



The

# Criterion

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## 'Live like Chris'

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## USCCB president 'deeply concerned' about court's LGBT ruling

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) said he is "deeply concerned" that by ruling federal law protects lesbian, gay, bisexual and transgender (LGBT) workers from discrimination, the U.S. Supreme Court "has effectively redefined the legal meaning of 'sex' in our nation's civil rights law. "This is an injustice that will have implications in many areas of life," Los Angeles Archbishop



Archbishop Jose H. Gomez

Jose H. Gomez said in a statement issued late on June 15.

Earlier in the day, the high court in a 6-3 vote said LGBT people are protected from job discrimination by Title VII of the Civil Rights Act of 1964.

"An employer who fires an individual for being homosexual or transgender fires that person for traits or actions it would not have questioned in members of a different sex," said Justice Neil Gorsuch writing the opinion in the case argued at the start of the court's term last October.

"Only the written word is the law, and all persons are entitled to its benefit," Gorsuch wrote. Dissenting votes were from Justices Samuel Alito, Clarence Thomas and Brett Kavanaugh.

Archbishop Gomez said that "by erasing the beautiful differences and complementary relationship between man and woman, we ignore the glory of God's creation and harm the human family, the first building block of society.

"Our sex, whether we are male or female, is part of God's plan for creation and for our lives," he continued. "As Pope Francis has taught with such sensitivity, to live in the truth with God's intended gifts in our lives requires that we receive our bodily and sexual identity with gratitude from our Creator. No one can find true happiness by pursuing a path that is contrary to God's plan."

The decision handed down was for See SCOTUS, page 8



## Priest donates kidney to help mother of two lead the life she imagines for her family

By John Shaughnessy

Like many parents, Rebeca Barcenas had this one overwhelming prayer that she continually shared with God.

She longed to be the best mother she could be to her children, to have the normal family life that her kidney failure had taken away from her.

After being on dialysis for seven

years, Barcenas knew that her best chance of having her prayer answered was to receive a kidney transplant. So she was touched when her parish priest at the time, Father Christopher Wadelton, told her he was pursuing the possibility of being an organ donor for her, and encouraging others at St. Philip Neri Parish in Indianapolis to do the same.

She was also stunned and thrilled when the extensive testing showed that Father Wadelton was a compatible match for her, beating long-shot odds.

So on the morning of May 14, the 37-year-old Barcenas and the 54-year-old Father Wadelton prepared for transplant surgeries that would change their lives, connect them forever and show the depth of their faith.

"I think he is an angel of God that God sent to me and my family—to heal so much pain and suffering that we had been through," she says. "To sacrifice an organ, in this case a kidney, to

See KIDNEY, page 8

Photo: Father Christopher Wadelton poses for a photo with the family of Rebeca Barcenas, the woman he donated a kidney to on May 14. The family members are Rebeca's husband, Rafael Ventura, left, and their two daughters, Jennifer and Carmen. (Photo by D. Todd Moore)

## Catholic mental health clinicians see reasons for hope in pandemic challenges

By Sean Gallagher

The Centers for Disease Control and Prevention reports that more than 2 million people across the country have tested positive for the coronavirus, and more than 110,000 have died of COVID-19 since the start of the pandemic in the U.S. earlier this year.

In addition to its physical toll, the pandemic has also negatively affected the mental health of many people, according to both the Indiana State Department of Health and such national organizations as the Well Being Trust.

In a report released earlier this month, the Oakland, Calif.-based health advocacy organization estimated that the pandemic, with its resulting economic hardships and emotional and psychological challenges, could bring about more deaths by suicide and abuse or misuse of drugs (which it describes as "death by despair") than those who die by the virus itself.

Three mental health clinicians who work out of a Catholic

understanding of the human person recently spoke with *The Criterion* about how the pandemic and the gradual reopening of society poses psychological and emotional challenges for many people. At the same time, they pointed to signs of hope that can be gained by the wisdom of the Catholic faith and its time-tested spiritual treasures.



John Cadwallader (Photo by Denis Ryan Kelly, Jr.)

John Cadwallader, Jonathan Chamblee and Pauline Kattady offer their Catholic-informed therapy through Central Psychological Services in Indianapolis.

### 'A reminder of who God is'

For many, the pandemic has been marked by a sharp separation from other people. This continues to be the case for older people and those with complicating health conditions.

See MENTAL, page 10



**Pope Francis leads Benediction at the conclusion of the Mass marking the feast of Corpus Christi in St. Peter's Basilica at the Vatican on June 14. The Mass was celebrated with a small congregation of some 50 people as part of efforts to contain the spread of the coronavirus.** (CNS photo/Tiziana Fabi, Reuters pool)

## Eucharist heals, gives strength to serve others, Holy Father says

VATICAN CITY (CNS)—The Eucharist heals people of their wounds, emptiness and sadness, and gives them the strength to share Christ's loving mercy with others, Pope Francis said.

The joy of the Lord can change lives, the pope said in his homily during Mass on June 14, the feast of the Most Holy Body and Blood of Christ.

"This is the strength of the Eucharist, which transforms us into bringers of God, bringers of joy, not negativity," he said during the morning Mass, which was celebrated in St. Peter's Basilica with a small congregation of about 50 people, the majority of whom wore masks and maintained social distance.

Drastically reducing the size of the congregation and not holding a traditional outdoor *Corpus Christi* procession after Mass were part of the ongoing efforts to contain the spread of the coronavirus.

Over many decades, popes have celebrated the feast either in different neighborhoods in and around Rome or at the Basilica of St. John Lateran followed by a one-mile procession to the Basilica of St. Mary Major. The solemn procession, in which the pope or a priest carried a monstrance containing the Blessed Sacrament through the streets, would be lined with thousands of people.

For the feast day celebration on June 14, however, the entire ceremony was held inside St. Peter's Basilica and concluded with a long moment of silent eucharistic adoration and Benediction of the Blessed Sacrament. The feast of the Most Holy Body and Blood of Christ celebrates the real presence of Christ in the Eucharist.

In his homily, Pope Francis said, "The Lord, offering himself to us in the simplicity of bread, also invites us not to waste our lives in chasing the myriad illusions that we think we cannot do without, yet that leave us empty within."

Just as the Eucharist satisfies the hunger for material things, it also kindles the desire to serve others, he said.

"It raises us from our comfortable and lazy lifestyle and reminds us that we are not only mouths to be fed, but also his hands to be used to help feed others.

"It is especially urgent now to take

care of those who hunger for food and for dignity, those without work and those who struggle to carry on," the pope said. "This we must do in a real way, as real as the bread that Jesus gives us," and with real solidarity and genuine closeness.

Pope Francis also spoke about the importance of memory in order to stay rooted in the faith, united as a community and part of a "living history."

God helps by leaving "a memorial," that is, "he left us bread in which he is truly present, alive and true, with all the flavor of his love," so every time people receive him, they can say, "He is the Lord; he remembers me!"

The Eucharist, he said, also heals the many ways one's memory may be wounded.

"The Eucharist first heals our orphaned memory," caused by a past darkened by a lack of affection and "bitter disappointments caused by those who should have given them love and instead orphaned their hearts."

The past cannot be changed, he said, however, God can heal those wounds "by placing within our memory a greater love—his own love," which is always consoling and faithful.

Through the Eucharist, Jesus also heals "negative memory," which harbors all the things that have gone wrong and leaves people thinking they are useless or only make mistakes.

"Every time we receive him, he reminds us that we are precious, that we are guests he has invited to his banquet," the pope said.

"The Lord knows that evil and sins do not define us; they are diseases, infections. And he comes to heal them with the Eucharist, which contains the antibodies to our negative memory," he said.

Finally, the pope said, the Eucharist heals a closed memory filled with wounds that make people fearful, suspicious, cynical and indifferent.

Only love can heal fear at its root "and free us from the self-centeredness that imprisons us," he said.

Jesus approaches people gently, "in the disarming simplicity of the host," as bread that has been broken "in order to break open the shells of our selfishness," he said. †



## Public Schedule of Archbishop Charles C. Thompson

June 23-27, 2020

**June 23 – Noon**  
Indiana Bishops' conference call

**June 25 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**June 27 – Noon**  
Reception honoring seminary graduates at Bishop Simon Bruté College Seminary, Indianapolis

(Schedule subject to change)

## Final HHS rule helps 'restore rights of health care providers,' say bishops

WASHINGTON (CNS)—The chairmen of three U.S. bishops' committees welcomed a final rule implemented by the Trump administration on June 12 to restore "the long-standing position of the federal government that discrimination on the basis of 'sex' means just that and does not refer to 'termination of pregnancy' nor 'gender identity.'"

This final rule replaces the Obama administration's Health and Human Services (HHS) rule issued in 2016—and vacated by a court last October—that revised the definition of "sex" in the civil rights provision of the Affordable Care Act known as Section 1557.

Section 1557 provides that individuals cannot be subject to discrimination based on their race, color, national origin, sex, age or disability. Under the Obama administration's rule, this section included "gender identity" and "termination of pregnancy," and HHS regulations governing its implementation had no exemption for religious organizations.

The Trump administration's final rule, first proposed in May 2019, "will help restore the rights of health care providers—as well as insurers and employers—who decline to perform or cover abortions or 'gender transition' procedures due to ethical or professional objections," the bishops said in a statement released late on June 12.

"Catholic health care providers serve everyone who comes to them, regardless of characteristics or background. However, there are ethical considerations when it comes to procedures," they said. "We greatly appreciate today's important action."

Signing the statement were: Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the Committee on Pro-Life Activities; Archbishop Paul S. Coakley of Oklahoma City, chairman of the Committee on Domestic Justice and Human Development; and Bishop David A. Konderla of Tulsa, Okla., chairman of the Subcommittee for the Promotion and Defense of Marriage.

"These modifications are consistent with the legislative intent of the Affordable Care Act—to ensure no one is discriminated against in health care because of their sex," the bishops added.

Under the Obama-era rule, Catholic hospitals and health care providers were required to perform or provide gender transition services, hormonal treatments and counseling as well as a host of surgeries that would remove or transform the sexual organs of men or women transitioning to the other gender. It also required group health plans to cover these procedures and services.

The regulations also mandated abortions be performed and affected health insurers, hospitals and health plans administered by or receiving federal funds from HHS.

Luke Goodrich, vice president and senior counsel at Becket, a religious liberty law firm in Washington, said: "No doctor should be forced to perform a procedure she believes would harm a patient. The new rule will help ensure that all patients receive top-notch care without forcing doctors to perform potentially harmful procedures in violation of their religious beliefs and medical judgment." †

## SS. Peter and Paul Cathedral to livestream daily Mass

Beginning on June 22, SS. Peter and Paul Cathedral in Indianapolis will begin livestreaming its weekday and weekend parish Masses. These liturgies are replacing the taped Masses that were provided online for the archdiocese during the coronavirus pandemic.

Weekday Masses at the Cathedral are celebrated Monday through Friday at 5:15 p.m. Weekend Masses include the Saturday Vigil Mass at 5 p.m. and

the Sunday liturgy at 10:30 a.m.

Links to these Masses will be available at [www.archindy.org](http://www.archindy.org).

Daily Mass is also offered on EWTN (Eternal Word Television Network), and Catholic Radio Indy 89.1 FM and 90.9 FM broadcasts a daily Mass at 8 a.m. each day from the EWTN chapel in Irondale, Ala.

Catholic TV also celebrates daily Mass on its website, [www.catholicity.org/masses/catholicity-mass](http://www.catholicity.org/masses/catholicity-mass). †



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# Scholarship will honor Chris Beaty, who put ‘his life on the line’ for others

By John Shaughnessy

When someone was considering which high school to attend, Chris Beaty never wavered from his belief that the choice should be Cathedral High School in Indianapolis.

“When I was picking a high school, he was a very outspoken advocate for Cathedral,” recalls Jared Thomas, one of Beaty’s nephews. “He said that in four years, it prepared you not only academically and athletically, but also for life. He went to Cathedral and really found who he was as a person.”

From his bear hugs to his efforts to break down racial barriers, Beaty lived his life “with a giant heart filled with love for everyone he met,” say the friends and family members of the 2000 Cathedral graduate. And he died in the same way, putting “his life on the line” for others.

In the midst of the May 30 riots in downtown Indianapolis after protests about the deaths of black Americans by police, Beaty was shot and killed when he tried to help two women being attacked near his apartment.

So, to honor the person that Beaty became and the two schools he loved, family and friends have established the Chris Beaty Memorial Scholarship Fund to raise money for scholarships to Cathedral and Indiana University, where he graduated from college.

A GoFundMe effort set up for that purpose reached its initial goal of \$150,000 on June 13—the day of Beaty’s Mass of Christian Burial at Cathedral.

Thomas said the Cathedral scholarship will extend his uncle’s legacy of leaving “future generations” to the private

Catholic high school where Beaty was a member of three state championship football teams.

“There are so many people from everywhere across the country who have reached out to us about what Chris did for them. It’s been an outpouring of love for him,” says Thomas, a 2015 Cathedral graduate who organized the scholarship effort.

“It has not been a surprise because Chris lived and loved passionately every day of his 38 years on this Earth. We encourage everyone to live like Chris—to love others boldly, to stand up for what’s right, to live every day to the fullest.”

Scholarships that provide opportunities for others are a fitting tribute to Beaty, says Nicole (Farrell) Beasley, a longtime friend who met Beaty at Cathedral.

“He always wanted to know what he could do for you. He was the ultimate giver,” says Beasley, now Cathedral’s executive vice president for advancement.

“The world witnessed a seed God planted when giving Chris life on Earth. Chris always had a student he was mentoring. He would always advocate that tuition assistance be available for students that could not afford to attend Cathedral. Through this scholarship in his name, his legacy is ensured to live out forever.”

There’s another important part of Beaty’s legacy to remember, says Rick Streiff, Cathedral’s head football coach during the time Beaty played there.

“He became a very good player but a better teammate,” says Streiff, now the school’s athletic director. “We used to talk with our teams about how your best friends in the world will be part of this team, and

I believe that was true for Chris. The team loved him, and he loved the team.”

Beaty kept that focus on “team” as a foundation in his later life, Streiff says.

“We had a saying with the football team: we did not know what kind of team we had until 10 years after they were done playing. If we did it right, those young men were great husbands, fathers, employers and or employees. Chris was one that we watched with great pride because of how he lived his life.

“He was the type of guy who would light up the room when he entered it—and had the ability to make everyone in the room feel like they were the most important person in the room.”

Streiff has one last wish about his former player.

“The scholarship opportunity from Chris’ family is exactly what Chris would have wanted. I hope I am around long enough to meet the kids that receive this, to let them know what Chris was all about.”

(For anyone who wants to donate to the Chris Beaty Memorial Scholarship Fund, go to [www.gofundme.com/f/-chris-beaty-memorial-fund](http://www.gofundme.com/f/-chris-beaty-memorial-fund).) †



Chris Beaty poses with the Old Oaken Bucket, a reminder of his days as a football player for Indiana University. Beaty died on May 30, trying to help two women being attacked in downtown Indianapolis. (Submitted photo)

## Documentary on potential Native American saint to air on June 21

A United States Conference of Catholic Bishops’ (USCCB) documentary on Nicholas Black Elk, an Oglala Lakota native American Catholic convert whose cause for canonization is open, will air on WRTV in Indianapolis at 6 a.m. on June 21.

Titled “Walking the Red Road: Nicholas Black Elk’s Journey to Sainthood,” the documentary was funded by the USCCB’s Catholic Communication Campaign and is an in-depth look at this Native American

catechist and cultural bridge-builder.

Dr. Damian Costello, a Catholic theologian who specializes in the life and legacy of Nicholas Black Elk, said that the piece “is a rare opportunity for Catholic programming in a mainstream media outlet. It is also a story of bridge building, much needed in this time of societal division.”

To view the documentary’s trailer, go to [cutt.ly/blackelk](http://cutt.ly/blackelk). †

## Nominations sought for Respect Life and Pro-Life Youth awards through Sept. 3

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Sept. 12.

The Archbishop O’Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life from birth to natural death in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of all human life in the parish community,

school community and in central and southern Indiana.

The awards will be presented at the Respect Life Mass to be celebrated by Archbishop Charles C. Thompson at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 4.

Printable nomination forms can be found at [shorturl.at/yzFO2](http://shorturl.at/yzFO2).

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to [beichhorn@archindy.org](mailto:beichhorn@archindy.org).

For more information, call Keri Carroll at 317-236-1521 or e-mail [kcarroll@archindy.org](mailto:kcarroll@archindy.org). †



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## Editorial



Father Joshua Laws, pastor of the Catholic Community of South Baltimore, holds a "Black Lives Matter" sign before the start of an interfaith prayer vigil in Baltimore on June 3 to pray for justice and peace following the May 25 death of George Floyd. (CNS photo/Tim Swift, Catholic Review)

## Our history of racism

We hope that the peaceful demonstrations against racism, which have extended throughout the world, will have some lasting effects. Somehow we must learn that all humans are made in the image and likeness of God, and end discrimination.

After the murder of George Floyd in Minneapolis, Catholic leaders from Pope Francis to the American bishops have issued statements re-emphasizing that racism is a life issue that must be condemned. "We cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life," the pope said.

In all honesty, though, we must admit that American Catholics haven't always rejected racism. And that could play a role in why only about 3 percent of Catholics are African-Americans.

We have to acknowledge that there was a time when many parishes would not admit black Americans, or, if they did, they would have to remain in the back of the church and receive Communion last. And yes, American religious orders owned black slaves.

Thankfully, all that has changed, or is changing. We have seen the Jesuits apologize for their sins of the past. Georgetown University, for example, apologized to the descendants of 272 enslaved people owned by the Jesuits and sold in 1838 to help finance the first Catholic college in the U.S.

It's difficult to admit, but many Catholics tended to be racists well into the 20th century. When New Orleans Archbishop Francis J. Rummel demanded the desegregation of churches and schools in his archdiocese in 1953, he met so much opposition that, in 1962, he excommunicated three men, including Judge Leander Perez, who called on Catholics to withhold contributions to their parishes.

Black Catholics have experienced racism in and beyond the Church in central and southern Indiana. But they found an advocate in New Albany native Archbishop Joseph E. Ritter. He ordered the desegregation of schools in the archdiocese in 1938—16 years before the U.S. Supreme Court's *Brown v. Board of Education* ruling that made it the law of the land. One of Archbishop Ritter's first acts upon being named to lead the St. Louis Archdiocese in 1946 was to desegregate schools there.

Despite the challenges they have often faced, the black Catholic community has given us some great examples of holiness, including some who are on the road to sainthood. It's

unfortunate, though, that none of them has yet to be beatified.

Venerable Pierre Toussaint was a former slave in Haiti who became a hairdresser for the wealthiest women in New York. Although he helped raise funds for the building of St. Patrick's Cathedral, he was once refused admittance there because of the color of his skin. Today he is the only lay person to be buried among cardinals and archbishops there.

Venerable Henriette Delille, born in New Orleans in 1812, was known as "a free woman of color." She founded the Congregation of the Sisters of the Presentation of the Blessed Virgin Mary to catechize African-Americans, and members of the congregation lived in great poverty.

Venerable Augustus Tolton (baptized Augustine) was a former slave who became the first African-American to be ordained a priest. That happened in Rome in 1886 because he couldn't find a seminary in the United States that would accept a black man. He served as a pastor in Quincy, Ill., and then in Chicago.

Servant of God Mary Lange founded the Oblate Sisters of Providence in Baltimore to educate black children, which was illegal in the early 19th century. She and her sisters had to endure verbal insults and threats of physical abuse from white Catholics who objected to "colored" women wearing the habit of a nun.

Servant of God Julia Greeley, born a slave in Hannibal, Mo., was freed under the Emancipation Proclamation. She eventually moved to Denver where she became known as "Denver's Angel of Charity" because of her dedication to the poor. She would pull a red wagon through the streets to bring food, coal, clothing and groceries to the needy.

Servant of God Thea Bowman was a remarkable woman who died of cancer in 1990 at age 52. Immediately before her death, sitting in her wheelchair, she gave a powerful speech to the U.S. bishops on what she said was her favorite topic: evangelization among the black population. She finished her talk by singing a song from her African-American hymnal. The bishops gave her a sustained standing ovation when she finished.

Perhaps one of the best things American Catholics could do as we strive to help end racism would be to advocate for the early beatification of these six people. May our hearts be moved to such action.

—John F. Fink

**Sight Unseen/**Brandon A. Evans

## The Virgin Mary's greatest miracle?

Thirty-nine years ago something happened that very well *shouldn't* have.

The Blessed Virgin Mary, by the power of her Son, did something so profound and so powerful that it makes one to rethink the limits of miracles.

It was a sunny day in 1981 when an assassin's bullets tore into the body of Pope John Paul II, who was barely three years into his papacy.

The shots that gravely wounded and should've killed him didn't, and against significant odds, internal damage and blood loss, he survived, attributing it as a miracle from the hands of Mary.

What makes it more of note is that John Paul did not just have a reprieve of a few months, nor the time to write one more encyclical or make a single important decision: he went on to reign for another 24 years, helping to end the scourge of western Communism, producing mountains of theological writings, choosing the bishop for nearly every diocese and leading the Catholic Church into the third millennium of Christianity.

Still, even with all that, what Mary may have really done on that day is far more significant.

The assassination attempt happened on the feast of Our Lady of Fatima, and as soon as he was well enough, the pope asked to see something that only a few living souls ever had—something written down just once by the last living seer of the famed apparitions.

When the Blessed Virgin showed herself to three children in Fatima in 1917, she told them three secrets. The first two contained warnings of World War II, the spread of Communism and the need for repentance on the part of wayward mankind.

The last secret was revealed only two decades ago, by a then-aged John Paul. The famed "Third Secret" contains a vision, among other things, of "a bishop dressed in white" being martyred by gunfire, and the interpretation of the pope (and many others) was that it referred to him.

How can that be, though, if he wasn't actually killed? It is possible that the vision was entirely symbolic, or that it refers to someone else, or has simply been misinterpreted. In fact, many people hoping for something more apocalyptic and grand were disappointed.

But there is another possibility hidden

**Be Our Guest/**Tom Yost

## A Letter from St. Paul to baby boomers

I was born in 1956. I will be 64 years old this fall. My birth year falls squarely in the baby boomer generation.

I am becoming more aware of people my age losing one or both of their parents in recent years. My mother died three years ago. My father is the last person remaining from his generation on the Yost side of the family.

My generation is fast becoming the generation to hand on family traditions and pass on the memories and stories that come with it. We are now the "wisdom figures" and mentors of the generations after us. Are we ready for this? Am I ready for this?

In my daily Scripture readings, I recently came across the Second Letter of St. Paul to Timothy. It is a very brief letter with only four chapters. It beautifully reveals the elder Paul's affection for the younger Timothy.

Paul is in Rome, near the end of his life. He has been an Apostle, one sent by God, to preach the good news of Jesus Christ for many years. As his mission comes to a close, he encourages and mentors his beloved Timothy to carry on what the Lord has entrusted to him. Paul wants to ensure that people—like Timothy—are prepared and in place so the Church can continue to grow and flourish.

in the meaning of the Third Secret, and it is there that a truly extraordinary miracle lies.

Existing outside of time and space with God in heaven, it is possible that what the Virgin said in 1917 was *not* a prediction. Rather, she saw the events of the future with the certainty that we see those of the past. What if Pope John Paul II *was* martyred on May 13, 1981? What if the world *did* mourn him, and did wonder what would have come from the papacy that never was?

More startlingly, what if, knowing how events happened, the Mother of God *changed* them anyway?

As John Paul later said, "It was a mother's hand that guided the bullet's path and in his throes the Pope halted at the threshold of death."

A bullet recovered from the scene now sits in the middle of the crown atop a statue of Our Lady at the site of her 1917 apparitions as a constant testament to her intercession.

That day, we may dare to think that Mary did not just save the pope's life, nor merely affect the fate of nations, but acted in such a way to make her voice reach each person, as if to say:

"My child, there is no ruin you can bring to your own story that I cannot fix. There is no distance from God you can travel, no embarrassment you can suffer, no prison you can make of your own choices, no destruction you can wreak, no despair or loneliness or sorrow or pain or heartache you can endure that I cannot reach and mend. No matter what you have done and how powerless you are and how lonely and wretched and broken you've become, healing is still mine to give. No knot you make can bind my hands, no sin distract my loving gaze. Turn to me and know what it means that nothing will be impossible for God."

All creation once waited in hallowed silence for Mary to *freely* choose to become the Mother of God. In her ability to say no, as Eve once had, the salvation of *every soul to ever live* depended on her answer. And it is that same woman, entrusted as the mother of all, who holds each person's history in her hands.

If that most kind and merciful of mothers can step into time from eternity to alter the events that *she herself announced would happen*, then there is nothing—nothing—she cannot do, if God wills it, for you.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of The Criterion and a member of St. Susanna Parish in Plainfield.) †

(Tom Yost is a pastoral associate at Our Lady of Perpetual Help Parish in New Albany.) †



# Christ the Cornerstone

## Sacred Heart of Jesus invites us to love without reserve

*“The essential nucleus of Christianity is expressed in the Heart of Jesus. ... His divine Heart calls to our hearts, inviting us to come out of ourselves, to abandon our human certainties to trust in him and, following his example, to make of ourselves a gift of love without reserve”* (Pope Benedict XVI).

The publication date for this column is Friday, June 19, the Solemnity of the Most Sacred Heart of Jesus. In today’s Gospel (Mt 11:25-30), our Lord is quoted as saying, “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light” (Mt 11:28-30).

Jesus, the only Son of God Almighty, proclaims himself to be meek and humble of heart. This is not greatness as the world sees it. This is divine greatness, a force so powerful that it can, paradoxically, express itself in meekness and self-sacrificing love.

Jesus does not need to exalt himself over us. He knows who he is, and why he was sent by the Father to take upon himself the yoke of our selfishness and the burden of our sins. He invites us to imitate him, to share in his suffering and find comfort and rest in him.

In today’s first reading (Dt 7:6-11), Moses says to the Israelites (and to us): “You are a people sacred to the Lord, your God; he has chosen you from all the nations on the face of the Earth to be a people peculiarly his own” (Dt 7:6). The Lord has “set his heart on us” (Dt 7:7) not because of our greatness, wealth or power. He has chosen us—in spite of all our inadequacy—because he loves us. And he invites us to join him in accepting the burdens of humility and love so that we can be free.

We learn in today’s second reading (1 Jn 4:7-16), that the face of God is revealed in love and that God’s boundless, unconditional love is made perfect in our love for each other. “In this way the love of God was revealed to us” (1 Jn 4:9), St. John tells us. “God sent his only Son into the world so that we might have life through

him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us” (1 Jn 4:9-12).

We celebrate the Solemnity of the Sacred Heart of Jesus as an acknowledgement that Christ’s meekness is our strength. We accept our Lord’s invitation to come to him and enter into his rest because we believe that the burdens he carried for our sake, and the suffering he endured because of our sins, have redeemed us and set us free.

“I give praise to you, Father, Lord of heaven and Earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones” (Mt 11:25), Jesus prays.

The greatest mysteries of human life are revealed in Christ’s self-sacrificing love. As he told us repeatedly, the only way to win the battle of life is to surrender to the will of God. “Understand, then,”

Moses said, “that the Lord, your God, is God indeed, the faithful God who keeps his merciful covenant down to the thousandth generation toward those who love him and keep his commandments” (Dt 7:9).

God’s love is not sentimental or superficial. It’s the real thing. God’s love is mighty and powerful at the same time that it is meek and humble. It relieves our burdens at the same time that it asks us to take up our crosses and live for the sake of others.

Today, let’s pray to the Sacred Heart of Jesus:

“O most holy heart of Jesus, we adore you; we love you; and with lively sorrow for our sins, we offer ourselves to you. Make us humble, patient, pure and wholly obedient to your will. Grant, good Jesus, that we may live in and for you. Help us to love others—those closest to us as well as those who are far away—so that with the help of your grace our yokes will be easy and our burdens light. Amen.”

Let’s ask the Sacred Heart of Jesus to unite our hearts with his and, so, find comfort and rest in him. †



# Cristo, la piedra angular

## El Sagrado Corazón de Jesús nos invita a amar sin reservas

*“El núcleo esencial del cristianismo se expresa en el Corazón de Jesús. ... Su Corazón divino llama a nuestros corazones, invitándonos a salir de nosotros mismos, a abandonar nuestras certezas humanas para confiar en él y, siguiendo su ejemplo, hacer de nosotros un don de amor sin reservas”* (Papa Benedicto XVI).

La fecha de publicación de esta columna es el viernes 19 de junio, la Solemnidad del Sagrado Corazón de Jesús. En el Evangelio de hoy (Mt 11:25-30), figura una cita de Nuestro Señor, en la que dice: “Vengan a mí todos ustedes que están cansados y agobiados, y yo les daré descanso. Carguen con mi yugo y aprendan de mí, pues yo soy apacible y humilde de corazón, y encontrarán descanso para su alma. Porque mi yugo es suave y mi carga es liviana” (Mt 11:28-30).

Jesús, el único Hijo de Dios Todopoderoso, se proclama a sí mismo como manso y humilde de corazón. Esta no es la grandeza como el mundo la ve. Es la grandeza divina, una fuerza tan poderosa que puede, paradójicamente, expresarse en la mansedumbre y el amor abnegado.

Jesús no necesita exaltarse a sí mismo sobre nosotros. Él sabe quién es, y por qué fue enviado por el Padre para tomar sobre sí el yugo de nuestro egoísmo y la carga de nuestros pecados. Nos invita a imitarlo, a compartir su sufrimiento y a encontrar consuelo y descanso en él.

En la primera lectura de hoy (Dt 7:6-11), Moisés les dice a los israelitas (y a nosotros): “Porque para el Señor tu Dios tú eres un pueblo santo; él te eligió para que fueras su posesión exclusiva entre todos los pueblos de la tierra” (Dt 7:6). El Señor se ha “encariñado” con nosotros (Dt 7:7), no por nuestra grandeza, riqueza o poder. Nos ha escogido, a pesar de nuestra debilidad, porque nos ama. Y nos invita a unirnos a él para aceptar las cargas de la humildad y el amor para que podamos ser libres.

En la segunda lectura de hoy (1 Jn 4:7-16), descubrimos que el rostro de Dios se revela en el amor y que Su amor ilimitado e incondicional se perfecciona en nuestro amor por el prójimo. “Así manifestó Dios su amor entre nosotros” (1 Jn 4:9), nos dice san Juan. “Envió a su Hijo unigénito al mundo para que vivamos por medio de él. En esto consiste el amor: no en

que nosotros hayamos amado a Dios, sino en que él nos amó y envió a su Hijo para que fuera ofrecido como sacrificio por el perdón de nuestros pecados. Queridos hermanos, ya que Dios nos ha amado así, también nosotros debemos amarnos los unos a los otros. Nadie ha visto jamás a Dios, pero, si nos amamos los unos a los otros, Dios permanece entre nosotros, y entre nosotros su amor se ha manifestado plenamente” (1 Jn 4:9-12).

Celebramos la solemnidad del Sagrado Corazón de Jesús como un reconocimiento de que la mansedumbre de Cristo es nuestra fuerza. Aceptamos la invitación de nuestro Señor a acudir a él y entrar en su descanso porque creemos que las cargas que llevó por nosotros, y el sufrimiento que soportó por nuestros pecados, nos han redimido y liberado.

“Te alabo, Padre, Señor del cielo y de la tierra, porque habiendo escondido estas cosas de los sabios e instruidos, se las has revelado a los que son como niños” (Mt 11:25), ora Jesús.

Los mayores misterios de la vida humana se revelan en el amor abnegado de Cristo. Como nos dijo repetidamente, la única manera de ganar la batalla de la vida es rendirse

a la voluntad de Dios. “Reconoce, por tanto—dice Moisés—que el Señor tu Dios es el Dios verdadero, el Dios fiel, que cumple su pacto generación tras generación, y muestra su fiel amor a quienes lo aman y obedecen sus mandamientos” (Dt 7:9).

El amor de Dios no es sentimental o superficial sino real. Es grandioso y poderoso al mismo tiempo que es manso y humilde. Alivia nuestras cargas a la vez que nos pide que tomemos nuestras cruces y vivamos por el bien de los demás.

Recemos hoy al Sagrado Corazón de Jesús:

“Oh, santísimo corazón de Jesús, te adoramos, te amamos y, con vivo dolor por nuestros pecados, nos ofrecemos a ti. Haznos humildes, pacientes, puros y totalmente obedientes a tu voluntad. Concédenos, buen Jesús, que vivamos en ti y para ti. Ayúdanos a amar a los demás, tanto a los que están cerca como a los que están lejos, para que con la ayuda de tu gracia nuestros yugos sean manejables y nuestras cargas ligeras. Amén.”

Pidamos al Sagrado Corazón de Jesús que una nuestros corazones con el suyo y, así, encontremos consuelo y descanso en él. †

# Catholics of all ages, races march in Atlanta for racial justice

ATLANTA (CNS)—A peaceful protest against racism and racial injustice in Atlanta on June 11 brought together Catholics of all ages and races, including families, students, teachers, priests, deacons, religious, chancery staff and local faith organizations and ministries.

More than 400 Catholics filled the street in front of the Shrine of the Immaculate Conception. Shrine volunteers greeted attendees, and name tags were provided to help people recognize familiar faces hidden by masks, a required safety precaution due to the COVID-19 pandemic. Social distancing also was encouraged during the march.

Cathy Harmon-Christian was one of many volunteers from the Atlanta shrine greeting marchers.

“I was grateful to see this show of solidarity,” she told *The Georgia Bulletin*, newspaper of the Archdiocese of Atlanta.

George Harris led a call and response on the steps of the shrine at the beginning of the protest. He is a member of St. Anthony of Padua Parish in Atlanta and marched with his wife and two daughters.

Originally from Birmingham, Ala., Harris grew up knowing victims of the 16th Street Baptist Church bombing in 1963 committed by four known Klansmen and segregationists. Four girls were killed and 22 other people were injured.

“That was the event that shocked the nation, shocked the world,” said Harris. “The murder of George Floyd was one of those events that shocked a number of people’s consciousness.”

“This is a peaceful and prayerful march for justice,” said Father Victor Galier, pastor of St. Anthony of Padua Parish and a member of the planning committee for the march. He had hoped for at least 50 people to participate, but attendance exceeded that number by hundreds.

“We must examine our own consciences for the times we have let racism take root in our conversations, our lives and in our nation,” he added.

“At the very least, the people of St. Anthony of Padua are hurting,” said Father Galier of his community. The parish in Atlanta’s West End consists of predominantly black Catholics.

The pastor has been protesting racism and injustice in Atlanta during the past couple of weeks in demonstrations, which were sparked by the recent murders of black Americans, including Ahmaud Arbery, Breonna Taylor and Floyd.

In the early morning hours of June 13, the city of Atlanta was roiled by the fatal police shooting of an African-American man, Rayshard Brooks, 27.

Officers said he resisted arrest and stole an officer’s taser after initially agreeing to a sobriety test. Brooks’ death has been ruled a homicide. One officer was fired, another officer was put on administrative leave, and the city’s police chief resigned.

Atlanta Archbishop Gregory J. Hartmayer participated in the march.

For those who think marching against racism is not important, Archbishop Hartmayer cited history, hope and conversion as the reasons to do so.

“We want to join generations of people who left their homes and took to the streets to demand justice,” said the archbishop. “Racism continues to plague this country. And the time is right, once again, to seek radical change within our society and ourselves.”

“Our African-American families are hurting,” said Archbishop Hartmayer. “We need to listen to their voices. We need to walk with them on this new journey. We march because we are in need of another conversion. And we start by gathering as a community to share Scripture and prayer.” †



Demonstrators in Atlanta march for racial justice on June 11. More than 400 Catholics filled the street in front of the Shrine of the Immaculate Conception. Demonstrations continue after a white police officer was caught on a bystander’s video May 25 pressing his knee into the neck of George Floyd, an African American, who later died at a hospital. (CNS photo/Michael Alexander, Georgia Bulletin)

## VIPs

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



**Jerome and Doris (Banet) Stilger**, members of Holy Family Parish in New Albany, celebrated their 65th wedding anniversary on June 18.

The couple was married in St. Mary-of-the-Knobs Church in Floyd County on June 18, 1955.

They have two children: Becky Owens and Steve Stilger.

They couple also has four grandchildren and four great-grandchildren. †

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# The Face of Mercy

By Daniel Conway



## Stories reveal who God is, who we are

*“Human beings are storytellers because we are engaged in a process of constant growth, discovering ourselves, and becoming enriched in the tapestry of the days of our lives. Yet since the very beginning, our story has been threatened: evil snakes its way through history.”* (Pope Francis in his message for World Communications Day)

All children love stories, especially at bedtime or around a campfire. “Stories leave their mark on us,” Pope Francis says. “They shape our convictions and our behavior. They can help us understand and communicate who we are.” They can also reveal to us who God is, the deepest meaning and purpose of our lives.

In his message for World Communications Day on May 24, Pope Francis chose to call attention to the role of storytelling in the formation of human minds and hearts. This universal experience, which involves the painting of verbal or written portraits through images that inform, inspire, entertain and sometimes frighten us, can either build up or tear down the human spirit.

“Not all stories are good stories,” the pope reminds us. From the very

beginning, in the Garden of Eden, the lies (false narratives) told by the Evil One have destroyed trust and inspired actions that are destructive rather than life-giving.

“Often on communication platforms,” the Holy Father warns, “instead of constructive stories which serve to strengthen social ties and the cultural fabric, we find destructive and provocative stories that wear down and break the fragile threads binding us together as a society.”

And yet, we continue to seek and find good stories, ones that illustrate the splendor of God’s creation, the wondrous love of Jesus who suffered and died to redeem humanity from its sinfulness, and the grace of the Holy Spirit which can open hardened hearts and transform communities that are bound by systemic evils.

According to Pope Francis, the Bible is “the story of stories.” The Bible recounts the history of God’s love for all creation, God’s patience with us rebellious and ungrateful children, and the story of Jesus, the master storyteller, who speaks of God “not with abstract concepts, but with parables, brief stories taken from every day life.” We encounter

Jesus in the stories told about him in the Gospels, and we continue to hear his story as it is revealed more fully in the lives of Mary and all the saints.

The Bible truly is the greatest story ever told! It does not sugarcoat the reality of evil or the despicable actions of human beings who reject God’s love. But it weaves through the story of human history God’s unconditional love and ever-present mercy. It is truly good news for all whose hearts are troubled by the burden of our sins.

What Pope Francis calls “the story of stories” is, in fact, the story of every one of us. As the pope tells us:

“As we read the Scriptures, the stories of the saints, and also those texts that have shed light on the human heart and its beauty, the Holy Spirit is free to write in our hearts, reviving our memory of what we are in God’s eyes. When we remember the love that created and saved us, when we make love a part of our daily stories, when we weave the tapestry of our days with mercy, we are turning another page. We no longer remain tied to regrets and sadness, bound to an unhealthy memory that burdens our hearts; rather, by opening ourselves to others, we open ourselves to

the same vision of the great storyteller. Telling God our story is never useless: even if the record of events remains the same, the meaning and perspective are always changing.”

Making love part of our daily stories is our vocation as missionary disciples of Jesus Christ. In re-telling his story through our own words and actions, we bear witness “to what the Spirit writes in our hearts,” and we reveal to everyone that all our stories “contain marvelous things.” In this way, our individual stories become part of the continuing story of stories. We become both narrators and protagonists in the greatest story ever told.

Pope Francis concludes his message for World Day of Communications with a prayer to the Blessed Virgin Mary, who “wove the divine Word into your womb” and “recounted by your life the magnificent works of God.”

May your story become our stories, the pope prays. “Help us build stories of peace, stories that point to the future. And show us the way to live them together.”

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

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

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



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

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

**El rostro de la misericordia/Daniel Conway**

## Las historias revelan quién es Dios y quiénes somos nosotros

*“El hombre es un ser narrador porque es un ser en realización, que se descubre y se enriquece en las tramas de sus días. Pero, desde el principio nuestro relato se ve amenazado: en la historia serpentea el mal.”* (Mensaje del Santo Padre Francisco para la Jornada Mundial de las Comunicaciones Sociales)

A todos los niños les encantan los cuentos, especialmente a la hora de dormir o alrededor de una fogata. “Las historias influyen en nuestra vida” asegura el papa Francisco. “Plasman nuestras convicciones y nuestros comportamientos; nos pueden ayudar a entender y a decir quiénes somos.” También pueden revelarnos quién es Dios, el significado más profundo y el propósito de nuestras vidas.

En su mensaje para la Jornada Mundial de las Comunicaciones Sociales celebrada el 24 de mayo, el papa Francisco eligió destacar la función de la narración en la formación de las mentes y los corazones humanos. Esta experiencia universal, que implica pintar retratos verbales o escritos a través de imágenes que nos informan, inspiran, entretienen y a veces asustan, puede construir o derribar el espíritu humano.

“No todas las historias son buenas,” nos recuerda el Santo Padre. Desde el principio, en el Jardín del Edén, las

mentiras (falsas narraciones) contadas por el Demonio han destruido la confianza e inspirado acciones que son más destructivas que vivificantes.

“A menudo, en los telares de la comunicación—advierte el Sumo Pontífice—en lugar de relatos constructivos, que son un aglutinante de los lazos sociales y del tejido cultural, se fabrican historias destructivas y provocadoras, que desgastan y rompen los hilos frágiles de la convivencia.”

Y sin embargo, seguimos buscando y encontrando buenas historias, que ilustran el esplendor de la creación de Dios, el maravilloso amor de Jesús que sufrió y murió para redimir a la humanidad de su pecaminosidad, y la gracia del Espíritu Santo que puede abrir los corazones endurecidos y transformar las comunidades que están aquejadas por males sistémicos.

Según el papa Francisco, la Biblia es la “historia de las historias.” La Biblia relata la historia del amor de Dios por toda la creación, Su paciencia con nosotros, sus hijos rebeldes e ingratos, y la historia de Jesús, el Maestro Narrador, quien hablaba de Dios “no con discursos abstractos, sino con parábolas, narraciones breves, tomadas de la vida cotidiana.” Encontramos a Jesús en las historias que se cuentan sobre él en los Evangelios, y seguimos escuchando su historia a medida

que se revela más plenamente en las vidas de María y todos los santos.

¡La Biblia es realmente la historia más grande jamás contada! No disfraza la realidad del mal o las acciones despreciables de los seres humanos que rechazan el amor de Dios. Pero entretiene a través de la historia de la historia humana el amor incondicional y la misericordia siempre presente de Dios. Es realmente una buena noticia para todos aquellos cuyos corazones están preocupados por la carga de nuestros pecados.

Lo que el papa Francisco denomina “historia de las historias” es, de hecho, la historia de cada uno de nosotros. Tal como nos dice el papa:

“Mientras leemos la Escritura, las historias de los santos, y también esos textos que han sabido leer el alma del hombre y sacar a la luz su belleza, el Espíritu Santo es libre de escribir en nuestro corazón, renovando en nosotros la memoria de lo que somos a los ojos de Dios. Cuando recordamos el amor que nos creó y nos salvó, cuando ponemos amor en nuestras historias diarias, cuando tejemos de misericordia las tramas de nuestros días, entonces pasamos página. Ya no estamos anudados a los recuerdos y a las tristezas, enlazados a una memoria enferma que nos aprisiona el corazón, sino que abriéndonos a los demás, nos abrimos a

la visión misma del Narrador. Contarle a Dios nuestra historia nunca es inútil; aunque la crónica de los acontecimientos permanezca inalterada, cambian el sentido y la perspectiva.”

Hacer que el amor forme parte de nuestras historias diarias es nuestra vocación como discípulos misioneros de Jesucristo. Al transmitir su historia en nuestras propias palabras y acciones, nos convertimos en testimonio de “lo que el Espíritu escribe en los corazones” y revelamos a todos que nuestra historia “contiene obras maravillosas.” De esta manera, nuestras historias individuales se convierten en parte continua de la historia de las historias. Nos convertimos tanto en narradores como en protagonistas de la mayor historia jamás contada.

El papa Francisco concluye su mensaje para la Jornada Mundial de las Comunicaciones Sociales con una oración a la Santísima Virgen María quien “tejió en su seno la Palabra divina” y “narró con su vida las obras magníficas de Dios.”

El papa ruega para que la historia de cada persona se convierta en nuestra historia. “Ayúdanos a construir historias de paz, historias de futuro. Y muéstranos el camino para recorrerlas juntos.”

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

# KIDNEY

continued from page 1

another person, I think it's beautiful.

"What he gave me was not only a kidney, but faith in God—and many reasons to live to enjoy myself and my family without pain or fear. I thank Father Chris for what he has done for us and, most of all, God for hearing our prayers—because without God, we're nothing."

Father Wadelton, now the pastor of St. Bartholomew Parish in Columbus, had his own prayer in donating a kidney to Barcenas.

## Making the connection

The priest's connection with Barcenas, her husband Rafael Ventura and their two daughters began when he was pastor of St. Philip Neri Parish from 2013-19.

"I've known the family a little over six years. They were active members of the Spanish community in Masses, and they were a family at Holy Cross Central School. I really cared for their entire family."

Father Wadelton knew that Barcenas' kidney failure was so severe that she was on dialysis for about five hours a day for three days a week. He also knew that schedule robbed her of the energy she wanted to devote to her children, 16-year-old Jennifer and 9-year-old Carmen.

"One of my main motivations for helping Rebeca was her two daughters," he says. "I knew that Rebeca's illness and dialysis added a lot of stress to their family, and occupied a lot of time for Rebeca each week. I prayed that I could do something to help alleviate some stress and give her more time with her children."

In a way, what Father Wadelton wanted for Barcenas and her daughters was the same relationship that he and his four siblings had with their mother growing up. She was a stay-at-home mom after a career in the newspaper world.

"My mother was and is a very important person in my life, and a constant presence for me and my siblings," he says. "There was a great sense of security knowing that mom was always at home if we needed something."

"Being a stay-at-home mom also allowed her to be very active with school and parish activities. It was a great blessing to have her so active in our lives as youngsters. I suppose I naturally wanted others to have that same blessing as well."

So he looked into becoming a living donor when Barcenas went on the transplant list in 2018.

## The gift of life

Dr. William Goggins has a wealth of knowledge about kidney transplants from his 20 years of experience performing such surgeries.

"An average of 100,000 people are waiting for a kidney transplant a year. And only 16,000 kidney transplants



**'He's an example of truly the kind of person who donates a kidney—completely unselfish. Just the giving of self to help someone else is truly remarkable. Donors are such exceptional people. The beautiful thing about a living donor is it helps two people. He's helped her, and he's helped another person as well because you've taken her off the transplant list. She no longer needs a deceased donor.'**

—Dr. William Goggins, director of adult and pediatric kidney transplantation at IU Health in Indianapolis

are done a year in this country," says Goggins, director of adult and pediatric kidney transplantation at IU Health in Indianapolis.

He also knows the amazing difference that transplants can make in someone's life: "A transplant is one of those rare times in surgery when you can cure somebody. Through the gift of transplants, you basically restore people to being fully healthy."

Goggins has a deep appreciation for individuals who agree to donate their organs upon their sudden death—and the families who give their consent.

"In deceased organ transplants, tragedies happen," he says. "And the only way you can have something good come out of it is through donations so four or five people can have their lives changed."

Still, he leaves no doubt that living donors are the preference. Living donors are healthy, which generally leads to their transplanted organs functioning better and lasting longer. It also helps that "the organ is transplanted into the patient shortly after being removed from the donor."

Those factors were in play on the morning of May 14 when Father Wadelton and Barcenas both awaited their surgeries.

## Against the odds

For Barcenas, it was a morning of mixed emotions. Dr. Goggins recalls her having "a lot of apprehension" coming into the surgery. There was also the sense of overwhelming gratitude for Father Wadelton.

That feeling had never left her since the day of Jennifer's 2018 graduation from Holy Cross Central School, the day when the priest told her he would try to donate a kidney to her.

"I couldn't believe it," she says. "Father Chris is an amazing person and a very good priest that worries for his people and his community and for all human rights. He always tries to help in whatever way he can without wanting anything in return."

For Father Wadelton, it was another time in his life when he believed God had led him to this moment. And still he was amazed that it was happening.

"The odds that we were compatible in both blood type and tissue type were a very small percentage," he says. "There were four different stages of testing along the way. It took close to 1 1/2 years of testing for everything to go forward."

Then when the transplant was scheduled

to take place earlier this year, it was delayed because of the coronavirus crisis.

Even with all the testing and the setbacks, Father Wadelton kept increasing his efforts to be in prime physical shape for the surgery.

"I'm a runner and a biker," says the priest, noting that he runs about four miles two to three times a week and bikes about 12-15 miles once a week. "I thought I was in good shape, and I worked even harder in the past six months to get ready for this."

## 'We all have gifts we can share'

His surgery at IU Health's University Hospital began first, an operation to remove one of his two kidneys that lasted about 3 1/2 hours. The transplant of his kidney into Barcenas' body followed, lasting about 3 1/2 hours for her.

Goggins summed up the transplant with this prognosis: "She's doing great. I told her, 'You have a normal kidney function. You can have ice cream. You can have pizza. You can have orange juice. Everything they tell you that you can't have when you have kidney failure, you can now have.' She had a big smile."

Then the doctor shared his praise for Father Wadelton.

"He's an example of truly the kind of person who donates a kidney—completely unselfish. Just the giving of self to help someone else is truly remarkable. Donors are such exceptional people."

"The beautiful thing about a living donor is it helps two people. He's helped her, and he's helped another person as well because you've taken her off the transplant list. She no longer needs a deceased donor."

During the two days that Father Wadelton recovered in the hospital, he made visits to Barcenas' room to check on her. The first visit was an emotional one.

"She, her kids and her husband were all appreciative," the priest says. "I was very relieved to see that her body was functioning properly with the new kidney, that there was no rejection. For me, it was good seeing a good thing come to a good end."

Father Wadelton also praised "the great team" at IU Health. And he hopes that sharing his and Rebeca's story will lead to new beginnings for other people who are awaiting transplants.

"I really didn't want to go public with this, but in talking through this with my living-donor advocate, she thought it would inspire others to be living donors,"

he says. "We all have gifts we can share. Maybe God is calling you to do this."

## 'I really felt God's presence'

Since his return to St. Bartholomew Parish, Father Wadelton has been celebrating a full schedule of daily and weekend Masses.

"I continue to feel very good. My energy level is almost back to 100 percent," he says. "The parish staff has been great. They have been taking care of things around the parish and 'mothering' me."

Through it all, Father Wadelton has felt uplifted by the prayers and the tremendous support of the members of both St. Bartholomew and St. Philip Neri parishes.

"I have received lots of cards and notes of support and encouragement," he says. "It's really meant something to me when people said they were keeping us in their prayers."

One of his prayers now is that "Rebeca and her family will be blessed with good times and good health for many years."

As a mother, Barcenas says that Father Wadelton's gift to her is also a gift to her family.

She notes that for most of Carmen's life her younger daughter has seen her mom as being "tired and in pain" while Jennifer has had to "mature a lot faster" because of taking care of her younger sister. Now, Barcenas has hopes of being the mom she's always wanted to be for her girls.

The girls have high praise for Father Wadelton.

"I think of Father Chris as a friend and as family," Jennifer says. "As a priest, he has helped me understand more of God."

Carmen says, "He is kind and very brave. He's like a superhero."

Their dad and Barcenas' husband Rafael shares this thought: "He has given us the example to be more humble and to support other people and families whenever they need it, without receiving anything in return."

Father Wadelton has a different perspective.

"I just feel I've done what God has put before me. It's a minor miracle that we worked out to be compatible. I really felt God's presence through the whole thing. I felt he was driving it. I was just saying yes to what was sitting in front of me."

*(For anyone interested in learning more about being a living donor, Father Wadelton recommends checking the website, [www.iuhealth.org/find-medical-services/living-organ-donation](https://www.iuhealth.org/find-medical-services/living-organ-donation).) †*

# SCOTUS

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two consolidated cases about fired gay employees and a separate case concerning a fired transgender worker who had sued for employment discrimination after being fired.

At issue in this case is the wording in the Civil Rights Act, which prevents employment discrimination based on race, religion, national origin and sex. The court had to determine if discrimination that was not allowed based on sex applied to sexual orientation as well as gender identity.

Federal appeals courts have been divided on this application of the law for the past three years since the U.S. Court of Appeals for the 7th Circuit became the first to rule that homosexuals should be protected from job discrimination by the civil rights law.

"Sex means whether you're male or female, not whether you're gay or straight," argued Solicitor General Noel Francisco for the Trump administration

on the side of the employers during oral arguments.

But Justice Sonia Sotomayor said the issue of people being fired for their sexual identity had to be examined, noting: "We can't deny that homosexuals are being fired merely for being who they are."

Alito, joined by Thomas, wrote more than 100 pages in the dissent and said the court's majority seemed to be writing legislation, not interpreting law, in this decision.

"The question in these cases is not whether discrimination because of sexual orientation or gender identity should be outlawed," Alito said. "The question is whether Congress did that in 1964," and he said it "indisputably did not."

Kavanaugh, in a separate dissent, said the court was attempting to "rewrite ordinary meaning and remake American law," acting more like members of Congress than judges.

The decision, hailed by supporters, was questioned by its opponents who wondered how it would hold up in religious liberty

cases. The opinion itself mentions this, saying: "How these doctrines protecting religious liberty interact with Title VII are questions for future cases."

Currently, more than 20 states and the District of Columbia have laws in place to protect against employment discrimination based on sexual orientation and gender identity with exceptions for religious employers.

The USCCB, along with a number of other religious groups, filed friend-of-the-court, or "amicus" briefs in the cases in favor of the employers. The USCCB brief said the added employee protection could impact faith-based schools, health care providers and homeless shelters that operate by "religious and moral convictions."

Luke Goodrich, vice president and senior counsel of Becket, a nonprofit religious liberty law firm, told reporters before the Supreme Court's term began that if the court views these employee cases as discrimination, there will likely be new lawsuits and "massive liabilities

with churches, schools and religious organizations" that expect their employees to follow certain standards.

He said there are exceptions for those in ministerial roles with a religious function. But no matter how these exemptions are interpreted, there is likely to be a lot of confusion, he said.

In his statement, Archbishop Gomez said that "protecting our neighbors from unjust discrimination does not require redefining human nature." Every human person "is made in the image and likeness of God and, without exception, must be treated with dignity, compassion and respect," he said.

"We pray that the Church, with the help of Mary, the Mother of God, will be able to continue her mission to bring Jesus Christ to every man and woman," he said.

*(The USCCB amicus briefs in the cases can be found at <https://bit.ly/3d5otxl> and <https://bit.ly/2Y6R29E>.) †*



# The love of the Eucharist shines through in readers' stories

(Editor's note: The Criterion invited readers to share their special memories of their first Communion and also to share the special meaning that the Eucharist has in their lives. This is the last of the three-part series.)

By John Shaughnessy

Pauline Lancaster is quick to share two of the great blessings in her life, starting with the fact that all four of her grown children still attend Mass weekly with their families.



Pauline Lancaster

The other blessing, in her view, is that all four children received their first Communion at home.

That family tradition started with their sons, Nick and Patrick, in the late 1970s when Pauline's husband Steve was serving in the military in Charlottesville, Va. One of the options for receiving the sacrament for the first time was during a Mass in the child's home.

"If they chose a home Mass, some parishioners needed to be included, as they are the child's parish family, and they offer support and encouragement," Pauline recalls. "My husband and I thought a home Mass would give our children a chance to be more involved in the ceremony.

"It would also be a great learning experience for them to be so close to the priest and see what was happening. We used our four children's baptismal candles on our altar, making sure they all knew they were included. The child making their first Communion read one of the readings and helped make the eucharistic bread."

That tradition continued for their daughters, Polly and Stephanie, when Steve's military assignment led the family to live in Germany in the early 1980s.



Ashley and Andrew Wells share a light moment with their daughter Olivia during a June 13 Mass at Our Lady of the Most Holy Rosary Church in Indianapolis at which Olivia received her first Communion. (Photo by Sean Gallagher)

"We were fortunate that our priests allowed us to continue the home Mass tradition for them," Pauline says. "Even though we moved between the two events, some of our friends had moved to the same location and were present for both events."

Now members of St. Joseph Parish in Shelbyville, the Lancasters still cherish the memories of having their children's first Communion at home with close friends.

"Our families were far away so most could not come," Pauline notes. Having this sacrament celebrated in our home made us feel we were among family."

## The joy and the wonder

The small book is worn after 65 years, but that just adds to the story of how much Dee Janik's love for the Eucharist pours from her heart.

"I still have my first Communion prayer book, *Jesus, Make Me Worthy*," Janik says. "Albeit, 65 years have given this remembrance a time-worn appearance, but I cherish this tiny book with all my heart and still read it."

At the same time, Janik's love for the Eucharist has also deepened as an adult. Her joy and wonder for the sacrament shines through in the way she describes her role as one of the coordinators of the eucharistic adoration ministry at St. Joan of Arc Parish in Indianapolis.

"Each time one steps into the sacristy, candles are lit on and beside the altar," she notes. "The monstrance is set on the altar, front and center. And the tabernacle is open to bring out and place the luna in the monstrance." (The luna is the object that holds the Blessed Sacrament, which is placed in the monstrance.)

"I was holding our Lord the Christ in my hands!"

Janik has also started to anticipate the first Communion of her oldest grandchild in the spring of 2021. It shows again that the story of her love for the Eucharist is ever new.

"So many memories and the promise of spring in the air," she says. "Best of all is knowing Jesus is coming to me, my family and friends—to our souls. The Eucharist is our Lord, body, blood, soul and divinity."

## 'Jesus, I love you'

The impact of receiving her first Communion has stayed with LaVerne Weston for nearly 75 years.

So has the prayer she learned when she first received the Eucharist: "*Jesus, I love you. Thank you for coming to me. Every hour, I will think of you. Ugly thoughts, words and actions keep far away from me. I wish to receive Holy Communion every week.*"

"I was taught this prayer to say after receiving my first Communion," notes Weston, a member of St. Lawrence Parish in Lawrenceburg who turned 81 on May 5.

"I have been saying this since the second grade. I've said it after each Communion I've received."

## 'I wanted to be part of it'

Debbie Hartman's detailed memories of her first Communion even extend to the weather.

"It poured rain that morning," she notes about that April day in 1961 in St. Mark the Evangelist Church in Indianapolis. "I had looked forward to my first Communion for a long time. It seemed so grown up to me, and I wanted to be part of it."

"We had prepared at school for quite awhile and understood how special it was to be close to Jesus. We made our first confession. I enjoyed my special prayer book and rosary to carry in the little white purse the girls received."

"Mom and Dad had planned a family party that afternoon at our house. Plans changed when my brother came down with the measles. The party was moved to my grandparents' house, and Dad took me to the party. Mom had to stay home with Mark, and I missed them being there."

Fifty-nine years have passed, but she says she still has that desire to "experience Christ in the Eucharist."

## 'This beauty has changed me'

Maria Cossell becomes poetic when she describes the impact that eucharistic adoration has on her.



Maria Cossell

"Beauty is in a small consecrated host within a golden monstrance," Cossell notes. "That is where the true essence of beauty can be found. God, who became man and was brutally killed, has left us with his heart. His heart is the source

of love and mercy that is the balm to the wounds of humanity.

"This beauty I see stirs my heart. I am drawn to it like a newborn baby to its mother. I long to be redeemed and healed—to tell others about my encounter with God. I long to become what I experience, to give myself to others without a forethought of what suffering I may or may not endure."

A member of St. Joan of Arc Parish in Indianapolis, Cossell longs for others to share this feeling.

"This beauty has changed me and has the ability to change the world. Will you open your eyes to this beauty?" †



Sixty-five years have passed since her first Communion, but Dee Janik still has her prayer book from receiving the sacrament. (Submitted photo)

# MENTAL

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Cadwallader said such social distancing can sometimes bring to the surface for some people psychological and emotional challenges that might have been more hidden in the past.

“With the separation and silence, a lot of things that are in our heads and in our hearts are rising up in some ways,” he said. “Some of that has been the realization that we’re not ultimately in control. We’re actually utterly dependent upon God at all times.

“That’s something which is always true. It’s a reminder of who God is and what we are not. We have to trust in his providence to be able to, not just survive this pandemic, but actually to be able to thrive. There’s actually a lot of goodness coming out of this for a lot of people.”

Such social separation has been an aspect of Catholic spirituality for more than 1,500 years, noted Chamblee. He pointed to monks who lived in deserts in Egypt and the Middle East starting in the late third century.

Living apart from the rest of society “created for them a time for personal growth,” Chamblee said. So, he said, the separation caused by the pandemic “can be an opportunity for us to recognize certain strengths and weaknesses within

ourselves that we can capitalize on and work through.”

## Both positive and painful

At the same time, the pandemic has been a time in which many people have been forced to spend much more time with their family than they’ve been used to when parents and children would go from their home to work, school or other activities.

“There’s a lot more intimacy because of the withdrawal from society,” Cadwallader said. “In some ways, it’s been pretty positive, but in other ways, it’s honestly been pretty painful. I think there’s still a deeper opportunity for us to love more authentically.”



Pauline Kattady

Kattady noted that, even with the restrictions of the pandemic, family members can isolate themselves in unhealthy ways from each other.

“You can have many distractions within the home, such as streaming services,” she said. “It

can be tempting. We have the opportunity to choose to invest time with each other in families. I feel I’m empathizing even more with people now. It’s an opportunity for them to invest in that right now.”

Kattady also spoke about the many people who have had friends and loved ones die during the pandemic and how that limited the ways in which they would ordinarily grieve such a loss. Funeral Masses were suspended. Only a limited number of people could participate in graveside services.

“It really does feel like a bad dream to a lot of people,” she said. “Clinically and psychologically, it’s so important for us to grieve. As humans, we’re required to grieve in order to heal.”

That’s where bringing in an element of faith has been helpful to her clients who are believers.

“God is close to us, especially in times of sorrow,” Kattady said. “That’s something to remind ourselves of consistently. Grief is hard.”

## Growing the most in hard times

Chamblee spoke about the challenges in the pandemic for people who struggle with addictions, speculating that there might be “a high level of relapse among people” over the past few months.

“Part of what drives an addiction is internal distress,” he said. “The addiction is, among other things, an attempt at a coping mechanism for that. If someone is feeling stress and a sense of uncertainty from the lockdown, they’re going to seek comfort.”

He encouraged people who might have experienced relapse recently to not give up hope for a new beginning.

“Just because you’ve relapsed doesn’t mean you can’t stop. Relapse doesn’t mean, ‘I relapsed anyway. I may as well continue,’” Chamblee said. “No, you can pull yourself



Jonathan Chamblee

back. You can seek God’s grace of repentance in order to get yourself back on track. And it may require a person being more intentional about it and seeking help.”

Whatever challenges the pandemic may be causing in people’s

lives, Cadwallader suggested that the Catholic approach to understanding the meaning of suffering can be especially helpful for people seeking help in therapy.

“We as Catholic clinicians see that there is redemption in suffering,” he said. “Secular therapists and psychologists would see caring for the person that suffering has taken benevolence away. Then we’re actually trying to do something that we can’t do, which is to take away God’s will. Some of the hardest times are the times in which we grow the most.”

(For more information about Central Psychological Services, visit [www.centralpsychservices.com](http://www.centralpsychservices.com).) †

## Joining the Catholic faith with mental health therapy offers added help to clients

By Sean Gallagher

John Cadwallader, Jonathan Chamblee and Pauline Kattady are three mental health clinicians who practice at Central Psychological Services in Indianapolis.

They seek to help clients’ mental health both through their professional training and experience, and through the Church’s deep spiritual traditions and its understanding of the human person (which can be described as a “Catholic anthropology”).

This stands in contrast to a large majority of mental health clinicians, Cadwallader said, who either have reservations about incorporating faith into

their practice or, as atheists or agnostics, are opposed to it.

“For us, our experience has been that psychology is one way to understand the human person,” Cadwallader said. “It’s complimentary [to the Catholic faith] in the sense that we understand clients’ dignity and try to see what is natural and supernatural.

“With our own experience as Catholics, we’ve brought the fullness of the faith to the work because we may not have seen this as part of our training and formation.”

Kattady sees strength in bringing psychology and the Catholic faith together when helping clients cope with difficult emotions.

“I try to validate the emotional fear they feel sometimes,” she said. “God gave us those emotions. They’re not something that shouldn’t be felt. Sometimes people struggle a lot with that. They think that if they have faith, they shouldn’t be feeling a certain way.

“Emotions can help us to discern what we need to do in a moment. The emotions need to be validated. This is where we step in. Discerning and being prudent—what does that mean in these times? I’m a firm believer that God works more effectively when there is peace within us.”

Chamblee tries to draw on the Catholic view of the human person to help build confidence and hope in clients.

“We, as Catholics, can have a unique view because of the rich history of our Catholic faith,” he said. “The Church has gone through so many trials by fire in the last 2,000 years and has survived and thrived.

“As Catholics, when we understand various lives of the saints and Church history, it gives us a perspective and background for hope and strength. We can endure through challenging times.”

At the same time, these clinicians see a difference between the therapy they offer and the Church’s tradition of spiritual direction.

“The work that we do is very complementary to spiritual direction, but

there are differences,” Cadwallader said. “We view [the person] primarily through a psychological lens and a Catholic anthropology. Sometimes, spiritual directors will dabble in psychology, but they’re grounded largely in spirituality, faith and a Catholic anthropology, too.

“They dovetail nicely. Both are good, because they both lead us to God.”

Although Cadwallader and his colleagues work out of a Catholic understanding of the human person, they treat both Catholic and non-Catholic clients. And they strive to see every person as having “intrinsic goodness and dignity” because they are “creations of God.”

“They don’t have to be Catholic to receive this deeper love,” Cadwallader said. “God’s truth and goodness should always be shown to others. We just ask to be his instruments.”

Cadwallader, Chamblee and Kattady make their faith known to their prospective clients, from information about them shared on the practice’s website to religious icons that decorate its office.

“We respect their freedom that they can choose how much or little they want to explore faith and spirituality,” said Cadwallader of their non-Catholic clients. “Some have an appreciation that we are openly Catholic, but do not emphasize it or condemn them for different beliefs.” †



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*~Saint John Paul II, The Gospel Life*

# Faith *Alive!*

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## Fathers shape the lives of their children through the power of their example

By Mike Nelson

“My son,” says the Book of Proverbs, “do not despise the Lord’s discipline, and do not resent his rebuke, because the Lord disciplines those he loves, as a father the son he delights in” (Prv 3:11-12).

If that’s the case, I must have been one delightful son, seeing as how my father—whom I loved very much—could have taught a master class in “discipline” and “rebuke.”

And, like a lot of fathers, he had a way of getting his children to do things they didn’t necessarily want to do.

Even Jesus’ heavenly father asked him to do something that no father I know would ever suggest: sacrifice his life for the sake of the world.

Luke (Lk 22:42) tells us that Jesus trembled with a human dread before the passion and death he was to face (“Father, if you are willing, take this cup away from me”), but he dutifully acquiesced to his Father’s request (“Not my will, but yours be done”).

But then, Jesus himself was able to get people to do things they might not do otherwise. No one knew his power of persuasion better than his first disciples.

Two of them, James and John, were working with their father, Zebedee, mending their fishing nets in their boat, when Jesus called them.

“Immediately,” writes St. Matthew, “they left their boat and their father and followed him” (Mt 4:22).

I shudder to imagine what would have happened if I or my brothers were, let’s say, doing yardwork with our dad, and a stranger came along and said, “Follow me,” and we’d up and leave our dad holding the leaf rake. I’m not sure we’d have been anxious to return home anytime soon. (Come to think of it, Scripture doesn’t tell us that James and John ever returned home, either.)

It is, of course, possible to follow Jesus and to love and honor our parents. “Children, obey your parents in the Lord, for this is right,” says St. Paul (Eph 6:1-3). “‘Honor your father and mother.’ This is the first commandment with a promise, that it may go well with you and that you may enjoy long life on the Earth.”

But in the very next sentence, Paul has instructions for fathers as well: “Fathers, do not provoke your children in anger, but bring them up with the training and instruction of the Lord” (Eph 6:4).

In that regard, I am grateful that my parents—both raised in families who regularly attended church on Sundays—sent my brothers and I to Lutheran Sunday School when we were young. Such is the call of the Book of Proverbs: “Train the young in the way they should go; even when old, they will not swerve from it” (Prv 22:6).

The same book also tells us that “the fear of the Lord is a strong defense, a refuge even for one’s children” (Prv 14:26). That early faith foundation—an awareness of and belief in God the Father and his Son Jesus—has been both refuge and sustenance for me, even in my adolescent and teen years, when I rarely attended church.

To be honest, I was just as happy to spend my weekends playing games, watching TV and sleeping late. Which is



Daniel Kelly holds his 8-week-old son, Patrick, as he and fellow fathers receive a special Father’s Day blessing from Bishop Nicholas DiMarzio of Brooklyn, N.Y., at the end of Mass on June 16, 2019, at St. Athanasius Church in Brooklyn. A father’s power of persuasion comes primarily through the example he sets for his children. (CNS photo/Gregory A. Shemitz)

why I am forever blessed that my wife and toddler son drew me not only back to the practice of my faith, but also into the full communion of the Church as a Catholic.

She, a lifelong Catholic, became director of our parish preschool when our son turned 3, and I joined other dads (some regular churchgoers, some not) in “helping out”—moving chairs, laying out floor mats and setting up tables in the classrooms.

Soon, I was attending Mass each week with our son, and within two years I was confirmed. That was 35 years ago, and we have remained an active, church-going family ever since.

My wife and I are doubly blessed that our son, throughout his life, has attended Mass willingly and, for the most part, joyfully. He is a lector and usher, always lends a hand when (and often before) he is asked, and is truly a son his parents “delight in.”

His attitude, I admit, contrasts markedly with the one I sometimes had when my dad would drive my brothers and I to Sunday school. Well, not so much attitude as puzzlement over why my parents rarely attended Sunday services themselves.

In that regard, maybe it’s no wonder I was away from church for so long. The power of persuasion is more effective

by action than by words. Jesus never asked of his disciples anything he wasn’t willing to do himself. He taught and led by example.

Perhaps his best example was articulated by St. Paul to the people of Corinth: “Stand firm in the faith, be courageous, be strong. Your every act should be done with love” (1 Cor 16:13-14).

Faith. Courage. Strength. Love. That’s a solid foundation for persuasion—and the best kind of marching orders for any dad.

(Catholic journalist Mike Nelson writes from Southern California.) †

## A Journey of Dignity/Elliott Bedford

## Death, fear and Christian hope in the time of COVID-19

(This quarterly column is a collaboration of the archdiocesan Office of Human Life and Dignity, Ascension St. Vincent and Franciscan Health.)



The actor Jerry Seinfeld once observed that people's number one fear is public speaking; it even outranked the fear of death. That meant, Seinfeld joked, that at a funeral, people would rather

occupy the casket than give the eulogy.

Despite being second in the poll, the fear of death is still very real and very prevalent. Look no further than the recent COVID-19 pandemic to see how such fear can significantly impact our thoughts, relationships and actions, as individuals and as a society. Just the other day, I saw several people driving in their respective cars, alone, wearing a breathing mask and rubber gloves. Further down the road, I saw a man out for a jog, by himself, wearing a surgical mask. Let's set aside the question of whether such measures are necessary or even helpful: at the very least, they illustrate how thoroughly our world has changed for fear of the virus.

Consider the way we tend to speak about death and the fear it evokes. A recent article in *The New York Times* from Theresa Brown, a former hospice nurse, illustrates the point well. She writes: "Even though we are all

going to die, death fits uneasily into the world of health care. Fundamentally, health and healing apply to the living, not the dying or the dead, and helping the living get better is why most nurses and doctors got into this work. When I worked in oncology, I saw this principle acted out by physicians who viewed death as failure, and nurses who equated talking honestly about bad prognoses with destroying patients' hope." Let me put this point about our mental and linguistic model another way: if we think we are at war with physical death, illness and suffering, if we make them our enemy in a zero-sum game, then medicine and technology become our arsenal, our means of salvation from the enemy. And it's still a war we will all lose.

Now let's consider Brown's perspective, learned from her experience in hospice:

"I accept death. I accept its inevitability, but also its importance. Death is the end of each person's time on Earth; it is a privilege to care for people in that moment. I embrace the cycle of life while recognizing the sadness of every death." The Church takes this view as its starting point, especially in its teaching around advance care planning, end-of-life care, palliative care and hospice. In short, as Catholic Christians, we should treat death as a fact, something to be acknowledged. This helps temper the fear death causes.

Consider how this view finds its practical expression in the hospice approach to mortality. In Brown's words: "Hospice care approaches death very differently. Practicing as a nurse in home

hospice, I understood that patients were going to die. The goal was for them to have the best life possible for as long as possible and to die with minimal distress. Some people associate hospice with 'giving up' on dying patients, but that is mistaken. Hospice staff do not hurry death along. Rather, hospice clinicians concede that curative treatment either does not exist for, or has been declined by the patient, and accept that patients will die under hospice care." This same mentality is also at the heart of palliative care, which supports patients with serious illnesses—physically, mentally and spiritually—throughout their disease progression.

Palliative care and hospice are therefore resources, which the archdiocese is admirably taking responsibility to promote and advocate, that help put the Church's teaching into practice. They can help you and me live out the Church's teaching. In this way, the Church not only teaches the truth of salvific hope in Jesus' resurrection, she helps us live out that life in very practical and charitable ways.

In this way, the Church provides a full response to the fear of death even during a pandemic.

(Elliott Bedford is the director of Ethics Integration for Ascension Indiana in Indianapolis and a member of the Hospice and Palliative Care Initiative, a collaborative initiative between the Archdiocese of Indianapolis, Ascension St. Vincent and Franciscan Health.) †

## Worship and Evangelization Outreach/Ken Ogorek

## Reaching out amid social distancing

This monthly column is called Worship and Evangelization Outreach. Most of us have been discouraged from reaching out for quite a while.



How have we reached out with the saving truths of our faith even as we tried to stay at home—to be together apart? Our parish catechetical leaders, as well as parish evangelization team members, have answered the call to

engage in faith formation and disciple-making outreach.

## Points of contact

In many of our 126 parishes, the parish catechetical leader is a key point of contact between families and the broader parish community. In addition to fielding inquiries about religious education sessions, the rescheduling of sacramental celebrations, etc., parish catechetical leaders have taken the initiative to reach out—touching base with parents and families on a regular basis. These leaders have made enhanced use of e-mail, text messages, web meeting platforms and related technological tools, reaching out to the margins of our parishes, helping to keep folks connected to their faith community.

## A blessing in disguise?

The suffering caused by our current pandemic cannot be overlooked. Like all struggles, though, this experience has yielded insights and potentially helpful perspectives.

Regarding the sacraments, it's been necessary to focus more on the essentials and less on the superficial trappings that can sometimes be a distraction from the importance of encountering Jesus in these unique ways and the special grace that sacraments make available to us.

A lack of availability of the sacraments has encouraged many households to develop aspects of their spiritual life that were heretofore untapped. Parish catechetical leaders have reached out to the faithful amid this stay-at-home experience, helping parishioners understand how sacraments are meant to complement a life of deep, personal prayer, fostering a hunger for the sacraments that brings fresh appreciation to these encounters with our Risen Lord.

## Personal attention and invitation

Along with pastors, administrators, parish life coordinators and members of various teams and task forces, parish catechetical leaders have reached out personally and individually—especially by phone—to hundreds of parishioners throughout the archdiocese. Women and men, young and old, able-bodied and frail—folks have felt cared for and heard, thanks to intentional outreach by ecclesial ministers, including parish catechetical leaders.

## A forward-moving resource

Thanks to our Office of Evangelization, a resource is now available to help parishioners process and reflect on the pandemic experience. This Scripture discussion guide is designed to be used by small groups (in-person or socially-distanced), but it can be adapted for individual use as well as that of a larger group during, for example, a day of reflection (as these types of larger gatherings become feasible again).

The resource, "Rejoicing in Suffering with St. Paul," can be found at [www.evangelizeindy.com](http://www.evangelizeindy.com). Parish catechetical

See OGOREK, page 15

## That All May Be One/Fr. Rick Ginther

## A time to reflect, pray and journal on the issue of privilege

Privilege. It is a word currently much massaged here in United States.

From my experience, its use is meant to call us to personal reflection. How are we a person of "privilege"? How do we experience it? Do we see ourselves in a privileged group? Do we see ourselves denied some basic dignity because we are not so privileged? As a priest for 37 years, I have kept a close eye on "clerical privilege." It can be very real.

I have tried to live well beyond any sense of it in my ministry. It helps when I recall that I came from the pews in which parishioners, guests and neighbors sit. I was baptized and called to holiness like them. I am called to serve them as I have been served faithfully by so many.

As an ecumenist and promoter of interreligious dialogue, I know that religionists must come to grips with "religious privilege" in our own time and how it has played out in the history of our religious relationships

A few examples are warranted.

I gather with religions that are in the minority in our city each fall at the Festival of Faiths. While there, I represent a minority religion among the more predominant Christian denominations in our city. Yet I am privileged because I am a Catholic Christian. There is no need for me to justify why I am here. That is the stuff of privilege.

Growing up in medieval Europe, Catholicism was "privileged" as the dominant religion, driver of culture and daily living. All other religions were "lesser," "suspect" or "dangerous."

Growing up in the Ottoman Empire, Islam was privileged. True, there was some tolerance. But those who "could succeed" were Muslim; all others were lesser than.

In 16th century-England, Tudor privilege favored the Church of England to the detriment—even death—of folks who refused to change.

In Russia in the 19th century, Orthodoxy was "privileged."

All others were suspect (Catholicism, Judaism, Islam). They were even subject to massacres.

Wherever in the world today there is a majority religion in a country or region, there is often an accompanying "privilege." It's better for you if you are "of the majority."

A friend of mine asked recently if the need to differentiate, to the point of diminishment of human value, is innate. I could not answer anthropologically, religiously or culturally.

I did say that there is clearly an identifiable tendency toward "them" vs. "us," "better" vs. "lesser," and "true" vs. "questionable." Every instance reveals that such dyads or hierarchies are human constructs. They do not recognize the commonality of our human being—of equal worth, of equal basic longings, needs and rights.

I have decided to study privilege this summer. I have lived, and yet live, both sides of the issue.

I grew up as a Catholic in a majority Protestant neighborhood and city. "We" were often seen as "other" or "lesser," especially at the hands of other youths and distrustful neighbors.

My neighborhood became racially mixed; my family stayed, embracing the diversity. We passed from being majority to minority. And in some youth's eyes, we were not to be trusted.

Ironically, as a person of religious belief, I must now face a growing mass of secular voices that would silence religion in our society, reducing us to a mute minority.

You might gather that I relate well to minorities. I know how it feels to be "lesser."

But I am white. I am privileged in this country.

I am Christian. I am privileged in this country.

I need to study. And reflect, pray, journal and be open to whatever rises in wisdom.

What shall you do these summer months?

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

## Amid the Fray/Greg Erlandson

## Addressing our shortcomings during this moment of judgment



I'd be willing to bet that not many of us have watched a man die. Those of us who don't go to war or work in intensive care units are not often witnesses to the last breath of another human being. We don't see a lifeless body rolled over onto a stretcher, head dangling limply.

George Floyd died before our

eyes. He died while an expressionless policeman, his hand stuck in his pocket, a gesture that seemed nightmarishly casual, pressed the life out of him with his knee.

It was the juxtaposition of these images—murder and casualness—that most of us can't get out of our minds. It is that scene that will memorialize this death-drenched year and has ignited a short fuse to a long-standing powder keg of grievances.

As much as we want to avert our eyes,

we need to remember the particulars of this situation. We all want to rush to generalizations. All cops. All protesters. All demonstrations. All blacks. All whites. All liberals. All conservatives.

In our horror or in our defensiveness, we paint with broad brushes what needs to be first and foremost a singular moment. A man is dead. We watched him die.

Yet at the same time, the outpouring of rage and grief tells us that this was

See ERLANDSON, page 15

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

# The Sunday Readings

Sunday, June 21, 2020

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

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



Only briefly was life good for God's people. Their nation was unified under one ruler for a relatively short period of time, comparatively speaking. They enjoyed only one golden age, namely the

years of the reign of David and then the time of the rule of David's son, Solomon.

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

All this was bad enough. For prophets such as Jeremiah, the worst aspect was that the people had grown sluggish in their obedience to God's law and in their reverence for him. The prophets saw in this deflation in religious enthusiasm the principal threat to the future security of the people.

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

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

St. Paul's Epistle to the Romans supplies the second reading. A verse read on this weekend, namely Romans 5:12, is key. Its teaching is simple but profound, a basic declaration of authentic Christianity. Humans themselves introduced sin and evil into the world via the sin of Adam. Jesus, and Jesus alone, brought salvation, repairing the damage inflicted by human sin.

St. Matthew's Gospel provides the last reading. To understand any Gospel text, it

helps to recall that the Gospels were not written at the time of Jesus. None of them is a diary of the Lord's days on Earth, written each day as the life of Jesus unfolded.

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

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

Critical to understanding this weekend's reading is knowledge of the peril facing the early Christians when the Gospel actually was written. The surrounding culture thought them to be fools and even worse. This is why the law had turned against them, and they faced horrifying persecution as a result.

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

## Reflection

Times have changed since the first Christians endured the bitter hostility of their neighbors and of the mighty Roman Empire. Then again, times have not changed. Thankfully, Christians today, at least in this country, have no reason to fear that the police will suddenly break down their doors to arrest them for the crime of Christianity. But the culture in which we live is boldly hostile to many of the basic ideals of the Gospel and can thus place Christians under difficult pressure to compromise their beliefs.

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

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

## Daily Readings

### Monday, June 22

St. Paulinus of Nola, bishop  
St. John Fisher, bishop and martyr  
St. Thomas More, martyr  
*2 Kings 17:5-8, 13-15a, 18*  
*Psalm 60:3-5, 12-13*  
*Matthew 7:1-5*

### Tuesday, June 23

*2 Kings 19:9b-11, 14-21, 31-35a, 36*  
*Psalm 48:2-4, 10-11*  
*Matthew 7:6, 12-14*

Vigil Mass of the Nativity of St. John the Baptist

*Jeremiah 1:4-10*  
*Psalm 71:1-4a, 5-6b, 15ab, 17*  
*1 Peter 1:8-12*  
*Luke 1:5-17*

### Wednesday, June 24

The Nativity of St. John the Baptist  
*Isaiah 49:1-6*  
*Psalm 139:1b-3, 13-15*  
*Acts 13:22-26*  
*Luke 1:57-66, 80*

### Thursday, June 25

*2 Kings 24:8-17*  
*Psalm 79:1b-5, 8-9*  
*Matthew 7:21-29*

### Friday, June 26

*2 Kings 25:1-12*  
*Psalm 137:1-6*  
*Matthew 8:1-4*

### Saturday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church  
*Lamentations 2:2, 10-14, 18-19*  
*Psalm 74:1b-7, 20-21*  
*Matthew 8:5-17*

### Sunday, June 28

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

## Question Corner/Fr. Kenneth Doyle

### Bishops may allow priests to celebrate three Masses on Sundays, holy days

During the current pandemic, given the limitation on attendance imposed by some civil authorities, we are planning to celebrate simultaneous Masses in our church and parish hall. We anticipate having to schedule a total of 11 weekend Masses, but there are only two priests assigned to our parish, with another one coming to help on a regular basis.



So, my question is this: Can a bishop dispense from the limitation by which a priest may celebrate only two Masses on a particular Sunday? (California)

The governing statute in this regard is Canon 905 in the Church's *Code of Canon Law*. It provides that, in ordinary circumstances, a priest is permitted to celebrate Mass only once a day. However—and this relates directly to your question—that same canon also says, “If there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays or holy days of obligation.”

Also, of course, a Saturday afternoon or evening vigil Mass can be celebrated, which fulfills the Sunday obligation. And note, by the way, that many dioceses have now extended the dispensation from required attendance while the coronavirus pandemic persists.

So, in regard to your own parish, with three priests—and the bishop's

permission—you should be able to cover the 11 weekend Masses. I will say, from my own experience, that such a schedule will be wearing on the priests involved, so I would hope it won't need to endure for very long.

Can the cremation place bury my ashes in an urn in the ocean without my relatives and friends present? The people close to me plan on having a memorial Mass for me afterward, without my ashes. (California)

A Burial at sea is permitted by the Vatican's 2016 guidelines, so long as the cremated remains are not scattered over the waters but buried in a dignified and well-protected container. There is no requirement that relatives and friends be present, but it would certainly be nice to have a religious context to your burial.

Do you suppose the “cremation place” could arrange for a priest or deacon to say some prayers at the ceremony? The Church's *Order of Christian Funerals* has a beautiful prayer written just for such occasions.

It reads: “Lord God, by the power of your word you stilled the chaos of the primeval seas, you made the raging waters of the flood subside, and calmed the storm on the sea of Galilee. As we commit the body of our brother/sister N. to the deep, grant him/her peace and tranquility until that day when he/she and all who believe in you will be raised to the glory of new life promised in baptism.”

It's very good that you are planning to have a memorial Mass celebrated later on, but might I suggest another possibility?

You could have a funeral Mass offered in church within a few days of your death, in the presence of the urn containing your remains. The urn would be placed on a small table near the altar—perhaps with a picture of you and some flowers, and sometime later the urn would be buried at sea.

If it were my own future at stake, I know that I would want to have a priest and congregation offering the Eucharist, the Church's most powerful prayer, for me at the earliest opportunity!

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

## My Journey to God

### If Jesus Came to Your Town

By Carole McGrotty

If Jesus came to your town,  
what do you think He'd see?  
Would He find the people lacking  
in what He taught them to be?

If Jesus visited your church,  
where He is meant to dwell,  
Would He sense a touch of heaven,  
or just an empty shell?

Would Jesus find you loving your neighbor  
the way He said to do,  
Or would it be only the neighbor  
who looks a lot like you?

If Jesus walked among the homeless,  
would someone give Him bread,  
Or would everyone pass by Him  
as if He were already dead?

If Jesus visited a clinic,  
would He begin to weep  
When seeing all the unborn babes  
lying in a heap?

And if Jesus knocked on your door  
and asked to be let in,  
Would you smile and step aside,  
or turn your back on Him?

(Carole McGrotty is a member of Mary, Queen of Peace Parish in Danville. Photo: A man sleeps on a sculpture titled “Homeless Jesus” in Washington, D.C. (CNS photo/ Jonathan Ernst, Reuters)



# Rest in peace

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

**BAKER, Giseal**, 82, St. Mary, Lanesville, March 22. Wife of Harold Baker. Mother of Andy, Kenneth and Michael Baker. Grandmother of seven. Great-grandmother of two.

**BERG, David H.**, 82, St. Michael, Greenfield, March 28. Husband of Rita Berg. Father of Donna Bettler, Mary Eddy, Margaret Hays, Teresa, David, Paul and Peter Berg. Brother of Thomas Berg. Grandfather of 20.

**BOEHM, Claude A.**, 89, St. Boniface, Fulda, March 27. Husband of Maryetta Boehm. Father of Joann Rothgerber, Vickie Snyder, Marvin, Richard and Ronald Boehm. Grandfather of 11. Great-grandfather of two.

**BOWER, Jerry**, 73, St. Mary, Greensburg, March 22. Husband of Donna Bower. Father of Michael Bower. Brother of Judy Robbins. Grandfather of three. Great-grandfather of one.

**BROWN III, Robert E.**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 21. Husband of Rebecca Miskov-Brown. Father of Beth Ann Smith, Christopher and Robert Brown. Stepfather of Erin Coupe, Anne Fischer, Nicholle and Daniel Miskov. Grandfather of two. Step-grandfather of 11.

**BRUNER, Gregory**, 90, St. Charles Borromeo, Milan, April 1. Father of Judy Caldwell, Cece Doll, Terri Redwine, Jan Wells, Patti Wortman, Doug and Paul Bruner. Brother of Mary Adele Maertz, Cathie Sebald and Rita Frey. Grandfather of 23. Great-grandfather of 22.

**CORBETT, Dennis H.**, 81, St. Lawrence, Indianapolis,

March 31. Husband of Sheri Klein. Father of Debbie St. Amand, Jim and Tom Corbett. Grandfather of six. Great-grandfather of four.

**COURT, Gregory T.**, 36, St. Mary-of-the-Knobs, Floyd County, March 21. Son of Tom and Rita Court. Brother of Mark Court. Nephew and cousin of many.

**ERNSTES, J. Howard**, 100, St. Mary, Greensburg, March 29. Father of Sara Amrhein, Helen Black, Carol Howe, Dale, Joe, Kenneth, Michael, Richard and Thomas Ernestes. Grandfather of 12. Great-grandfather of 18.

**GEIS, Kathryn V.**, 92, St. Elizabeth of Hungary, Cambridge City, March 30. Wife of Paul Geis. Mother of Paula Hughes, Phyllis Reisert, Alyce, Virginia and Gary Geis. Grandmother of 18. Great-grandmother of 23. Great-great-grandmother of seven.

**GOULDING, Wanda Lea (Grangier)**, 81, Our Lady of Perpetual Help, New Albany, March 24. Mother of Kathy Willis and Timothy Goulding. Sister of Pamela Rainey, Robert and Ronald Grangier. Grandmother of five.

**HOFF, Regina**, 83, St. Michael, Brookville, March 22. Mother of Anne Marie, Mary Elaine, Donald, Edward, Joseph and Timothy Hoff. Sister of Mary Ann, Vicki, Bill and Mike Fehlinger. Grandmother of 11. Great-grandmother of one.

**HUBER, Jr., Vincent**, 37, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 3. Husband of Stacy Gibson. Father of Ella, Emilee, Anthony and Vincent Huber III. Son of Darlene Huber. Brother of Brandy Norton and Amanda Huber.

**HUDSON, Anna Mae**, 92, St. Vincent de Paul, Bedford, April 2. Mother of Kae Dee Faubion and Rosemary Quackenbush. Grandmother of three. Great-grandmother of four.

**JOHNSON, Donna**, 78, St. Lawrence, Lawrenceburg, March 25. Mother of Heide Moore, Diane Johnson, Chris Nappert and Edward Johnson. Sister of Nancy Farmer and Sally O'Neal. Grandmother of six. Great-grandmother of eight.

**KLOSTERKEMPER, Helen**, 97, St. Mary, Greensburg, March 23. Mother of Mary Hamer and Mark Klosterkemper. Grandmother of six. Great-grandmother of 20.



## Churches in Rome re-open

Father Davide Carbonaro, pastor of Rome's Santa Maria in Campitelli parish, celebrates Mass on May 18, the first day Masses with a congregation were allowed after the COVID-19 lockdown. Father Carbonaro told Catholic News Service he had been longing to celebrate with a congregation again, because "a pastor without his parishioners—obviously, something essential is missing." (CNS photo/Stefano Dal Pozzolo)

**KOHRMAN, Sylvester W.**, 84, St. Mary, Greensburg, April 4. Husband of Irene Kohrman. Father of Paula McCoy, Mark, Mike and Rick Kohrman. Brother of Mary Bostic. Grandfather of 10. Great-grandfather of 18.

**KOPP, Gregory C.**, 75, St. Mary, Greensburg, March 22. Husband of Anita Kopp. Father of Michelle Lewis, Brian and Gregory Kopp Jr. Grandfather of eight.

**LAYDEN, II, John E.**, 80, St. Lawrence, Indianapolis, March 26. Husband of Theresa Layden. Father of Sarah Layden Murphy and Katie Robbins. Brother of Marcia Fisher, Mary Anne and David Layden. Grandfather of four.

**LYNCH, Mary Alice (Manubay)**, 64, Most Sacred Heart of Jesus, Jeffersonville, March 23. Wife of Gene Lynch. Sister of James Manubay. Aunt of several.

**MAURER, Charles W.**, 94, St. Lawrence, Indianapolis, April 1. Husband of Juanita Ostendorf-Maurer. Father of Ann Carr, Patricia Henderson, Irene Lee, Nancy Pinard, Charles, Jr., and Richard Maurer. Brother of Patricia Lettie, Marie Marallo and Carol McCann. Grandfather and great-grandfather of several.

**MOBLEY, David W.**, 81, St. Mary, Greensburg, April 1.

Husband of Rebecca Mobley. Father of Dan, David, Joseph and Matt Mobley. Grandfather of 14. Great-grandfather of 20.

**MONROE, Sharon A.**, 74, Holy Family, New Albany, March 25. Mother of Douglas and Mark Monroe. Sister of James and Patrick Kruer. Grandmother of three. Great-grandmother of 10.

**MURPHY, Mary V.**, 101, St. Luke the Evangelist, Indianapolis, March 30. Mother of Mary Ann Atkins, Ellen Murphy and Virginia Schmidt. Grandmother of six. Great-grandmother of five.

**NICHOLSON, Ada**, 92, St. Peter, Franklin County, April 3. Mother of Melody Gault, Sheila King, Sharon Kohlman, Bob and Jim Livers. Grandmother of 11. Great-grandmother of 27. Great-great-grandmother of one.

**NOBBE, Ida B.**, 100, St. Louis, Batesville, April 1. Mother of Rita Brebberman, Anita Schoettmer and Norbert Nobb. Sister of Edward and James Nobb. Grandmother of eight. Great-grandmother of 10.

**O'NEILL, Jerry**, 85, St. Michael, Greenfield, March 22. Husband of Janice O'Neill. Father of Kathleen Reger, Ann Schlosser, Michael and Patrick O'Neill. Brother of Linda Schwarz and Tom

O'Neill. Grandfather of four. Great-grandfather of four.

**PATTERSON, Marsha Schilling**, 69, St. Bartholomew, Columbus, March 31. Wife of Tony Patterson. Mother of Amy Bugert and Michael Schilling. Sister of Susan Hagan, Chuck and Curt Hirsch. Grandmother of two.

**PFLUM, Martin L.**, 68, St. Michael, Brookville, March 24. Husband of Nancy Pflum. Father of Tony Pflum. Brother of Debbie Beesley, Sherry Sauerland and Steve Pflum. Grandfather of three.

**RITZI, Carl J.**, 79, Our Lady of Lourdes, Indianapolis, March 30. Husband of Julia Ritzi. Father of Shirley Ferree, Theresa Mayer, Julie Potthast, Connie Smith, Bonnie Wood, Brian and Sean Ritzi. Brother of Rita Wood, Chuck, Mike and Ray Ritzi. Grandfather of 14.

**ROBERTS, B. Jeanette Downs**, 85, St. Joseph, Corydon, March 24. Mother of Betty Wilson, Joseph, Ronnie, Stephen and Terry Roberts. Sister of Della Rae Eldridge and Larry Mattingly. Grandmother of 11. Great-grandmother of 10. Great-great-grandmother of one.

**ROTH, Mary T.**, 90, Most Sacred Heart of Jesus, Jeffersonville, March 29. Wife of Gilbert Roth. Mother of Beverly Bullock,

Terry Cleveland, Nancy Isenberg, Susan Miller, Karen Schiller and Nicholas Roth. Grandmother of 10. Great-grandmother of 10.

**ROTHBAUER, Elizabeth**, 83, St. John Paul II, Sellersburg, March 24. Mother of Donna Koenig, Diana Waggoner and Rick Rothbauer. Grandmother of four. Great-grandmother of nine.

**RUBECK, Mary H.**, 96, Nativity of Our Lord Jesus Christ, Indianapolis, March 31. Mother of Bill Rubeck. Sister of James Graves. Grandmother of four. Great-grandmother of five.

**RUST, Robert P.**, 88, St. Mary, Greensburg, March 28. Husband of Rita Rust. Father of Diane Reid, David and Martin Rust. Brother of Christine Yarmuth, Joseph, Gregory and Richard Rust. Grandfather of 10. Great-grandfather of seven.

**SCHAFER, Constance**, 82, St. Bartholomew, Columbus, March 29. Mother of Chuck and Tom Schaffer. Sister of Elenora Hoeferkamp. Grandmother of seven. Great-grandmother of five.

**SCHREINER, Judy A.**, 81, St. Michael, Brookville, April 2. Mother of Joni Buechler, Jill Coppersmith and Jackie Hausfeld. Grandmother of eight. Great-grandmother of three.

**SONDGERATH, Ronald**, 79, St. Jude, Indianapolis, March 25. Husband of Patrecia Sondgerath. Father of Michele Miller, Heidi Tapley, Thane and Todd Sondgerath. Stepfather of Rachel Dees, Dianne Kirkman, Ruth Niezgodski, Paul and Tyler Lockhart. Brother of Betty and Marian Brown, Jean, Bill and Weimar Sondgerath. Grandfather of 27. Great-grandfather of four.

**SWEENEY, Patrick J.**, 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 22. Brother of Kathleen Bewsey, Brigid Gedig, Mary Beth, Daniel, Dennis, Michael and Timothy Sweeney. Uncle of several.

**ZIELINSKI, Patrick D.**, 29, St. Jude, Indianapolis, March 7. Son of Ted and Lori Zielinski. Brother of Logan Zielinski. Grandson of Don and Susie Patrick and Dan Zielinski. †

## Providence Sister Christina Patrick served in Catholic education for 44 years

Providence Sister Christina Patrick died on March 18 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 89.

Because of the coronavirus pandemic, a virtual funeral service was held

The Mass of Christian Burial was celebrated on March 27. Burial followed at the sisters' cemetery.

Sister Christina was born on Feb. 5, 1931, and grew up as a member of St. Philip Neri Parish in Indianapolis. After graduating from the former St. Agnes Academy in Indianapolis, she entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1950, professing final vows on Aug. 15, 1957.

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

During her 70 years as a member of

the Sisters of Providence, Sister Christina ministered as an educator for 44 years in schools in Florida, Illinois, Indiana, Oklahoma and Washington, D.C. She also served as a provincial councilor for four years in Massachusetts.

In the archdiocese, Sister Christina served at the former St. Margaret Mary School in Terre Haute from 1958-61, and in Indianapolis at the former St. James School from 1962-69, the former Middle Central Catholic School from 1969-77 and the former Central Catholic Educational Complex from 1977-78 (both schools are now Central Catholic School in Indianapolis). She also served as a health care aide at the motherhouse from 1982-83.

She is survived by a sister, Zoe Booker of Indianapolis.

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

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

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

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

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

# Church leaders urge scientists to develop ethical COVID-19 vaccine

VATICAN CITY (CNS)—Spanish Cardinal Antonio Canizares Llovera of Valencia made headlines when he described as a “work of the devil” attempts to find a COVID-19 vaccine using cell lines created from fetuses aborted voluntarily decades ago.



Cardinal Antonio Canizares Llovera

While his remarks on June 14 at Mass in the Valencia cathedral were stronger than many others have used, the Vatican and bishops around the world have been urging governments and scientists to support the development of vaccines that have no connection to abortion.

A spokesman for the Pontifical Academy for Life said on June 15 that the academy is working on a statement specifically regarding the development of vaccines for COVID-19, which he said would follow Church teaching as explained in 2008 by the Congregation for the Doctrine of the

Faith and the academy’s 2017 note on the importance of vaccines.

In the document, “*Dignitas Personae*” (“The Dignity of the Person”), the doctrinal congregation said researchers have an ethical duty not to use “biological material” obtained from morally illicit procedures, especially abortion.

However, the document also recognized that—apart from the question of the material used to develop a vaccine—the actual use of a successful vaccine involves “differing degrees of responsibility. Grave reasons may be morally proportionate to justify the use of such ‘biological material.’ Thus, for example, danger to the health of children could permit parents to use a vaccine which was developed using cell lines of illicit origin, while keeping in mind that everyone has the duty to make known their disagreement and to ask that their health care system make other types of vaccines available.”

An article published online by [sciencemag.org](http://sciencemag.org) on June 5 said that at least five of the 10 potential COVID-19 vaccines that have been

approved for human trials “use one of two human fetal cell lines: HEK-293, a kidney cell line widely used in research and industry that comes from a fetus aborted in about 1972; and PER.C6, a proprietary cell line owned by Janssen, a subsidiary of Johnson & Johnson, developed from retinal cells from an 18-week-old fetus aborted in 1985.”

In April, the chairmen of four U.S. bishops’ committees, joined by the leaders of several health care, bioethics and pro-life organizations, “urgently and respectfully” implored the commissioner of the U.S. Food and Drug Administration to ensure vaccines developed for the coronavirus “are free from any connection to abortion.”

The letter noted that, “among the dozens of vaccines currently in development, some are being produced using old cell lines that were created from the cells of aborted babies” while others “utilize cell lines not connected to unethical procedures and methods.”

“It is critically important that Americans have access to a vaccine

that is produced ethically: No American should be forced to choose between being vaccinated against this potentially deadly virus and violating his or her conscience,” the group said.

The Pontifical Academy for Life, expressing a similar hope that scientists and governments would avoid using cell lines from aborted fetuses, also said on June 15 that when vaccines exist to protect people from serious contagions, there is a “moral obligation to guarantee the necessary vaccination coverage needed for the safety of others, especially weak and vulnerable subjects such as pregnant women and people with an immunodeficiency who could not directly be vaccinated against these pathologies.”

“As for the question of vaccines that in their preparation may or did use cells derived from voluntarily aborted fetuses,” the statement said, “it must be pointed out that ‘evil’ in a moral sense resides in actions, not in things or material as such,” so while abortion and the manipulation of fetal tissue are morally evil, a vaccine itself is not. †

## ERLANDSON

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more than just one incident. And if half the nation may be mystified at the reaction, the other half is not.

How difficult it is for those of us who have not experienced the scourge of racism to understand its sting.

How do we understand what it is like to have every eye on us when we enter a suburban restaurant in many states? How do we understand what it feels like to hear casual slurs from strangers? How do we understand what it feels like to be viewed as a threat just going out birdwatching or for a jog?

How do we understand what it feels like to fear the police more than the people they are supposed to protect us from? How do we understand the

discomfort of driving to work every day past a house with a Confederate flag on the garage door?

How do we understand the urgency of having “the talk” with our sons about how to be careful in any encounters with police? And how do we understand the trauma of seeing George Floyd’s lifeless body and thinking that that could be, not some stranger, but our son, our father?

People say racism is America’s original sin. That is not just a figure of speech. St. John Paul II and Pope Francis have both said that racism is a sin. It is a sin that haunts the human soul, and there is evidence of racism and deep ethnic prejudice across all continents and in all nations.

But because America was founded on the loftiest of ideals—that all men and women are created equal—the sin stings more.

This is a moment of judgment: The virus, the crashing economy and Floyd’s murder have exposed the inequalities and flaws of our nation in education, in health care, in civil rights. This is also our moment to take a stand together. Yes, looting is terrible. Yes, militarizing a response to peaceful protests is wrong.

But let us not avert our eyes from the challenge at hand. Let us recommit as a nation, as a Church, to the belief

that all are equal and all deserve equal opportunity, and that we must make this more than just talk.

Let us address our shortcomings. Let us commit to being strangers no more, lest at the Final Judgment, we have no excuse at all for what we tolerated on our watch.

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

## OGOREK

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leaders and evangelization team members will be reaching out to parishioners, encouraging use of this tool for deepening a disciple relationship with Jesus.

As our ability to interact with each other socially increases, let’s continue engaging in the faith formation that has deepened for so many of us during

social-distancing times—thanks in large part to the outreach efforts of our parish catechetical leaders. Let’s reach out in turn to our parish leaders, supporting them with our prayers as they stand ready to serve us, always, by God’s grace and mercy.

(Ken Ogorek is catechetical director within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at [kogorek@archindy.org](mailto:kogorek@archindy.org).) †

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### Employment

## President, Roncalli High School

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

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

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

Interested, qualified candidates are encouraged to apply by June 22, 2020; applications will be accepted until the position is filled.

To apply:

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

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

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

# Institute to offer creative community in time of isolation

By Colleen Schena

Special to *The Criterion*

The continual trend of cancellations and postponements defines an uncharacteristically socially empty summer.

While many programs have chosen not to offer summer opportunities for the safety of the participants, one program has adapted in a way that will allow it to continue providing spiritual community and leadership formation to high school participants safely: the Missionary Disciples Institute (MDI). The institute has shifted from the campus of Marian University in Indianapolis to an accessible, online format in three short months.

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

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

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

"MDI Online" is a unique way of embodying this call "to be innovators

for the Gospel," in the words of student director Elizabeth Kassab. She highlighted the accessibility of the virtual format, which offers a healthy geographic variety of students and speakers, as "another way of creating widespread community for the youth of our Church." This new range has opened MDI to hosting the largest number of participants it will ever have, Kassab noted. Because of this, new college mentors were hired to join the experience.

"I think more than ever, there is a need for missionary disciples," said Patrick Verhiley, the director of the institute. "We can still move forward in our pursuit of Christ and serving those in our community."

No matter the complexities of transitioning from an in-person format to an online version, the MDI team is viewing this experience as one of growth to meet spiritual needs in an isolating time. The high school students "want a community to be engaged with, they want to be around peers who are passionate about their faith," Verhiley said. "We wanted to move forward because there is this longing from the high school students to engage in something."

Once the decision was prayerfully made, the institute staff pressed forward to create the online encounter. "Planning

this institute is like turning a very large ship," added Verhiley, "it takes a while to turn and change course."

Both challenges and support alike accompanied the change, he noted. "We have excellent leaders and outstanding people who would step up and support us."

The love of Christ is still alive and well in the hearts of the participants, mentors, and MDI professionals, commented Kassab. "This work isn't easy," she noted, "but we're here to do it because this is what our God wants of us."

With the institute set for June 22-26, the team is pleased to see the 85 participating

students already building community through lighthearted virtual gatherings, a massive group message and prayer requests.

Mentor and MDI alumnus Patrick Scheidler said in reflecting on this innovative transition, "No matter what is going on in our world, we are still disciples."

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



Marian University mentor Joel Kelley double checks the contents of a Missionary Discipleship Institute participant's box before it is sealed. (Submitted photo)

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