



**The**

# Criterion

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## The promise of love



See our annual Fall Marriage Supplement, pages 9-14.

CriterionOnline.com

August 11, 2023

Vol. LXIII, No. 40 75¢

*'We say yes to God'*



The Cabrera family poses outside of their home in Camby. They are, from left, Daniel, Maria, Fatima Lucia, Joseph, Daniel, Gianna, David and Sara. (Photo by Natalie Hoefler)

## St. Thomas More family wins K of C International Family of the Year award

By Natalie Hoefler

CAMBY—When you hear the words “are you sitting down” over the phone, you know the news is either very good or very bad.

For Maria Hernandez, the news her husband Daniel Cabrera relayed after those words on May 6 was fantastic.

Read this story in Spanish, page 17.

“When Daniel told me we won the Indiana [Knights of Columbus] Family of the Year, I just couldn’t believe it,” she says. “I just kept saying, ‘You’re joking, right? This is a joke.’”

Two months later, it was Daniel’s turn to be incredulous. “I got the call around 3 p.m.—I know that because I was praying the Divine Mercy chaplet,” he says. “I don’t usually answer the phone then, but when I saw it was from the [Knights of Columbus] Supreme Council from Connecticut, I thought I better answer.

“At first, I thought it was a scam. I was like, ‘Oh my goodness, are you serious?’”

The caller was serious: Daniel, Maria and their six children—all members of St. Thomas More Parish in Mooresville—had been chosen as the Knights of Columbus

See FAMILY, page 16

## Don’t be afraid to change the world, pope tells youths at WYD closing Mass

LISBON, Portugal (CNS)—To end “Catholic Woodstock”—as World Youth Day has been called by the Portuguese press—Pope Francis told 1.5 million

wearied and sleep-deprived young people in Lisbon not to let their “great dreams” of changing the world be “stopped by fear.”



Pope Francis

In his homily for the closing Mass of World Youth Day on Aug. 6, the pope asked for “a bit of silence” from the pilgrims who, after staying overnight in Lisbon’s Tejo Park following the previous night’s vigil, at 6 a.m. were already dancing to techno music mixed by a DJ priest before the pope’s arrival.

“Let’s all repeat this phrase in our hearts: ‘Don’t be afraid,’” he told the hushed crowd. “Jesus knows the hearts of each one of you, the successes and the failures, he knows your hearts,” Pope Francis said. “And today he tells you, here in Lisbon for this World Youth Day: ‘Don’t be afraid.’”

As dawn broke over the riverside park, pilgrims emerged from tents, tarps and sleeping bags to prepare for Mass. Violeta Marovic, 19, from Chicago, told Catholic News Service that the pilgrims spent the 10 hours between the previous night’s vigil and the papal Mass “sleeping very little,” dancing, playing games and exchanging gifts with other young people from around the world; she was wearing bracelets given to her by pilgrims from Italy and Poland.

A theology major at the University of Dallas, Violeta said she normally gets “nervous” when she tells people what she studies, but she has been comforted by seeing the huge amount of people so passionate about their faith, noting that young Catholics often “feel alone” when practicing their religion in the United States.

See YOUTHS, page 15

## New stage for seminarians focuses on human and spiritual formation

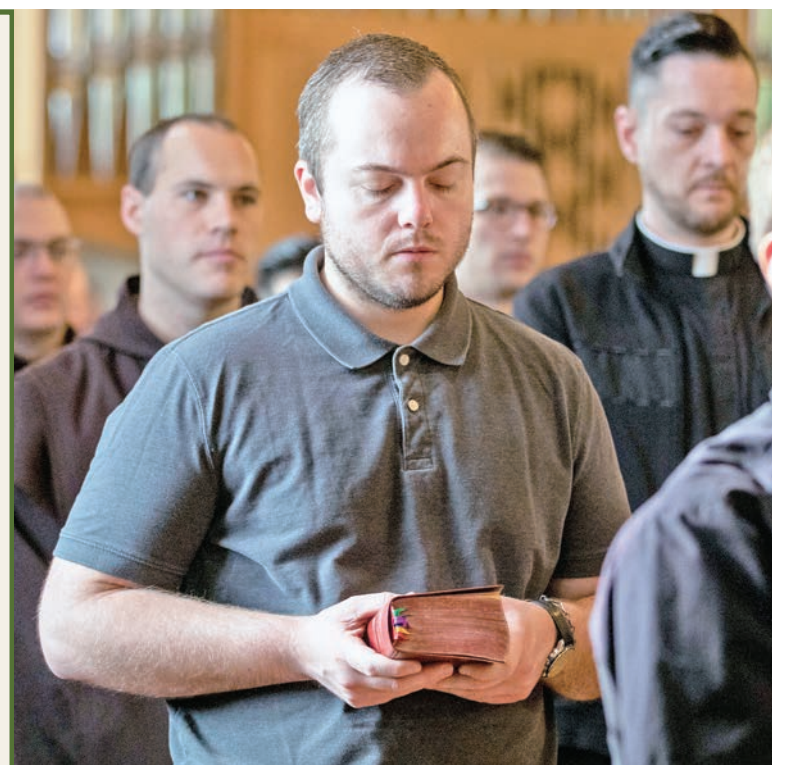
By Sean Gallagher

ST. MEINRAD—One of the biggest changes in priestly formation in the Church in a generation is gaining traction at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The sixth edition of the U.S. Conference of Catholic Bishops’ Program for Priestly Formation (PPF), which began to be implemented last year, mandates a “propaedeutic” (pro-pih-DOO-tic) stage for all men first entering into seminary.

See FORMATION, page 8

Seminarian Aidan Huersper prays Morning Prayer on May 4 in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. A member of St. Joseph Parish in Jennings County, Huersperger took part in the last academic year in Saint Meinrad’s new propaedeutic program for new seminarians. (Photo courtesy of Saint Meinrad Archabbey)

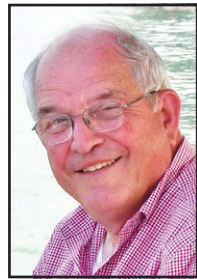




# Jerry Semler's deep faith led to leadership in archdiocesan stewardship efforts

By Sean Gallagher

Jerry Semler, a longtime Catholic philanthropic leader in the Archdiocese of Indianapolis, died on July 24. He was 86.



Jerry Semler

The Mass of Christian Burial was celebrated on July 28 at St. Pius X Church in Indianapolis. Burial followed at Oaklawn Memorial Gardens Cemetery in Indianapolis.

A longtime leader in the broader Indianapolis community, Semler brought together his sharp business acumen with his deep Catholic faith, serving in leadership of two archdiocesan capital campaigns that raised some \$200 million for the ministry of the Church in central and southern Indiana.

“Jerry, along with his wife Rosie and family, lived his baptismal vocation of the Catholic faith in its fullness of word, sacrament and service,” said Archbishop Charles C. Thompson. “He advised archbishops, pastors and other Church leaders in various ways, even serving on the Archdiocesan Investment Committee to the time of his death. He will be greatly missed. We keep his family in prayer.”

Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development, spoke about the spiritual roots of Semler’s involvement in financial support of the archdiocese. “Jerry’s vision was to create a commitment to Christian stewardship as a way of life,” Moore said. “He knew bringing an awareness to giving of time, talent and treasure would improve one’s personal journey of faith. His commitment didn’t end when a campaign or project stopped, it always continued.

“Just four or five months ago, Jerry

called to ask how the United Catholic Appeal was progressing. He wanted to know that people were still committed to a generous life of stewardship.”

Jerry Doran Semler was born on March 5, 1937, in Indianapolis.

He worked his way through his time as an undergraduate at Purdue University in West Lafayette, Ind., graduating in 1958. After serving in the Army National Guard, Semler joined OneAmerica (previously American United Life, an Indianapolis-based financial services business) as a trainee in 1959. He eventually rose to serve as its chief executive officer before retiring in 2004 as its chairman emeritus.

In the archdiocese, Semler helped lead the Legacy of Hope capital campaign in the late 1990s and the Legacy for Our Mission capital campaign about a decade later. He also provided key leadership for many years in the United Catholic Appeal and the Catholic Community Foundation, with he and his wife Rosie establishing the Semler Family Fund for Seminarian Education that aids men in formation for the priesthood for the archdiocese. Semler also served on the investment committee of the archdiocese’s Finance Council.

In the broader Indianapolis community, Semler provided leadership in Visit Indy, the Indiana Chamber of Commerce, the 500 Festival Foundation, United Way of Central Indiana, Indianapolis Repertory Theatre, Indiana Sports Corporation and the Indianapolis Museum of Art.

In higher education, Semler aided Marian University in Indianapolis, Rose-Hulman Institute of Technology in Terre Haute, Purdue University and Indiana University-Purdue University Indianapolis.

Two Indiana governors awarded Semler the Sagamore of the Wabash, the highest award the Hoosier State gives one of its citizens. Although given awards by many organizations, Semler was most



## Public Schedule of Archbishop Charles C. Thompson

August 12–26, 2023

**August 12 – 2 p.m.**  
Baptism at St. Augustine Church, Lebanon, Ky.

**August 13 – 2 p.m.**  
Confirmation Mass for youths of St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick parishes, Terre Haute, at St. Benedict Church

**August 14 – 11 a.m.**  
Ordination of Franciscan of the Immaculate Brother Charles M. Robinson at Mother of the Redeemer Retreat Center, Bloomington

**August 15 – 9:15 a.m.**  
Seminarian Convocation at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**August 15 – Noon**  
Mass for the Solemnity of the Assumption of the Blessed Virgin Mary at SS. Peter and Paul Cathedral, Indianapolis

**August 16 – 10 a.m.**  
Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center

**August 16 – 11:30 a.m.**  
Mass for Tribunal Field Associates at SS. Peter and Paul Cathedral

**August 17 – 10 a.m.**  
Legal team meeting at Archbishop Edward T. O’Meara Catholic Center

**August 17 – 3:30 p.m.**  
Catholic Community Foundation pre-board meeting at Archbishop Edward T. O’Meara Catholic Center

**August 19 – 5 p.m.**  
Confirmation Mass for youths of St. Luke the Evangelist Parish, Indianapolis, at St. Luke the Evangelist Church

**August 20 – 9:30 a.m.**  
School year opening Mass at Bishop Simon Bruté College Seminary, Indianapolis

**August 20-24**  
Region VII Bishops’ Retreat at Joseph & Mary Retreat House, Mundelein, Ill.

**August 26 – 11 a.m.**  
Confirmation for youths of All Saints Parish, Dearborn County; St. Teresa Benedicta of the Cross Parish, Bright; St. Lawrence Parish, Lawrenceburg; and St. Mary of the Immaculate Conception Parish, Aurora; at St. Louis Church, Batesville

**August 26 – 4 p.m.**  
Mass and picnic for 150th anniversary of Little Sisters of the Poor in Indianapolis at St. Augustine Home, Indianapolis

proud to be known as a husband, dad and grandfather.

He is survived by his wife of 63 years, Rosie, and his seven children, Dori Dodson, Kimmie Hamilton, Kristin Terrell, Sally Butler and Jack, Jeff and Michael Semler; 28 grandchildren and six great-grandchildren.

Memorial contributions can be made to Marian University in care of the Jerry and Rosie Semler Endowed Scholarship, Crossroads of America Council-Boy Scouts of America, St. Pius X Church or to his beloved Purdue University through the Jerry and Rosie Semler Athletic Scholarship. †

# ‘God is calling you to greatness!’ and other tips for high school students

By John Shaughnessy

Joe Hansen has had a close look at the Catholic high school experience in the archdiocese from two perspectives—as the father of three graduates

## Official Appointment

Effective June 28, 2023

**Rev. Daniel Bedel**, formation staff at Bishop Simon Bruté College Seminary in Indianapolis and associate director of vocations, granted a leave of absence from active ministry.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

and as a former principal of one of the 12 Catholic high schools in central and southern Indiana.

In the past nine years, Hansen and his wife Gina have savored the high school experiences of their three sons—Sam, Tommy and Luke—at Roncalli High School in Indianapolis.

In his 26 years as an educator, Hansen served as principal of Bishop Chatard High School in Indianapolis from 2017 to 2022.

During that time, he was chosen as the archdiocese’s principal of the year in 2021 and its nominee for the “Lead, Learn, Proclaim Award” from the National Catholic Educational Association (NCEA), for his dedication and commitment to excellence in Catholic education.

Now as an assistant superintendent of Catholic schools in

the archdiocese, Hansen was asked by *The Criterion* to share some advice for high school students and their parents to make the most of the new school year. Here are his insights:

### Best advice for students:

#### Show up.

“I used to remind students that the first step in a quality education is simply showing up,” Hansen says. “Research has proven a connection between attendance and academic success. Additionally, students need to believe that they are a vital part of the classroom culture and that their attendance and participation will enhance the learning experience for everybody.”

#### Get connected.

“Join a sport, a club or participate in some sort of fine arts activity. Connecting with these

See **STUDENTS**, page 24



Joe Hansen



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Toll free: ..... 1-800-382-9836, ext. 1570  
Circulation / Subscriptions: .. 317-236-1425  
Toll free: ..... 1-800-382-9836, ext. 1570

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**  
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

**Web site:** www.CriterionOnline.com

**E-mail:** criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2023 Criterion Press Inc. ISSN 0574-4350.

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*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1570  
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Periodical postage paid at Indianapolis, IN.  
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**POSTMASTER:**  
Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367



08/11/23

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# Want to make the most of the school year? Here are tips for students, parents

By John Shaughnessy

As a former principal in Catholic grade schools in the archdiocese, Sarah Watson often found a way to combine joy and motivation for her students.

She once told the students in one of her schools that if they read 1,000 books, she would sleep on the roof of their school. And if they read 5,000 books, she would also dye her hair purple.

The students met both challenges and loved them—the same feeling they had for Watson, who also had a way of living her Catholic faith so fully that students, parents and faculty at her schools often chose to enter into the full communion of the Church.

That overall approach led to her being honored in 2019 with the “Lead, Learn, Proclaim Award” from the National Catholic Educational Association (NCEA), for her dedication and commitment to excellence in Catholic education.

Now as an assistant superintendent of Catholic schools in the archdiocese, Watson was asked by *The Criterion* to share some

advice for grade school students and their parents to make the most of this new school year. Here are her insights:

## Best advice for parents:

### Family participation in the school life is critical.

“Contact your child’s teacher and school and see how adults can offer support during the school year,” Watson says. “Maybe it is practicing spelling words or math facts, maybe it is donating class snacks, maybe it is making sure homework gets returned the next day. Whatever it is, remember we all have the same goal: successful students.”

### Set up a daily routine.

“When considering your routine, remember to include prayer life, a healthy diet, physical activity, time dedicated to schoolwork, time for families to relax, and getting plenty of sleep. Children thrive on routines, and sticking to one will make them more successful in the classroom.”

### Live your faith.

“Prioritize Sunday family time and participating in the holy Mass. Ask your children to lead prayer at home. Their intentions will tell you so much about what is going on in their life.”

### Model how to answer the question, “What did you do today?”

“Driving in the car can be a great time to learn about your child’s day. Instead of first asking about how their day was, ask if they want to know about your day. Model how you would like them to respond, and then give them a chance to respond. This teaches compassion, empathy and also helps you really learn about their day.”

### How to handle the struggles you may have with decisions made by the school.

“Try to refrain from voicing these [struggles] in front of your child. Children can have a voice about their frustrations, but time and time again their behaviors can be impacted negatively when they know you are also frustrated.

“We are all human, and we will all make mistakes. Educators make them, students make them, and we as families make them. Approaching these with grace and the spirit of reconciliation benefits students.”

### Your child’s use of mobile devices.

“Don’t be afraid to check your child’s mobile device.”

### Best advice for students:

#### Success and failure are connected.

“Success is a process, not an event,” Watson advises. “Failure is part of this, and it is an essential piece of the learning



Showing her “young at heart” spirit in 2019, Sarah Jean Watson, then principal of St. Lawrence School in Indianapolis, gets in on the fun with some of her students for a photo opportunity with Clifford the Big Red Dog. (Criterion file photo)

process. If we begin perfect, we don’t need school.”

#### Stay close to God.

“Remember God made you, and God doesn’t make mistakes. He forgives us for ours.

“You can do all things through Christ who strengthens you. Asking for his [help] is necessary and beneficial.”

#### Be kind.

“Having empathy, grace and acceptance for others builds your relationship with God.”

#### Show your family your love for them.

“Tell your family you love them, and thank them for sacrificing for your opportunity to attend Catholic school.” †



## A tribute to our friend and colleague, Rita Maguire

The staff members of *The Criterion* are dedicating this issue to our friend and colleague, Rita Michele (Kesterson) Maguire, who died on July 25 at the age of 67.



In her nine-month battle with pancreatic cancer, Rita displayed the grace, spirit and faith that marked her life, constantly acknowledging that she had been blessed in many ways by God through the years.

For Rita, her blessings always started with the gift of family—the large, Catholic family she grew up in as the fifth of 10 children and the family that she created with her husband of 43 years, Joseph, their daughter Anne, their son Patrick, his wife Kristin and their grandsons, Connor and Peter.

As her obituary noted, Rita was a force in cheering for her children in their sports as they grew up—and she continued to pour her dedication and support on her grandchildren.

“She held them when they were sick, made them laugh, played catch with them, and attended as many baseball, soccer and basketball games as possible,” her obituary noted about her bond with her grandsons. “They brought her tremendous joy.”

As her friends and colleagues in the communications office of the archdiocese, we’ve been blessed by Rita’s joy, as well as her goodness, her humor, her generosity, her loyalty, her feisty spirit and her friendship.

We’ve also witnessed up-close the way she lived her life by embracing her faith, and how she was committed to sharing the joy of her faith through her work as special events coordinator for the archdiocese, including helping to plan the first two Legacy Gala celebrations.

Touched by knowing Rita, we pray that she is experiencing the eternal joy that God offers all of us. †

We are one family, in God,  
called to share our gifts with one another.  
Together, let us help those in need.



# United

## in the Eucharist

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## Editorial



Pope Francis and young people recite the Lord's Prayer at the end of the World Youth Day welcome ceremony at Eduardo VII Park in Lisbon, Portugal, on Aug. 3. (CNS photo/Lola Gomez)

# We should not hesitate to call God our Father

*"We must walk together, we must work together, and we must pray together."*  
(Pope Francis)

At the General Synod of the Episcopal Church of England, which was held in York, England, on July 7-11, the Anglican Archbishop of York, the Most Rev. Stephen Cottrell, stirred up a hornets' nest of controversy by observing that addressing God as "Father" may upset people whose genetic fathers were abusive, and for people who have "labored" under the burden of "oppressive patriarchy."

As is frequently the case with public controversies, the archbishop's speech was not focused on the word "Father," but on the word that precedes it in The Lord's Prayer: "Our."

Anyone who reads the full text of Archbishop Cottrell's speech ([cutt.ly/CottrellText](http://cutt.ly/CottrellText)) will see that it is a perfectly balanced and insightful reflection on the importance of Christian unity in light of the fact that all of us, regardless of our diversity, are sisters and brothers in the one family of God.

The fatherhood of God is not about gender as we understand—or, too often, misunderstand—this concept. It is about our relationship to God as adopted children, as well as our relationships with those who are not strangers or enemies but our siblings.

In his speech, Archbishop Cottrell quotes Pope Francis as follows:

*In today's world, the sense of belonging to a single human family is fading, and the dream of working together for justice and peace seems an outdated utopia. What reigns instead is a cool, comfortable and globalized indifference, born of deep disillusionment concealed behind a deceptive illusion: thinking that we are all powerful, while failing to realize that we are all in the same boat. ... How wonderful would it be, even as we discover faraway planets, to rediscover the needs of the brothers and sisters who orbit around us.*

These insights of Pope Francis frame the thoughts shared by the Archbishop of York in his address to his fellow Anglicans gathered in the synod. Calling attention to the first word in the English translation of The Lord's Prayer, Archbishop Cottrell says, "That little word 'our' is a revolution. Not 'my God.' Not 'your God.' Our God. The God who Jesus shows us is the 'loving Father God'; the God of giving and self-giving

reciprocity. The God who is Trinity."

Yes, the archbishop does acknowledge that some people have difficulties with calling God "Father." But in this speech, he does not question the importance or validity of addressing God in this way.

For one thing, he is keenly aware that this form of address was given to us by Jesus himself who invites us to share in his relationship with God.

In almost every prayer that Jesus utters in the New Testament, he addresses God as Father. This represents a radical departure from Jewish custom and tradition, and it must have made Jesus' disciples uncomfortable to speak to God in this way. We know that it infuriated and scandalized the religious leaders of the day.

Archbishop Cottrell clearly wants to be sensitive to those today who, for different reasons, find the word Father difficult. But, once again, his focus is on the little, but immensely significant, word "our":

*For, again, if we say this prayer, we are, in that one little opening word, declaring the unity that we ought then to bend every sinew and expend all efforts of creativity and ingenuity to make visible. But if we begin with the word "our" and let it change the way we see ourselves and see each other, then we will also see that our belonging to each other is not only non-negotiable, it is what we must prize and hold onto in all our discussions, all our decisions, and in all the issues we face. Moreover, we must always go the extra mile of finding those ways of widening the tent of our inclusion, but without letting anyone be lost. Disagreeing well really does matter.*

We should not hesitate to call God "Father," provided that we acknowledge that God's fatherhood is infinitely greater than our weak and sinful expressions of human paternity. When we call God our Father, we give witness to the truth of our sibling relationship to all humankind precisely because we are all children of the One God.

"As we say the Lord's Prayer," Archbishop Cottrell says, "let that word 'our' shape us, leading us to a closer collaboration within our churches and deaneries, but also with the other denominations who share our baptism, and with whom we could share ministry and mission and with whom we must pray."

—Daniel Conway

## Reflection/John Shaughnessy

# A prayer of thanks for people who add joy, grace and love to a school year

Dear God,  
Here's hoping the summer vacation gave you a restful break from the usual panicky prayers that deluge you like the Great Flood during the school year—confused parents pleading for help in understanding the "new math," desperate students asking for divine intervention on a test



they forgot about, fans of all ages praying and promising to change their lives for the better if you'll just help their favorite school team win a game.

Yet before the school-related pleas start to pour your way again, here's a different kind of prayer—a prayer of thanks to you and to all the people who find a way to add grace, joy and love to the school year.

Thank you for our Catholic school teachers and principals, for the sacrifices they make, the knowledge they impart, and the faith they live and share.

And an extra note of gratitude for the teachers who arrive at school early and stay late to help struggling students.

Thank you for the students who welcome new people at their school as if they were old friends.

A special thanks also to the child who sees someone alone at lunch and sits down with him or her, sharing a hello and a smile.

Thank you for the high school athletes who give their passion, their commitment and their hard work for their team.

And an extra nod to the teammates who sit at the end of the bench or rarely get to play, for still giving their heart to their team even as they bleed about not getting the opportunity to play as much as they hope they would.

Thank you also for the smile-inducing innocence of a small child who asks a coach at the end of a game, "Did we win?"

In thanksgiving of the coaches—at the high school level and in the Catholic Youth Organization (CYO)—who volunteer their time because they love their sport, enjoy helping youths reach their potential, and want to give back

because of the coaches who helped them.

And a special thanks to the coaches who ask their players how they're doing in school and who take the time to share the essence of their faith in a meaningful way.

Thank you also for the archdiocese's CYO staff that provides sports and activities for 20,000 children—and for the 7,000 volunteers who help make them happen.

In thanksgiving of parents of school children—a group that rightly deserves its own long, special prayer for all they do: making lunches, checking homework, picking up school supplies, worrying about their children, praying for them, washing school uniforms and team jerseys, cheering from the sidelines, volunteering as team and classroom parents, nursing them when they get sick, worrying some more, praying even more, driving them everywhere, and continually caring and asking about their child's day, even when the response is a quick "fine" or sullen silence—and doing all of this and more while working inside or outside the home. Touch them with your peace, joy and grace, God.

In thanksgiving of dogs, for taking the heat when a child forgets a homework assignment and blames the family dog for chewing it up—the kind of sacrifice dogs would willingly make, something a cat would never do. Just saying.

An extra heaping of gratitude to the cafeteria workers who add an extra heaping of food to the plate of a child who needs it.

And let's heap some thanks and praise on the volunteers who pack extra meals for students who need them during weekends and school breaks.

The list could go on and on, but let's end with this note of gratitude:

Thank you, God, and the Blessed Mother for the foundations of faith, hope and love that our Catholic schools are built upon. May we all focus on living these gifts during this school year. Amen.

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

## Letter to the Editor

# Despite advances, stay in the right direction, keep prayer at the heart of your life

We are advancing exponentially in science and technology. If we don't likewise advance in religion and spirituality, we may well become slaves to our inventions and artificial intelligence.

There is a looming spiritual crisis adrift. Smartphones, artificial intelligence, the Internet of Things and gadgets of all sorts have our attention. Attention is precious.

Nineteenth-century psychologist William James said, "Only those items which I notice shape my mind."

Information propagation has a long technological history—from papyri and codices to the printing press and digital media.

But there is something new, profound and worrisome about the capacity of smartphones and devices to master us.

Never before has so much information been so straightaway available and well-packaged.

With push notifications, you don't even need to go surfing. The tempest of information assails you freely, carrying you where it will, shaped to your personal search and purchase history. And our devices aren't neutral platforms for information delivery. They inform, form

and shape our thoughts and character and desire.

Attention is the mind's desire. Our desires determine our priorities. We attend to what we want, what we need, what we find interesting, fascinating, attractive and so on. Consequently, the problem is less about distraction than about desire.

Our declining capacity for attention reveals our ruptured worlds of desire—hyper-temporary, dazzled by light and color, gathered together by restlessness rather than meaning. We have lost our ability to give our attention to the right things, in the right degree, at the right time. We don't give our attention at all anymore. Our phones and devices take it from us.

The French philosopher, mystic and factory worker Simone Weil once wrote, "The habit of attention is the substance of prayer." Prayer is attention pointed in the right direction. "Attention is the rarest and purest form of generosity."

**Kirth N. Roach**  
Order of Carmelite Discalced Secular  
Indianapolis



## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## St. Clare of Assisi inspires us to love Christ with all our hearts

*[Christ] is the splendor of everlasting glory, the radiance of everlasting light, and a mirror without tarnish. (St. Clare of Assisi)*

The publication date for this column is Friday, Aug. 11, the memorial of St. Clare of Assisi, who lived in the 13th century and was a contemporary of St. Francis of Assisi.

Clare came from a wealthy, aristocratic family, but at the age of 18 she renounced her life of privilege and embraced radical poverty. Other women followed Clare, and they were given the cloister and church of San Damiano in Assisi to live in, but they refused to own it because of their total commitment to poverty.

St. Clare was the author of a rule, which guided her sisters' daily lives in accordance with the charism of St. Francis. Their lives were to be joy-filled, service-oriented, prayerful and always grateful for God's abundant gifts. St. Clare had a profound devotion to the holy Eucharist, and at least two eucharistic miracles occurred during her more than 40 years at San Damiano.

On one occasion, a Saracen army threatened to destroy the town of Assisi

and its neighboring communities. Clare boldly confronted the Saracens armed only with a monstrance containing the Blessed Sacrament. Seeing that she was a woman blessed by God, the troops went away leaving the area untouched. This miracle and others were cited when Clare was canonized a saint by Pope Alexander IV in 1255—just two years after her death.

During this time of the National Eucharistic Revival as our country prepares to celebrate the National Eucharistic Congress in Indianapolis next summer (July 17-21, 2024), it's good for us to reflect on the importance of the Eucharist in the lives of the holy women and men we venerate as saints.

Among the thousands of people who are recognized as saints by the Catholic Church, we find great diversity of language, culture, race, social status, age, intellectual ability and more. But there are also many common elements: Love for the holy Eucharist is one; so are deep faith, compassion for the poor, and the willingness to die rather than renounce what they believe.

Saints are people who are close to God, and regardless of whether they have been canonized by the Church

or are simply the "next door saints" who live quietly among us, they treasure their relationships with God and neighbor above all else. "To be a saint is not a privilege of a few," Pope Francis reminds us. "All of us in baptism have the inheritance of being able to become saints. Sanctity is a vocation for everyone."

St. Clare's love for Jesus was expressed in letters she wrote to others. It was also shown in her commitment to serve the sisters whom she was responsible for as a religious superior. As Christ washed the feet of his disciples, Clare cooked and cleaned and mended the torn and ragged clothing worn by the members of her community. She was devoted to the real presence of Jesus in the Eucharist, but she also encountered him in the people she served, especially the poor and the sick.

As Pope Francis has said: "The saints are men and women who have joy in their hearts and spread it to others. Never hating, but serving the other, is the greatest need. To pray and to live in joy: this is the way of sanctity!"

The way of St. Clare and of her friend St. Francis is never arrogant or

self-serving. It is the way of peace and simplicity because it is the way of Jesus who was humble and compassionate, totally dedicated to living for others. All of us are called to find the way that leads us to sanctity, the way that leads ultimately to heaven.

St. Clare changed her life when she recognized the love of God and followed him with all her heart, without conditions or hypocrisy. She spent her entire life in the service of others, enduring suffering and adversity without hatred and responding to evil with good, while spreading joy and peace to everyone she met. Saints like Clare of Assisi change the world for the better, transforming it permanently by the power of God's love, which they reflect in their lives of integrity and generosity.

As we continue our National Eucharistic Revival, let's look to women of courage and devotion like St. Clare of Assisi and her followers to inspire us to love Christ with all our hearts.

May we never fail to recognize our Lord—body and blood, soul and divinity—in the great gift-of-himself which he has given us in the holy Eucharist to transform our hearts and redeem the world. †



# Cristo, la piedra angular

## Santa Clara de Asís nos inspira a amar a Cristo con todo el corazón

*[Cristo] es el esplendor de la gloria eterna, el resplandor de la luz eterna y un espejo sin mácula. (Santa Clara de Asís)*

La fecha de publicación de esta columna es el viernes 11 de agosto, el memorial de santa Clara de Asís, que vivió en el siglo XIII y fue contemporánea con San Francisco de Asís.

Clara procedía de una familia rica y aristocrática, pero a los 18 años renunció a su vida de privilegios y se entregó a la pobreza radical. Otras mujeres siguieron el ejemplo de Clara y les entregaron el claustro y la iglesia de San Damián en Asís para vivir, pero se negaron a tomarlos como de su propiedad debido a su compromiso con la pobreza total.

Santa Clara fue autora de una *Regla*, que guiaba la vida diaria de sus hermanas de acuerdo con el espíritu de san Francisco. Sus vidas debían estar llenas de alegría, orientadas al servicio, en oración y siempre agradecidas por los abundantes dones de Dios. Santa Clara tenía una profunda devoción a la Sagrada Eucaristía, y al menos dos milagros eucarísticos ocurrieron durante sus más de 40 años en San Damián.

En una ocasión, un ejército sarraceno amenazó con destruir la ciudad de Asís y sus comunidades vecinas. Clara se

enfrentó audazmente a los sarracenos armada únicamente con una custodia que contenía el Santísimo Sacramento. Al ver que era una mujer bendecida por Dios, las tropas se marcharon dejando la zona intacta. Este milagro y otros fueron citados cuando Clara fue canonizada santa por el papa Alejandro IV en 1255, apenas dos años después de su muerte.

Durante este tiempo de Renacimiento Eucarístico Nacional, mientras nuestro país se prepara para celebrar el Congreso Eucarístico Nacional en Indianápolis el próximo verano (del 17 al 21 de julio de 2024), es bueno que reflexionemos sobre la importancia de la Eucaristía en la vida de las mujeres y los hombres santos que veneramos como tales.

Entre las miles de personas reconocidas como santas por la Iglesia católica, encontramos una gran diversidad de lenguas, culturas, razas, estatus social, edades, capacidades intelectuales y mucho más. Pero también hay muchos elementos comunes: El amor a la sagrada Eucaristía es uno de ellos; también lo son la fe profunda, la compasión por los pobres y la voluntad de morir antes que renunciar a lo que creen.

Los santos son personas que están cerca de Dios, e independientemente de si han sido canonizados por la Iglesia

o son sencillamente "santos de a pie" que viven calladamente entre nosotros, atesoran sus relaciones con Dios y con el prójimo por encima de todo lo demás. "Ser santo no es un privilegio de unos pocos"—nos recuerda el papa Francisco—. "Por el bautismo, todos tenemos la herencia de poder llegar a ser santos. La santidad es una vocación para todos."

El amor de santa Clara por Jesús se expresaba en las cartas que escribía a los demás. También se mostró en su compromiso de servir a las hermanas de las que era responsable como superiora religiosa. Mientras Cristo lavaba los pies a sus discípulos, Clara cocinaba, limpiaba y remendaba las ropas rotas y harapietas que llevaban las integrantes de su comunidad. Era devota de la presencia real de Jesús en la Eucaristía, pero también lo encontraba en las personas a las que servía, especialmente los pobres y los enfermos.

Como lo expresaba el papa Francisco:

*Los santos son hombres y mujeres que tienen alegría en el corazón y la contagian a los demás. Jamás odian, sino sirven al otro, es la mayor necesidad. Rezar y vivir con alegría: jese es el camino de la santidad!*

El camino de santa Clara, y de su amigo san Francisco, no estuvo

marcado por la arrogancia o el interés. Se trataba del camino de la paz y la sencillez porque ese es el camino de Jesús, que era humilde y compasivo, totalmente dedicado a vivir para los demás. Todos estamos llamados a encontrar el camino que nos lleva a la santidad, el camino que conduce en última instancia al cielo.

Santa Clara cambió su vida cuando reconoció el amor de Dios y le siguió con todo su corazón, sin condiciones ni hipocresía. Pasó toda su vida al servicio de los demás, soportando el sufrimiento y la adversidad sin odio y respondiendo al mal con el bien, al tiempo que difundía alegría y paz a todo aquel que encontraba por el camino. Las santas como Clara de Asís cambian el mundo para mejor, transformándolo permanentemente por el poder del amor de Dios, que reflejan en sus vidas de integridad y generosidad.

Mientras continuamos nuestro Renacimiento Eucarístico Nacional, miremos a las mujeres valerosas y devotas como santa Clara de Asís y sus seguidoras para que nos inspiren a amar a Cristo con todo el corazón.

Que nunca dejemos de reconocer a nuestro Señor—cuerpo y sangre, alma y divinidad—en el gran don de sí mismo que nos ha dado en la santa Eucaristía para transformar nuestros corazones y redimir al mundo. †



# Events Calendar

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

## August 16

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

## August 17

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

## August 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Lafayette, Ind., Bishop Timothy L. Doherty presenting "Catholic Business People: Being True Leaders in a Rapidly Changing World," 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 15. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

## August 18-19

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, Byrne's pizza, live music, wine, snack shack, kids' zone, teen zone with DJ, free admission. Information: 317-253-1461.

## August 19

Holy Angels Parish, 2822 Dr. Martin Luther King, Jr. St., Indianapolis. **"Do This in Remembrance of Me": Reflections on the Eucharist**, 10-11 a.m., Father James Farrell presenting, free. Information: 317-926-3324, [holyangelsbulletin1@hotmail.com](mailto:holyangelsbulletin1@hotmail.com).

## August 19-20

St. Mary of the Knobs Parish, 5719 St. Marys Rd., Floyds Knobs. **Knobfest**, Sat. 5:30 p.m.-midnight, music, beer garden, food trucks, dance 9 p.m. featuring Juice Box Heroes; Sun. 11 a.m.-3 p.m., games of chance and skill, fried chicken dinner with all the fixings, family fun zone, free admission. Information: 812-923-2492, [mhartlage@yoursmk.org](mailto:mhartlage@yoursmk.org).

## August 20

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

## August 23

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

## August 24-26

St. Ann Parish, 6350 S. Mooresville Rd., Indianapolis. **Summer Festival**, Thur. 5-10 p.m., Fri. 5-11 p.m., Sat. 5-11:30 p.m., Amish sweet corn, casino, midway rides, games, silent auction, homemade sweets, beer garden, food booths, bake sale, beer tent, entertainment, free, Thurs. ride wristband price \$25. Information: 317-821-2909.

## August 25-27

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Fall Festival**, Fri. and Sat. 5-11 p.m., Sun. 12:30-7:30 p.m., rides, food, bingo, gaming, silent action, beer garden, Texas Hold'em contest Sun., free admission. Information: 317-244-9002.

St. John's Resort, 44045 5 Mile Road, Plymouth, Mich. (Archdiocese of Detroit). **National Catholic Singles Conference**, \$497, online option available for \$149, optional pre- and post-conference events. Information, registration: [nationalcatholicsingles.com](http://nationalcatholicsingles.com).

## August 26

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **On Eagles Wings 5K Run/Walk**, Sat. 8 a.m. registration, 9 a.m. race, \$25 adults, \$20 children, optional kids' Fun Run obstacle course

at 10 a.m. for \$15. Information, registration: 812-663-8427, [oneagleswings5k.com](http://oneagleswings5k.com).

Huber Orchard and Winery Plantation Hall, 19816 Huber Road, Starlight. **Catalyst Catholic Gala**, 6-10 p.m., freewill donation. Information, reservations: [cutt.ly/catgala23](http://cutt.ly/catgala23).

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

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis. **International Festival**, 5-11 p.m., foods from around the world, live music, children's bounce houses, raffle, free admission. Information: 317-253-2193, [parishoffice@stmonicaindy.org](mailto:parishoffice@stmonicaindy.org).

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist retired Providence Sisters with fun activities. Information, registration: 316-500-9505, [jluna@spsmw.org](mailto:jluna@spsmw.org).

## August 26-27

St. Mary Parish,

1331 E. Hunter Robbins Way, Greensburg. **Parish Festival**, Sat. 5:30-11 p.m., adult night, games, beer garden, live music, pork burger, pork chop or pulled pork dinners, basket silent auction, concessions; Sun. 11 a.m.-3 p.m., Family Day, kids' games, live music, fried chicken and pulled pork dinners; free admission. Information: 812-663-6088.

## August 27

St. Patrick Parish, 950 Prospect St., Indianapolis. **Festival '23**, 9 a.m.-9 p.m., raffle, music, food, St. Patrick Queen and King, games. Information: 317-631-5824, [office@stpatrickindy.com](mailto:office@stpatrickindy.com).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Sensory Friendly Mass**, 2 p.m., for those with special needs or sensitivities. Information: 812-948-7890, [septemservi@gmail.com](mailto:septemservi@gmail.com).

## September 1

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by

adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

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

## September 2

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions 8:10-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

## September 3

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

St. Catherine of Siena Parish, St. John the Evangelist campus, 9995 E. Base Rd., Greensburg. **Church Picnic**, 11 a.m.-5 p.m., food served noon-4 p.m., Fireside Inn fried chicken or roast beef dinners, mock turtle soup, pies, games, basket booth, raffles, country store, beer garden, free admission. Information: 812-212-8384, [stcatherine47240@gmail.com](mailto:stcatherine47240@gmail.com). †

## Retreats and Programs

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

### August 25

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Painting with Padre: Berte Morisot**, 6-9 p.m., Conventual Franciscan Father Vincent Petersen facilitator, painting supplies and snacks provided, bring beverage to share, registration required, \$40, limited to 12 participants. Information, registration: [lnkiy/in/8-25-morisot](mailto:lnkiy/in/8-25-morisot), [retreatcommunications@mountsaintfrancis.org](mailto:retreatcommunications@mountsaintfrancis.org), 812-923-8817.

### August 25-27

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Experience of Prayer in the Bible**,

Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

### August 26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Dare to Dream: Nourishing Your Soul with Spiritual Tools and Practices**, 9 a.m.-noon, Catholic spiritual director Julie Gahimer presenting, \$45 credit card, \$40 cash or check. Registration: [benedictinn.org/programs](http://benedictinn.org/programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

Oldenburg Franciscan Center,

22143 Main St., Oldenburg. **A Spiritual Model for Diversity, Equity and Inclusiveness**, 9:30-11:30 a.m., \$30, \$45 with CEU. Information, registration: 812-933-6437, [center@oldenburgosf.com](mailto:center@oldenburgosf.com), [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### August 27

**Virtual You Are Not Alone Session: The Spiritual Journey After Suicide Loss**, 4-6 p.m., third of three stand-alone Zoom sessions, Father Jim Farrell presenting, freewill offering, registration required. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org). †

## Celebrate Little Sisters of the Poor's 150 years in the archdiocese on Aug. 26

For 150 years, the Little Sisters of the Poor have served the elderly in need in the archdiocese.

All are invited to celebrate with them at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis, for an outdoor Mass and lawn party (rain or

shine) from 4-7 p.m. on Aug. 26.

The Mass will be celebrated by Archbishop Charles C. Thompson. The lawn party will include food, music and children's activities.

For more information, call 317-415-5767. †

## Join St. Mary-of-the-Knobs Parish as it celebrates its 200th anniversary on Oct. 15

All are invited to celebrate with the members of St. Mary-of-the-Knobs Parish in Floyd County as the faith community celebrates its 200th anniversary—the first parish in the archdiocese to do so.

A special Mass marking the milestone will be celebrated by

Archbishop Charles C. Thompson at St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, in Floyds Knobs, at 10:30 a.m. on Oct. 15. Prior to the Mass, Archbishop Thompson will bless the parish's restored bell from 1865.

For more information, call the parish office at 812-293-3011. †

## Wedding Anniversaries

**JOSEPH AND VICTORIA (MASCARI) DWENGER**, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 55th wedding anniversary on July 6.

The couple was married in Holy Name of Jesus Church in Beech Grove on July 6, 1968.

They have four children: Kristen Dwenger-Bourgeois, Emily McDuffee, Ellen Ruddock and Sara Wojciechowski.

The couple also has 10 grandchildren. †



**ART AND ANN (SCHEMBRA) BERKEMEIER**, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 25.

The couple was married in the former St. James the Greater Church (now Good Shepherd Church) in Indianapolis on Aug. 25, 1973.

They have four children: Lisa Goodman, Joe, Paul and Stephen Berkemeier.

The couple also has eight grandchildren. †



**TOM AND IRMA (ZAPPIA) MCKEAND**, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 11.

The couple was married in Nativity of Our Lord Jesus Christ Church in Indianapolis on Aug. 11, 1973.

They have two children: Shannon McClard and Christa Smith.

The couple also has three grandchildren. †



**EUGENE AND MARGARET (EVERETT) WANTUCK**, members of Christ the King Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 4.

The couple was married in Christ the King Church in South Bend, Ind. (Diocese of Fort Wayne-South Bend), on Aug. 4, 1973.

They have four children: Sara Eckhart, Jennifer Lanham, Stephen and the late Joseph Wantuck.

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](http://cutt.ly/anniversaries) or call 317-236-1585.



# St. Anne Parish celebrates 150 years of 'roots' and 'resilience' in New Castle

By Natalie Hoefler

When New Castle was established as the seat of Henry County in 1823, the area was dense with tall, thick trees.

It was among those trees that St. Anne Parish can trace its roots. The first known Catholic settler in the area arrived in 1839, and by 1849 a site in the forest served as the location for Mass for German and Irish immigrants in New Castle working on railroad construction.

It was from such trees that the faith community's first official wood-frame church was built in 1872. It was dedicated on May 25, 1873—and so St. Anne Parish was founded.

"You see how deep those roots go," says parishioner Ross Lammers. "It calls people home."

The faith community invites all from the archdiocese to its home for a special 150th anniversary Mass celebrated by Archbishop Charles C. Thompson at 10 a.m. on Sept. 10.

"Former pastors and parish life coordinators have been invited," says Father John Hall, St. Anne's pastor. "It will be a wonderful celebration of our 150 years here in New Castle."

## A Catholic presence in the heart of the city

For all 150 years, "We've been on the main street of New Castle close to the downtown area," says Father Hall. The original wood-frame church was "a few blocks east" of the parish's current location.

The parish's first church served its people well. But by the mid-1910s, the faith community was outgrowing its home. New property for a larger church was purchased in 1919.

Dark-toned, multi-colored bricks, Bedford limestone detail, a massive but delicate rose window—the solid structure was impressive and more than double the size of the first church. It was dedicated on July 6, 1924, with more than 5,000 people on hand for the event.

The parish continued to grow. By 1951, the population of students in the parish led to the founding of St. Anne School, with Providence Sisters of Saint Mary-of-the-Woods serving as instructors.

At its start, the school's enrollment was 91. It nearly doubled by 1957 and, with the exception of two years, ranged between 202-242 from 1958-1968.

But as New Castle's population began to taper off (by 5.5% between 1970-1980, and by 11.5% between 1980-1990, according to the U.S. Census Bureau), the school's enrollment also dwindled. The final figure was 71 students in 1982, the

last year the school was in operation.

By then, the archdiocese was dealing with its own decrease in priests. A resident pastor served at St. Anne from 1985-1995. From 1995-2016, the parish was administered by two different parish life coordinators (PLCs), with non-resident priests serving as sacramental ministers.

The first PLC was Franciscan Sister Shirley Gerth. She planned on leaving the position in 2007—until the most tragic event in the parish's history occurred.

## 'Everyone from that time remembers the fire'

On the morning of April 7, 2007—Holy Saturday—a fire started in St. Anne Church.

Archive photos capture the devastating scene: smoke billowing so thickly the church is obscured; fire hoses spraying streams of water that look like thin, helpless slivers against the blaze; beautiful stained-glass windows—including the rose window—shattered and melted by the heat of the fire.

The brick edifice remained, but the church was gutted.

"Everyone from that time remembers the fire," says parish council chairperson Bill Hubbard, a member of St. Anne since 1984. "It was the Saturday before Easter. We were allowed to celebrate Mass at [New Castle's] high school auditorium, and we had to hustle to get ready for that."

Mary Leyes, a 50-year-member of St. Anne, recalls the time as "a very traumatic event for our parish. But it brought us all together. The whole community was very supportive of us."

The fire was ruled to be arson. By May 10, a suspect was arrested and later pleaded guilty. In 2009, he was sentenced to 40 years in prison.

After the sentencing, Sister Shirley, who agreed to remain PLC of the parish until a new church was constructed, called on parishioners to forgive the arsonist.

"I marvel at how God has been with us these past two years," Sister Shirley told *The Criterion* in a Feb. 27, 2009, article. "As difficult as it's been, it's God's way and God's time. It's been two years, but I think that time was needed for us to come to the place [of healing] where we are now."

Part of that healing came with the dedication of the current church on Feb. 28, 2010, on the same location as the prior church building.

"We tried to bring back some of the things from the old church, like having stained-glass windows like the ones in the church that burned," says Leyes, who served on the reconstruction committee. "We had an exact duplicate of the rose window made. The Holy Family and St. Anne and Blessed Virgin Mary statues are identical, plus we have two statues in the back of church that survived the fire."

With the completion of the new church, Sister Shirley passed the PLC baton to Deacon Russell Woodard. He remained at the parish until 2016. That year, St. Anne returned to having its own pastor, Father Hall.

It was also that year that the parish experienced its next major hallmark—the welcoming of parishioners from St. Rose of Lima Parish in Knightstown.

## 'Serving that role as being missionaries'

St. Rose was closed and merged with St. Anne in 2016 through the archdiocese's Connected in the Spirit process.

"There was definitely sorrow, because we weren't a big parish



These photos show the extent of damage to the former St. Anne Church in New Castle due to an arson fire in 2007. (Photos courtesy of St. Anne and Her People by Doug Magers, Providence House Publishers, 2010)

but felt like a close-knit family," says Patti Keesling, who had been a member of St. Rose since 1977. "We came from many different communities and towns. So, when St. Rose closed, we all went to diverse locations because of our different physical homebases. I went to St. Anne because I felt comfort there."

Keesling is now an active member at the parish.

"It's your family, and you have to be involved with family," she says.

She calls the parish "welcoming," noting that it "seems to be burgeoning, and more families with young children are attending."

Leyes and Hubbard also commented on the growing number of young families—like the Lammers, with 2-year-old and 7-month-old sons.

"Almost all the older parishioners are like grandparents to our boys," Lammers says with a chuckle.

Parishioners of St. Anne for just three years, the Lammers are among the faith community's newest members.

"We're fortunate to have members from a wide area—Knightstown, Hagerstown, Shirley, Spiceland," he says. "We have a lot of converts to the faith, too. That speaks to the parish, that it may not be hugely visible to the public, but we are serving that role as being missionaries to the public here."

He says part of that outreach includes a back-to-school backpack drive "to help families who need a bit of assistance before the school year to get supplies they need.

"And we do a lot of unseen projects throughout the year, like staying in touch with various school districts, finding out what their needs are, providing jackets and clothing throughout the school year."

As Grand Knight of the Knights of Columbus council in New Castle, Lammers says the organization's current focus is "raising the profile of New Castle's Safe Haven Baby Box, in case there's a mom in a

hard situation where instead of putting their [newborn's] life in danger, they can give that child a chance at life."

## 'That all will see Christ'

St. Anne is the only parish in Henry County, and the county "is not a strong Catholic area," says Keesling.

"Yet our Catholic presence for 150 years says a lot about us, that we are needed here and are appreciated."

Lammers agrees.

"Part of our resilience comes from being in a largely non-Catholic area," he says. "The good times help, but it's really in those time of challenge and struggle—not just the fire but changes in the economy—where you really lean on your faith and turn to others in the community for help as well. Those times really forge that resilience."

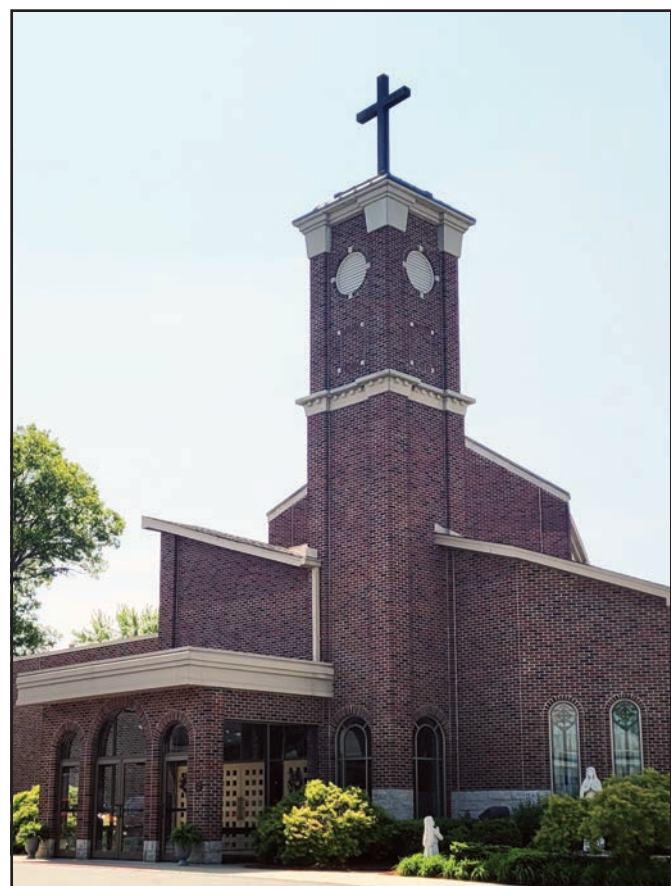
When reflecting on St. Anne's milestone anniversary, Lammers says the word "rooted" comes to mind.

"Our roots run deep," he says. "That phrase 'bloom where you're planted' comes to mind."

Knowing the rootedness of the parish's past, Father Hall looks to the future.

"My hope for the future is for St. Anne to continue in the spirit of our 150 years, giving witness to the community not by preaching on a soap box but by our words and actions, making Christ present by the way we live our lives, that all will see Christ in our words and actions."

*(All are invited to worship at St. Anne Parish's 150th anniversary Mass, celebrated by Archbishop Charles C. Thompson, at St. Anne Church, 102 N. 19th St., in New Castle, at 10 a.m. on Sept. 10. No reservations are required for the Mass. However, those who wish to enjoy a celebratory lunch after Mass must register by Aug. 28 by calling the parish office at 765-529-0933 or by sending an e-mail to [stannechurch@hotmail.com](mailto:stannechurch@hotmail.com).) †*



St. Anne Parish's current church was completed in 2010. (Submitted photo courtesy of St. Anne Parish)



# Bishop Bruté College Seminary launches new initial formation program

By Sean Gallagher

On Aug. 4, a group of new seminarians moved into Bishop Simon Bruté Seminary in Indianapolis two weeks before the rest of the seminary community.

The eight seminarians, six of them from the archdiocese, are in their first year at Bishop Bruté and are participating in its new propaedeutic (pro-pih-DOO-tic) program.

This is a new stage in seminary formation mandated by the sixth edition of the U.S. Conference of Catholic Bishops' *Program for Priestly Formation* (PPF), which began to be implemented last year.

The propaedeutic stage is designed to help new seminarians to get a firmer grounding in human and spiritual formation before entering more fully into philosophy courses and pastoral ministry assignments.

Father Andrew Syberg, Bishop Bruté's vice rector, oversees its propaedeutic program and led the preparation for it.

He said the PPF's focus on human formation in the propaedeutic stage is especially appropriate for incoming

college seminarians who, in most cases, are still teenagers.

"How many of us, when we were 18 years old, knew ourselves really well?" Father Syberg said. "These are skills that everybody needs to learn as they're getting older. The advantage here is that I'm going to be asking them the questions on a regular basis."

The propaedeutic seminarians at Bishop Bruté will have the added benefit of not taking challenging philosophy courses at nearby Marian University where all Bishop Bruté seminarians are enrolled. In the propaedeutic program at Bishop Bruté, the seminarians only take general education classes.

"Using the propaedeutic year to kind of slow down intellectually is a good thing," Father Syberg said. "We'll try to shape these guys as young men. In college seminary, you're moving from boyhood to manhood. It's time to leave the high school mentality behind."

The propaedeutic program will also focus on the seminarians' spiritual formation through their worshipping

together most days in their own chapel.

They'll also have three retreat experiences during the yearlong program.

"It's going to invite them and encourage them to engage in the spiritual life a lot more," Father Syberg said. "It's going to reinforce how they ask themselves the right questions about what's going on in them interiorly and coming to a greater self-knowledge and self-awareness."

Father Syberg, speaking with *The Criterion* before the program launched, shared his excitement about going from planning the propaedeutic stage to seeing it work in the lives of the new seminarians.

"I can't wait. I think it's a great idea," he said. "We might get a month into the year and say, 'We need to change that.' But we're ready and



Father Andrew Syberg stands on Aug. 1 in a new chapel for first-year seminarians at Bishop Simon Bruté College Seminary in Indianapolis. (Photo by Sean Gallagher)

willing to accept that. It might be two or three years before we finally get everything ironed out. That's just part of the process of any program you're trying to establish."

(For more information on Bishop Simon Bruté College Seminary in Indianapolis, visit [bishopsimonbrute.org](http://bishopsimonbrute.org).) †

## FORMATION

continued from page 1

Father Eric Augenstein, archdiocesan director of seminarians and pastor of Nativity of Our Lord Jesus Christ Parish



Fr. Eric Augenstein

in Indianapolis, described what "propaedeutic" means and the overall purpose of the program.

"Propaedeutic as a word means 'preparatory,'" he explained. "It's a Greek word that means 'teaching in advance.' So, it's a year of preparation.

"It's really seen as a year of transition from the world—whether it was high school, college or the workforce—to an intentional seminary formation environment. It's a year of preparation for the full intensity of seminary formation, with a strong focus on community, human formation and growth in the spiritual life."

Saint Meinrad completed the first year of its propaedeutic program in May.

All new seminarians will take part in a propaedeutic program. This can apply to those who are entering into a college seminary or to those who have already earned an undergraduate degree and are enrolling in a theology-level seminary like Saint Meinrad.

For men in the latter case, the new propaedeutic program adds a year to their priestly formation. For those entering a college seminary, the propaedeutic program takes place during their first year. (See accompanying article above about the new propaedeutic program at Bishop Simon Bruté College Seminary in Indianapolis.)

Saint Meinrad was one of the only seminaries in the country that launched a propaedeutic program a year ago. Ten men started in the program in August 2022. By the end of the academic year, there were five who had discerned to continue in formation for the next year, including two archdiocesan seminarians.

### Easing the transition into seminary life

The focus on human and spiritual formation in the propaedeutic stage is intended to lay a strong foundation for seminarians before they enter the rigors of a full slate of philosophy courses, as well as a pastoral ministry assignment the following year.

"Sometimes you can get into the seminary as a young man and be like, 'I

don't know what just hit me,'" Father Augenstein said. "They may not be used to going to Mass every day. They're not used to praying the Liturgy of the Hours every day. It can be a shock to the system.

"I think the propaedeutic stage is designed to ease that transition by making it happen in a smaller, more intentional community. They're all going through it together and can support one another in it."

Propaedeutic seminarians at Saint Meinrad form a small cohort within the larger seminary community. They have their own chapel where on most days of the week they attend Mass and pray the Liturgy of the Hours together apart from the rest of the seminarians. At Saint Meinrad, they also have their own dining hall.

The seminarians also have formation conferences tailored just for them to help them enter more fully into discernment and learning more about themselves.

Seminarian Seth Hickey, a member of Mary Queen of Peace Parish in Danville, completed Saint Meinrad's propaedeutic program. He said it was a time for him to learn about challenges in his own personality that he will explore more fully with the help of seminary formators as he continues in formation.

"It was very challenging—in good ways," said Hickey. "I wouldn't say those [challenges] are necessarily resolved, but I know what they are. I know what needs to be worked on and where I need to grow."

As dean of Saint Meinrad's propaedeutic program, Benedictine Father

Luke Waugh got to know Hickey and the other new seminarians.

"The formators get to know the guys a little more closely and understand their strengths and weaknesses," he said. "They try to help them shore up their strengths and maybe overcome some of their weaknesses or put their weaknesses in a little different context so that they can see themselves more as God sees them. That's key."

### Those guys are my brothers

Living together in a small community in the seminary was a good experience for Hickey. When he moved into Saint Meinrad a year ago, he didn't know any of the other propaedeutic seminarians. By the end of the year, he had forged a strong bond with them.

"Those guys are my brothers," Hickey said. "They're some of the best human beings that I've met. We were very tight and had each others' backs. They've really been a blessing to me."

The closeness of the seminarians in the program at Saint Meinrad was fostered

intentionally through them being largely set apart from the broader seminary community, said Benedictine Father Denis Robinson, Saint Meinrad's president-rector.



Fr. Denis Robinson, O.S.B.

"It might not have happened otherwise if they were dispersed into the larger community," he said. "Their being together in such an intentional way caused them to develop a deep relationship with one another."

For Hickey, the building up of the propaedeutic seminarians at Saint Meinrad contributed to his human formation.

"I'm the kind of guy who has a tendency to try to go things alone," Hickey said. "Being with them helped me realize that I don't have to do that. I now have four different Simons of Cyrene to help me bear that cross, whatever it is. I don't have to bear it alone."

### No 'pressure to perform'

Another way that the propaedeutic program was designed to further the human and spiritual formation of the seminarians was by limiting their course work.

In the past, new seminarians at Saint Meinrad who had not gone to a college seminary would have taken a full load of philosophy courses.

In the propaedeutic program, the seminarians study together classics of western civilization and Catholic spirituality.

"This year gives them some breathing room to get familiar with the spiritual life, to learn to pray well and then to move into the academic components in the next year," said Father Denis.

"Having a year when they don't have the pressure to perform in a classroom and can take extra time to receive any kind of counseling they may need is completely beneficial for them and for their fellow seminarians moving forward," said Father Luke.

Seminarian Aidan Hauersperger, a member of St. Joseph Parish in Jennings County, experienced how the studies in the propaedeutic program at Saint Meinrad were woven in closely with the rest of his formation.

"There was a cohesiveness," he said. "All of the spiritual formation and intellectual formation were feeding into the same truth. Sometimes, I just forgot that the intellectual formation was there. It just felt like we were studying the spiritual things that we need to know."

Hickey saw the propaedeutic seminarians studying together apart from the rest of the seminary community as a means to deepen their bond.

"The books weren't something we were just reading on our own," he said. "We were reading them together and coming together to talk about them. That was especially true in the second semester when everything [in the program] was starting to click."

### Pilgrims discerning together

As the seminarians in the first year of Saint Meinrad's propaedeutic program were on a pilgrimage of discernment and self-discovery throughout the year, it was fitting that it culminated in the seminarians traveling to Spain to walk for several days along the *Camino*.

It is the historic pilgrimage path more than 1,000 years old that leads to Santiago de Compostela Cathedral at the northwest corner of Spain that is the burial place of the Apostle St. James.

And just as the seminarians faced their own personal challenges throughout the propaedeutic program—challenges that contributed positively to their formation—they also faced obstacles along the *Camino*.

On the first day of the pilgrimage, Hauersperger injured a foot and was only able to join his fellow seminarian pilgrims on the path on the final day as they entered the city of Santiago de Compostela.

"I had a sense of pride and entitlement going into it. I said to myself, 'Oh, I'll be able to walk it. I'm not going to fail,'" he said. "That was quickly put to an end—and that was really beneficial to me. It was a very humbling experience."

For Hickey, the support of his fellow seminarians whom he had come to value through the propaedeutic stage was helpful while walking along the *Camino*.

"After having a day of a lot of struggles, to spend time with them and for us to lean on each other was helpful," he said. "We wouldn't have had that experience at the beginning of the year if we had done it then. By the end of the year, we were very cohesive and had a lot of trust with one another."

Looking back on the first year of the propaedeutic program at Saint Meinrad, Father Augenstein sees many blessings for the seminarians.

"I think it allowed them to discern a little bit more intentionally, because a big focus of the propaedeutic [stage] is what the PPF calls the 'second discernment,'" he said. "You have an initial discernment on if you're called to seminary. Then, in the propaedeutic stage, the question is, 'Am I called to continue to intensify this priestly discernment?'"

"I think that community helped in that discernment. They were walking together with each other in the same way."

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit [HearGodsCall.com](http://HearGodsCall.com).) †

### Pro•pae•deu•tic

adj. Providing introductory instruction.

n. Preparatory instruction.

(American Heritage Dictionary of the English Language, fourth edition)



# Fall Marriage Supplement

A special section of The Criterion celebrating Christian marriage

## New preparation program strives to strengthen marriages in faith

(Editor's note: Twice a year, The Criterion produces a Marriage Supplement celebrating recent and upcoming Catholic marriages while sharing the works of the archdiocese's Office of Marriage and Family Life. This current supplement features 52 couples who submitted their wedding announcement to The Criterion, an article on a new marriage preparation program in the archdiocese, an article about the Office of Marriage and Family Life's new Hispanic Divorce Ministry, as well as a schedule of upcoming marriage preparation programs and how to submit information for our next Marriage Supplement in February 2024.)

By Sean Gallagher

A new form of marriage preparation is being developed to help strengthen marriages rooted in the faith.

"Marriage has an ecclesial dimension," explained Father Jeffrey Dufresne, pastor of St. Neri Parish in Indianapolis where this approach was recently piloted. "It is a sacrament to build up the body of Christ. The domestic Church must be connected to the local Church."

Not just a new program, this "marriage catechumenate" model is an effort to return to the early Church's approach to forming adults to be received into the Church. It has its roots in the four stages of the Order (formerly Rite) of Christian Initiation of Adults (OCIA): inquiry, catechumenate, purification and enlightenment and mystagogy.

Like OCIA, this model would include a series of rituals, such as a reception of candidates, a ritual of entry into the marriage catechumenate and a rite of betrothal.

By moving to this model of formation for the vocation of marriage, Father Dufresne said the Church hopes "to form more couples to live this ecclesial mission in their marriage."

### Inquiry: Connecting faith and marriage

In the OCIA process, the first stage is called "inquiry," when participants start to learn about the faith and what it can mean for their lives.

Similarly, the initial stage of the marriage catechumenate model is a time to lay a broad foundation of faith on which preparation for marriage would be built, said Gabriela Ross, director of the archdiocesan Office of Marriage and Family Life.

"It's a moment where the couple is asked to look at their Catholic faith—if they're Catholic—and to deepen their baptismal commitment," she explained. "If they are not Catholic or have been away, there's space and time for that [faith] to be proclaimed to them and for them to really be able to know who Jesus is and what the Church is inviting them to before they request a sacrament from the Church."

Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, has taken a catechumenal approach to marriage preparation throughout his now 22 years of priestly ministry.

In an interview with *The Criterion*, Father McCarthy said that, at the start of marriage preparation, he'll talk with couples for up to six hours during several sessions about the basics of the Catholic faith.

"We use this as a means to jump off in a conversation about marriage," he said. "When we talk about sacraments, we talk about all the sacraments. But when we get to marriage, it's a much more in-depth conversation about what marriage is and the role marriage plays in the life of the Church."

Such a stage, Ross said, is an invitation to engaged couples "to reflect on their Christian faith and to make that connection between their faith and their marriage very explicitly from the get-go. ... This moment gives them a chance to see how those fit together and to understand what they're asking for in marriage."

### Catechumenate: 'What marriage is'

As in the OCIA catechumenate phase, couples continue to learn—in this case, about the connection between the faith and their call to marriage.

Although a catechumenal approach to marriage preparation is rooted in ancient practices of the Church, Father McCarthy sees it as especially relevant in contemporary society where a secular understanding of the nature of marriage has departed so far from the Church's vision of it.



Deacon Michael East witnesses the exchange of wedding vows of Blake Davidson, right, a grandson of Deacon East, and Lacy Joslin on Oct. 26, 2019, at St. Ambrose Church in Seymour. (Submitted photo)

"I don't think there's any way to presume that people understand what marriage is, much less the theological, Christological and sacramental understandings of it that Catholics add to it," he said.

"So, people don't really know what they're getting into. You can't help people understand it unless you help them understand the basics of who Christ is, how he reveals himself to us and particularly how he reveals himself to us in the sacraments. Without doing that basic work, people can't understand what marriage is."

### Enlightenment and Purification: Rituals

During this stage of the OCIA process, those who wish to continue in their formation to be received into the Church participate in rites that take place at parish Masses around the start of Lent.

In a catechumenal model of marriage preparation, rituals that take place at various points in the process will place marriage preparation in the context of the broader life of the parish.

"Parishioners in the pews will be involved in the vocations to marriage that are happening in the parish," Ross said. "It'll no longer be the case that a couple would go to their pastor, have meetings at the office, have their wedding on a Saturday with no parishioners there and then be on their way."

"This is a vision for engaged couples who are discerning this vocation to be supported in prayer by their community."

The encouragement of this approach to marriage preparation is in its beginning stages in the Church. Consequently, some of the rituals have not yet been developed, although the Rite of Betrothal, a blessing of

a couple's engagement, is available.

### Mystagogy: 'Actually living it out'

With a catechumenal approach to marriage preparation seeking from the start to strengthen the overall faith of engaged couples, this stage in the marriage catechumenate parallels the mystagogy stage of OCIA, which is a period after adults have been received into the Church.

"Mystagogy is kind of that processing of the sacrament received," Ross said. "It's also a revisiting of the earlier catechesis now that you're actually living it out. You're drinking from a fire hose on the front end. Once you're actually in the vocation, you're getting to revisit some of the teachings."

This stage also helps newly married couples find the help they need with hardships in their life together that inevitably come along.

"When you face those challenges, do you know to lean on the Church to work through them?" Ross said. "And are you already plugged into a community that will help you do that? There's a real accompaniment combined with that mystagogy."

### 'Hungry for a deeper relationship with God'

A pilot program of a catechumenal approach to marriage preparation took place at St. Philip Neri Parish in Indianapolis from last fall through spring this year and was geared for the largely Hispanic population of the faith community.

Engaged couples met together monthly at the parish. The meetings started with a potluck dinner and included

See **CATECHUMENATE**, page 11



## Pre-Cana Retreat, Tobit Weekend and One in Christ program prepare engaged couples for marriage

### Criterion staff report

Three marriage preparation programs offered in the archdiocese—the Pre-Cana Retreat, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

**Pre-Cana Retreats** cover skills for marriage, a catechesis on the sacrament of marriage and an introduction to the science and morals behind natural family planning. They are offered in English in Indianapolis and New Albany, and in Spanish in Columbus. The upcoming Pre-Cana Retreats are as follows:

**Indianapolis:** Two-day retreats are from 8:30 a.m.-6:30 p.m. each day and cost \$200 per couple. There is one upcoming retreat on Sept. 23-24 at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

in Indianapolis. For more information or to register, go to [www.archindy.org/precana](http://www.archindy.org/precana).

**Columbus:** There are no Pre-Cana Retreats currently scheduled in Columbus. For more information, call St. Bartholomew Parish at 812-379-9353 and dial ext. 1235 for Maria Nieto or email [mnieto@stbparish.net](mailto:mnieto@stbparish.net).

**New Albany:** Workshops are held from 8:30 a.m. until 5 p.m. at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, and cost \$125 per couple. The next retreats will take place on Oct. 14 and on Feb. 3, 2024. For more information, call 812-923-8355 or go to [catalystcatholic.org/precana](http://catalystcatholic.org/precana).

**Tobit Weekend** retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, and are offered in English. The cost is \$298, which includes program materials,

meals, snacks and two rooms for two nights. The next retreat will take place on Sept. 15-17. To register, go to [www.archindy.org/fatima/calendar/tobit.html](http://www.archindy.org/fatima/calendar/tobit.html). For registration questions, contact Lisa Coons at [lcoons@archindy.org](mailto:lcoons@archindy.org) or 317-545-7681. For more information about the program and its contents, contact Jennifer Burger at [jburger@archindy.org](mailto:jburger@archindy.org) or 317-545-7681, ext. 106.

**One in Christ** marriage preparation, which includes a medical panel to address questions on reproduction and fertility, is a three-day program spanning a weekend and the following Saturday. The Saturdays are 8 a.m.-5 p.m. and the Sunday is 9:30 a.m.-5 p.m., and the third day is 8 a.m.-5 p.m. The cost is \$300 per couple, which covers meals and materials.

There is one upcoming One in Christ opportunity:  
—Oct. 7, 8 and 21 at St. Elizabeth

Seton Parish, 10655 Haverstick Road, in Carmel, Ind. (Lafayette Diocese)

To register or for more information, call 317-600-5629, e-mail [info@OICIndy.com](mailto:info@OICIndy.com) or go to [www.OICmarriage.org](http://www.OICmarriage.org).

Live retreats offer an invaluable experience for engaged couples and are the expected formation option.

However, for couples who experience significant difficulties attending a live retreat, including but not limited to preparing for marriage while out of state or country, being deployed in the armed forces or inflexible shift work at a hospital or factory, the online and self-paced Joy-Filled Marriage course ensures that no one misses out on valuable and comprehensive marriage formation. It is available in English and Spanish, and the cost is \$105.

For more information or to register, go to [lnkiy.in/MarrPrepFall2023](http://lnkiy.in/MarrPrepFall2023). †

## Ministry for divorced Hispanic Catholics 'brings hope and healing to families'

### By John Shaughnessy

Considering the pain she endured and the challenges she faced from the heartbreak of having her marriage end in divorce, Maria Nayeli Vazquez could have easily resisted becoming involved in a new archdiocesan ministry designed to help Hispanics through this same difficult journey of life.

Instead, the 43-year-old mother of four decided to follow the example of her grandmother, a woman who always tried to give spiritual support to people who were struggling, who always told them that God was with them in their struggles.

Admiring that approach, Vazquez became a facilitator for the divorce ministry program for Hispanics that was started earlier this year by the archdiocesan Office of Marriage and Family Life—sharing both her pain and her path to healing with the help of God.

"I think no one expects divorce after forming a family with four children and 19 years of relationship," notes Vazquez, a member of St. Patrick Parish in Indianapolis. "I know it was difficult for all, and for both sides of our families. Our children suffered a lot through this long process. It was a long and slow process. It was painful."

Amid that pain, Vazquez also worked to maintain a perspective that focused on the well-being of her children.

"It is important to let our children visit both families—and do not talk bad about your ex in front of your children. I try to keep good relations with my ex for the sake of my children. Every day, we continue walking in our recovery together. Now, we only remember how we went through so many things together. We can see how in each situation, God was always with us, showing us his great love for us.

"And there were always people to give us support. I thank God for all the people who were in those moments. They always supported me with their prayers. The challenges were many, but thanks to my Father God I was able to overcome them."

Helping Spanish-speaking people who are divorced and separated overcome the grief of those realities and find a path to peace and healing are the main goals of the archdiocese's Hispanic divorce ministry program.

"For several years, there have been courses just for the community in English," says Claudia Corona, coordinator of events for the archdiocese's Office of Marriage and

Family Life, who took a training program about surviving divorce. "After this course, I saw how much pain is behind a divorce, and the benefits if we implement this program for the Spanish community.

"The goal is to help those divorced or separated from the Hispanic community overcome the trauma of a divorce.

Teach them that they are not alone, that the Church welcomes them. Teach them how to overcome the different stages through which a divorce passes. It is important that they are well not only for themselves but also for their children, who are also affected by the trauma of a divorce."

Corona stresses that the archdiocesan program is based upon the teachings of the Church regarding people who are divorced or separated.

"We clarify that if you had the sacrament of marriage and are divorced or separated without having annulled your marriage, it is not right to date another person. And as long as they are faithful to their marriage vows, they can receive Communion," she says. "We also give them brief information about the annulment process."

The program also shares the ways the Church can help and guide them on this journey.

"They have many challenges in their loneliness," Corona says. "We invite them to turn to the sacraments, Eucharist and reconciliation frequently, and to monthly gather for eucharistic adoration."

Henry Hernandez was among the two men and four women who participated in the first program, which consisted of 10 90-minute sessions focusing on such topics as self-image, stress, anger, blame, guilt, loneliness, forgiveness and happiness.

One of the most powerful parts of the program for Hernandez and the others was the opportunity to share "my testimony, to be heard and understood, and to meet people who like me are going through this situation in different ways."

"At the beginning, I suffered depression and anxiety. I thought she was the love of my life," says Hernandez, who is 38 and a member of St. Mary Parish in Indianapolis. "[After the divorce,] I had financial and emotional problems. It was also very painful not living with my son. Living without family is hard. I needed to learn how to live alone. I began to value my son more for not having him around."

He also found the value in drawing closer to God during that time.

"At the time of my divorce, I was not close to God. When I decided to go to St. Mary Church, I found real

friends. That's how I met priests and friends who helped me."

The divorce ministry program had a similar impact for him.

"This program is wonderful. It helps to unburden. It helps you grow," he says. "There are some aspects that you didn't even realize you were failing at. Listening to the testimonies drives and motivates one to understand—understand that it is possible to overcome it. I would tell people not to waste time, that it is possible to heal wounds."

His positive reaction to the program is similar to the evaluations that the other participants shared at the end of the course, Corona says.

"They expressed that they liked the course, that the program helped them to forgive, to not keep resentment, and to have the courage to talk to their ex-partner, knowing that it is important for the children," she says.

"Hearing testimonies from their peers and facilitators made them realize that they are not the only ones to go through this trauma. It also helped them to see what the facilitators who have gone through the trauma of a divorce have achieved with God's help—leading a stable life, living close to God and being there in the care of their children."

While Vazquez was thrilled to be part of the program as a facilitator, she just had one regret about it.

"I would have liked to attend a program like this one when I was suffering the conflicts in my marriage," she says. "I was looking for a program like this one, but I did not find it. I am grateful that now the archdiocese opened this program in Spanish. I give thanks to God for this new ministry. I feel joy to see how people are connected with our experiences, how they find support in the group—to listen how their life was transformed."

She has seen that transformation in her family and believes the program can help other families in their journey, too.

"This program brings hope and healing to families. If the parents have peace in their hearts, they will transmit this peace to their families," Vazquez says. "I invite all people who are divorced or are suffering problems in your marriage to find the source of peace in the Church. Jesus will heal us."

*(The archdiocese's Office of Marriage and Family Life is planning another Spanish-speaking program for divorce and separated people in May of 2024. For anyone who is interested in the program or would like to have more information about it, contact Claudia Corona at [ccorona@archindy.org](mailto:ccorona@archindy.org) or call her at 317-800-9306.) †*



Maria Nayeli Vazquez



Claudia Corona

## El ministerio para católicos hispanos divorciados 'aporta esperanza y sanación a las familias'

### Por John Shaughnessy

Teniendo en cuenta el dolor que soportó y los retos a los que se enfrentó por la angustia de que su matrimonio acabara en divorcio, María Nayeli Vázquez podría haberse resistido fácilmente a involucrarse en un nuevo

ministerio arquidiocesano diseñado para ayudar a otros hispanos que atraviesan ese difícil recorrido en su vida.

Pero en vez de ello, esta mujer de 43 años, madre de cuatro hijos, decidió seguir el ejemplo de su abuela, una mujer que siempre intentaba dar apoyo espiritual a las personas que enfrentaban dificultades, quien siempre les

decía que Dios los acompañaba en sus luchas.

Inspirada por ese enfoque y compartiendo tanto su dolor como su camino hacia la sanación con la ayuda de Dios, Vázquez se convirtió en facilitadora del programa pastoral del divorcio para hispanos que puso en



# DIVORCIADOS

continúa de la página 10

marcha la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis a principio de este año.

“Creo que nadie se espera un divorcio después de formar una familia con cuatro hijos y 19 años de relación,” señala Vázquez, miembro de la parroquia de San Patricio de Indianápolis. “Sé que fue difícil para todos, y para nuestras respectivas familias. Nuestros hijos sufrieron mucho durante este proceso fue largo, lento y doloroso.”

En medio de su dolor, Vázquez se esforzó para mantener una perspectiva centrada en el bienestar de sus hijos.

“Es importante dejar que los hijos visiten ambas familias y no hablar mal de su ex delante de sus hijos. Intento mantener una buena relación con mi ex por el bien de mis hijos. Cada día, seguimos caminando juntos en nuestra recuperación. Ahora solamente recordamos todo lo que pasamos juntos. Somos capaces de ver que en cada situación Dios estuvo siempre con nosotros, mostrándonos su gran amor.

“Y siempre había gente que nos daba apoyo. Doy gracias a Dios por todas las personas que estuvieron allí en esos momentos. Siempre me apoyaron con sus oraciones. Los retos fueron muchos, pero gracias a mi Padre Celestial pude superarlos.”

Ayudar a las personas hispanohablantes divorciadas y separadas a superar el dolor de esas realidades y a encontrar un camino hacia la paz y la sanación son los principales objetivos del programa del ministerio hispano de divorcios de la Arquidiócesis.

“Desde hace varios años ha habido cursos únicamente para la comunidad de habla inglesa,” afirma Claudia Corona, coordinadora de eventos de la Oficina de Matrimonio y Vida Familiar de la Arquidiócesis, quien participó en un programa de formación sobre cómo sobrevivir al divorcio. “Después del curso me di cuenta de todo el dolor que acompaña un divorcio, y los beneficios que tendría si implementamos este programa para la comunidad de habla hispana.

“El objetivo es ayudar a los divorciados o separados de la comunidad hispana a superar el trauma de un divorcio y enseñarles que no están

solos, que la Iglesia los acoge, así como también enseñarles a superar las diferentes etapas por las que se atraviesa durante un divorcio. Es importante que estén bien no solo por ellos mismos, sino también por sus hijos, que también se ven afectados por el trauma de un divorcio.”

Corona subraya que el programa de la Arquidiócesis se basa en las enseñanzas de la Iglesia sobre las personas divorciadas o separadas.

“Aclaremos que si la persona tomó el sacramento del matrimonio y está divorciada o separada sin haber anulado su matrimonio, no está bien salir con otra persona. Y mientras sean fieles a sus votos matrimoniales, pueden recibir la Comunión,” afirma. “También les damos una breve información sobre el proceso de anulación.”

Además, el programa comparte de qué manera la Iglesia puede ayudarles y guiarles en este viaje.

“Enfrentan muchos retos en su soledad”—asegura Corona—. “Les invitamos a acudir con frecuencia a recibir los sacramentos, la Eucaristía y la reconciliación, y a reunirse mensualmente para la adoración eucarística.”

Henry Hernández fue uno de los dos hombres y cuatro mujeres que participaron en el primer programa, que consistió en 10 sesiones de 90 minutos centradas en temas como la autoimagen, el estrés, la ira, culpar y sentir culpa, la soledad, el perdón y la felicidad.

Para Hernández y los demás, una de las partes más poderosas del programa fue la oportunidad de compartir “mi testimonio, de que me escucharan y sentirme comprendida, y de conocer a personas que como yo están pasando por esta situación de diferentes maneras.”

“Al principio, sufría depresión y ansiedad. Pensé que era el amor de mi vida”—afirma Hernández, de 38 años y miembro de la parroquia de Santa María de Indianápolis—. “[Luego del divorcio,] tuve problemas financieros y emocionales. También fue muy doloroso no vivir con mi hijo. Vivir sin familia es muy difícil. Necesitaba aprender a vivir solo. Empecé a valorar más a mi hijo por no tenerlo cerca.”

También descubrió el valor de acercarse a Dios durante ese tiempo.

“En el momento de mi divorcio, no estaba cerca de Dios. Cuando decidí ir a la iglesia de Santa María, encontré verdaderos amigos. Así conocí a sacerdotes y amigos que me ayudaron.”

El programa del ministerio del divorcio tuvo un impacto similar en él.

“Este programa es maravilloso. Te ayuda a desahogarte, a crecer”—afirma—. “Hay algunos aspectos en los que uno ni siquiera se da cuenta de que estaba fallando. Escuchar los testimonios impulsa y motiva a comprender que es posible superarlo. Le diría a la gente que no pierda el tiempo, que es posible curar las heridas.”

Su reacción positiva al programa es similar a las evaluaciones que los demás participantes compartieron al final del curso, comenta Corona.

“Expresaron que les gustó el curso, que el programa les ayudó a perdonar, a no guardar rencor y a tener el valor de hablar con su expareja, sabiendo que es importante para los niños”—asegura—. “Escuchar los testimonios de sus compañeros y facilitadores les hizo darse cuenta de que no son los únicos que pasan por este trauma. También les ayudó ver lo que los facilitadores que han pasado por el trauma de un divorcio han conseguido con la ayuda de Dios: llevar una vida estable, vivir cerca de Dios y estar ahí para cuidar a sus hijos.”

Aunque Vázquez estaba encantada de formar parte del programa como facilitadora, solo lamentaba una cosa:

“Me hubiera gustado asistir a un programa como este cuando tenía problemas en el matrimonio”—recuerda—. “Buscaba un programa como este, pero no lo encontré. Agradezco que ahora la Arquidiócesis haya abierto este programa en español. Doy gracias a Dios por este nuevo ministerio. Siento alegría al ver que la gente se conecta con nuestras experiencias y encuentran apoyo en el grupo, al escuchar que su vida se ha transformado.”

Ha visto esa transformación en su familia y cree que el programa puede ayudar también a otras familias en su camino.

“Este programa aporta esperanza y curación a las familias. Si los padres sienten paz en el corazón, la transmitirán a sus familias”—afirma Vázquez—. “Invito a todas las personas divorciadas o que sufren problemas en su matrimonio a que encuentren en la Iglesia la fuente de su paz. Jesús nos curará.”

*(La Oficina de Matrimonio y Vida Familiar de la Arquidiócesis está planeando otro programa en español para divorciados y separados en mayo de 2024. Para quien esté interesado en el programa o desee más información, comuníquese con Claudia Corona en [ccorona@archindy.org](mailto:ccorona@archindy.org) o llámela al 317-800-9306). †*

# CATECHUMENATE

continued from page 9

witness talks given by married couples and presentations of the faith in general and more particularly on marriage by Father Dufresne.

“As soon as the formation began, it was clear that these men and women were hungry for a deeper relationship with God,” he said. “In fact, if a couple had to miss a meeting for one reason or

another, they were often sad.”

Father Dufresne plans to continue the program at St. Philip Neri and to begin one at nearby St. Mary Parish in Indianapolis, where he began ministry as pastor in July.

As executive directors for 12 years of One In Christ, a marriage preparation program approved by the archdiocesan Office of Marriage and Family Life, Mark and Michelle Overholt have worked with engaged couples using the principles of a catechumenal approach

to formation for the sacrament of matrimony.

Now that the Church is starting to advocate more strongly for this approach, they see One in Christ (OIC) as well-positioned to spread its use, especially through married couples who were prepared for the sacrament through the program in the past.

“OIC alumni [can] become mentors to help accompany the next generation of engaged couples,” Michelle said. “Therefore, the more pastors we can

serve, the more we can help them build strong, well-formed marriage mentors to help their parishes thrive.”

## ‘God as the author of marriage’

While the Overholts, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, see OIC as helping engaged couples prepare for marriage, they have observed its positive effect on the broader faith lives of the couples.

“Over and over again, OIC couples are telling us they are revived in their faith,” Mark said. “They are going to confession and attending Mass. They are praying together. They are quitting pornography. They are stopping to use contraception and desire to learn Natural Family Planning.

“They want to give back to the Church and become active volunteers—especially in marriage ministries. They are now evangelizing their families, friends and co-workers. They are excited to get married in the Catholic Church and desire to be open to life to grow their family and to help each other get to heaven.”

The Vatican document promoting a catechumenal approach to marriage preparation also addresses how newly married couples should be supported by their parish community for years after their wedding.

Ross noted that a catechumenal approach to marriage preparation, which is being encouraged in parishes throughout the archdiocese, will help couples before and after their wedding in order to help them contribute to the overall mission of the Church through their married vocation.

“The goal is for couples to be accompanied from engagement to their wedding day, as newlyweds, and throughout their married life,” she said. “With this approach, married couples will form an integral part of the parish community precisely in their vocation as married couples.” †



Aaron, left, and Ava Pfeiffer pose with their son Ezra with Michelle and Mark Overholt on April 22 at St. Jude Parish in Indianapolis at the “Together in Holiness” marriage ministry conference. The Overholts are executive directors of One in Christ, a marriage preparation program in the archdiocese. The Pfeiffers participated in One in Christ before their wedding. (Submitted photo)



# Wedding Announcements

## Artalejo-Goff



Adriana Isabel Artalejo and Garrett Thomas Goff were married on May 20 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Daniel Artalejo and Luz Henao. The groom is the son of Charles and Nancy Goff.

## Carroll-Carroll



Allyson Nichole Carroll and Sean Rourke Carroll will be married on Jan. 20, 2024, at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Brian and Madonna Carroll. The groom is the son of Sean and Lisa Carroll.

## Curley-Meyers



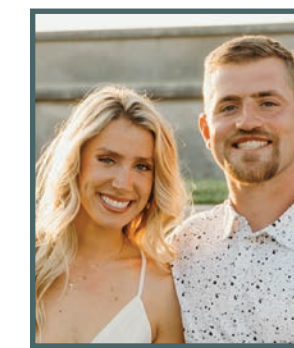
Colleen Marie Curley and Matthew John Robert Meyers were married on July 22 at St. Mary-of-the-Woods Church in St. Mary-of-the-Woods. The bride is the daughter of Robert and Patricia Curley. The groom is the son of Annette and the late Mark Meyers.

## Goetz-Johnson



Allison Elizabeth Goetz and Ryan Mikel Johnson will be married on Sept. 23 at Christ the King Church in Indianapolis. The bride is the daughter of Donald and Cheryl Goetz. The groom is the son of Richard and Tanya Johnson.

## Jahnke-Roland



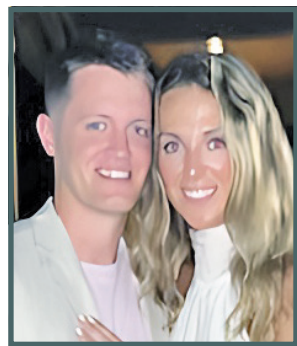
Isabella Grace Jahnke and Marc James Roland will be married on Oct. 14 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of David and Amy Jahnke. The groom is the son of Marc and Jamie Roland.

## Marciano-Massaró



Carmela Laura Marciano and Michael Anthony Massaró were married on May 25 at Cattedrale di Monreale in Monreale, Italy. The bride is the daughter of Steve and Rosalia Marciano. The groom is the son of Michael and Rose Massaró.

## Asher-O'Conner



Josie Shane Asher and Derek John O'Conner were married on July 15 at St. Barnabas Church in Indianapolis. The bride is the daughter of Jamie and Diann Asher. The groom is the son of BJ and Kelley O'Conner.

## Cech-Hayes



Jennifer Rose Cech and Johnathan Frank Hayes were married on July 29 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Marilee Cech. The groom is the son of Terence and Janice Hayes.

## Dirienzo-Baker



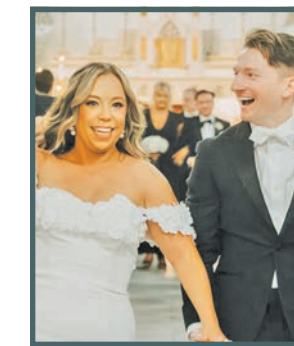
Deena Ray Dirienzo and Karlyn Matthew Baker were married on June 24 at St. Mary Church in Lanesville. The bride is the daughter of Ray Dirienzo and Susan Listefeldt. The groom is the son of Don and Theresa Baker.

## Goss-Krakowiecki



Adriana Nicole Goss and Collin Joseph Krakowiecki will be married on Sept. 16 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Gordon and Lisa Goss. The groom is the son of Kelly and Lynley Krakowiecki.

## Jensen-Zachary



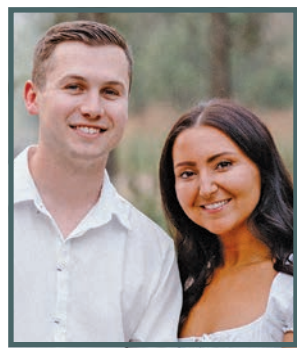
Katelyn Jensen and William Zachary were married on June 3 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Kris and Laura Jensen. The groom is the son of Jack and Katie Zachary.

## Nascimento-Stephenson



Claudia Nascimento and Adam Joseph Stephenson will be married on Sept. 16 at St. Barnabas Church in Indianapolis. The bride is the daughter of Carmen Nascimento Santos and the late Francisco Santos Neto. The groom is the son of Dennis and Patti Stephenson.

## Ave-Baker



Olivia Marie Ave and Nicholas Owen Baker will be married on Oct. 6 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Chuck and Ana Ave. The groom is the son of Todd and Kristen Baker.

## Chatterson-Kluesner



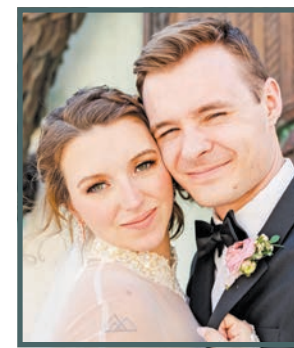
Taylor Ann Chatterson and Samuel Evan Kluesner will be married on Nov. 11 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Mark and Jill Chatterson. The groom is the son of Anthony and Lynne Kluesner.

## Dusard-Hubler



Laura Ellen Dusard and Larry Robert Hubler were married on July 1 at St. Vincent de Paul Church in Bedford. The bride is the daughter of Thomas and Cynthia Zajac. The groom is the son of Larry Hubler and Marcia Buckley.

## Grosh-Query



Madeline Marie Helen Grosh and Dylan Russell Query were married on April 15 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Gannon and Stacey Grosh. The groom is the son of Kyle and Shanna Query.

## Johnson-Prather



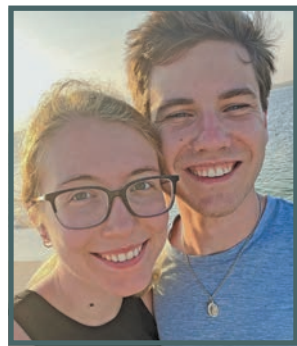
Marcia Ann Johnson and William Prather were married on June 24 at St. John the Baptist Church in Dover (a campus of All Saints Parish in Dearborn County). The bride is the daughter of Bob and Betty Heidi. The groom is the son of Kermit and Karen Prather.

## Northam-Stevens



Sabra Bailey Northam and Michael Christopher Stevens will be married on Oct. 14 at Christ the King Church in Indianapolis. The bride is the daughter of Brian Northam and Toni Tomlinson. The groom is the son of George and Linda Stevens.

## Brewer-Leszczynski



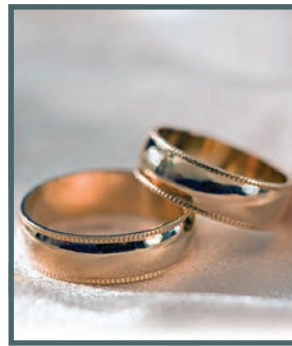
Kathryn Maria Brewer and Robert Addison Leszczynski will be married on Aug. 12 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Tom and Carolyn Brewer. The groom is the son of Bobby and Beth Leszczynski.

## Cobler-Campbell



Holly Jo Cobler and Daniel George Campbell were married on Aug. 5 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Mark and Linda Cobler. The groom is the son of Kenneth and Susan Campbell.

## Feick-Peterson



Jennifer Michelle Feick and Derek Robert Peterson were married on July 15 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Deborah Feick. The groom is the son of Robert and Carol Peterson.

## Hartman-Napoleon



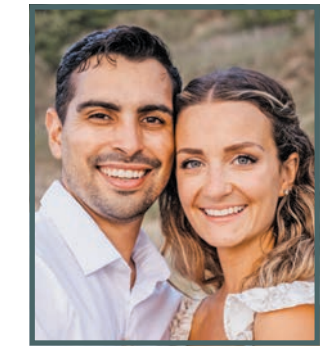
Kelli Ann Hartman and Jack Conrad Napoleon will be married on August 19 at St. Louis Church in Batesville. The bride is the daughter of Bill and Barb Hartman. The groom is the son of Bob and Carolyn Napoleon.

## Laudick-Sucietto



Adalyn Marie Laudick and Noah Anthony Sucietto will be married on Nov. 11 at St. Joseph Church in St. Leon (a campus of All Saints Parish in Dearborn County). The bride is the daughter of Andrew and Michelle Laudick. The groom is the son of Richard and Teresa Sucietto.

## Platt-Hathoot



Rachel Saturn Platt and Alexander Joseph Hathoot will be married on Aug. 26 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Philip and Gineen Platt. The groom is the son of Thomas and Michele Hathoot.

## Bryans-English



Marisa Jo Bryans and William Patrick English will be married on Dec. 9 at Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Kirk and Jenny Bryans. The groom is the son of Mike and Joanie English.

## Cox-Ford



Delaney Rachele Cox and Alexander Clayton Ford will be married on Nov. 25 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Jeremy and Rachel Cox. The groom is the son of Mike Donald, Jr., and Linda Ford.

## Fullenkamp-Henderson



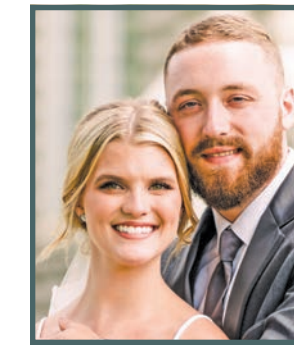
Meghan Renee Fullenkamp and Joshua Adam Henderson will be married on Oct. 14 at Holy Family Church in Oldenburg. The bride is the daughter of Leo and Theresa Fullenkamp. The groom is the son of Rodney and Loretta Henderson.

## Hostetler-Naylor-Cook



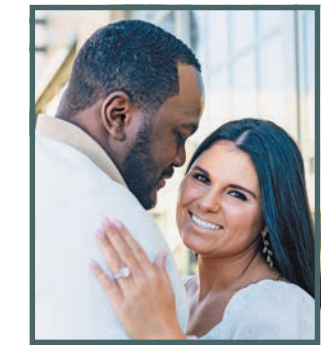
Stephanie Nicole Hostetler and Jackson Alexander Naylor-Cook will be married on Nov. 11 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Jerrald and Frances Hostetler. The groom is the son of Bennett Cook and Patricia Naylor-Cook.

## Little-Adams



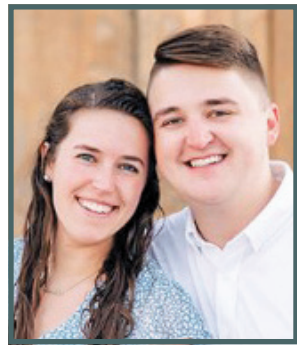
Bri Ann Little and Charles Aloysius Adams were married on July 15 at St. John the Baptist Church in Starlight. The bride is the daughter of Doug and Tara Little. The groom is the son of JoAnn Adams.

## Pupko-Rodgers



Lauren Rose Pupko and Antonio Ralph Rodgers will be married on Nov. 11 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Rosanne Long and the late Daniel Pupko. The groom is the son of Lewis Mahoney and Annette Rodgers.

## Burger-Lewis



Kelly Ann Burger and Bradley Paul Lewis were married on July 29 at St. Mary Church in Indianapolis. The bride is the daughter of Paul and Jennifer Burger. The groom is the son of Dave and Lynn Lewis.

## Cranert-Hutchinson



Amanda Erin Cranert and Samuel Edward Hutchinson were married on Aug. 5 at the Sisters of St. Francis Chapel in Oldenburg. The bride is the daughter of Francis and Lisa Cranert. The groom is the son of Edward and Dawn Hutchinson.

## Gastineau-Pecoraro



Rachel Gastineau and Dominic Pecoraro will be married on Oct. 21 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Mike and Deby Gastineau. The groom is the son of Tony and Tricia Pecoraro.

## Hudepohl-McFee



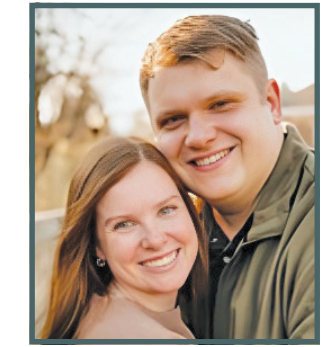
Abigail Marie Hudepohl and Lucas Richard McFee will be married on Sept. 2 at St. Joseph Church in St. Leon (a campus of All Saints Parish in Dearborn County). The bride is the daughter of Andrew and Angela Hudepohl. The groom is the son of Brian and Molly McFee.

## Maldonado-Boley



Renia Ann Maldonado and Tyler Jay Boley were married on Nov. 11, 2022, at St. Mary Church in New Albany. The bride is the daughter of Dennis Pritchett and Shirley Grant. The groom is the son of Melvin and Tonya Boley.

## Rikke-Golab

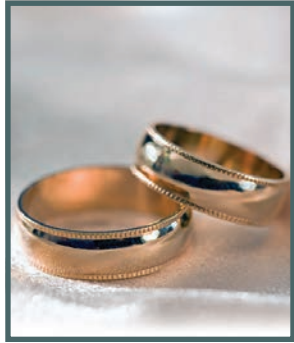


Jessica Marie Rikke and Benjamin Joseph Golab will be married on Sept. 16 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of Jim and Janet Rikke. The groom is the son of Adam and Michele Golab.



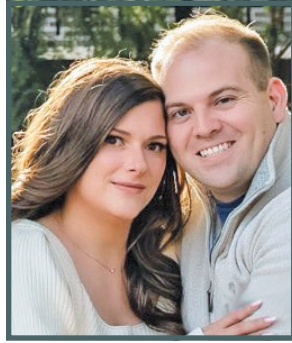
# Wedding Announcements

## Sanchez-Davey



Marisela Sanchez and John Charles Davey will be married on Nov. 4 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Ramon Sanchez and Maria de Lourdes Sanchez. The groom is the son of Brian and Bessie Davey.

## Stahl-Watson



Candace Janell Stahl and Tyler Makabe Watson will be married on Sept. 22 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Anthony and Doanie Stahl. The groom is the son of Kent and Jenny Watson.

## Wagner-Burgener



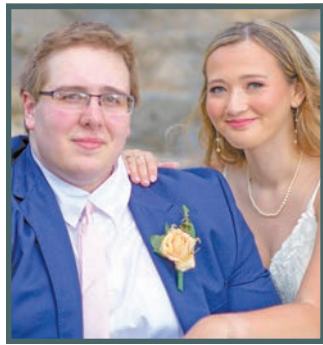
Zohie Elizabeth Wagner and Phillip Lawrence Burgener will be married on Jan. 20, 2024, at St. Rose of Lima Church in Franklin. The bride is the daughter of Elizabeth Brown. The groom is the son of Donald and Yolanda Burgener.

## Sergi-King



Andrea Marie Sergi and Nicholas Raymond King will be married on Dec. 2 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of Steve and Anita Sergi. The groom is the son of Mike and Laurie King.

## Stenger-Wiegand



Kirsten Corinne Stenger and Peter Timothy Wiegand were married on May 20 at the Sisters of St. Francis Chapel in Oldenburg. The bride is the daughter of Greg and Janelle Stenger. The groom is the son of Tim and Teresa Wiegand.

## Wells-Archibald



Marley Nola Wells and Barrett Brown Archibald will be married on Oct. 28 at St. Mary Church in New Albany. The bride is the daughter of Blair and Michelle Wells. The groom is the son of Jacob Archibald and Mandy Stock.

## Shaughnessy-Jeanfreau



Kathleen Marie Shaughnessy and Christopher Michael Jeanfreau will be married on Nov. 17 at St. Anthony of Padua Church in Greenville, S.C. The bride is the daughter of John and Mary Shaughnessy. The groom is the son of Ed and Cindy Jeanfreau.

## Stonner-Storey



Mary Clare Stonner and Nicholas Allan Storey were married on June 2 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Edward and Trina Stonner. The groom is the son of Al and Peggy Storey.

## Wilhelm-Scott



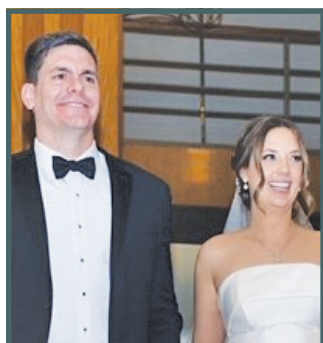
Sarah Marie Wilhelm and Adam Christopher Scott will be married on Jan. 13, 2024, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Christopher and Elizabeth Wilhelm. The groom is the son of Michael and Diana Scott.

## Siler-Schmidt



Emily Anne Siler and David Peter Schmidt will be married on Nov. 4 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Irene Siler. The groom is the son of David and Irmgard Schmidt.

## Strasemeier-Niehauser



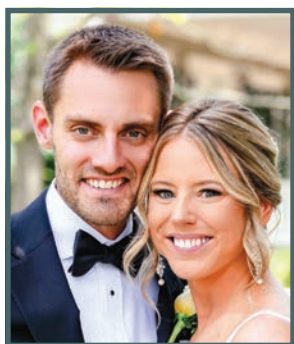
Katherine Ann Strasemeier and Brett Steven Niehauser were married on Jan. 15 at St. Mary of the Immaculate Conception Church in Aurora. The bride is the daughter of John and Julia Strasemeier. The groom is the son of Steven and Anne Niehauser.

## Williams-Rombach



Cynthia Ann Williams and John Norbert Rombach will be married on Sept. 9 at St. Agnes Church in Nashville. The bride is the daughter of Donald and Judy Williams. The groom is the son of Norbert and Alice Rombach.

## Smiley-Cook



Anne Marie Catherine Smiley and Anthony DeMartino Cook were married on June 24 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Anthony and Linda Smiley. The groom is the son of Mark and Sandra Cook.

## Turbak-Aman



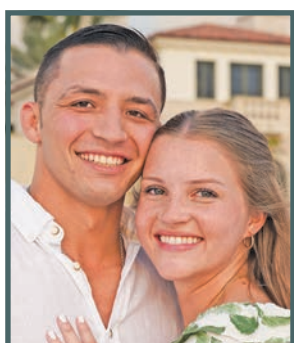
Emma Jean Turbak and Mitchell Thomas Aman will be married on Sept. 2 at St. Mary Church in Indianapolis. The bride is the daughter of Timothy and Patricia Turbak. The groom is the son of Donald and Julie Aman.

## Winkel-Vician



Tessa Winkel and William B. Vician were married on April 29 at St. Mary Church in New Albany. The bride is the daughter of Gary and Tricia Winkel. The groom is the son of Todd and Leslie Vician.

## Smith-Venezia



Madeline Elizabeth Smith and Michael Anthony Venezia will be married on Sept. 14 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Craig and Leigh Smith. The groom is the son of John and Michelle Venezia.

## Couples may announce engagement or marriage next spring in *The Criterion*

Engagement announcements will be published in a February issue of *The Criterion* for couples planning to marry between Feb. 3 and July 12, 2024, in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage.

Submissions may also be sent by couples who wed in a marriage as described above between July 14, 2023, and Feb. 4, 2024, if they did not publish their engagement in *The Criterion*.

The wedding announcement form is available online at [cutt.ly/CriterionWeddings](http://cutt.ly/CriterionWeddings).

An engagement or wedding photo may be sent to [alewis@archindy.org](mailto:alewis@archindy.org). Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Ann Lewis, 1400 N. Meridian St., Indianapolis, IN, 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted. †



# Pope calls for inclusive Church while in Portugal for WYD

LISBON, Portugal (CNS)—Pope Francis asked the 1.5 million young people who attended World Youth Day to take “what God has sown into your hearts” back to their home countries and build a joyful Church that is open to all.

Young pilgrims interviewed by Catholic News Service during World Youth Day constantly returned to the pope’s main point during the official welcome ceremony for World Youth Day on Aug. 3: in the

Church, there is room for “everyone, everyone, everyone.”

He asked the jubilant crowd of flag-waving young people to repeat the refrain with him in Lisbon’s Eduardo VII Park and shouts of “*todos, todos, todos*”—“everyone” in Spanish and Portuguese—spread throughout the crowd.

As he did often during the trip, the pope solicited engagement from the crowd, asking them to repeat after him or consider in silence a question he posed.

Yet it was during his meeting on Aug. 2 with Portuguese bishops, priests, religious and pastoral workers that the pope first issued his “*todos*” message.

“Please, let us not convert the Church into a customs office” where only the “just,” “good,” and “properly married” can enter while leaving everyone else outside, he said. “No. The Church is not that,” he said. Rather, it is a place for “righteous and sinners, good and bad, everyone, everyone, everyone.”

Asked during his inflight news conference on Aug. 6 how the Church can be for everyone when women and gay people are excluded from some sacraments, Pope Francis said that “the

Church is open to all, but then there is legislation that regulates life inside the Church.

“This does not mean that [the Church] is closed. Each person encounters God by their own way, inside the Church, and the Church is mother and guides each one by their own path,” he responded.

At 86 years old, Pope Francis showed no sign of slowing down for the 42nd international trip of his pontificate, which he jokingly told journalists on the flight to Lisbon will “make me young again.”

The pope’s packed agenda had three to four official events per day, and he added private meetings with several groups and individuals at the Vatican nunciature in Lisbon where he was staying. Among them was a group of abuse survivors who met with the pope for more than an hour on Aug. 2, during which they “dialogued about this plague” of abuse, the pope said.

The pope celebrated Mass with 1.5 million people sprawled across Lisbon’s riverside Tejo Park on Aug. 6 and told them not to be afraid of pursuing their great dreams to change the world.

In addition to listening to the testimonies of young people and fielding



Pope Francis waves to the crowd at the end of the closing Mass for World Youth Day at Tejo Park in Lisbon, Portugal, on Aug. 6. (CNS photo/Vatican Media)

questions from some of them during public events, Pope Francis had a chance for more direct interactions with several young people during the trip. He heard the confessions of three pilgrims and ate lunch with a group of 10 young people on Aug. 4.

The pope later shared that he spoke to one young man who had previously considered taking his own life and said youth suicide is a problem today, noting the challenge is especially prevalent in places where universities and the job market are very demanding.

On the morning of Aug. 5, Pope Francis visited the Shrine of Our Lady of Fátima, where he again put aside his prepared remarks and spoke off the cuff, focusing on Mary and skipping over an expected prayer for peace in the world.

He later said that “I prayed to Our Lady, and I prayed for peace” before a statue of Our Lady of Fátima, but “I did not advertise.”

In the shrine’s Chapel of the Apparitions, marking the exact spot where the three Portuguese children claimed to see Mary in 1917, he said the open-air chapel “is like a beautiful image of the



Indianapolis Archbishop Charles C. Thompson, center, Gary Bishop Robert J. McClory, left, and Fort Wayne-South Bend Bishop Kevin C. Rhoades were among the U.S. bishops who travelled to Portugal to take part in World Youth Day activities on Aug. 1-6. (Submitted photo)

Church, welcoming, without doors, so that all can enter.”

During the Aug. 6 press conference, Pope Francis also brushed off concerns about eyesight issues that arose after he joked that his glasses “aren’t working” at one of his events and continued to largely improvise his remarks for the rest of his trip. And he said his health and recovery from abdominal surgery in June is “going well.” †



Father Jonathan Meyer, who serves four parishes in Dearborn County, celebrates Mass in a field for archdiocesan pilgrims of World Youth Day, which was held in Lisbon, Portugal. (Submitted photo)



Pope Francis shares a hug with Jerome, one of two altar servers with Down syndrome who presented the offertory gifts and assisted at the pope’s Mass at the close of World Youth Day. The other altar server, Francis, waits to present the cruets with wine and water to the pope during the Mass at Tejo Park in Lisbon, Portugal on Aug. 6. (CNS photo/Vatican Media)

## YOUTHS

continued from page 1

At the front of the crowd, which extended across both banks of Lisbon’s Trancão River, 30 cardinals, 700 bishops and 10,000 priests concelebrated the Mass with Pope Francis. Portuguese President Marcelo Rebelo de Sousa was seated in the front row.

Cardinal Manuel do Nascimento Clemente of Lisbon thanked the pope for making World Youth Day an opportunity for young people to come together and build a better tomorrow “after a pandemic that has confined them and otherwise distanced them from each other and from the best [version] of themselves.”

Cardinal Kevin Farrell, prefect of the Dicastery for Laity, the Family and Life, which organizes World Youth Day, thanked Pope Francis for bringing together in Lisbon young people “who have been pilgrims of peace in times in which many, too many, wars are being fought in so many parts of the world.”

Before revealing the location of the next World Youth Day, Pope Francis invited young people to travel to Rome

for a youth celebration during the Holy Year 2025. The next World Youth Day, to take place in 2027, “will be in South Korea, in Seoul,” he said, to cheers from the sizeable groups of Koreans scattered in the crowd. (See related article on page 24.)

In remarks after Mass, the pope also recalled the suffering of Ukraine and asked young people if he, “an old man,” could share a dream of his: “the dream of peace, the dream that young people may pray for peace, live in peace and build a peaceful future.”

Using the Portuguese word for thank you—“*obrigado*”—the pope thanked the organizers of World Youth Day, the volunteers who made it possible and the city of Lisbon, which he prayed would “remain in the memory of these young people as a house of fraternity and a city of dreams.

“And ‘*obrigado*’ to all of you, dear young people,” he said before praying the *Angelus*. “God sees all the good you are, and only he knows what he has planted in your heart. Go from here with what God put in your heart.”

The crowd dispersed after Mass, streaming through the streets of Lisbon, filling closed-down highways while waving the flags of the world. †



# FAMILY

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International Family of the Year. They received their award at the organization's Supreme Convention on Aug. 1-3 in Orlando, Fla.

"This year, we received nominations from across the United States, Canada, Mexico, Poland and the Philippines," says Steven Curtis, senior vice president and chief marketing and communications officer for the Knights' Supreme Council.

"We feel like any regular family," says Daniel, 44. "The only thing we do is say yes to God."

That "yes" includes Daniel's participation in the Knights of Columbus, the family's active involvement in their parish, extensive support of both the couple and their children in pro-life ministry, and Daniel and Maria's online marriage and family life ministry.

Their journey began in 2009 with two separate prayers of surrender.

## 'Here's the control, God—I'm done'

It was Christmas Eve, 2009, and Maria knelt in prayer after Communion. Beside her was her 3-year-old daughter Sara—the child she chose to keep rather than abort after her boyfriend deserted her during the unplanned pregnancy.

"God, all I really, *really* want is a family and a good dad for my daughter," the unwed 29-year-old mother implored. "I'm just going to leave this to you, God, because you know what's in my heart, and I know you want the best for us."

A week later, while Maria and Sara were at a New Year's Eve gathering at the home of Sara's babysitter, Daniel was at home saying his own prayer of surrender.

"I'm sick and tired of my heart being broken and trying to find the right person who shares my values," the 31-year-old man admitted in prayer. "So, here's the control, God—I'm done."

His phone rang, but Daniel had a migraine and chose not to answer.

The message he played back the next morning was from his cousin saying, "Daniel, I need you to come over here! We found the perfect girl for you!"

Daniel's cousin was Sara's babysitter, and the "perfect girl" was Maria.

The two met two days later—Maria calls it "love at first sight." She and Daniel were engaged within six weeks and married that April.

Thirteen years and 10 children later—including Sara, whom Daniel adopted, and four miscarried children—Maria and Daniel still give control of their marriage and family to God.

But that surrender was an evolving process.

## 'It was all part of God's plan'

Daniel was raised Catholic while growing up in El Salvador. But when he was 13, his parents became Pentecostal Christians.

"When I met Maria, I had so many questions about the



Gianna Cabrera displays some of her saint drawings at her family's home in Camby on June 30. (Photos by Natalie Hoefler)

faith," he says. "We had some really nice debates."

"Oh, they were *awful*," Maria interjects. "We ended up fighting every time."

Still, the family grew. By the fall of 2012 they had two sons, Daniel and David.

The couple had agreed before marrying to practice a form of natural family planning (NFP). So, the couple was surprised when Maria became pregnant just a few months after David was born. She gave birth to Gianna in September 2013.

In studying a different form of NFP called the Creighton model, Daniel became "more and more interested in other teachings of the Catholic Church," Maria explains. "And that's how he came to believe that the Catholic Church had the truth."

Daniel says the Knights played a role in his return to the faith as well.

"I really didn't have any idea what the Knights did," he says. "The more I learned, the more I saw they share our pro-life and pro-family values." He officially became a member of the St. Thomas More Knights of Columbus Council #7431 a few years later in 2018.

Daniel had already received the sacraments of initiation as a youth. To make his "re-version" formal, he completed a Rite of Christian Initiation for Adults course, then went to his first confession in nearly 25 years.

Around the time of Gianna's birth and Daniel's return to the faith, the couple was learning to lean more on God.

"When we found out Maria was pregnant with Gianna, I was so worried about finances," Daniel admits. "We were already paying almost \$2,500 a month in day care alone."

So, the couple prayed and gave control of the situation to God.

"Suddenly—I mean out of *nowhere*—I received a 44% raise," he recalls. "From that point forward, I just threw my calculator out the window. I know that every time a baby arrives, it is a blessing from God, and he will provide."

Maria was able to leave the workforce and focus on raising the children.

"It was all part of God's plan," says Maria. "It was around that time that two of our kids were diagnosed with different levels of autism, so I was able to give them the attention they needed to help them."

It was also around that time that the couple started their online ministry, *Daniel y Maria Online: Defendamos la Vida y la Familia*—Daniel and Maria Online: Defending Life and the Family.

## 'Everything we do, we take the whole family'

The ministry started simply. Maria posted pro-life articles and made short videos promoting 40 Days for Life.

Then Daniel had an idea.

"I suggested why not film a video about her testimony, about how she was confronted with choosing life or death for Sara, and why she chose life," he

recalls.

"That video became viral. And after that video, we made more and more and more videos. And that's how our ministry started growing and growing and growing. And we reached people around the world—we were blown away."

Daniel and Maria's online site, [danielymariaonline.com](http://danielymariaonline.com), now offers videos, blogs and information on pro-life and pro-family issues, including the Creighton model, marriage preparation, human sexuality, post-abortion healing, even finances—Daniel is a certified master financial coach.

The couple give talks and retreats, lead marriage preparation classes and have even been interviewed on EWTN *en Español* and EWTN Radio *Catolica Mundial*.

Leaving the workforce also freed Maria to "fulfill her dream of working in the pro-life movement," says Daniel.

She volunteers extensively—particularly in Spanish—with at least six local and national pro-life organizations and participates in and presents at Hispanic pro-life conferences in and outside of Indiana. Her efforts have earned her awards from the archdiocese and Right to Life Indianapolis (RTL).

Whether it's a pro-life prayer vigil in Indianapolis or the national March for Life in Washington, some or all of the couple's children are in tow, including Joseph, 7, and Fatima Lucia, 2.

"Everything we do, whether we are traveling just for pleasure or because we have been invited to an event, we take the whole family," says Daniel. "That's our mantra: the whole family needs to be together, and the whole family needs to pray together—even if it takes an hour-and-a-half to get through the rosary with six kids."

By involving the children in their ministry and living faithful Catholic lives, Daniel and Maria's efforts have become a family affair.

Sara, 16, co-founded Homeschoolers for Life last year. Daniel, 12, and Gianna, 9, have made videos for the online ministry. Daniel and David, 10, are altar servers at St. Thomas More, while Sara and Gianna sing in the parish's choir.

"Gianna is all about the saints," says Maria. "She's always reading about them, talking about them, drawing them."

"And David loves priests. People will ask him, 'What do you want to be when you grow up?' And he always says, 'A priest.'"

## 'The only thing we do is say yes to God'

Looking at the criteria for the Knight's International Family of the Year award is like reading a description of the Cabrera family.

The nomination form asks several questions: Does the family spend quality time together, attend weekly Mass together, pray together outside of Mass? Has the family made significant contributions to their parish and church community? Does the family serve as a model of Catholic family values?

"The Cabrera family was selected because of the great work they do for the Knights of Columbus, their tireless volunteer efforts within their parish and community, as well as their strong pro-life witness," says Curtis. "Daniel and his wife Maria, along with their six children, are an example of what it means to be an exemplary Catholic family."

Maria adds a dose of reality to the accolades.

"We're not perfect," she says. "We have our difficult moments and trials. And sometimes the mission and tasks are hard. But we pray, and God always gives us a clear sign of the next little or big project he wants us to work on."

Daniel nods in agreement.

"Basically, what we're doing is just sharing with the world how much we love Christ and how much we love our faith." †



Sara Cabrera shares a story at the Cabrera's home in Camby on July 14 during taping for a video to be shown at the Knights of Columbus Supreme Convention in Orlando on Aug. 1-3, when the family received the Knights' International Family of the Year award. Watch the video at [lnkiy.in/CabreraFamily](http://lnkiy.in/CabreraFamily).



# Una familia de St. Thomas More gana el premio a la Familia Internacional del Año de los Caballeros de Colón

Por Natalie Hoefler

CAMBY—Cuando nos dicen por teléfono “¿estás sentado?” sabemos que las noticias son muy buenas o muy malas.

Para María Hernández, la noticia que le transmitió su marido Daniel Cabrera tras esas palabras el 6 de mayo fue fantástica.

“Cuando Daniel me dijo que habíamos ganado el premio a la Familia del Año de Indiana [de los Caballeros de Colón], no me lo podía creer,” recuerda. “Yo solo le decía: ‘Estás bromeando, ¿verdad? Es una broma.’”

Dos meses después, le tocó a Daniel mostrarse incrédulo.

“Recibí la llamada cerca de las tres de la tarde; lo sé porque estaba rezando la coronilla de la Divina Misericordia. Por lo general no contesto el teléfono en ese momento, pero cuando vi que era del Consejo Supremo [de los Caballeros de Colón] de Connecticut, pensé que era mejor contestar.

“Al principio, pensé que era una estafa. Pensé: ‘Dios mío, ¿de verdad está pasando esto?’”

La persona que llamó hablaba en serio: Daniel, María y sus seis hijos—todos ellos miembros de la parroquia St. Thomas More de Mooresville—habían sido elegidos Familia Internacional del Año de los Caballeros de Colón. Recibieron el premio en la Convención Suprema de la organización, celebrada del 1 al 3 de agosto en Orlando, Florida.

“Este año, hemos recibido nominaciones de todo Estados Unidos, Canadá, México, Polonia y Filipinas,” afirma Steven Curtis, vicepresidente sénior y director de marketing y comunicaciones del Consejo Supremo de los Caballeros.

“Nos sentimos como cualquier familia normal”—dice Daniel, de 44 años—. “Lo único que hacemos es decir ‘sí’ a Dios.”

Ese “sí” incluye la participación de Daniel en los Caballeros de Colón, de toda la familia en su parroquia, el amplio apoyo tanto de la pareja como de sus hijos en el ministerio provida, y el ministerio de matrimonio y vida familiar en línea de Daniel y María.

Su recorrido comenzó en 2009 con dos oraciones de rendición por separado.

## “Toma el control, Dios. Estoy agotado”

Era la Nochebuena de 2009 y María se arrodilló en oración después de la comunión. A su lado estaba su hija Sara, de 3 años, la niña que decidió tener en lugar de abortar después de que su novio la abandonara durante el embarazo no planificado.

“Dios, lo único que verdaderamente quiero es una familia y un buen padre para mi hija”—imploró la madre soltera de 29 años—. “Me pongo en tus manos, Dios, porque sabes lo que hay en mi corazón, y sé que quieres lo mejor para nosotras.”

Una semana después, mientras María y Sara estaban en una reunión de Nochevieja en casa de la niñera de Sara, Daniel estaba en su casa rezando su propia oración de rendición.

“Estoy harto de que me rompan el corazón y de intentar encontrar a la persona adecuada que comparta mis valores”—admitió en oración este hombre de 31 años—. “Así que toma el control, Dios. Estoy agotado.”

Le sonó el teléfono, pero Daniel tenía migraña y prefirió no contestar.

El mensaje que escuchó a la mañana siguiente era de su primo diciendo: “Daniel, ¡tienes que venir! Hemos encontrado a la chica perfecta para ti.”

La prima de Daniel era la niñera de Sara, y “la chica perfecta” era María.

Los dos se conocieron dos días después; María dice que fue “amor a primera vista.” Ella y Daniel se comprometieron en seis semanas y se casaron ese mismo abril.

Trece años y diez hijos después—incluida Sara, a la que Daniel adoptó, y cuatro niños que perdieron—María y Daniel siguen cediendo el control de su matrimonio y su familia a Dios.

Pero esa rendición fue un proceso evolutivo.

## “Todo formaba parte del plan de Dios”

Daniel fue criado como católico en El Salvador; pero cuando tenía 13 años, sus padres se hicieron cristianos pentecostales.

“Cuando conocí a María, tenía muchas preguntas sobre la fe. Tuvimos algunas conversaciones verdaderamente interesantes.”

“Eran horribles”—interviene María—. “Siempre acabábamos peleando.”

Aun así, la familia creció. En otoño de 2012 ya tenían dos hijos, Daniel y David.

La pareja había acordado antes de casarse practicar una forma de planificación familiar natural (PFN). Así que la pareja se sorprendió cuando María quedó embarazada apenas unos meses después de que naciera David. Dio a luz a Gianna en septiembre de 2013.

Al estudiar una forma diferente de PFN llamada modelo Creighton, Daniel se interesó “cada vez más por



La familia Cabrera posa con su premio Familia Internacional del Año de Caballeros de Colón en la Convención Suprema de Caballeros en Orlando, celebrada del 1 al 3 de agosto. En la primera fila de la familia Cabrera están Gianna, a la izquierda, José y David. En la última fila de la familia están Sara sosteniendo a su hermana Fátima Lucía, Daniel, María Hernández y Daniel Cabrera. A la derecha están el Caballero Supremo Patrick Kelly y su esposa Vanessa y el Capellán Supremo de Caballeros de Colón, el Arzobispo William E. Lori de Baltimore. (Foto enviada por Paul Haring)

otras enseñanzas de la Iglesia católica”—explica María—. “Y así fue como llegó a creer que la Iglesia católica tenía la verdad.”

Daniel dice que los Caballeros también desempeñaron un papel en su retorno a la fe.

“Realmente no tenía ni idea de lo que hacían los Caballeros. Cuanto más aprendía, más veía que compartían nuestros valores provida y Profamilia.” Se convirtió oficialmente en miembro del Consejo de Caballeros de Colón #7431 de St. Thomas More unos años más tarde, en 2018.

Daniel ya había recibido los sacramentos de la iniciación cuando era más joven. Para que su “re-versión” (que no conversión) fuera formal, completó un curso del Rito de Iniciación Cristiana para Adultos y después se confesó por primera vez en casi 25 años.

En la época del nacimiento de Gianna y de la vuelta de Daniel a la fe, la pareja estaba aprendiendo a apoyarse más en Dios.

“Cuando nos enteramos de que María estaba embarazada con Gianna, estaba muy preocupado por las finanzas”—admite Daniel—. “Ya estábamos pagando casi \$2,500 al mes tan solo en guardería.”

Así que la pareja rezó y cedió el control de la situación a Dios.

“De repente, quiero decir, de la nada, recibí un aumento del 44%. A partir de ese momento, tiré la calculadora por la ventana. Sé que cada vez que llega un bebé, es una bendición de Dios, y él proveerá.”

María pudo dejar de trabajar y centrarse en la crianza de los niños.

“Todo formaba parte del plan de Dios. Fue por aquel entonces cuando a dos de nuestros hijos les diagnosticaron distintos niveles de autismo, así que pude prestarles la atención que necesitaban para ayudarles.”

También fue por aquel entonces cuando la pareja comenzó su ministerio en línea, Daniel y María Online: Defendemos la Vida y la Familia.

## “Todo lo que hacemos, lo hacemos como familia”

El ministerio comenzó de forma sencilla. María publicó artículos provida e hizo videos cortos promocionando 40 Días por la Vida.

Entonces a Daniel se le ocurrió algo.

“Le sugerí que filmara un video sobre su testimonio, sobre cómo tuvo que enfrentar la decisión de que Sara viviera o muriera, y por qué eligió la vida.

“El video se hizo viral. Y después de ese video, hicimos más y más y más. Y así fue como nuestro ministerio empezó a crecer y crecer y llegamos a gente de todo el mundo: nos quedamos boquiabiertos.”

El sitio en línea de Daniel y María, [danielymariaonline.com](http://danielymariaonline.com), ofrece ahora videos, blogs e información sobre temas provida y profamilia, incluido el modelo Creighton, la preparación para el matrimonio, la sexualidad humana, la sanación tras un aborto, e incluso sobre finanzas ya que Daniel es un máster coach financiero certificado.

La pareja ofrece charlas y retiros, dirige clases de preparación para el matrimonio e incluso ha sido entrevistada en EWTN en Español y EWTN Radio Católica Mundial.

Dejar la vida laboral también liberó a María para

“cumplir su sueño de trabajar en el movimiento provida”—afirma Daniel.

Trabaja como voluntaria de forma extensiva y especialmente en español, con al menos seis organizaciones provida locales y nacionales y participa y presenta en conferencias hispanas provida dentro y fuera de Indiana. Sus esfuerzos le han valido premios de la Arquidiócesis y de la organización Right to Life Indianapolis (RTLII).

Ya sea en una vigilia de oración provida en Indianápolis o en la marcha nacional por la vida March for Life en Washington, ahí van algunos o todos los hijos de la pareja, incluidos Joseph, de 7 años, y Fátima Lucía, de 2.

“A todo lo que hacemos, tanto si viajamos por placer como si lo hacemos porque nos han invitado a un evento, llevamos a toda la familia”—comenta Daniel—. “Ese es nuestro lema: toda la familia tiene que estar junta, y toda la familia tiene que rezar junta, aunque nos demoremos una hora y media en terminar el rosario con seis niños.”

Al involucrar a los niños en su ministerio y llevar una vida católica fiel, los esfuerzos de Daniel y María se han convertido en un asunto familiar.

Sara, de 16 años, cofundó Homeschoolers for Life el año pasado. Daniel, de 12 años, y Gianna, de 9, han realizado videos para el ministerio en línea. Daniel y David, de 10 años, son monaguillos en St. Thomas More, mientras que Sara y Gianna cantan en el coro de la parroquia.

“A Gianna le fascina todo lo que tiene que ver con los santos”—dice María—. “Siempre está leyendo y hablando sobre ellos, dibujándolos.”

“Y a David le encantan los sacerdotes. La gente le pregunta: ‘¿Qué quieres ser cuando seas grande?’ Y siempre responde: ‘Sacerdote.’”

## “Lo único que hacemos es decirle ‘sí’ a Dios”

Mirar los criterios del premio a la Familia Internacional del Año de los Caballeros de Colón es como leer una descripción de la familia Cabrera.

En el formulario de candidatura se plantean varias preguntas: ¿Pasa la familia tiempo de calidad junta, asisten juntos a la misa semanal, rezan juntos fuera de misa? ¿Ha hecho la familia contribuciones significativas a su parroquia y a la comunidad eclesial? ¿Sirve la familia como modelo de los valores familiares católicos?

“La familia Cabrera fue seleccionada por el gran trabajo que realizan para los Caballeros de Colón, sus incansables esfuerzos como voluntarios dentro de su parroquia y comunidad, así como por su firme testimonio a favor de la vida”—afirma Curtis—. “Daniel y su esposa María, junto con sus seis hijos, son un ejemplo de lo que significa ser una familia católica ejemplar.”

María añade una dosis de realidad a los elogios.

“No somos perfectos”—apunta—. “Tenemos nuestros momentos difíciles y enfrentamos nuestras pruebas. Y a veces la misión y las tareas son arduas. Pero rezamos, y Dios siempre nos da una clara señal del próximo pequeño o gran proyecto en el que quiere que trabajemos.”

Daniel asiente con la cabeza.

“Básicamente, lo que hacemos es compartir con el mundo lo mucho que amamos a Cristo y lo mucho que amamos nuestra fe.” †



# Biannual grants awarded to parishes, schools and archdiocesan agencies

## Criterion staff report

During fiscal year 2022-23, \$809,981 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund, the Queen and Divine Mercy Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for Fall/Winter 2023 is open, with applications due no later than Oct. 31.

### The 2022 Fall/Winter grants awarded for fiscal year 2022-23, totaling \$363,308, are as follows:

- Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; \$46,000 for engineering costs for major capital projects.
- St. Christopher Parish, Indianapolis; James P. Scott Fund; \$15,425 for HVAC school projects.
- SS. Francis and Clare of Assisi Parish, Greenwood; James P. Scott Fund; \$10,000 for school hallway flooring replacement.
- St. Mary of the Immaculate Conception Parish, Indianapolis; James P. Scott Fund; \$40,000 for rectory roof replacement.
- St. Matthew the Apostle Parish, Indianapolis; James P. Scott Fund; \$12,000 for church roof repairs.
- St. Simon the Apostle Parish, Indianapolis; James P. Scott Fund; \$4,925 for school safety cameras.
- St. Paul Catholic Center, Bloomington; James P. Scott Fund; \$5,000 for outdoor security cameras.
- St. Michael Parish, Brookville; James P. Scott

Fund; \$5,000 for window replacement in administration building.

- St. Anthony of Padua Parish, Clarksville; Growth and Expansion Fund; \$36,000 for media center updates and upgrades.
- St. Gabriel Parish, Connersville; Home Mission Fund; \$40,000 for playground equipment and enhancements.
- St. Michael Parish, Greenfield; James P. Scott Fund; \$20,000 for school roof project.
- St. Augustine Parish, Leopold; Home Mission Fund; \$40,000 for parish hall repairs.
- St. Agnes Parish, Nashville; Growth and Expansion Fund; \$5,295 for Wallet Win Academy materials and licenses.
- St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; Home Mission Fund; \$10,000 for improvements for Galvin Hall.
- American Martyrs Parish, Scottsburg; Home Mission Fund; \$23,235 for church flooring replacement.
- Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville; James P. Scott Fund; \$10,000 to replace office doors.
- Holy Family Shelter of Catholic Charities Indianapolis; Growth and Expansion Fund; \$18,000 to replace outdoor playground surface and playset.
- Terre Haute Catholic Charities Food Bank, Terre Haute; James P. Scott Fund; \$15,000 for exterior security projects.
- St. Rose of Lima Parish, Franklin; Queen and Divine Mercy Fund; \$1,500 for Blessed Mother and Divine Mercy statues.
- Prince of Peace Parish, Madison; Queen and Divine Mercy Fund; \$1,803 to repair and refurbish Divine Mercy statue and grotto.
- SS. Francis and Clare of Assisi Parish, Greenwood; Queen and Divine Mercy Fund; \$1,175 for spiritual enrichment booklets and prayer cards.
- Catholic Community of Jennings County, North Vernon; Queen and Divine Mercy Fund; \$2,950 for Queen and Divine Mercy billboard and yard sign campaign.

### The Spring/Summer grants awarded for fiscal year 2022-23, totaling \$446,673, are as follows:

- Sacred Heart of Jesus Parish, Indianapolis; Home Mission Fund; \$40,000 for underground and stormwater drainage projects.
- St. Ann Parish, Indianapolis; Home Mission Fund; \$6,400 for security cameras for the church.
- St. Joan of Arc Parish, Indianapolis; Home Mission Fund; \$55,000 for school roof project.
- St. John the Evangelist Parish, Indianapolis; Growth and Expansion Fund; \$93,000 for parish hall project.
- St. Luke the Evangelist Parish, Indianapolis; Growth and Expansion Fund; \$15,000 for new evangelization program.
- St. Thomas Aquinas Parish, Indianapolis; James P. Scott Fund; \$22,000 for restroom renovations.
- St. Michael School, Brookville; James P. Scott Fund; \$15,000 for school cafeteria ovens.
- All Saints Parish, Dearborn County; Growth and Expansion Fund; \$24,042 for playground and fencing project.
- St. Rose of Lima Parish, Franklin; James P. Scott Fund; \$50,000 for church sanctuary roof project.
- St. Lawrence Parish, Lawrenceburg; James P. Scott Fund; \$39,000 for elevator replacement project.
- St. Agnes Parish, Nashville; James P. Scott Fund; \$50,000 for church roof project.
- St. Anne Parish, New Castle; Home Mission Fund; \$9,200 for church window project.
- St. Joseph Parish, Corydon, in care of St. Bernard Parish, Frenchtown; \$1,228 for liturgical vessels and vestments.
- Roncalli High School, Indianapolis; James P. Scott Fund; \$8,500 for security project for school access points.
- Archdiocesan Office of Marriage and Family Life; Queen and Divine Mercy Fund; \$13,033 for startup costs for Life-Giving Wounds ministry.
- St. Malachy Parish, Brownsburg; Queen and Divine Mercy Fund; \$5,270 for pilgrimage costs.

(For information on how to apply for the grants, go to [www.archindy.org/finance/grant.html](http://www.archindy.org/finance/grant.html), or contact Stacy Harris in the Finance Office at [sharris@archindy.org](mailto:sharris@archindy.org), or by phone at 317-236-1535.) †

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# SIMPLY CATHOLIC

## Aquinas' writings, holiness have shaped the Church for centuries

By Maria Wiering

"He was the world's flower and glory, and has rendered superfluous the writings of doctors [of theology] who shall come after him." St. Albert the Great is said to have exclaimed these words upon the news of the death of St. Thomas Aquinas, his former student, in 1274 at age 48.

July 18 marked the 700th anniversary of St. Thomas' canonization, and expert Thomists—those who study and teach St. Thomas' work in philosophy and theology—say the Dominican priest who dedicated his life to writing and teaching has had an unparalleled influence on Catholic thought.

St. Thomas is best known for his *Summa Theologiae*, a summary of theology that covers God, creation, humanity, man's purpose, Christ and the sacraments. He also wrote many other works addressing disputed questions and on the nature of particular things, as well as philosophical and biblical commentaries.

The Church has benefitted also through his writing of liturgical texts, especially for the Solemnity of the Most Holy Body and Blood of Christ, traditionally called *Corpus Christi*, which includes the eucharistic hymn "*Pange lingua gloriosi*" ("Sing, my tongue, of the Savior's glory").

"He still is an incredibly rich resource for the thinking of the Church, both philosophically and theologically and spiritually," said Dominican Father Brian Shanley, president of St. John's University in New York and an Aquinas scholar, noting that St. Thomas and St. Augustine stand out as "the two giants in the Catholic tradition."

"I think a lot of people still think Aquinas has the final answer, if you will, and even if you don't think he does, you have to know him to be conversant with Catholic thought," Father Brian said.

St. Thomas was born in 1225 near Aquino, Italy, into a noble family who expected him to gain power as a Benedictine abbot like his uncle. However, after receiving an impressive education at the nearby Benedictine abbey of Monte Cassino and the University of Naples, at age 19 he joined the Dominicans, then a relatively new mendicant order, embracing poverty and itinerant preaching.

His appalled family members arranged for him to be kidnapped and locked in their castle in Roccasecca, but he would not recant. Infamously, his desperate brothers hired a prostitute to seduce him, and he chased her away with a firebrand.

Eventually his parents relented, and he went first to Paris and then to Cologne, Germany, to study under St. Albert, a fellow Dominican and renowned wide-ranging philosopher who was working to relate Arabic and ancient Greek philosophy to Catholic thought.

In 1252, with the recommendation of this mentor—whom, Father Brian said, had recognized his student's remarkable intellectual gifts and that he would surpass his—St. Thomas returned to Paris to study theology.

He earned a doctorate at the University of Paris, where he also taught until 1259, when he returned to Italy to teach in Dominican houses of study in Anagni, Orvieto, Rome and Viterbo. He returned to Paris in 1268, where he worked on the *Summa Theologiae* and wrote commentaries on Aristotle's major works.

Four years later, he went to Naples, where around December 1273, he famously stopped writing after a vision during Mass, leaving his *Summa* incomplete. A few months later, in March 1274, he died at the Cistercian Abbey of Fossanova, on his way to the Second Council of Lyon.

John Boyle, professor of Catholic Studies at the University of St. Thomas in St. Paul, Minn., and author of the recently published *Aquinas on Scripture: A Primer*, said St. Thomas' work stands out for its "stunning clarity" and breadth. Others before him, including St. Augustine, had endeavored to explore creation's order and relationship to God, but scholars of the High Middle Ages were unique in the discipline they applied to their pursuit, Boyle said.

At the same time, they were "bombarded with new knowledge that could have just intellectually ... overwhelmed the culture," Boyle said, as newly translated work from the Greek Church fathers, as well as Jewish, Arabic and classical pagan sources, flooded the West, and intellectuals scrambled to make sense of it.

St. Thomas is especially known for bringing the works of Aristotle (384–322 B.C.) into dialogue with the Christian tradition, a key component of his enduring contribution to Catholic thought, said Dominican Father Romanus Cessario, a theology professor at Ave Maria University in Ave Maria, Fla.,

and member of the Pontifical Academy of St. Thomas Aquinas, an institute the Holy See founded to study its namesake.

"Unlike any of the theologians that preceded him in the early Middle Ages, and surely in the patristic period, [St. Thomas] found a way of uniting faith and reason that was unique, and which can be explained fundamentally by his option for Aristotle over Plato and Platonic writers, including St. Augustine, who have a conception of the Christian life that makes it difficult to express the full implications of the Incarnation," he said.

Plato didn't appreciate the material world as Aristotle did, Father Cessario explained. Even without the benefit of modern science, he said, Aristotle "extracted from his observations [of the natural world] principles that are sound" for philosophical and theological thinking.

St. Thomas developed Aristotle's principles and distinctions to articulate an understanding of God, humanity and the world.

"The reason he [St. Thomas] is so important to the Church is that he saw how everything from God to dirt is ordered and related in significant and intelligible ways," Boyle said. "It starts with God. You get the first cause right, you start to see how everything else stands in an ordered and intelligible way, and then you can order your own thinking, your own understanding, in accord with reality; because you can judge what this is, how it stands in relation to other things, and then order your own knowledge."

While some might make the mistake of reducing St. Thomas to "a brain on a stick," Boyle said, the priest was also profoundly holy, hence his canonization 49 years after his death.

"He would have been a genius in any culture, anywhere. [He's] one of the great geniuses of human history, period. That doesn't make you a saint," Boyle said. "All that genius was put to the service of the Church to test the vehicle of truth. There was this incredible unity of life—intellectual life, spiritual life, sacramental life. He thought about them all. He lived them all."

Dominican Sister Elinor Gardner, who teaches philosophy at the University of Dallas in Dallas, said she first encountered St. Thomas through his writings as an undergraduate philosophy student, but it wasn't until she became a Dominican that she fully appreciated him as a "spiritual guide."

"We do think of him as identical with his writings, with his thought, but he was first and foremost a holy man, a man of God," she said. "In his own life, he first prayed and studied the Scriptures, meditated on the Scriptures, before teaching. That in and of itself is an important reminder for me as a Dominican, and for all who want to teach the faith, that we need to first live it." Sister Elinor pointed to a famous vision St. Thomas had of Christ speaking to him from a crucifix, saying, "You've written well of me, Thomas; what would you have as your reward?" He replied, "*Non nisi te Domine*" ["Only yourself, Lord."]

"That really sums up his whole life," she said.

St. Thomas' clarity makes him both accessible to students and contemporary thinkers wrestling with emerging questions posed by new developments in knowledge and technology, she said.



St. Thomas Aquinas is depicted in a painting at the Dominican House of Studies in Washington. The Dominicans and others in the Church are celebrating the 700th anniversary of the July 18, 1323, canonization of St. Thomas, who is known as the "Angelic Doctor." (OSV News photo/CNS file, Nancy Wiechec)

In 1567, Pope St. Pius V proclaimed St. Thomas a doctor of the universal Church, signifying the importance of his writings to advancing the cause of Christ. In 1879, Pope Leo XIII issued the encyclical "*Aeterni Patris*," ("The Eternal Father") which included accolades for St. Thomas' thought and contributions. The following year, the pope declared him the worldwide patron of all Catholic universities, colleges and schools.

In his 1998 encyclical "*Fides et Ratio*" ("Faith and Reason"), St. John Paul II likewise held the "Angelic Doctor" aloft, calling St. Thomas "a master of thought and a model of the right way to do theology," and applauded the way he reconciled "the secularity of the world and the radicality of the Gospel, thus avoiding the unnatural tendency to negate the world and its values while at the same time keeping faith with the supreme and inexorable demands of the supernatural order" (#43).

On June 6, Pope Francis appointed Cardinal Marcello Semeraro, prefect of the Dicastery for the Causes of Saints, as his special papal envoy to the Abbey of Fossanova, Italy, for the official celebration of the 700th anniversary of St. Thomas' canonization. In the appointment letter, published on July 11, the pope wrote that St. Thomas "shone with right intelligence and clearness, and while he reverently investigated the divine mysteries with reason, he contemplated them with fervent faith."

Despite his incredible intellect and contribution to theology and philosophy, St. Thomas was also deeply humble. After his vision that compelled him to cease writing near the end of his life, the saint reportedly said, "All that I have written seems to me like straw compared with what has now been revealed to me."

"We don't know what he saw," Boyle said, noting that he is grateful the Church has St. Thomas' profound "straw." "My personal view is that he saw the beatific vision. ... What he yearned for, what his entire life was ordered to, I think the Lord gave him a taste of it."

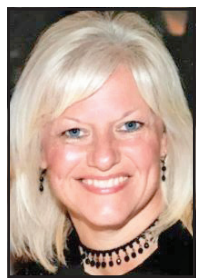
(Maria Wiering is senior writer for OSV News.) †



Joyful Witness/Kimberly Pohovey

## Just who are the saints of the summer? There are several

I was looking out over the vast ocean and having a conversation with my youngest son about his summer



occupation as an ocean rescue lifeguard in Myrtle Beach, S.C. I try not to dwell on the potential dangers of his position, instead placing his protection in God's hands.

As he talked about dangerous rip tides, shark sightings and

folks who drifted out too far and needed rescuing, I wondered to myself if there is a patron saint of the ocean to whom I could implore for his protection.

I absolutely love reading about the lives of the saints and their particular patronages. A quick Internet search revealed the Blessed Virgin Mary, or "Stella Maris" (Star of the Sea), as patron of all the seas. Interesting that her son calmed the sea while Mary protects people on it.

Even more specifically, I read that there is an actual patron saint of lifeguards—St. Christopher. We more famously know him as the saint of travelers, but it turns out he guards over lifeguards and surfers. I found no evidence that he "hung 10" himself, but the fact that he is also the patron against storms undoubtedly helps him keep both groups safe.

Of course, at this point, I was knee-deep down a rabbit hole of information on saints and found many

of them have a connection to summer. There is a lesser-known saint who is the patron of water—St. Adjutor—who is also the patron of swimmers, boaters and drowning victims. Stories tell that he was captured by Muslims during the First Crusade. He escaped persecution by swimming all the way back to France. Legend says he was associated with water when he calmed a whirlpool by throwing holy water and the chains of his captivity into it and making the sign of the cross.

Anyone who has spent time fishing knows it can only help to say a prayer for plenty. Fishermen need look no further than the first two Apostles—two brothers named Simon Peter and Andrew, both patron saints of fishermen and "fishers of men."

Ever experienced a bad sunburn from too much time in the sun? St. Bartholomew is your guy. He was martyred by being skinned alive and is therefore the patron saint of skin issues. While he obviously can't apply aloe himself, perhaps a prayer ahead of time will protect you from your next burn.

While I think this association is a bit of a stretch, apparently you need to call on St. Lawrence for your next backyard barbecue. He was put to death by being roasted alive on a gridiron. Legend has it that he joked with his executioners, saying, "Turn me over, I'm done on this side!" This crazy sense of humor led to him becoming the patron saint of cooking on a grill. Turn to St. Lawrence the next time you flip those burgers.

And then there's the patron saint of my

favorite summer pastime—gardening. The Irish St. Fiacre apparently only needed to drag his shovel against the ground to get his garden to sprout. I could definitely use some divine green-thumb inspiration from him, though I have to wonder how the saint is associated with both gardening and being the patron of hemorrhoids—perhaps too much exertion planting those vegetables.

Our next saint is known for being a real firecracker. When St. Barbara converted to Christianity, she refused to marry. Her father and the prefect of the city, who were furious with her, beat her and then shamed her by walking her through the city streets naked, before beheading her. The story goes that when both men returned home, they were struck by lightning. Understandably, St. Barbara was made the patron of all things that light the sky, including lightning, thunderstorms and, yes, fireworks!

Last, but not least, what would summer be without sunshine? Legend says St. Medardus was sheltered from the rain by a hovering eagle—which is how he is most commonly depicted. The legend continues that if it rains on his feast day—June 8—the next 40 days will be wet; if no rain, the next 40 will be good weather days. The next time you plan an outdoor activity, call on St. Medardus to bring the sunshine.

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

Twenty Something/

Christina Capecchi

## Patient hearts and horse dreams

There's something about girls and horses.

Call it a sweeping generalization, sure, but it often holds true. While boys dream of faster forms of transit—racecars, rocket ships—girls prefer to amble along on a four-legged friend. While boys fantasize about making the major leagues, girls harbor another ambition: to own a horse.

Every summer, horse camps fill up with girls. They are drawn to the massive, mystical mammals, somehow sensing that a form of therapy is available on their backs. Preteen troubles can be smoothed out with a curry comb.

This June, I observed a horse camp in rural Minnesota, where suburban girls donned boots and jeans, not a cellphone in sight. Each girl was assigned to a horse for the week, and no sooner were the pairings announced did that horse become hers.

All was well with the world. After 51 weeks of longing—of remembering and dreaming and waiting—this was the week where dreams and reality aligned.

The Caldecott-winning illustrator Susan Jeffers turned that longing into art with her 2003 book *My Pony*. It chronicles a girl's wish for a horse, which her parents cannot afford or lodge. Instead, she draws pictures of a dappled mare named Silver, then fantasizes about riding it through the woods in the moonlight.

"My earliest memories are about wanting a horse," Jeffers writes in the author's note at the end of the book. "But what to do with all that longing?"

Her answer is unflinching. "I think if I had gotten my wish for a horse, I may not have found my love for drawing," she writes. "My pencil and paints became the vehicle to my life of fantasy horses. My pencil seemed fueled by the desire to be with those exquisite animals."

The absence of horses made space for the art that became a fulfilling career. The horses would come. As an adult, Jeffers rode horses daily—just as surely as she drew.

I've been thinking about dreams deferred. The end of summer calls them to mind, that bittersweet time when a new school year encroaches on the vast freedom of summer. Did we do all the things? Did we make all the memories?

August brings a reckoning, revealing the gaps between our hopes and realities.

I believe God places dreams on our hearts with purpose. They are not wrong or selfish. They come from the Creator, and their intensity emboldens us, just as they propelled the great artists, explorers and saints.

But some dreams are not meant to be realized today or this year or ever, even—at least not in the way we envision. We cannot know the reasons, but we can trust that God will do something special with the unfulfilled spots in our heart. Something new.

Maybe we're not ready yet. Perhaps God is quietly preparing us—equipping us through unwelcome trials, leading us to other loves first, introducing us to helpers, teaching us through the waiting.

Father Ron Rolheiser gave a name to the stirrings of the heart: "the holy longing." They are a sign of a fruitful spiritual life, placing us on the path intended by God. A beginning.

"Long before we do anything explicitly religious at all, we have to do something about the fire that burns within us," Father Rolheiser writes in his best-selling book *The Holy Longing*.

"What we do with that fire, how we channel it," he added, "is our spirituality."

See CAPECCHI, page 23

Our Works of Charity/David Bethuram

## Classes through Catholic Charities help empower Hispanic woman

Education comes in many shapes and sizes.

From learning the alphabet in kindergarten to filing taxes as an adult, educational challenges are encountered throughout one's lifetime.



For many newcomers to the United States, this challenge is learning to speak English. It is difficult to seek out assistance as an adult, especially when resources and a command of the English language are limited.

This is how Camila felt when her family moved to Indiana where her husband found a respectable job. With perseverance and a good attitude, Camila was able to find work as a caretaker and a house cleaner. She and her husband learned enough English to get by with help from their children who learned to speak English fluently at school.

However, she was frustrated with relying on her children to help communicate with doctors and their teachers. She wanted to take English as a Second Language (ESL) classes but wasn't sure where to begin. In the past, she had been embarrassed and discouraged when her English was misunderstood. "I would just become quiet and give up," Camila admitted. A friend mentioned she was taking ESL classes through Catholic Charities.

Catholic Charities has a well-designed ESL program that fosters English language acquisition, but not at the expense of an adult student's native language. Researchers have

studied the role of bilingualism and biculturalism as assets in positive psychology and concluded that the positive factors include personal identity, family and community connections, academic achievement and future employment opportunities.

Camila's husband was reluctant. He thought the classes were too far from their home and felt her English was good enough. However, she was eager to become independent, so she began to attend bi-weekly classes. "It wasn't easy," Camila admitted.

She was overwhelmed with information in her first few classes, but worked hard in class and began to feel more confident and comfortable speaking English.

"I know my English is not perfect," Camila said, "but I could talk to anyone, and I wouldn't feel nervous."

While taking classes, Camila encountered a situation where her ESL lessons became applicable to her daily life. Her family had been renting a home for nearly seven years, and maintenance issues arose with several appliances. She mentioned them to her landlord but felt that she was being ignored. Months passed, and the issues began to pile up.

She told her ESL teacher about the problem, who encouraged Camila to write a formal letter to her landlord. In her letter, Camila explained her frustration and warned the landlord that she would send the letter to the city if the problems were not resolved. Three days after the landlord received the letter, all the maintenance issues were fixed.

"It was incredible," Camila said, "I didn't know a simple

See BETHURAM, page 23

Guest Column/Richard Etienne

## Move into the unknown in life while building the kingdom of God

There is a never-ending task that humans must grapple with in life. We must decide where to put our energy



regarding life's endeavors: personal development, interpersonal relationships or even one's involvement in parish and communal activities. And it often seems to boil down to merely maintaining the *status quo*—a routine

that has developed through time—versus making necessary changes into uncharted, unknown areas in our lives.

Put another way, we can continue to do things as they have always been done or we can choose to make changes—be they

very minor in nature or possibly quite major—like a career change.

One exercise in which nearly everyone could benefit is to undergo an honest review of his or her calendar. What tasks represent the largest percentage of time commitment in a typical week or month? What is important in the long run and what truly is not that important? What is urgent or immediate in nature and what is more long-term in nature?

Are there other activities in your discretionary time that could be better utilized to focus more on the building of the kingdom of God? Is it time to discontinue some things that no longer seem as important to make some much-needed space?

In the Gospel of Luke, we hear Jesus' discourse on how a person is encouraged

to approach the most basic material things in life such as food and clothing. He says, "... Your Father knows that you need them. Instead, seek his kingdom, and these other things will be given you besides" (Lk 12:30-31). If we can live this way, we might have more time and energy to focus on important long-term endeavors.

I admit I have an eternal struggle in my own life between holding the line on the *status quo* and moving forward into the unknown. How will you proceed into that perpetual unknown future that lies out there waiting for you?

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



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

# The Sunday Readings

Sunday, August 13, 2023

- 1 Kings 19:9a, 11-13a
- Romans 9:1-5
- Matthew 14:22-33

The First Book of Kings is the source of the first reading for Mass this weekend. The two Books of Kings highlight the



kings of the united kingdom of Israel, Saul, David and Solomon. But neither book is a political history. Both books are religious works. The chief purpose of these writings is to call the people to be loyal to God.

Thus, along with the kings, and often more emphatically and extensively than the kings, these books mention prophets who spoke for God.

For example, this weekend's reading centers on the prophet Elijah who tries to hear God, believing that he will speak to him. But Elijah wrongly expects to hear the Almighty in raging storms and other natural upheavals.

Such are not the ways through which God communicates. At last, Elijah hears a tiny whispering sound. It is the voice of God.

Several lessons are in this reading. First, God communicates with humanity in ways that they can perceive.

Second, in communicating with humans, God does not always meet their expectations. Elijah looked for God in great outbursts of nature, in a storm and an earthquake. The prophet believed that God is supreme over nature, as indeed he is.

But, as the New Testament eventually would more clearly teach, God's ways are not human ways. Not acting in human ways, God appears in places and events that people might least expect, such as in tiny whispering sounds in the middle of storms and earth tremors.

St. Paul's Epistle to the Romans this weekend furnishes the second reading.

In this reading, Paul verified his own status as an Apostle and his own truthfulness. He had to identify himself because he faced imposters. His writings made clear the fact that some disputed Paul, questioning his vocation as an Apostle.

He also mourned that many of his kin did not accept God. Despite the fact that some walked away from the Gospel, however, Paul insisted that he would remain true to his calling as a Christian and as an Apostle. He urged the Romans also to be faithful.

For its last reading this weekend, the Church turns to St. Matthew's Gospel.

In this story, the Lord literally walked on water to reach the boat in which the Apostles were fishing. St. Peter, impulsive as ever, leaped from the boat attempting to meet Jesus. Indeed, Jesus had invited Peter to come forward.

As often happened, Peter's initial impulsiveness gave way to uncertainty and doubt. When these feelings took hold, Peter began to sink.

Jesus, not at all outdone by Peter's lack of faith, pulled Peter from the water, rescuing him from death.

## Reflection

It is a truism today that God's ways are not our ways. Of course, they are not. We are limited. Our perceptions are blurred. Selfishness and fear lead us astray.

Life cannot be measured just by earthly standards. It must be measured by its totality, in other words, with attention, given the fact of eternity.

Jesus is the Son of God. He walked on water. He is the source of life. He is the only security. He alone gives eternal life.

The greatest practical lesson to learn from these readings is that in fact we are only human. Our outlook is not necessarily on target. Our wishes are not always pure. We may love the Lord and attempt to be with the Lord. But at times we try to find happiness by relying on ourselves. We try to walk on water. When that happens, we always fall into the water as did Peter.

We need God's strength. First, we must humbly realize who and what we are.

**As *The Criterion* will not have an issue next week due to its summer schedule, the reflection of Msgr. Campion for Sunday, Aug. 20, will be posted at [www.archindy.org/campion](http://www.archindy.org/campion).** †

## Daily Readings

### Monday, August 14

St. Maximilian Kolbe, priest and martyr  
Deuteronomy 10:12-22  
Psalm 147:12-15, 19-20  
Matthew 17:22-27

Vigil Mass of the Assumption of the Blessed Virgin Mary  
1 Chronicles 15:3-4, 15-16; 16:1-2  
Psalm 132:6-7, 9-10, 13-14  
1 Corinthians 15:54b-57  
Luke 11:27-28

### Tuesday, August 15

The Assumption of the Blessed Virgin Mary  
Revelation 11:19a; 12:1-6a, 10ab  
Psalm 45:10-12, 16  
1 Corinthians 15:20-27  
Luke 1:39-56

### Wednesday, August 16

St. Stephen of Hungary  
Deuteronomy 34:1-12  
Psalm 66:1-3a, 5, 8, 16-17  
Matthew 18:15-20

### Thursday, August 17

Joshua 3:7-10a, 11, 13-17  
Psalm 114:1-6  
Matthew 18:21-19:1

### Friday, August 18

Joshua 24:1-13  
Psalm 136:1-3, 16-18, 21-22, 24  
Matthew 19:3-12

### Saturday, August 19

St. John Eudes, priest  
Joshua 24:14-29  
Psalm 16:1-2, 5, 7-8, 11  
Matthew 19:13-15

### Sunday, August 20

Twentieth Sunday in Ordinary Time  
Isaiah 56:1, 6-7  
Psalm 67:2-3, 5-6, 8  
Romans 11:13-15, 29-32  
Matthew 15:21-28

### Monday, August 21

St. Pius X, pope  
Judges 2:11-19  
Psalm 106:34-37, 39-40, 43ab, 44  
Matthew 19:16-22

### Tuesday, August 22

The Queenship of the Blessed Virgin Mary  
Judges 6:11-24a  
Psalm 85:9, 11-14  
Matthew 19:23-30

See READINGS, page 24

## Question Corner/Jenna Marie Cooper

### Ultimate state of English Protestants who died for their faith is unknown

Do you think the martyrs of the English Reformation went to heaven even though they were teaching communion to be symbolic and not literal? Wouldn't they be guilty of heresy? (Georgia)



First, let's define a few terms. According to canon 751 of the *Code of Canon Law*,

"heresy is the obstinate denial or doubt, after baptism, of a truth which must be believed by divine and catholic faith."

Note that a person does not become a heretic by being genuinely mistaken, honestly uninformed about the truths of the faith or privately suffering from a personal doubt. Rather, heresy consists of an obstinate—that is, persistent and stubborn—rejection of Catholic teaching by a person after they were baptized, i.e. after they were presumably (and fully) catechized and thus could be expected to have the intellectual capacity to properly understand our faith.

Given this, we can make a distinction between what we call "formal" and "material" heresy. Material heresy is the simple fact of a person professing a belief that is at odds with the Catholic faith when looked at apart from the full context of that person's intentions, or level of understanding.

Merely material heresy is not necessarily a sin and is not a canonical crime (though it can still be a serious problem in many circumstances—e.g., you would not want a religion teacher in a Catholic school to be a material heretic).

Formal heresy, on the other hand, is true heresy, where a person knowingly, deliberately and freely proclaims a teaching directly contrary to the Catholic faith, perhaps even after having been corrected repeatedly by ecclesiastical authorities.

Historically, the "martyrs of the English Reformation" are not a monolithic group. There were many Catholic martyrs who died as witnesses to the truths of our Catholic faith.

But as you allude to in your question, there were also a great number of

Protestants who were killed for defending their own understanding of Scripture and Christian doctrine. The main point of departure for the English Reformation (as opposed to other Protestant movements throughout the rest of Europe during that time) was a denial of papal authority.

Still, among the English Protestants there seems to have been a range of different specific beliefs regarding other areas of the faith. So, although some Protestant English martyrs did embrace formal heresy with respect to belief in the Eucharist, others may have been only material heretics, and some earlier Protestant English martyrs likely did believe in the real presence of Christ in the Eucharist.

I cannot "read souls," so I personally don't have an opinion as to whether or not any specific Protestant martyr of the English Reformation was ultimately destined for heaven. But we do believe that God is loving and merciful and desires that all his children be saved. So, we can never know what exactly goes on between a soul and God in the last moments of life.

Therefore, we can certainly hope that the Protestant martyrs embraced the light of God's truth once it became obvious to them, and subsequently made it on the path to heaven.

Interestingly enough, one notable Catholic martyr of the English reformation, St. Thomas More, expressed this exact sentiment regarding his own persecutors. At the end of his trial, just after having been condemned to death for refusing to acknowledge King Henry VIII as the head of the Church in England, More stated that just as St. Paul persecuted St. Stephen, yet both were now saints and friends together in heaven, "... so I verily trust, and shall therefore right heartily pray, that though your lordships have now here in Earth been judges of my condemnation, we may yet hereafter in Heaven merrily all meet together to everlasting salvation."

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

## My Journey to God

### Illusions

By Natalie Hoefler

One day in prayer, I saw before me  
A massive gate of thick iron bars.  
On the other side shone the light of God.  
I despaired of the gate ever opening  
For I could produce no key.

Then I recalled a museum exhibit  
With a door that seemed solid and real.  
But it was merely a life-like image  
Projected on a streaming curtain of mist,  
And I was able to walk right through it.

Perhaps the gate that kept me from God  
Was a deception on devil-made vapor?  
I closed my eyes, stepped forward in faith—  
And passed through the fiend's illusion  
Into my Father's all-loving embrace.

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: A man walks through an image projected on a curtain of mist.) (Photo courtesy of [komstadt.com](http://komstadt.com))





# 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.

**BEMBENISTA, Fred**, 95, St. Charles Borromeo, Bloomington, July 3. Husband of Lynda Bembenista. Father of Donna Panich and Thad Bembenista. Grandfather of five. Great-grandfather of seven.

**BEZY, Mary B. (Ragains)**, 88, St. Mary-of-the-Knobs, Floyd County, July 4. Mother of Sheri Gahlinger and James Bezy. Grandmother of four. Great-grandmother of three.

**BRANDENBURG, Hubert J.**, 90, St. Bartholomew, Columbus, June 28. Husband of Beverly Brandenburg. Father of Clayton Brandenburg. Stepfather of Dena Hasler, Beth Tomson and Rana Wetzel. Brother of Joyce Brandenburg. Grandfather of four. Great-grandfather of two. Step-grandfather of five.

**CARR, Scot A.**, 60, St. Mary, Rushville, June 30. Husband of Linda Carr. Father of Harlie O'Dell and Ross Carr. Brother of Sandy Amenta, Kathy Stephens, Diane Stewart and Rick Carr. Grandfather of four.

**CARROLL, Veronica**, 67, St. Lawrence, Indianapolis, March 3. Wife of Mike

Carroll. Mother of Alex and Doug Carroll.

**CHENOWETH, Diana S.**, 88, St. Luke the Evangelist, Indianapolis, July 2. Mother of Kelly McCarthy Oxener and Colleen McCarthy Shapiro. Sister of Donna Weiler. Grandmother of 11. Great-grandmother of 15.

**COGLIANESE, Mildred**, 90, St. Matthew the Apostle, Indianapolis, July 7. Mother of Mary Antoni, Yvonne Scholl, Margaret Stempky, Anne, Elizabeth, Susan, John, Paul and Vincent Coglianesse. Grandmother of 30. Great-grandmother of 37.

**CORRIGAN, Jeannette M. (McCarty)**, 63, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 24. Wife of Brian Corrigan. Mother of Kaley Corrigan-Martin, and Colleen and Maureen Corrigan. Daughter of Inez McCarty. Sister of Marianna and Scott McCarty. Aunt of several.

**DEVUONO, Hallie (Byron)**, 97, St. Augustine, Jeffersonville, March 15. Mother of Steve Byron. Grandmother of 10. Great-grandmother of 19.

**FELIZ-VICTORIANO, Reynaldo**, 37, St. Lawrence, Indianapolis, June 9. Son of Antonio Feliz Silvestre and Teofila Victoriano Cervantes.

**FONTANELLA, Michelle M.**, 56, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 8. Sister of David, Patrick and Robert Fontanella. Stepsister of Joanne Sandy.

**GARRETT, Jerry M.**, 79, St. Joseph, Crawford County, May 19. Husband of Mary Garrett. Father of Michael Garrett. Brother of Betty Horton, Durie, Jr., George and James Garrett. Grandfather of two. Great-grandfather of four.

**GERTH, Janice A.**, 82, St. Bartholomew, Columbus, July 7. Wife of Larry Gerth. Mother of Gail Bryant, Julia Cowan, Melanie Hargis, Amy Thompson, Mark Brooks

and Joe Gerth. Sister of Rita Roech. Gene and Keith Baker. Grandmother of 20. Great-grandmother of 21. Great-great-grandmother of four.

**GRIFFITH, Theresa A.**, 35, St. Lawrence, Indianapolis, Feb. 3. Mother of Adeline Griffith. Daughter of Richard and Janice Griffith. Sister of Michael Griffith.

**HILL, Judith C.**, 75, St. Luke the Evangelist, Indianapolis, June 12. Wife of John Hill. Mother of Timothy Hill. Sister of Marilyn Eelkema, Joyce Slawson, Bob and Larry Jansen.

**HOFFMAN, Jean A.**, 88, Holy Spirit, Indianapolis, June 23. Mother of Andrew, Michael and Timothy Hoffman. Grandmother of one.

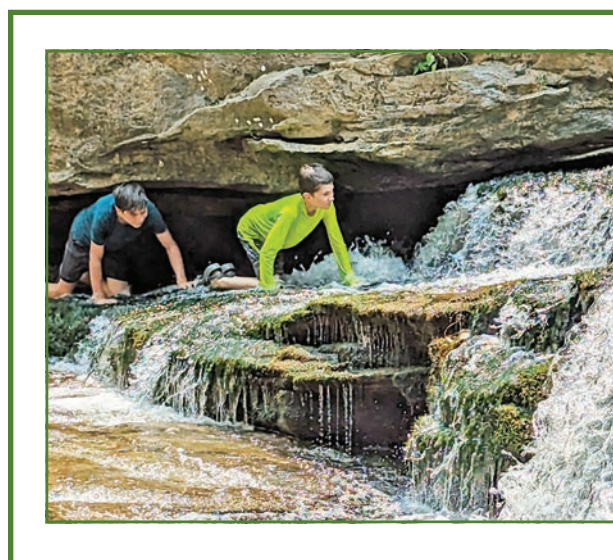
**JOSEPH, Indrias**, 68, Most Sacred Heart of Jesus, Jeffersonville, June 26. Husband of Catherine Joseph. Father of Robin Anthony, Rufi Benjamin, Ruby Kenneth, Rabi, Ravi and Roome Joseph. Grandfather of 16.

**LINTZENICH, Theresa C.**, 68, Christ the King, Indianapolis, June 16. Mother of Clare Irvin. Sister of Stephanie Theil, Michelle Wildeman, Denise, Eric, Jeff, Joe, Phillip and Tony Kohut.

**LOCKER, Gene**, 86, St. Michael the Archangel, Indianapolis, June 30. Father of Sarah Brown, Christina Zielinski, Elizabeth, Gregory and Michael Locker. Brother of Jetta, Nevah and William Locker. Grandfather of seven. Great-grandfather of one.

**LOZIER, Ezra O.**, infant, All Saints Parish, Dearborn County, July 9. Son of Evan and Maleah Lozier. Grandson of Tom and Jane Fischer and Eric and Karen Lozier.

**MARTIN, Leona E.**, 87, St. Augustine, Jeffersonville, June 27. Mother of Victoria Hield, Bruce, Danny, Francine, Francis, Kenny, Leopold, Roy, Terry and Tony Martin. Grandmother, great-grandmother, and great-great-grandmother of several.



## Summer fun

Two boys climb along rocks at Horseshoe Falls on July 18 at the Musgrove Mills State Historic Site near Clinton, S.C. (Photo by Sean Gallagher)

**MCKNIGHT, Judy**, 81, St. Mary, New Albany, July 1. Mother of Jason McKnight. Grandmother of two.

**MCMAHAN, Jimmie H.**, 90, Good Shepherd, Indianapolis, July 5. Husband of Rose Mary McMahan. Father of Elizabeth DeChant, Barbara Goelz, Brian, Robert and William McMahan. Grandfather of 10. Great-grandfather of 17.

**MORRIS, Jim**, 87, St. Augustine, Jeffersonville, June 11. Husband of JoAnn Morris. Father of Suzanne Johnson, Mary Ellen Trott, Dan and Steve Morris. Grandfather of seven. Great-grandfather of three.

**PETERS, Patricia**, 70, St. John Paul II, Sellersburg, July 2. Wife of William Peters. Mother of Becki Peters-Worth, Brian and Brent Peters. Grandmother of five.

**POGUE, Jerome C.**, 81, SS. Francis and Clare of Assisi, Greenwood, June 26. Husband of JoAnn Pogue. Father of Michelle Grelle and Michael Pogue. Grandfather of nine.

**POPP, Kenneth E.**, 90, St. Mary, New Albany, June 21.

Husband of Ruth Popp. Father of Cindy Bowling, Christopher, Kenneth and Kevin Popp. Brother of Barbara Beavin, Joanie Renn, Esther Wheatley, Bill, Maurice and Merlin Popp. Grandfather of seven. Great-grandfather of seven.

**REYNOLDS, Mary A.**, 97, St. Anthony of Padua, Clarksville, June 28. Mother of Rebecca Blazek, Jeffrey and John Reynolds. Sister of Richard and Robert Andres. Grandmother of 10. Great-grandmother of four.

**ROBSON, Bill**, 82, St. Michael, Cannelton, July 4. Uncle of several.

**SCHINDLER, Ann (Elliott)**, 92, St. Anthony of Padua, Clarksville, June 3. Mother of Phyllis Endris and Brad Schindler. Sister of William Elliott. Grandmother of two.

**SELLMER, Bob**, 88, St. Mary, New Albany, June 24. Husband of Maryann Sellmer. Father of Lovette Hall, Liesel LaMaster, David Krebs, Robert II and Todd Selmer. Brother of Susan Thompson. Grandfather and great-grandfather of several.

**STIENS, Dorothy F.**, 95, St. Elizabeth Ann Seton, Richmond, July 4. Mother of Monica Gerstle, Shelley Mauger, Claudia Sell, Jessica and Peter Stiens. Grandmother of eight. Great-grandmother of 11.

**TARTER, Mary**, 92, St. Pius X, Indianapolis, June 24. Sister of Sue Smith and Don Sorrell. Aunt and great-aunt of several.

**TORLINE, Paul E.**, 82, Prince of Peace, Madison, July 10. Husband of Patricia Torline. Father of Angela Stockdale and Mark Torline. Brother of Charles and Dr. Phillip Torline. Grandfather of six. Great-grandfather of one.

**WITT, Donald J.**, 96, Most Sorrowful Mother of God, Vevay, June 29. Father of Maribeth Duerstock, Donna, Carl, Eric and Kurt Witt. Grandfather of 14. Great-grandfather of 18.

**XIQUE-CUAUTLE, Epifanio**, 76, St. Lawrence, Indianapolis, Jan. 11. Father of Angelica, Artemia, Camila, Crispina, Domitila, Gudelia and Bernardo Xique. †

## Providence Sister Carolyn Kessler was a professor of applied linguistics for 25 years

Providence Sister Carolyn Kessler (previously Sister Ann Carolyn), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on July 7 at the Gibson Family Center in Terre Haute. She was 91.

The Mass of Christian Burial was celebrated on July 18 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed

at the sisters' cemetery.

Sister Carolyn was born on June 19, 1932, in Evansville, Ind. She entered the Sisters of Providence on July 22, 1954, and professed final vows on Jan. 23, 1962.

Sister Carolyn earned a bachelor's degree in French at Saint Mary-of-the-Woods College and a master's degree and doctorate in linguistics at Georgetown University in Washington, D.C.

During her 69 years as a member of the Sisters of Providence, Sister Carolyn ministered as an educator in Catholic high schools for 10 years in Illinois and Indiana. After earning a doctorate in linguistics, she served as a professor of applied linguistics on the faculty of the University of Texas at San Antonio from 1975-2000. From 2000-2015, she remained in Texas as a consultant in bilingual education. Sister Carolyn returned to the motherhouse in 2022.

In the archdiocese, she served at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods from 1971-72. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Dominican Father Stanley Drongowski served at St. Paul Catholic Center in Bloomington

Dominican Father Stanley Drongowski, a member of the Dominican Province of St. Albert the Great based in Chicago, died on July 9 in Galena, Ill. He was 71.

The Mass of Christian Burial was celebrated on July 18 at St. Vincent Ferrer Church in River Forest, Ill. Burial followed at All Saints Cemetery in Des Plaines, Ill.

Father Stanley was born on Sept. 25, 1951, in Cleveland, Ohio. He entered the Dominicans after earning a bachelor's degree in English at Kent State University in Kent, Ohio, professing first vows on Oct. 4, 1975, and being ordained a priest on Oct. 6, 1979. After ordination, Father Stanley earned a doctorate in ministry with a focus on homiletics at the Aquinas Institute of Theology in Dubuque, Iowa (now in St. Louis).

Father Stanley served in parish ministry in Wisconsin and as a novice master for his order. Beginning in 2005 until his death, he served in campus ministry. This included ministering to the students of Indiana University in Bloomington from 2005-12 as associate pastor of the St. Paul Catholic Center. From 2013 until his death, he served in campus ministry at Aquinas College in Grand Rapids, Mich.

A memorial Mass for Father Stanley will be celebrated at 10 a.m. on Aug. 12 at the St. Paul Catholic Center, 1413 E. 17th St., in Bloomington.

Father Stanley is survived by sisters Susan Barry, Laure Beal, Mary Dworakowski, Amy Reilly and Shari Chandra and a brother, Steve Drongowski. †

## Providence Sister Margaret Heese served in Catholic schools for 33 years

Providence Sister Margaret Heese, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on July 21 at the Mother Theodore Hall on the campus of her religious community's motherhouse. She was 91.

The Mass of Christian Burial was celebrated on July 27 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Margaret was born on Sept. 26, 1931, in Robstown, Texas. She entered the Sisters of Providence on June 17, 1947, and professed final vows on Jan. 23, 1955.

Sister Margaret earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in art education at Northern Arizona University in Flagstaff, Ariz.

During her 76 years as a member of the

Sisters of Providence, Sister Carolyn ministered as an educator in Catholic schools for 33 years in California, Illinois, Indiana, Oklahoma and Texas. She later served in parish ministry in California and Texas before returning to the motherhouse in 2001 where she assisted as a seamstress.

In the archdiocese, Sister Margaret served at St. Thomas Aquinas School in Indianapolis from 1958-60, at the motherhouse archives from 2001-02 and in the motherhouse sewing room from 2002-23.

She is survived by sisters Carolyn Heman of Monet, Miss., and Mary Rose Skrobarczyk of Kingsville, Texas, and a brother, James Heese of Tucson, Ariz.

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

### Online Lay Ministry Formation

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### 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:

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## Serra Club Vocations Essay

# St. Peter Julian Eymard's example leads student to love of the Eucharist

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



By Donovan Hibbeln  
Special to The Criterion

St. Peter Julian Eymard was a French man born in 1811 during the strong push for an anti-Catholic society. With all of the persecution and discrimination around him, Peter wanted a way to stay happy and faithful.

He found this through God, and specifically, through Jesus Christ in the Eucharist. When Peter was young, he ran away from home and was found in an empty Church at the altar, saying that he

was "listening to Jesus." This is what set Peter on his journey toward a life devoted to Christ.

As Peter grew up, he desired to become a priest. However, his family did not want this due to the continuous persecution of Catholics. Peter became a priest anyway, but found himself unfulfilled. This led him to join the Marist religious community and serve there.

As a Marist, he had a heavy involvement in devotion to the Eucharist and was surrounded by people who shared this love. Whilst continuing to preach the worshiping of Jesus through the Eucharist, Peter had a life-altering experience.

As he was leading a eucharistic devotion, he had a burning connection to the Lord unlike any experience with God he had ever had. Peter felt this love throughout his whole soul and used the desire for a greater connection to the Eucharist to fuel his devotion to Jesus Christ in the Eucharist.

Peter advocated for the creation of a

Marist community in which the Eucharist was a central focus. But the leaders of the society said that he was not able to do this. Here, Peter realized that he had to leave his beloved community and go off to create a new one.

Peter's desire for a stronger relationship with Christ in the Eucharist led him to fulfill his vocation and true calling. Peter went on to first establish the Priests of the Blessed Sacrament, which reached out to the old and young about the importance of the sacraments and drew these people toward the Church which valued them.

This practice began to rapidly grow across many cities, leading Peter to establish a second religious order, the Servants of the Blessed Sacrament. This was a community of women devoted to honoring the Eucharist.

After having created these communities, Peter was called to journey to Rome where he discovered the truth that when celebrating the Eucharist,

Jesus is sacrificing himself to you as you simultaneously sacrifice yourself to him. This became the central focus of Peter's preaching and holy adorations for the rest of his life.

St. Peter Julian Eymard's love for the Eucharist inspires me to have a greater devotion to the sacrifices at play in this sacrament. His story has created a desire in me to fulfill the callings of my life through a devotion to the Eucharist and a sacrifice of my life to Jesus every day.

I wish to take what I have learned from Peter and implement his teachings and determination into my daily life.

(Donovan and his parents, Matthew and Amanda Hibbeln, are members of Christ the King Parish in Indianapolis. He recently graduated from Bishop Chatard High School in Indianapolis and is the 12th-grade division winner in the Indianapolis Serra Club's 2023 John D. Kelley Vocations Essay Contest.) †

## Relics of St. John Paul II, Blessed Frassati bring pilgrims to Lisbon church

LISBON, Portugal (OSV News)—If one was to line up some rockstar saints loved by the youth, certainly the founder of World Youth Day, St. John Paul II, and vivid Italian hiker Blessed Pier Giorgio Frassati would be first in the line.

Their relics were available for veneration across four days of events, liturgies and speakers hosted by the JPPII Project at the Church of Our Lady of the Rosary of Fatima in Lisbon during World Youth Day, on Aug. 1-4.

A vial of blood from the cassock that St. John Paul II was wearing when he was shot in 1981, the pickaxe and rosary of Blessed Pier Giorgio Frassati used on his deathbed, and a part of the coffin of SS. Jacinta and Francisco Marto, the young Fatima visionaries, brought thousands of pilgrims to pray in front of them.

Motivated to share the inspiring stories of the Polish pontiff and Blessed Frassati, who was also one of WYD Lisbon's patron saints, JPPII Project founders Corinne and Joe MacDonald coordinated one of the most popular, and lengthy, series of events for pilgrims at World Youth Day.

Even though there were dozens of churches open to visit, no other location featured such a unique opportunity to personally encounter, and touch, artifacts from the two saints.

Even though just 2,000 pilgrims had pre-registered for the event, organizers estimated at least 20,000 pilgrims came through the church doors, or at least tried to; at times the parish reached capacity and forced pilgrims to wait in lines outside.

The MacDonalds, who now live in Poland, said they were thrilled and excited to shine a light on the stories of John Paul II and

Blessed Frassati for both pilgrims who knew well who they were and those who had never heard of the patron saints of young people.

"We wanted to bring the young people so they could pray for their vocations through the intercession of these two awesome saints that are role models for youth," Corinne said. "We want to help young people through this prayer experience to grow and mature in their vocations and be prepared for what God wants them to do in their lives, and to become builders of a civilization of love and truth."

Volunteers with the program, including Corinne herself, stood outside with each relic, offering pilgrims the chance for a quiet moment to pray, reflect and simply be with each relic during what can be a chaotic World Youth Day experience. Pilgrims paused in meditation, others kissed the relics, while some chose to touch their holy articles, like prayer cards, rosaries and the like, to the relics.

With each visit, one by one, volunteers quietly explained the story behind each relic: Blessed Frassati's pickaxe pointed to the Italian's passion for adventure and mountain climbing; his rosary was a clear sign of his devotion to the Blessed Mother.

Another relic on display was also an image of Our Lady of Czestochowa that had belonged to the Polish pope.

Across three days, a trio of bishops presided over holy hours, including Bishop Philip A. Egan of Portsmouth, United Kingdom, Archbishop Samuel J. Aquila of Denver and Auxiliary Bishop Robert J. Lombardo of Chicago.

During his holy hour, Archbishop

Aquila encouraged the attendees of the overflowing church to quietly meditate on a crucifix in the presence of the Blessed Sacrament.

"Jesus has given his body and blood, he has laid down his life for you," he said.

"Gaze on that crucifix and receive the truth that Jesus has died for you personally. He has died for every human being, and we must receive that gift every time we gaze upon the Eucharist."

He told the young people to ask for that gift from the Lord, so that they could come to

know his love.

"Jesus knows you with all your sins with all your wounds, with all that has happened to you in your lifetime," he said. "Bring that to him, and know that he desires to heal you, he desires to restore you, he desires to make you saints."

Aug. 4 featured addresses by popular Catholics speakers, including Chris Stefanick and Jason Evert.

In his message, Evert said: "We are not having a crisis in our world of politics and ideology—we are in the midst of a crisis of saints. In this room, there should be not one or two venerables. There should be saints flowing forth from this room—this is what the Church needs more than anything."

Stefanick urged the pilgrims to do as Pope Francis said, to not be afraid to talk about the issues and to proclaim the Gospel to every person, but to "always talk about them" in the context of the

love of God the Father in Jesus Christ.

"Sometimes the eternal destiny of other people, and them finding the hope that Jesus gave to you, hinges on your courage, on your being willing to step outside of your comfort zone," he said. †



Jason Evert



Chris Stefanick

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## BETHURAM

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letter could do so much. Our relationship with the landlord is getting better."

Camila's husband is very proud of her and now encourages her education. "He knows when my classes are," she said, "and he says, 'you better hurry, you can't miss class!'"

She feels empowered to pursue bigger goals. "My next step is to get better at using the computer so I can take GED classes," Camila said. "Before ESL classes, I was too afraid to do anything. Now I can do everything."

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

## CAPECCHI

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The holy longings are leading us somewhere. And the dreams we cannot realize today may be sweeter later.

"There is a time for everything" (Eccl 3:1), Scripture promises.

As summer gives way to fall, the lush greens fading into ambers and rusts, may we too find peace in the waiting, being patient with the parts that are unresolved, trusting that something beautiful is at work.

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



# World Youth Day 2027 will be in Seoul, South Korea, pope announces

LISBON, Portugal (CNS)—World Youth Day is returning to Asia in 2027 and will be hosted in Seoul, South Korea.

Pope Francis announced the location on Aug. 6 to some 1.5 million pilgrims who attended the closing Mass of World Youth Day 2023 in Lisbon.

“The next World Youth Day will take place in Asia. It will be in South Korea, in Seoul,” he said to cheers from the estimated 1,000 South Korean pilgrims.

“In 2027, from the western border of Europe, [World Youth Day] will move to the Far East, and this is a beautiful sign of the universality of the Church and the

dream of unity of which you are witnesses,” the pope said.

Pope Francis prefaced his announcement by urging young people to travel to Rome in 2025 to participate in youth celebrations during a jubilee year, when Vatican officials expect more than 30 million pilgrims to flock to the Eternal City.

The pope’s decision marks the second time the international gathering of young people will take place in Asia. In 1995, an estimated 5 million people attended World Youth Day in Manila, Philippines, with St. John Paul II.

Archbishop Peter Chung Soon-taick of Seoul said at a news conference on Aug. 6 that while it is unrealistic to

expect millions to participate in Seoul’s World Youth Day, he anticipates many young foreigners—Catholics and others—will come to South Korea for the event drawn by their many cultural offerings, including K-pop, the popular Korean music.

Archbishop Chung said he hoped to achieve similar participation numbers as World Youth Day 2008 in Sydney—about 300,000—which also involved a significant number of foreigners traveling to the country.

The archbishop said the next World Youth Day “aspires to become a radiant beacon of unity embracing the rich culture of East Asia.” †

## STUDENTS

continued from page 2

opportunities early on is a great way to meet new friends and develop social skills and time management skills.”

### Grow in your faith.

“High school can be difficult, but I promise you that God is with you every step

of the way. Make time for prayer. Attend Mass. Keep the sacraments close, and ask God to use you. If you trust God and work hard, great things will happen. God is real. He wants to use you to do great things.”

### Lean into struggle.

“Struggles are inevitable, yet an important part of life. When we struggle, we grow. Leaning into struggle doesn’t mean to overwhelm yourself. It means

that you should accept difficult tasks as opportunities to grow and get better.”

### Show some school spirit!

“Each one of our Catholic high schools has a beautiful and unique history. Be proud that you are now a part of this history. Go to games, events and dances. Have fun making memories that you will cherish for a lifetime.”

### Best advice for parents:

#### Encourage your child to get involved.

“From day one, encourage your child to get connected,” Hansen says. “If you are looking for opportunities, search school websites, newsletters and back-to-school meetings for information. All of our high schools offer great ways to explore sports, fine arts, clubs and many other options. Connected teens are much happier.”

#### Go to Mass.

“Sunday is a day of thanksgiving. Encourage your child to honor the holy obligation of Mass. If you’re non-Catholic, go to church each Sunday. If your family sets aside time to worship together each week, I promise your blessings will be abundant.”

### Enthusiastically support the adults at your child’s high school.

“Our Catholic school teachers, instructional assistants, administrators, campus ministers, cafeteria workers, coaches, secretaries and support staff keep the ship moving smoothly even during the most challenging times. Get to know these fine people. Believe that they want to help your child to succeed and that they are on your side. Stay united.”

### Encourage your child to ask for help.

“It is important for high schoolers to realize that asking for help is a sign of strength, not a sign of weakness. Teachers become teachers because they want to help. Explain to your child that learning to advocate for themselves is a life skill that will pay dividends forever.”

### Encourage your child to dedicate time to prayer and silence.

“We live in a chaotic world, and sometimes it is hard to hear God’s voice. Challenge your child to put down their phone and dedicate some time to silence and prayer each day so that they can hear God’s voice and discern what he is asking them to do. God is calling your child to greatness—believe this!” †

## READINGS

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### Wednesday, August 23

St. Rose of Lima, virgin  
*Judges 9:6-15*  
*Psalm 21:2-7*  
*Matthew 20:1-16*

### Thursday, August 24

St. Bartholomew, Apostle  
*Revelation 21:9b-14*  
*Psalm 145:10-13, 17-18*  
*John 1:45-51*

### Friday, August 25

St. Louis  
St. Joseph Calasanz, priest  
*Ruth 1:1, 3-6, 14b-16, 22*  
*Psalm 146:5-10*  
*Matthew 22:34-40*

### Saturday, August 26

*Ruth 2:1-3, 8-11; 4:13-17*  
*Psalm 128:1-5*  
*Matthew 23:1-12*

### Sunday, August 27

Twenty-first Sunday in Ordinary Time  
*Isaiah 22:19-23*  
*Psalm 138:1-3, 6, 8*  
*Romans 11:33-36*  
*Matthew 16:13-20*

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