldenburg, July 27. Wife of Robert Amberger. Mother of Joyce Gagne, Janice Lamping and Judy Smith. Grandmother of 10. Great-grandmother of five. (correction)

BRIDGEWATER, Delores J., 93, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 1. Mother of David, Gary, Paul, Robert and Steven Bridgewater. Grandmother of 14. Great-grandmother of 28. Great-great-grandmother of two.

CARROLL, Robert M., 82, St. Lawrence, Lawrenceburg, July 24. Husband of Sharon Carroll. Father of Danielle Menjivar and Sara Zack. Brother of Sheila Berauer, Eileen Finan, Joan Frazer, Judy Grayson, Patricia Hoff, Margie Quammen, Maureen Schapker and Kathleen Stepaniak. Grandfather of four.

CLAPPER, Richard L., 84, St. Roch, Indianapolis, July 1. Husband of Marsha Clapper. Father of David and Mark Clapper. Grandfather of three.

DARRAH, Patty, 66, St. Barnabas, Indianapolis, July 28. Mother of Leslie Batdorf and Amanda Troxell. Sister of Theresa Taylor, Karen and Mike Darrah. Grandmother of five.

DEVLIN, Thomas L., 93, St. Mark the Evangelist, Indianapolis, July 25. Husband

of Marikay Devlin. Father of Maureen O'Donnell, Andrew, Edward, Jeffrey and Joseph Devlin. Grandfather of 11. Great-grandfather of two.

DONAHUE, Frances, 94, St. Mary-of-the-Knobs, Floyd County, July 27. Mother of Jan Andres, Rita Court, Merlin Donahue and Steve Fitzgerald. Sister of Imogene Didelot. Grandmother of nine.

ENZINGER, Gretchen (Haverkos), 86, Holy Family, Oldenburg, July 9. Wife of Louis Enzinger. Mother of Maria Huber, Jennifer Sanderson, Gerard and Marty Enzinger. Grandmother of 12. Great-grandmother of nine.

HERMESCH, Walter, 93, St. Maurice, Napoleon, July 20. Father of Kim Hermesch. Brother of Ralf and Robert Hermesch, Jr. Grandfather of one.

KELLEMS, Francis B., 94, St. Augustine, Leopold, July 16. Stepfather of Betty Bryant, Mary Leisner-Cronin and Ruby Yoakum. Brother of Sarah Overstreet and Archie Kellems. Step-grandfather of nine. Step-great-grandfather and step-great-great-grandfather of several.

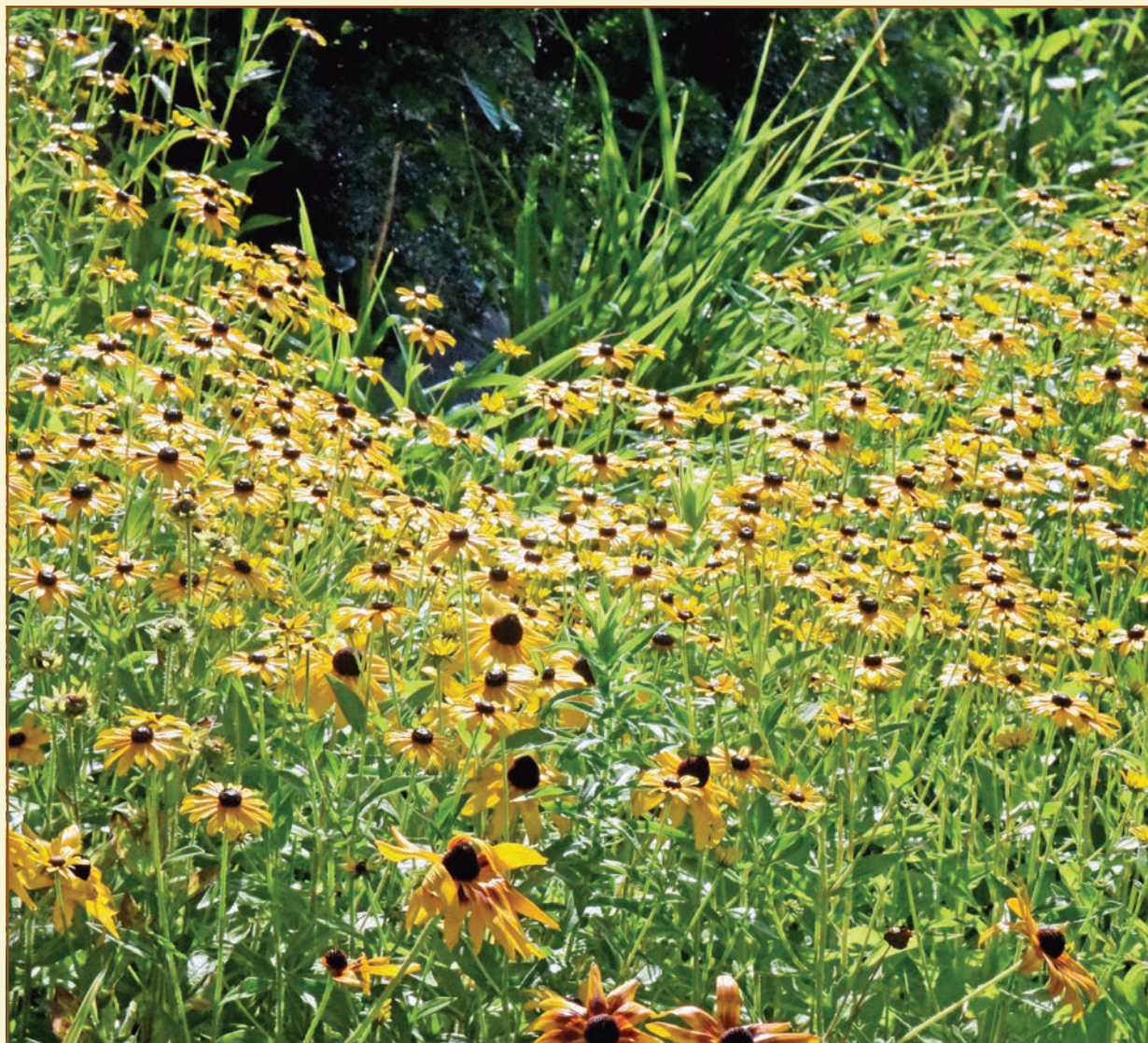
MILLER, Erin (Shelbourne), 43, St. Luke the Evangelist, Indianapolis, July 27. Wife of Brian Miller. Mother of Hannah, Molly, Adam and Andrew Miller. Daughter of K. Donald and Carol Ann Shelbourne. Sister of Brian and John Shelbourne.

MUNSON, Nancy (Letko), 67, St. Luke the Evangelist, Indianapolis, July 24. Wife of John Munson. Mother of Emily and Ginny Munson. Sister of Cynthia, Mary and Gerry Letko.

NIEDBALSKI, Garry M., 73, St. Bartholomew, Columbus, July 16. Husband of Bette Niedbalski. Father of Dr. Brian Niedbalski. Stepfather of Andrew and Robert Miller. Brother of Bradley, Jeffrey and Leslie Niedbalski. Grandfather of two. Step-grandfather of four.

O'BRIEN, Thomas, 85, Mary, Queen of Peace, Danville, June 27. Husband of Mary O'Brien. Brother of Beann deHebreard, James and John O'Brien. Grandfather and great-grandfather of several.

Summer flowers



Black-eyed Susan flowers grace the yard of a home on July 30 in Indianapolis. (Photo by Sean Gallagher)

PARRETT, Shirley L., 92, Our Lady of the Greenwood, Greenwood, July 25. Mother of Betty Conklin, Robert and Thomas Parrett. Grandmother of 17. Great-grandmother of 19.

ROACH, Stephen R., 68, St. Michael the Archangel, Indianapolis, July 31. Husband of Carrie Roach. Father of Devin, Garret and Trevor Roach. Brother of Theresa Dinn, Nancy Hartman, Mary Petree and Sue Zook. Grandfather of one.

SAUER, Thomas G., 76, St. Mark the Evangelist, Indianapolis, July 26. Husband

of Kathleen Sauer. Father of Karen Costanzo and Laura Kohus. Brother of Robert and William Sauer. Grandfather of four.

SCHALLERT, Kellie M., 33, SS. Peter and Paul Cathedral, Indianapolis, July 4. Daughter of Deacon Nathan and Kathryn Schallert. Sister of Michael Schallert. Niece of several.

SCHWEGMAN, Luke M., 23, Holy Family, Oldenburg, Aug. 1. Son of Mike and Margie Schwegman. Brother of Mathias Schwegman. Grandson of Wilfred and Linda Schwegman, Mike

Biltz and Carol Schwegman. Nephew of several.

SEYOUM TESEMA, Woldemichael, 87, St. Michael the Archangel, Indianapolis, July 23. Father of Ayda, Lidya, Miriam, Mulunesh, Tsereda, Aron, Kalieb, Mulgeta and Mussie Seyoum and Woldemichael Tesema. Grandfather of 18. Great-grandfather of three.

STURM, Janet, 78, Mary, Queen of Peace, Danville, June 14. Wife of Robert Sturm. Mother of Shannon Brackett and David Sturm. Grandmother of five.

TUNNY, Patricia J., 81, Holy Spirit, Indianapolis, June 19. Wife of James Tunny. Mother of Teresa Limbach, Christopher and Patrick Tunny. Sister of Raymond Lee. Grandmother of 12. Great-grandmother of five.

WALSH, Matilda, 84, Holy Cross, St. Croix, July 17. Sister of Mary Daily and Bernard Walsh. Aunt of several.

WESSELER, Connie S., 61, All Saints Parish, Dearborn County, July 27. Wife of James Grafe. Mother of Phillip Wesseler. Daughter of Bernard Wesseler. Sister of Anita

Only Jesus reveals true Gospel, pope says at first audience after surgery

VATICAN CITY (CNS)—The true Gospel has been revealed by Jesus Christ, not by individuals or founders of movements, Pope Francis said during his weekly general audience.

“With the truth of the Gospel, one cannot negotiate. Either you receive the Gospel as it is, as it was announced,” or one embraces something else, he said on Aug. 4 to those gathered in the Paul VI audience hall at the Vatican.

“One cannot compromise. Faith in Jesus is not a bargaining chip; it is salvation, it is encounter, it is redemption. It cannot be sold off cheaply,” said the pope, as he led his first general audience since his colon surgery on July 4 and after the usual suspension of general audiences for the month of July.

Continuing with a new catechesis series reflecting on St. Paul’s Letter to the Galatians, Pope Francis focused on the Apostle’s insistence that the faithful be loyal to the Gospel Jesus preached, and not be swayed by new missionaries who “wish to pervert the Gospel of Christ.”

St. Paul understands the need to keep the young community safe from that which threatens its foundations, that is, a new “gospel,” which is “perhaps more sophisticated, more intellectual,” but which distorts “the true Gospel because it prevents [people] from attaining the freedom acquired by arriving at faith,” the pope said, emphasizing the key here was “freedom.”

The true proclamation is “that of the death and resurrection of Jesus as the source of salvation,” he said. “Whoever accepts it is reconciled to God, is welcomed

as a true son or daughter and receives the inheritance of eternal life.”

Instead, some of the Galatians seemed to be veering off onto another path: listening to new missionaries who think “that by circumcision they will be even more devoted to the will of God and thus be even more pleasing to Paul,” the pope said. They seem to be “inspired by fidelity to the tradition received from the fathers and believe that genuine faith consists in observing the law.”

St. Paul, therefore, seems unorthodox with regard to tradition, but he knows “that his mission is of a divine nature—it was revealed by Christ himself, to him” as something that is radically and always new, the pope said.

In this complicated situation, he said, “it is necessary to disentangle oneself in order to grasp the supreme truth that is most consistent with the person and preaching of Jesus and his revelation of the father’s love.”

“This is important: knowing how to discern,” he said. “Many times we have seen in history, and we also see it today, some movements that preach the Gospel in their own way, sometimes with their own real charisms; but then they exaggerate and reduce the entire Gospel to the ‘movement.’”

When that happens, it becomes a gospel of the founder and not of Christ, he said.

“It may help at the beginning, but in the end, it does not bear fruit with deep roots. For this reason, Paul’s clear and decisive word was salutary for the Galatians and is salutary for us too,” he said.

The pope said the true Gospel is “Christ’s gift to us; he himself revealed it to us. It is what gives us life.” †



Pope Francis

Online Lay Ministry Formation

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- Ethics Point**
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www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 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

Men with ties to local Church ordained priests for religious orders



Dominican Father James Pierce Cavanaugh greets his mother, Marianne Cavanaugh on May 22 in St. Pius V Church in St. Louis after a Mass in which he was ordained a priest for the Chicago-based Dominican Province of St. Albert the Great. Father James Pierce grew up as a member of St. Pius X Parish in Indianapolis, where his mother is still a member. (Submitted photo)



Jesuit Father Jeffrey Sullivan exchanges a sign of peace with Milwaukee Archbishop Jerome E. Listecki during a June 12 Mass at the Church of the Gesu in Milwaukee during which he was ordained a priest for the Society of Jesus' Midwest Province. Father Sullivan grew up as a member of Holy Name of Jesus Parish in Beech Grove. (Submitted photo by Jeff Zmania)

Criterion staff report

Three men who grew up in archdiocesan parishes were recently ordained priests for religious orders in the Midwest.

Holy Cross Father Geoffrey Mooney was previously a member of

Our Lady of Perpetual Help Parish in New Albany. Dominican Father James Pierce Cavanaugh grew up as a member of St. Pius X Parish in Indianapolis. And Jesuit Father Jeffrey Sullivan was previously a member of Holy Name of Jesus Parish in Beech Grove. †



Holy Cross Father Geoffrey Mooney poses on April 10 in the Basilica of the Sacred Heart on the campus of the University of Notre Dame in northern Indiana with his parents, Sharon and Tom Mooney, after being ordained a priest for the Congregation of Holy Cross. Father Mooney grew up in Our Lady of Perpetual Help Parish in New Albany, where his parents continue to be members. (Submitted photo)

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Employment

St. Monica Catholic Church - Director of Music Ministry

Saint Monica Catholic Church is looking for a full time Director of Music Ministry. This person is responsible for the effective preparation, coordination, performance; development of musicians, cantors, and choral groups; and leadership of music within the liturgical celebrations of an intercultural and multi-lingual parish. This person of faith is both a pastoral minister who possesses a vision of how a local Church can develop its potential as an integrated musical community and a professional who holds specialized credentials in music and has a thorough understanding of Roman Catholic liturgy.

The complete position description can be found online at www.stmonicaindy.org.

Please send resume and cover letter to: St. Monica DMM Search Committee, 6131 Michigan Rd. Indianapolis, IN 46228 or email to: imccaslin@stmonicaindy.org.

The deadline for priority consideration is August 17th, 2021.

Purchase of St. Joseph statue assists economically challenged in Holy Land

Special to *The Criterion*

In honor of the Year of St. Joseph, the organization Christians of the Holy Land has begun an initiative with a two-fold purpose: to celebrate the patron saint of the universal Church, and to help Christians in the Holy Land earn much-needed revenue in a very challenging time.

Known as the St. Joseph Project, the initiative gives Catholics and people of faith throughout the world the opportunity to purchase hand-carved, olive wood statues of St. Joseph with the child Jesus to support the Christian community in the Holy Land, which is enduring ongoing trials, including religious persecution, a lack of human rights and economic hardships, among other things.

Rami M. Qumsieh, founder of Christians of the Holy Land, noted that the majority of Christians live in and around Bethlehem, and 80 percent of them work directly in pilgrimage-related businesses. He added there have been no pilgrimages since March 2020 because of the COVID-19 pandemic.

The hand-carved statues are available in two sizes: 9-inch St. Joseph statues are \$90, and 11-inch St. Joseph statues sell for \$120 each. There is a flat \$20 shipping fee per statue.

To purchase a statue online, go to holylanndirect.com/shop. Credit cards are accepted. Those wishing to pay by check are asked to send their payment and include their name, e-mail address, street address, city, state and Zip code to: Christians of the Holy Land, 301 Camino Gardens Blvd., Suite #103, Boca Raton, FL 3342. Make checks payable to "Christians of the Holy Land." The deadline to order statues is Sept. 15 to help ensure arrival before Christmas.

"Thank you for helping our Christian community in the Holy Land," said Qumsieh. "Truly these are very hard times for our faithful in Bethlehem." †



Two of the hand-carved statues of St. Joseph that are available through the St. Joseph Project are pictured above. (Submitted photo)

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