



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

The promise of love



Couples announce recent engagements and marriages, pages 10-11.

CriterionOnline.com

July 11, 2025

Vol. LXV, No. 36 75¢



During his first general audience on May 21, Pope Leo XIV reaches for 6-week-old Laurence Brown to bless him. Laurence is the son of Dr. Brandon and Dr. Arielle Brown of SS. Peter and Paul Cathedral Parish in Indianapolis. (Photo courtesy of the Vatican)

‘Please take my baby!’: Couple’s hope for their child leads to special scene with pope

By John Shaughnessy

The excitement and nervousness kept building for Dr. Brandon and Dr. Arielle Brown as they heard the overflowing crowd at the Vatican roar, signaling that Pope Leo XIV was beginning his ride in the popemobile through St. Peter’s Square.

Three hours earlier, the couple from SS. Peter and Paul Cathedral Parish in Indianapolis had arrived in the plaza in front of St. Peter’s Basilica with one great hope—to have their 6-week-old baby Laurence receive a blessing from the new pope during his first general audience on May 21.

Before they entered the square, the couple had talked in

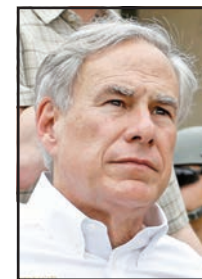
advance with their friend, Father Rory Hanly, the rector of the Basilica of San Silvestro in Rome, who arranged for them to get into the audience. He also offered several tips for making the most of the experience, including how to be in position for Laurence to receive a blessing from Pope Leo.

“If you want to have a good chance of the pope coming near you, you need to be really close to his route or have a baby,” Brandon recalls about his friend’s advice. “The audience was at 10 a.m., so we decided to get there at 7, and there were already several thousand people there. There were a lot of lines and security to get through, and there are various

See **BABY**, page 8

Catholics mourn, offer support, as Texas flood’s catastrophic death toll rises

(OSV News)—Texas Gov. Greg Abbott declared Sunday, July 6, a day of prayer throughout the state, as the death toll from catastrophic flooding on July 4



Gov. Gregg Abbott

rose. The number was at least 107 people—including 28 children in Kerr County—with at least 23 still missing as of the afternoon of July 8.

A search remained underway at that time for at least 10 girls and a camp counselor still missing from

Camp Mystic, a Christian, girls-only sleep away camp in Hunt, Texas. The camp’s director, Richard “Dick” Eastland, perished while trying to save campers from the deluge.

“Texans are known for their faith, strength and resilience,” said Abbott, who is Catholic. “Even as floodwaters raged, neighbors rushed in to rescue, comfort and bring hope. In times of loss, we turn to God for comfort, healing and strength. I urge every Texan to join me in prayer this Sunday—for the lives lost, for those still missing, for the recovery of our communities, and for the safety of those on the front lines.”

The state received prayers from the Vatican as Pope Leo XIV spoke of the horrific events at his Sunday *Angelus* talk.

“I would like to express sincere condolences to all the families who have lost loved ones, in particular their daughters, who were at the summer camp, in the disaster caused by the flooding of the Guadalupe River in Texas in the United States,” he said, adding, “We pray for them.”

The Archdiocese of San Antonio asked for the intercession of St. Anthony of Padua for “our communities in need.” In a social media post, it prayed for “families who have lost loved ones, homes, or

See **FLOODING**, page 20

Basketball star Gordon Hayward now takes his best shot for ‘the glory of God’

By John Shaughnessy

Gordon Hayward hit the game-winning shot just before the buzzer in a state championship game, leading Brownsburg High School to Indiana’s Class 4A boys’ title in 2008.

He was also a key member of the men’s basketball team of Butler University in Indianapolis in their thrilling run to the national championship game of the NCAA tournament in 2010—where his last second, half-court heave came ever so close to winning the national title.

And for the next 14 years, Hayward played in the National Basketball Association, earning an All-Star selection along the way, before retiring in 2024.

See **HAYWARD**, page 9

Robyn and Gordon Hayward pose for a photo in the Sistine Chapel during the Jubilee of Sport weekend at the Vatican on June 14-15. (Submitted photo)





Monk
ordained a
priest

Newly ordained Benedictine Father Michael Reyes, a monk of Saint Meinrad Archabbey in St. Meinrad, blesses Father Chris Clay, a priest of the Diocese of Lexington, Ky., on June 8 outside of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Archbishop Charles C. Thompson ordained Father Michael during a Mass at the Archabbey Church that day. (Photo courtesy of Saint Meinrad Archabbey)

Be a laborer in the field of mission, Pope Leo says during the Angelus

(Vatican Media)—Addressing the faithful gathered for his Sunday Angelus on July 6, Pope Leo XIV offered a reflection on the missionary nature of the



Pope Leo XIV

Church, grounded in the Gospel of Luke. The pope focused his reflection on Jesus’ sending out of 72 disciples, an act which, he explained, represents the universal scope of the Gospel. “The hope of the Gospel is meant for all peoples,” he said, adding that this reflects “the breadth of God’s heart and the abundance of his harvest.”

However, Pope Leo continued in quoting Jesus: “The harvest is plentiful, but the laborers are few” (Lk 10:2). He explained that while the world may seem overwhelmed by distractions and noise, people today still “yearn for a greater truth,” seek justice, and carry within themselves “a longing for eternal life.”

He described God as a sower who has generously gone out and sown in people’s hearts “a desire for the infinite, for a fulfilled life and for salvation that sets us free.” Despite this, there are few who are able “to distinguish, with the eyes of Jesus, the good grain that is ripe for harvesting.”

Be a laborer of faith

The pope warned that faith should not become “merely an external label.” What the Church and the world need are not occasional participants but “laborers who are eager to work in the mission field, loving disciples who bear witness to the kingdom of God in all places.”

He acknowledged that there may be many “intermittent Christians who occasionally act upon some religious feeling or participate in sporadic events,” but there are far fewer who are ready “on a daily basis, to labor in God’s harvest.”

Pope Leo stressed that this mission does not require “too many theoretical ideas about pastoral plans.” Instead, he said, “we need to pray to the Lord of the harvest.” Giving priority to one’s relationship with the Lord and cultivating dialogue with him, he added, allows people to become true laborers, ready to be sent “into the field of the world to bear witness to his kingdom.”

Concluding his reflection, Pope Leo invited the faithful to entrust themselves to the Blessed Virgin Mary, “who generously gave her ‘yes’ to participating in the work of salvation,” before asking her to “intercede for us and accompany us on the path of following the Lord, so that we too may become joyful laborers in God’s kingdom.”

At the end of his Angelus address, Pope Leo greeted those from around the world who had come to St. Peter’s Square, saying “in the great heat of this time of year, your journey to pass through the Holy Doors is even more courageous and admirable!”

He also expressed his condolences and assured his prayers for those suffering through the flooding in Texas.

“I would like to express sincere condolences to all the families who have lost loved ones, in particular their daughters, who were at the summer camp, in the disaster caused by the flooding of the Guadalupe River in Texas in the United States,” he said. “We pray for them.”

And he called for peace, requesting that all people “ask the Lord to touch the hearts and inspire the minds of those who govern, that the violence of weapons be replaced by the pursuit of dialogue.”

Finally, he shared that he was traveling to Castel Gandolfo, “where I intend to have a short period of rest.” He added: “I hope that everyone will be able to enjoy some vacation time in order to restore both body and spirit.”

(Reprinted with permission by Vatican Media. OSV News contributed to this report.) †



Public Schedule of
Archbishop Charles C. Thompson

July 28–31, 2025

July 28 – 3 p.m.
Blessing at Ascension St. Vincent Lucas Family Brain and Spine Hospital, Indianapolis

Archbishop Edward T. O’Meara Catholic Center, Indianapolis

July 31 – 10 a.m.
Leadership Team meeting at

July 31 – 5:30 p.m.
Annual priest and seminarian cookout, Indianapolis

Safeguarding remains a top priority with new appointment, U.S. cardinal says

VATICAN CITY (CNS)—Pope Leo XIV’s appointment of the new president of the Pontifical Commission for the Protection of Minors shows that safeguarding remains a top priority, its former president said.

“Our Holy Father Pope Leo XIV has affirmed the continued priority of the commission’s work for the universal Church in his thoughtful appointment” of Archbishop Thibault Verny of Chambéry, France, as the new president of the commission, said Cardinal Seán P. O’Malley.



Cardinal Seán P. O’Malley

“The Holy Father’s words and deeds in these early months of his pontificate assure the world that the Church will not grow complacent in her efforts to as best possible ensure the protection of children, vulnerable adults, and all people in our communities,” he said in a written statement released on July 5, the day the Vatican announced the new appointment.

Archbishop Verny, 58, has served as a member of the papal commission since 2022.

“In addition to important contributions to the work of the commission, the archbishop has years of in-depth experience working with law enforcement, other civil authorities, and Church leadership to ensure accountability for the serious failures of the Church in France,” where he served as auxiliary bishop of Paris before joining the commission, Cardinal O’Malley wrote.

“He has been at the forefront in seeking healing and reconciliation with survivors,” the cardinal said, and he “played an important role in the development and implementation of substantive policies and procedures, with cultural specificity, for the prevention of any recurrence of abuse.”

“With deep humility and profound gratitude, I thank the Holy Father, Pope Leo XIV, for my appointment,” Archbishop Verny said in a written statement.

“I am honored by the trust he has placed in me, fully aware of the grave and sacred task entrusted to the commission: to help

the Church become ever more vigilant, accountable, and compassionate in her mission to protect the most vulnerable among us,” he wrote.



Archbishop Thibault Verny

Protecting minors and vulnerable adults entails a journey of “conversion that we are all on together. As Pope Francis always reminded us, only under this condition can the Gospel truly be heard and believed,” the archbishop wrote.

Archbishop Verny thanked Cardinal O’Malley, 81, who served the commission from its inception by Pope Francis in 2014, and who retired from leading the Archdiocese of Boston in August 2024 after he turned 80.

Cardinal O’Malley displayed “courageous and prophetic leadership,” which has “left an indelible mark not only on the Church but on society at large,” the archbishop wrote.

“In times of profound difficulty, Cardinal O’Malley has been a moral compass for the faithful and for people of goodwill everywhere,” always upholding the importance of listening to survivors of abuse and “giving them space to be heard, believed, and accompanied in their search for truth, justice, healing, and meaningful institutional reform,” he wrote.

“As I continue my work with the commission, I am committed, together with the members and personnel, to building on that legacy,” Archbishop Verny wrote. “Our priorities will focus on supporting churches, especially those still struggling to implement adequate safeguarding measures.

“We will promote subsidiarity and the equitable sharing of resources so that all parts of the Church, regardless of geography or circumstance, can uphold the highest standards of protection,” the new president wrote.

The commission’s work will continue to emphasize listening to local communities “with humility, with respect and with cultural intelligence,” he wrote in a statement on the commission’s website. “We cannot impose safeguarding models in places we do not understand.” †



Phone Numbers:
Main office..... 317-236-1570
Advertising..... 317-236-1585
Circulation / Subscriptions ... 317-236-1425

Price: \$22.00 per year, 75 cents per copy
Postmaster:
Send address changes to The Criterion,
1400 N. Meridian St., Indianapolis, IN 46202-2367
Web site : www.CriterionOnline.com
E-mail: criterion@archindy.org

Published weekly except the last week of December, the first week of January and every other week from June to August (summer schedule). Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.
Copyright © 2025 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?
E-mail us:
criterion@archindy.org

Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Ann Lewis



The Criterion
(ISSN 0574-4350) is published weekly except the last week of December, the first week of January and every other week from June-Aug.

1400 N. Meridian St.
Indianapolis, IN 46202
317-236-1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
Copyright © 2025

Criterion Press Inc.

POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202



07/11/25

Moving?

We’ll be there waiting if you give us two weeks’ notice!
Use the form below or at archindy.org/moving.

Name _____
E-mail _____
New Address _____
City _____
State/Zip _____
New Parish _____
Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

After 12 years, locals welcome pope back to his summer home

CASTEL GANDOLFO, Italy (CNS)—After more than a decade without its most famous vacationer, the quiet town of Castel Gandolfo once again counts the pope among its summer residents.

Pope Leo XIV became the 16th pope to reside in the papal summer residence when he moved there on July 6, following the recitation of the *Angelus* in St. Peter’s Square.

“This afternoon, I will travel to Castel Gandolfo, where I intend to have a short period of rest,” the pope told pilgrims gathered in the square. “I hope that everyone will be able to enjoy some vacation time in order to restore both body and spirit.”

The tradition of popes escaping the summer heat of Rome for the cooler Alban Hills began with Pope Urban VIII in 1626. While Pope Benedict XVI spent nearly three months in the papal villa during the summer of 2012, his successor, Pope Francis, chose not to stay there, opting instead for his Vatican residence at the Domus Sanctae Marthae.

In 2016, Pope Francis converted the papal property into a museum, opening the villa and gardens to the public.

That decision transformed the character of tourism in the town, said Marina Rossi, a local resident who has operated a mosaic workshop along the town’s main drag for more than 30 years.

“During the week, there wasn’t this flow of people,” she told Catholic News Service (CNS) on July 1, since the popes only presented themselves publicly to pray

the *Angelus* on Sundays. “Instead, by opening the palace and the pontifical villas, the type of tourism has changed,” shifting from frugal pilgrims to paying visitors. As a result, “the last 12 years were good for us.”

Still, she said, the return of a pope is “fantastic.”

“It’s an important showcase” for the town, Rossi said. “We’re happy, yes.”

Rossi, an artist, said she and others had considered creating a portrait of the pope, adding, “Yes, it’s an idea we’ve had; right now, we are doing stuff a bit different, more simple, because making a portrait is not the most ‘sell-able’ right away.”

Assunta Ferrini, who manages Sor Capanna, a restaurant right off the square at the foot of the papal palace, said the town has not lacked tourists in the pope’s absence.

“The tourists came, many of them,” she told CNS. “But to have a pope return is always an honor for the town, that he comes here to meet us.”

At a local coffee shop, barista Stefano Carosi echoed that sentiment. “To have the pope here among



Pope Leo XIV greets a child as he arrives in Castel Gandolfo, Italy, on July 6 after reciting the *Angelus* at the Vatican. The pope will stay in Castel Gandolfo for his customary retreat through July 20. (CNS photo/Vatican Media)

us after so long is a beautiful thing,” he said. “We’ve waited for it for so long.”

Without the steady presence of Pope Francis, he added, the town was “without that spark, that light, but now it seems like these 12 years have flown by and we hope that everything may return as before.” †

Listening sessions seek input from the laity on their role in the life and mission of the Church in the archdiocese

Criterion staff report

The archdiocese is hosting two bilingual listening sessions in August to assist with a U.S. bishops’ study seeking input from all members of archdiocesan parishes on their engagement and role in the life and mission of the Church.

The first meeting will be held from 7-8:30 p.m. on Aug. 12 at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood.

The second meeting is scheduled from 7-8:30 p.m. on Aug. 27 at Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive,

Mt. St. Francis, in Floyd County.

The listening sessions at both locations will be held in English and Spanish.

Deacon Thomas Hosty, director of the archdiocesan Department of Pastoral Ministries, and his staff are hosting the gatherings.

The meetings are being held at the

request of Bishop Robert E. Barron of Winona-Rochester, Minn., chair of the U.S. Conference of Catholic Bishops’ Committee on Laity, Marriage, Family Life and Youth.

For more information, contact Deacon Hosty at thosty@archindy.org or 317-225-5804. †

Las sesiones de escucha buscan la opinión de los laicos sobre su papel en la vida y misión de la Iglesia en el arquidiócesis

Reportaje del personal del The Criterion

La Arquidiócesis está organizando dos sesiones bilingües de escucha en agosto para aportar insumos a un estudio de los obispos de Estados Unidos que busca la opinión de todos los miembros de las parroquias arquidiocesanas sobre su compromiso y su papel en la vida y la misión de la Iglesia.

La primera reunión se celebrará el 12 de agosto, de 7 a 8:30 p.m., en la iglesia Our Lady of the Greenwood en 335 S. Meridian St., en Greenwood.

La segunda reunión está programada para

el 27 de agosto de 7 a 8:30 p.m., en Mount Saint Francis Center for Spirituality, situado en 101 St. Anthony Drive, Mt. St. Francis.

Las sesiones de escucha en ambos lugares se llevarán a cabo en inglés y español.

El diácono Thomas Hosty, director del Departamento de Ministerios Pastorales de la Arquidiócesis, y su equipo son los anfitriones de las reuniones, que se convocan a petición del obispo Robert E. Barron de Winona-Rochester, Minnesota, presidente del Comité de Laicos, Matrimonio, Vida Familiar y Juventud

de la Conferencia Episcopal de Estados Unidos.

Para obtener más información,

comuníquese con diácono Hosty en thosty@archindy.org o llame al 317-225-5804. †

Project Rachel Ministry
Archdiocese of Indianapolis

Rachel's Vineyard

**UPCOMING
RACHELS VINEYARD RETREAT**

**JULY 25-27 2025
GREATER INDIANAPOLIS AREA**

for confidential help and to register
call 317-452-0054
or email projectrachel@archindy.org

Safe, dependable transportation to outpatient appointments, procedures and miscellaneous errands.

APPOINTMENT PARTNER L.L.C.

317-759-7007
www.appointmentpartner.com
Angie@appointmentpartner.com

"Heating - Heat Pump - Air Conditioner"

142th Anniversary Sale

Our staff has over 76 years of Catholic Education

68 YEARS
Catholic Education

140th Anniversary Sale

FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 07/25/25 THIELE 639-1111

140th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 07/25/25 M-F 8-4 THIELE 639-1111

140th Anniversary Sale

FREE 10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 07/25/25 THIELE 639-1111

CALL TODAY! 639-1111

Still Locally Owned & Operated
WWW.CALLTHIELE.COM

THIELE
Heating & Air Conditioning
SINCE 1883

SERVING CENTRAL INDIANA



Archbishop Charles C. Thompson, *Publisher*
Sally Krause, *Associate Publisher*
Mike Krokos, *Editor*

Editorial



Benedictine Archabbot Kurt Stasiak, leader of Saint Meinrad Archabbey in St. Meinrad, elevates the Eucharist during a Feb. 1, 2018, Mass for a Deceased Bishop in the monastery's Archabbey Church of Our Lady of Einseideln (File photo by Sean Gallagher)

Benedictine spirit blesses the Church in central and southern Indiana

The publication date for this issue of *The Criterion* is July 11, 2025, the memorial of St. Benedict. Catholics in central and southern Indiana have many reasons to celebrate this great saint. The women and men who follow the Benedictine *Rule* in our archdiocese have strongly influenced this local Church. Their prayer and work richly bless our past, our present and our future as missionary disciples of Jesus Christ.

Many religious orders, including the Franciscans, the Sisters of Providence, the Jesuits, the Dominicans, the Carmelites, and others have graced this archdiocese with their ministries. We thank God for them, and we pray that their particular charisms will continue to enrich our lives here in central and southern Indiana.

But the monastic witness provided by Benedictines is deserving of special mention today as the universal Church recalls Benedict of Nursia, whose holiness, wisdom and sense of moderation continue to inspire us more than 1,500 years after his death.

There are many dimensions of Benedictine spirituality that have been interwoven into the life of this archdiocese. Here are just a few highlights:

—**Ministry formation.** The majority of priests and deacons who serve in this archdiocese experienced some, if not all, of their formation through Saint Meinrad Seminary and School of Theology in St. Meinrad. Many of our lay ministers received all or part of their formation there. This means that most of our pastoral leaders were exposed to the Benedictine way of living the Gospel, celebrating the liturgy, and serving the pastoral needs of God’s people. These dedicated women and men share their experience of Benedictine spirituality with everyone they serve.

—**Prayer and work.** *Ora et labora* (“prayer and work”) is a phrase that speaks to the wholistic life of prayer, work and holy reading that the *Rule* of Benedict outlines. But *Ora et labora* is much more than a motto. It is the defining characteristic of the followers of St. Benedict, the heart of who they *are*—even more than what they *do*—as men and women who seek God in community. This eminently practical form of daily Christian living permeates our parishes, schools and archdiocesan ministries. We are a local Church deeply rooted in prayer and in the work of

building up God’s kingdom here in central and southern Indiana. —**Peace.** Pope Leo XIV has reminded us that the risen Lord’s first words to his disciples were “Peace be with you” (Jn 20:19). The peace of Christ is vastly different from the imperfect peace that is experienced in today’s world. Benedictine life is a profound witness to the peace of Christ. Stability, reverence for the things of God and the commitment to live in harmony with one another and all creation are hallmarks of the Benedictine understanding of Christian peace. While no one would claim that this vision of peace has been anything more than imperfectly realized here, there is a commitment to live in harmony with all our sisters and brothers that has been strongly influenced by the Benedictine spirit of peace, hospitality and community life.

—**Humility.** Benedictine Sister Mary Margaret Funk, a member of Our Lady of Grace Monastery in Beech Grove, has written a powerful book titled, *Humility Matters*. In it, she says, “Humility is for a disciple of Jesus Christ what enlightenment is for a Buddhist, realization for a Hindu, surrender for a Muslim, and righteousness for a Jew. It is the unmistakable character of one who has accepted the vocation to undertake the spiritual journey. It is at the core of our experience of life in Christ.” Benedictines do not have a monopoly on the spiritual practice of Christian humility. Many other religious orders and diocesan spiritualities also emphasize this fundamental aspect of what it means to be holy. But the *Rule* of Benedict gives “the 12 steps of humility” a unique prominence. “When the heart is humble,” St. Benedict teaches, “God raises it up to heaven” (RB 7.5). As former Archbishop Daniel M. Buechlein, O.S.B., wrote in his memoir, *Surprised by Grace*: “Isn’t it a tremendous witness that [Benedictines] are so convinced of God’s love that they will commit their lives to pray day in and day out as their primary work [the Work of God, as St. Benedict calls it]? Nothing else takes precedence. Is there a more powerful witness that we human persons need God?”

Let us give thanks today for the witness of the Benedictines in our archdiocese. May they prefer nothing to the love of Christ.

—Daniel Conway

Reflection/Mike Krokos

A salute to a former team member who made us better

As someone who has been in the newspaper business for 35-plus years, I’ve learned a lot about telling stories.



From my days in the secular world when the mantra “if it bleeds, it leads” was common in the newsroom, I am now tasked with editing and writing stories where people’s lives of faith are the driving force of our publication.

Despite the challenges—and they come with producing any publication—being a part of a team that works on Archbishop Charles C. Thompson’s primary evangelization tool at *The Criterion* is a blessing.

And “team” is the operative word in the previous paragraph. Among the team members I’ve been blessed to work with during my 20 years as the editor of *The Criterion* was Louis “Louie” Stumpf. Louie, who died at age 85 on June 21, worked at *The Criterion* for more than 22 years, laying out our weekly newspaper as a graphic specialist. But his memory as a member of our *Criterion* family lives on.

At the time, our graphics department was across the hall from the editorial offices of *The Criterion* in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, and I enjoyed making the trek to chat with Louie, probably because of his laid-back nature.

We had several things in common: Louie enjoyed sports. He rooted for the Colts. And he loved IU basketball.

Most of all, I learned his faith was important to him. He and his wife of 62 years, Susie, were members of St. Barnabas Parish on the south side of Indianapolis since 1968. He was a member of the Knights of Columbus. I did not know until later that

Msgr. William F. Stumpf (our current vicar general and pastor of St. Matthew the Apostle Parish in Indianapolis) was his brother.

Louie always wore a smile when he talked about Susie, their children, grandchildren and ever-growing family. It was obvious how much they meant to him and how he felt blessed. It was an example worth emulating.

It was also fun listening to him tell stories about his previous jobs. Typesetting, a darkroom, and cutting and pasting copy (literally, not digitally) presented a unique history that was unfamiliar to many of our younger, more technology-driven staff. Louie brought a unique perspective, and I was among those fascinated to learn of how publishing had progressed during his career.

After Louie retired, we were able to see him and Susie on a yearly basis during our annual employee recognition lunch each spring.

We heard of their regular walks around Greenwood Park Mall in Greenwood, and Louie and I commiserated about IU’s prospects on the hardwood with its coaches. There was hope with Tom Crean, heartache with Archie Miller, and disappointment with Mike Woodson.

We last saw Louie and Susie in the spring, and didn’t realize he would be going home to God a few months later. Despite our sadness, the stories, the camaraderie and the friendships will last a lifetime.

I will remember Louie as a salt-of-the-earth person and one of the kindest people I have ever known.

Although he worked behind the scenes, Louie’s commitment to our publication and the archdiocese will never be forgotten.

His love for his family will be remembered, too.

Thank you, Louie, for showing us what’s important in life.

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Be Our Guest/Mike O’Connell

Reader: Always keep joy in your life

“Joy” is described in the dictionary as a feeling of great pleasure or happiness or something that gives joy. The Bible is full of verses expressing joy.

I have often thought about this word and its spiritual meaning. To find joy in your life, you first must find the Lord and open your heart to all of his goodness, comfort, peace and, above all, his love.

Even when we go through adversity and suffering, we will still experience joy.

In the Letter of James, we read, “Consider it all joy, my brothers, when you encounter various trials, for you know that the testing of your faith produces perseverance” (Jas 1:2-3).

Have you ever experienced being around someone you know who has been through tragedy because of a death of a loved one, or who has an incurable disease or another major setback, yet they still remain joyful? How can this person be joyful and still loving and forgiving? It is simple: They love the Lord, and they believe in his word, when he says to be not afraid and trust in him.

Jesus tell us in the Beatitudes: “Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you” (Mt 5:11-12). Their joy is

in knowing that their happiness and joy are not of this world, but of the next world to come.

The joy that we will experience in the next world is difficult to describe. As we await this eternal joy in heaven, we must first begin to prepare in the world in which we live.

How can we be joyful in this world? —Keep God as the main focus.

Follow his teachings and obey all of his commandments.

—Love one another. Put others before yourself.

—Spread the good news. Always be positive, compassionate and peaceful when you are around others.

—Be forgiving and loving at all times.

—Pray often and read holy Scripture. Always attend Mass and receive the sacraments as often as you can.

—Look to our Blessed Mother and the saints and always seek their examples.

Practice being joyful in this world, and when you enter your eternal home you will be and see the fullness of joy.

“So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you” (Jn 16:22).

(Mike O’Connell is a member of St. Charles Borromeo Parish in Bloomington.)

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Two commandments, one self-sacrificing love

You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself (Lk 10:27).

The Gospel reading for the Fifteenth Sunday in Ordinary Time (Lk 10:25-37) contains the familiar parable of the Good Samaritan. Jesus tells this powerful story to illustrate his response to a legal scholar's question, "What must I do to inherit eternal life?" (Lk 10:25)

The simple, straightforward answer that Jesus gives is "love." To gain the joy of heaven, we must love God absolutely, with every fabric of our being, and we must love our neighbor as ourselves, which means unselfishly, with a self-sacrificing love.

But what does Jesus mean when he tells us to love? As we know only too well, there are many different meanings that can be given to the word "love." Which one applies to the two great commandments that have been given to us by our Lord?

St. Luke tells us that the scholar who confronted Jesus with this question about inheriting eternal life approved of the Lord's answer. He knew that by

proposing these two great commandments Jesus had summarized brilliantly the teaching of the Old Testament. The scholar's correct, but somewhat condescending, response to Jesus was: "You have answered correctly; do this and you will live" (Lk 10:28).

But then the scholar asks, "Who is my neighbor?" (Lk 10:29) He wants Jesus to define who his neighbor is. Is it someone just like him? Or can a neighbor be someone outside his inner circle, a stranger? St. Luke tells us that the legal scholar is trying to "justify himself" (Lk 10:29) and to make sure that his understanding is correct. How this question is answered is important to him. He wants to know who his neighbor is because he wants to inherit eternal life.

The parable of the Good Samaritan answers both questions: What is love? And who is my neighbor?

The classic definition of Christian love is "to will the good of the other even at the expense of our own needs and desires."

The parable of the Good Samaritan shows us what this kind of self-sacrificing love looks like. Whereas the story's two traditionally righteous people, a priest and a Levite, ignore the man

savagely beaten and lying in the road, a Samaritan who is a despised foreigner is moved with compassion, tends his wounds, and goes out of his way to help him by paying for his food and lodging at a nearby inn. Jesus is telling us that this is what he means by love—generous self-giving regardless of the inconvenience or cost.

And because the one who helps the wounded man is a stranger, indeed an enemy of the Jewish people, our Lord is telling us that our neighbor is anyone—everyone—whom we encounter day in and day out, but especially the poor and vulnerable among us. As Jesus sees things, who our "neighbor" is cannot be limited to our own race, gender, social class, political persuasion or any other restrictive category. Everyone is our neighbor. Everyone.

As a result, "loving our neighbor as ourselves" means doing what the Samaritan does in this parable. It means compassion for others, even strangers and enemies. It means going out of our way to help someone in need. It means sharing our gifts—time, talent and treasure. And, above all, it means setting aside our own wants and desires to concentrate on what is good for others.

Jesus makes it clear that the two commandments—to love God totally and to love our neighbor as ourselves—are intimately related to one another. Our neighbor is lovable because he or she is made in the image and likeness of God, just as we ourselves are. We cannot love God and, at the same time, despise—or be indifferent to—someone who is made in God's image. Our respect for the dignity of all human beings flows directly from our reverence for Almighty God. Our love for the Triune God—Father, Son and Holy Spirit—is a participation in their Divine Love, which is the source and sustaining power of all God's creation.

When we love unselfishly, we are most like the God in whose image we were created. And when we recognize and respect the fact that everyone we encounter is our neighbor, we can obey the two great commandments that Jesus has given us as a requirement for gaining eternal life with him.

As we continue the liturgical season of Ordinary Time, let's take to heart the teaching and example of Jesus. He is the Good Samaritan who sacrificed himself for us and who asks us to do likewise for our neighbors. †



Cristo, la piedra angular

Dos mandamientos, un amor abnegado

Amarás al Señor tu Dios con todo tu corazón, con toda tu alma, con todas tus fuerzas y con toda tu inteligencia; y a tu prójimo como a ti mismo (Lc 10:27).

La lectura del Evangelio del XV domingo del tiempo ordinario (Lc 10:25-37) incluye la parábola conocida del Buen Samaritano. Jesús narra este poderoso relato para ilustrar su respuesta a la pregunta que le planteó un erudito en leyes: "¿qué he de hacer para alcanzar la vida eterna?" (Lc 10:25)

La respuesta simple y directa que da Jesús es "amar." Para obtener la alegría del cielo, debemos amar a Dios por completo, con cada fibra de nuestro ser, y debemos amar a nuestro prójimo como a nosotros mismos, lo que significa desinteresadamente, con un amor abnegado.

Pero ¿qué quiere decir Jesús cuando nos dice que amemos? Como sabemos muy bien, la palabra "amor" tiene muchos significados; ¿cómo saber cuál debemos aplicar a los dos grandes mandamientos que nos ha dado nuestro Señor?

San Lucas nos dice que el erudito que confrontó a Jesús con esta pregunta sobre la herencia de la vida eterna estuvo de acuerdo con la respuesta del

Señor quien sabía que, al proponer estos dos grandes mandamientos, había resumido brillantemente la enseñanza del Antiguo Testamento. La respuesta correcta, aunque algo condescendiente, del erudito, fue: "Has respondido correctamente. Haz eso y vivirás" (Lc 10:28).

Pero entonces el erudito pregunta: "¿Y quién es mi prójimo?" (Lc 10,29) Quiere que Jesús defina quién es su prójimo: ¿es alguien como él? ¿O acaso el prójimo puede ser alguien ajeno a su círculo íntimo, un extraño? San Lucas nos dice que el jurista intenta "justificar su pregunta" (Lc 10:29) y asegurarse de que su interpretación sea correcta. La respuesta a esta pregunta es importante para él; quiere saber quién es su prójimo porque quiere heredar la vida eterna.

La Parábola del Buen Samaritano responde ambas interrogantes: ¿Qué es el amor? Y ¿quién es el prójimo?

La definición clásica del amor cristiano es "querer el bien del otro incluso a costa de nuestras propias necesidades y deseos."

La parábola del Buen Samaritano nos muestra cómo es este tipo de amor abnegado. Mientras que las dos personas tradicionalmente justas de la historia—un sacerdote y un levita—ignoraban al hombre salvajemente golpeado y tirado en el camino, un

samaritano, que es un extranjero despreciado, se conmueve, le cura las heridas y se esfuerza por ayudarlo pagándole la comida y el alojamiento en una posada cercana. Jesús nos dice que esto es lo que él entiende por amor: entrega generosa sin importar los inconvenientes o el costo.

Y como el que ayuda al herido es un extranjero—de hecho un enemigo del pueblo judío—nuestro Señor nos dice que nuestro prójimo es todo aquel que nos encontremos día tras día, pero especialmente los pobres y vulnerables entre nosotros. Desde la perspectiva de Jesús, nuestro "prójimo" no puede limitarse a nuestra propia raza, género, clase social, inclinación política o cualquier otra categoría restrictiva. Todo el mundo es nuestro prójimo. Todos.

En consecuencia, "amar a nuestro prójimo como a nosotros mismos" significa hacer lo que hace el samaritano en esta parábola: significa compasión hacia los demás, incluso hacia los extraños y los enemigos; significa esforzarnos por ayudar a alguien que lo necesita; significa compartir nuestros dones: tiempo, talento y tesoro. Y, sobre todo, significa dejar de lado nuestros propios deseos y anhelos para concentrarnos en lo que es bueno para los demás.

Jesús deja claro que los dos

mandamientos—amar a Dios por encima de todo y al prójimo como a uno mismo—están íntimamente relacionados entre sí. Nuestro prójimo es digno de amor porque está hecho a imagen y semejanza de Dios, igual que nosotros. No podemos amar a Dios y, al mismo tiempo, despreciar o ser indiferentes hacia alguien que está hecho a imagen de Dios. Nuestro respeto por la dignidad de todos los seres humanos emana directamente de nuestra reverencia a Dios Todopoderoso. Nuestro amor al Dios Trino (Padre, Hijo y Espíritu Santo) implica participar en su Amor Divino, que es la fuente y el poder que sustenta toda la creación de Dios.

Cuando amamos sin egoísmo, nos parecemos más al Dios a cuya imagen fuimos creados. Y cuando reconocemos y respetamos el hecho de que toda persona que encontramos es nuestro prójimo, podemos obedecer los dos grandes mandamientos que Jesús nos ha dado como requisito para alcanzar la vida eterna con él.

Conforme continúa la temporada litúrgica del tiempo ordinario, interioricemos las enseñanzas y el ejemplo de Jesús, el Buen Samaritano que se sacrificó por nosotros y que nos pide que hagamos lo mismo por el prójimo. †

Events Calendar

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

July 16
 Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, catholiccemeteries.cc.

July 17
 Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, catholiccemeteries.cc.

July 18
 Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Jim Hallett, retired CEO of KAR and owner of the Indy Fuel hockey team, presenting “Leaving it to God,” rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$20 members, \$25 non-members. Register by 4 p.m. on July 15. Information, registration: cutt.ly/CBE-Reg.

July 19-20
 All Saints Parish, St. John the Baptist campus, 25743 State Route 1, Guilford. **Chicken Dinner and Summer Festival**, Sat.: 5 p.m.-midnight, live music by Yorkridge Boys. Sun.: 11 a.m.-7 p.m., chicken dinners available 11 a.m.-5 p.m. or sold out, food prices TBA. Both days: food, beer garden, B&G ice cream, kiddie land, raffles, religious exhibit “Celebrating America,” \$10,000 Big Money Raffle, free admission. Information: 812-576-4302,

emilyalig.asp@gmail.com.
July 23
 McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, 6-9:30 p.m., Shayla Elm of Christ in the City ministry presenting, for ages 18-39, includes presentation, full bar, food trucks and socializing, free admission. Information: 317-592-4006, emastronicola@archindy.org.

July 25-27
 Greater Indianapolis Area, **Rachel’s Vineyard Healing Retreat**, for women and men suffering from past abortion experience. Information: 317-452-0054, projectrachel@archindy.org.

July 26
 Hamilton Community Center and Ice Arena, 2501 Lincoln Park Dr., Columbus. **Ice-Skating Fundraiser**, 5:30-7:30 p.m., fundraiser for Covenant Resources Miscarriage Ministry, \$10 includes skate rental, bring coats and gloves, registration required. Information: 812-212-3463, contactus@covenantresources.org. Registration: covenantresources.org/events/ice-skating-fundraiser.
 St. Mary Parish, 777 S. 11th St., Mitchell. **Summer Festival**, 9 a.m.-3 p.m., fried chicken dinners, dine-in or carry-out, indoor and outdoor vendor booths, cake walk, cash raffles, silent auction, door prizes, free admission.

Information: 812-849-3570, stmarysmitchell294@gmail.com
 Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: holyrosey.prolife@gmail.com.

July 26-27
 All Saints Parish, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, Sat.: 5 p.m.-midnight, ham stand, live music by Misty Creek. Sun.: 11 a.m.-7 p.m., chicken dinners available 11 a.m.-5 p.m. or sold out, food prices TBA. Both days: lunch stand, food, beer garden, B&G ice cream, kiddie land, raffles, \$10,000 Big Money Raffle, religious exhibit “Celebrating America,” free admission. **5K Country Run/Walk**, Sun. 9:30 a.m., \$20 with T-shirt or \$15 without T-shirt until July 13, \$25 with T-shirt or \$20 without T-shirt after July 13 or on-site, register online at tinyurl.com/StMartinRun25. Information: 812-576-4302, emilyalig.asp@gmail.com.

July 27
 SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, Divine Mercy 3 p.m., rosary 3:10 p.m., Mass 3:30 p.m. with homily in English, every fourth Sunday. Information: mariasolito@yahoo.com.
 St. Augustine Parish, 18020 Lafayette St., Leopold. **Church Picnic**, 10 a.m.-3 p.m. CT,

country store, silent auction, quilt wheel, large raffle, half-pot and Quilt raffle, fried chicken dinners include quarter chicken, creek fries, green beans, noodles and chicken, vinegar slaw, homemade desserts, Windmill Chill Ice Cream and Dole Whips, hamburgers, dine-in or carry-out dinners \$13, free admission. Information. 812-843-5143, staughc@psci.net.

July 28-31
 Christ the King Parish, 5884 Crittenden Ave., Indianapolis. **Encounter Summer Intensive: A Four-night Experience of the Encounter School of Ministry**, 6-9 p.m. each evening, \$35 for clergy, religious and seminarians; \$40 for parish/ministry professionals and ages 18-35; \$75 ages 36 and older; daily option \$25 per session. Information: 317-721-2145, indianapolis@encounterschool.org, tinyurl.com/encintensive25.

July 31-August 2
 Holy Spirit Parish, 7243 E. 10th St., Indianapolis.

Holy Spirit Festival, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, live music, midway rides, food, beer and wine, bingo, Monte Carlo, Texas Hold ‘Em, silent auction, \$7,500 raffle (tickets \$20), parking shuttle available at 7140 E. Washington St., free wrist bands provided to parishioners after Masses, non-parishioner admission \$10 in festival tickets, children 12 and younger free, ages 17 and younger must be accompanied by an adult. Information: holyspiritfestival.org, festival@holyspirit.cc, 317-353-9404.

August 1
 Women’s Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, womenscarecenter.org.

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

by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.
 St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

August 2
 St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Children’s Rosary**, 9 a.m., children of all ages invited to pray rosary every first Saturday, donuts and fellowship to follow, free. Information: julie3reyes@gmail.com. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

July 21
You Are Not Alone: The Healing Journey Forward with Suicide Loss (virtual via Zoom), 6:30-8 p.m., sponsored by Our Lady of Fatima Retreat House, for adults, ages 15-19 may attend with parent or guardian, Indiana State Board Member of the American Foundation for Suicide Prevention Lisa Thibault presenting, free, registration required.

Information, registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.
August 8
 Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

August 9
 Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Osteopathy as an Expression of Franciscan Values in Body, Mind and Spirit**, 9:30-11:30 a.m., osteopathic physician Dr. David C. Eland presenting, \$30, \$45 with CEUs. Information, registration: 812-933-6437, oldenburgfranciscancenter.org. †

Mount Saint Francis offering webinars and in-person walking pilgrimage for Jubilee Year of Hope

Mount Saint Francis Center for Spirituality is offering a series of online webinars and an on-site walking pilgrimage to celebrate the Jubilee Year of Hope. The webinars will take place at noon on July 23, Aug. 20 and Sept. 17, and the in-person walking pilgrimage will be at 10 a.m. on Oct. 4 at Mount Saint Francis, 101 Saint Anthony Dr., in Mt. St. Francis.
 For the July 23 webinar, Dr. Bob Schuchts, founder of the JPPI Healing Center, co-host of the Restoring the Glory podcast and author of *Be Healed, Be Restored, Be Transformed*, and *Be Devoted*, will present “Restored in Love: Discovering Hope and Wholeness in Christ.” Register by July 16.
 On Aug. 20, Conventual Franciscan Father Mario Serrano,

vocation director for the Conventual Franciscan Friars’ Province of Our Lady of Consolation, will present “Mary as a Witness to Hope.” Register by Aug. 10.
 For the Sept. 17 webinar, Mount Saint Francis Center for Spirituality associate director Judy Ribar will present “Pope Francis’ Call to Hope.” Register by Sept. 7.
 Finally, on Oct. 4, Conventual Franciscan Father Vince Petersen, who is Mount Saint Francis director of Franciscan Arts and Earth Initiatives, will lead a walking “Pilgrimage of Hope.” Lunch is included. Register by Sept. 27.
 Each event is \$25. Register online at tinyurl.com/YearofHopeSeries or call 812-923-8817 for more information. †

Wedding Anniversaries

VERNON AND JOANN (HUBBLE) SUTHERLIN, members of St. Paul the Apostle Parish in Greencastle, celebrated their 70th wedding anniversary on June 11.
 The couple was married in St. Paul the Apostle Church in Greencastle on June 11, 1955.
 They have four children: Terri McKee, Tammi Parker, Trudi and Mike Sutherlin.
 The couple also has seven grandchildren and nine great-grandchildren.



PETE AND PAM (PFLUMM) CHERMANSKY, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 55th wedding anniversary on June 20.
 The couple was married in Holy Name of Jesus Church in Beech Grove on June 20, 1970.
 They have two children: Melanie Brown and Brett Chermansky.
 The couple also has two grandchildren.



JERRE AND LORRAINE (WESSEL) HAMPSON, members of St. Louis Parish in Batesville, will celebrate their 50th wedding anniversary on July 19.
 The couple was married in St. Louis Church in Batesville on July 19, 1975.
 They have three children: Kim Gregory, Kristi Ziolkowski and Kenny Hampson.
 The couple also has six grandchildren and one great-grandchild.



WILLIAM AND TONI (SCHWIER) McDONALD, members of St. John the Baptist Parish in Osgood, celebrated their 50th wedding anniversary on May 31.
 The couple was married in St. Teresa of Avila Church in Cincinnati on May 31, 1975.
 They have two children: Keri Johnson and Lynn McDonald.
 The couple also has three grandchildren.



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

Father Gilday’s priestly life ‘came full circle’ as pastor of his home parish

By Sean Gallagher

The 20th-century American novelist and short story writer Thomas Wolfe famously wrote that “you can’t go home again” in his posthumous 1940 novel that had the phrase as its title.

But the story of Father Robert Gilday seems to prove the exception to Wolfe’s rule. For the last 22 years of his 50 years of priestly life and ministry, he served as pastor of St. Therese of the Infant Jesus (Little Flower) Parish, the faith community on the east side of Indianapolis in which he grew up.

When he was asked in 2003 to serve as Little Flower’s pastor, “I immediately said, ‘Yes,’ ” recalled Father Gilday, commonly known as “Father Bob” in the parish. “For me, this was coming home. My life came full circle. There were a lot of people I already knew who were still sitting in the same seats that they had sat in years ago.”

Father Gilday and the Little Flower community celebrated his ordination anniversary on June 29, just days before he retired from serving as the parish’s pastor and from active ministry in the archdiocese.

In an interview with *The Criterion*, Father Gilday spoke gratefully of Little Flower, both in the chance he had to lead it for 22 years, and in the seeds of his priestly vocation that were planted and nurtured there.

He cited his parents, the many priests who served at Little Flower as he grew up and the Oldenburg Franciscan sisters who staffed the parish’s school as fostering his calling.

“I decided I wanted to be a priest when I was 6. And it never changed,” Father Gilday said. “I was fascinated by the Mass, by the mystery of it. That was clearly my goal from day one, to become a priest.”

Making love ‘real, visible and present in the lives of people’

There were 54 boys in Father Gilday’s eighth-grade graduation class at Little Flower School in 1963. Six of them, including retired Father James Farrell, enrolled at the former Latin School of Indianapolis, the archdiocesan high school seminary at the time.

He later received priestly formation at the former Saint Meinrad College in St. Meinrad and at the Pontifical North American College in Rome.

Three of his classmates at the North American College are now cardinals: Cardinal Blase J. Cupich, Cardinal Raymond J. Burke and Cardinal James M. Harvey. Others have served as bishops in the U.S.

“When we were little, cardinals seemed to be so otherworldly,” Father Gilday said. “Even your own bishop wasn’t someone you saw on a regular basis. But one of the things you realize is that they’re human beings like the rest of us.”

He and Father Farrell were ordained priests by St. Paul VI on June 29, 1975, in a Mass in St. Peter’s Square at the Vatican in which 359 priests from around the world were ordained.

Father Gilday has clear memories of the pontiff welcoming him into the priesthood during the sign of peace in the ordination ritual.

“He was not seen to be a warm and fuzzy person,” Father Gilday said. “He had been a diplomat and was old. But, honestly, there was a real warmth in his eyes. That’s the primary image of the ordination for me.”

Some 70 people from Little Flower traveled to Rome for the ordination. One of them was Father Paul Shikany, who was an archdiocesan seminarian at the time.

Just as Father Gilday was led to his vocation by the priests and sisters who served at Little Flower, Father Shikany, who recently retired from active ministry, said Father Gilday helped him be open to a priestly calling as he grew up in the east side faith community.

“I just gravitated toward him,” said

Father Shikany. “He was very kind to me and very supportive. There was a natural kind of friendship that developed over the years.”

During his 12 years of priestly formation in Indianapolis, St. Meinrad and Rome, Father Gilday’s conviction that he was called to be a priest never changed. His understanding of the nature of his vocation did.

“I had come to believe that love was the most important thing in life and in the Church, and that the role of the priest was to make that love real, visible and present in the lives of people,” he said.

‘Seeing Christ’ in ‘people who are wounded’

When Father Gilday returned to the archdiocese, he served as associate pastor at St. Malachy Parish in Brownsburg and later at St. Matthew the Apostle Parish in Indianapolis. In 1980, he began ministering in canon law on a part-time basis in the archdiocesan Metropolitan Tribunal. That service became a full-time assignment in 1985.

Working through cases in which Catholics were seeking a declaration of nullity of a previous marriage (commonly known as an annulment) was the primary task for Father Gilday in the tribunal. He spoke about how he brought to this ministry his understanding of “the psychology of people in marriages.”

“That’s what I was good at, bringing in those kinds of insights,” he said. “I found learning about people’s stories fascinating. To me, it was kind of like a puzzle.”

It was also a chance for him to show compassion to people who were often suffering the pain of broken relationships.

“You’re dealing with a lot of people who are wounded,” Father Gilday said. “And we talk a lot about seeing Christ in people like that, people whom Pope Francis talked about as being on the margins.”

Retired Msgr. Frederick Easton led the tribunal as vicar judicial for most of Father Gilday’s service there. He appreciated how the priest would work with the tribunal staff on ways to speak pastorally and compassionately with people involved in often complex marriage cases.

“Many times, we would collaborate on that,” Msgr. Easton said. “We would talk to sort it out and come to a consensus.”

He also valued Father Gilday’s analytical mind.

“He could bring in ideas that would be challenging, other ways of looking at things,” Msgr. Easton said. “We would always appreciate it when he would chime in when we would discuss a case. He usually had something significant to say.”

Father Shikany, who had looked up to Father Gilday while a student at Little Flower School, later served with the priest on the tribunal staff.

“He was very helpful with logic, language and precise thought,” Father Shikany said. “That always was his gift.”

‘It’s a wonderful life’

Tom Costello was another person who, as he grew up at Little Flower, looked up to Father Gilday. And when the priest returned to the parish as its pastor in 2003, Costello was a member of its staff. He remained so during Father Gilday’s 22 years as pastor and continues as the parish’s music director.

Costello has clear memories of Father Gilday’s first homily to the members of Little Flower Parish as their pastor in 2003.

“He made it clear that this was their parish, not his,” recalled Costello, who is four years younger than Father Gilday. “That’s the way that his ministry continued all through his time here. He fostered and encouraged a strong sense of ownership in the parish.”

Costello was grateful for Father Gilday’s preaching, which he said helped him to grow much in his life of faith through the years.

“Father Bob gives brief, pointed



Father Robert Gilday preaches a homily during a June 29 Mass at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. It was a liturgy that celebrated the 50th anniversary of his ordination to the priesthood. (Submitted photo)

homilies,” Costello said. “There’s always a message in his homilies, and they’re always right there. His message never gets buried. He’s said many times that his motto as a homilist is, ‘Be bright, be brief and be gone.’ ”

Little Flower will celebrate its 100th anniversary later this year, just months after Father Gilday marked the 50th anniversary of his ordination.

Although he was 75 when he celebrated his ordination’s golden jubilee, the coming together of his anniversary and the parish’s filled him with life.

“It’s kind of energizing, life-giving,”

Father Gilday said. “I see the connection. My life was formed in this parish.”

And that life for Father Gilday is the priesthood. It’s not something that he does. It’s something that he is.

“It’s a wonderful life,” he said.

I’ve never wanted to be anything else. I’ve never thought that I made a mistake. This is who I am. And that’s how it’s got to be. The whole idea of priestly identity is so important. It’s who you are.”

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

INDIANA CATHOLIC CONFERENCE

WE NEED CATHOLICS ENGAGED IN POLITICS

REGISTER TO JOIN OUR WORK!



SCAN ME

Since 1966, The Indiana Catholic Conference has represented the Catholic Church in both state and national public policy matters.

We want you to join us in defending the dignity of every person, advancing the common good, and building the Kingdom of God on Earth.

Register here: indianacc.org/register



Questions? Email us.
info@indianacc.org



BABY

continued from page 1

seating areas, and they only open them one at a time.

“We went over to one of the Swiss Guards and asked if they would open one of the areas where the route of the pope would be. Initially he said no, but he also said he would do it soon, and to stay close to him. When it was time, he let us into this area, and when everybody saw this, there was this mad rush there. We made it to the front with some nuns from China who didn’t speak English and some Filipino pilgrims who did. They were very happy to be near us because we had a baby.”

Brandon also recalls one more important tip that Father Hanly shared.

“He had told me, ‘Don’t be afraid to hold out your baby as far as possible because the pope doesn’t walk along the route, he’s riding, and you can’t get right up to the car. The pope’s security is walking alongside the car. If the opportunity arises, they will hand the baby up to the pope.’ ”

That possibility filled Arielle with so much emotion when she heard tens of thousands of people roar as Pope Leo began his route through the square.

‘I just felt God’s presence’

“When we were going to Italy and planning to be at the audience, I had no idea that this could even be possible until Father Rory said we might be able to have Laurence blessed by the pope,” Arielle says. “I got a sense of hopefulness, but it seemed impossible. When the Swiss Guards let us in and people helped us get to the perimeter, I started feeling antsy. A little bit of desperation. I really, really, *really* wanted this for my baby so much.”

That desire intensified as she watched the Jumbotron viewing screen that showed the pope’s path through the plaza.

“He stopped along the first corridor for the first baby,” she says. “When I realized he was stopping to bless the babies, I just felt my heart explode. All of a sudden, I thought, ‘This is really going to happen!’ So, we kept watching, and we kept holding Laurence out. And then a security guard came up and looked at me and said, ‘Can I take him?’ I just felt so much urgency. *Please take my baby!* And then I felt so much joy. I was crying and crying.”

Her tears flow again as she continues, “I saw the pope pull him up, and this overwhelming peace came into my heart. I felt so grateful and so much peace.”

Brandon adds, “Pope Leo seemed startled at how young Laurence was. He had blessed a couple of other babies, and they were about 8, 12, 16 months old. And then he sees Laurence who was 6 weeks. He took a little extra time with him. When the security person brought Laurence back to us, Pope Leo turned and looked and saw Arielle holding Laurence. He had this look of recognition, ‘Oh, you’re the mother of this little, tiny baby I just blessed.’ He had this big smile, and he nodded in her direction and waved to her.”

The emotion of that moment overwhelmed Arielle again.

“When they brought him back to me, I thanked them, and I was still crying,” she says. “Then Pope Leo turned around and saw Laurence and me together, and I just felt God’s presence. Like he was with us, that he was with Laurence. And I just felt grateful. I just felt serene all day.”

Choking up, she pauses before noting, “I didn’t think there was any other circumstance ever that I could imagine freely and willingly releasing my baby into a crowd of 80,000 people, and I had no fear about it. Just urgency. Just please take him. It was really wonderful.”

So were the reactions of the people surrounding the couple and their child.

“The people who were around us were so sweet,” Arielle says. “People came up to me afterwards and asked if they could kiss his hand because he had been blessed by the pope. A few people came up and gave us rosaries and relics and holy cards. And they said they would be praying for Laurence. They wanted him to have this rosary from their pilgrimage. They wanted him to have this golden cross that meant something to them.

“As a mother, there’s nothing like the feeling of the presence of God with your child. And feeling an outpouring of love for him. It was a life-defining experience for me.”

Snapshots of joy, humor, grace and love

As a member of Pope Leo’s security detail handed Laurence back to Arielle, the couple was also given a card noting that photographs of the pope blessing their baby would be available on a Vatican website soon.

Those photos are remarkable reminders of a moment the couple will never forget. So is another photo that made the moment possible.

Like his parents, Laurence needed a passport to make the trip to Rome.

“Getting his passport photo was one of the most comical experiences I could think of—just trying to make him look straight,” Arielle says about their child who was born on April 7. “He did not want to cooperate.”

Brandon laughs and adds, “We applied for his passport when he was four days old. There were some hiccups because he hadn’t been issued a Social Security number yet. We ended up having to drive to Chicago just to get a same-day passport for him because he was so young.”

In the end, the extra efforts were worth the extra gifts that came from their five days in Rome, including their visit to the church that honors the martyr that Laurence is named for—the Basilica of San Lorenzo



With St. Peter’s Basilica in the background, Arielle and Brandon Brown pose for a photo with their son Laurence during a trip to Rome in May. (Submitted photo)

fuori le Mura (Saint Lawrence outside the Walls).

Upon their return to Indianapolis, the couple shared their memories with the other members of their family—Brandon’s seven children who are Arielle’s step-children: Isabella, Leo, Evangeline, Charlotte, Clement, Blaise and Moses.

“They have all been so great,” Arielle says about the older children’s reactions to the trip to Rome with Laurence. “They may have been jealous about all the gelato we ate, but they were all very positive about it.”

For the couple, the experience will always remind them of the way that they believe God works in people’s lives.

“To me, the whole week feels like a joyful mystery,” Arielle says. “I didn’t expect it to happen the way it did. And I couldn’t believe it was happening when it happened. That week serves to remind me that God is at work, and he’s been at work since the beginning. He was at work in St. Lawrence’s life, and now he’s at work in my Laurence’s life. God at work is a mystery to me, but it’s also something that is a source of joy.

“Being in Rome, you remember the Christians who have come before and endured, and you feel so safe in the Lord’s arms. He’s keeping his Church in his care, and he’s keeping us in his care. It’s his ever outpouring of not just grace but also love. I think of God’s enduring love and the peace that comes from it.” †

Catholics have mixed reaction as ‘Big Beautiful Bill’ is signed into law

WASHINGTON (OSV News)—President Donald J. Trump on July 4 signed a reconciliation bill enacting much of his legislative agenda on taxes and immigration during an Independence Day ceremony at the White House.

“Our country has had so much to celebrate this Independence Day as we enter our 249th year. America’s winning, winning, winning like never before,” Trump said in comments at the ceremony.

“We have officially made the Trump tax cuts permanent,” he added. “That’s the largest tax cut in the history of our country. We’re setting all sorts of economic records right now, and that’s before this kicks in. After this kicks in, our country is going to be a rocket ship, economically.”

Previously, the U.S. House on July 3 approved the One Big Beautiful Bill Act in a 218-214 vote.

The Senate earlier approved the reconciliation package on July 1, after Trump urged them to do so by July 4.

Catholic leaders have alternately praised and criticized various provisions in the legislation. But in a July 1 action alert e-mailed to its supporters, the U.S. Conference of Catholic Bishops (USCCB) ultimately said the bill “currently fails the poorest families.”

Archbishop Timothy P. Broglio, USCCB president and head of the U.S. Archdiocese for the Military Services, said in a July 3 statement after the vote, that he and the bishops had “repeatedly

and consistently” urged lawmakers to make sure the bill would help families in need and “to change course” on aspects “that fail the poor and vulnerable.”

“The final version of the bill includes unconscionable cuts to health care and food assistance, tax cuts that increase inequality, immigration provisions that harm families and children, and cuts to programs that protect God’s creation,” Archbishop Broglio said. “The bill, as passed, will cause the greatest harm to those who are especially vulnerable in our society. As its provisions go into effect, people will lose access to health care and struggle to buy groceries, family members will be separated, and vulnerable communities will be less prepared to cope with environmental impacts of pollution and extreme weather.”

The USCCB president continued, “More must be done to prevent these devastating effects.” He noted the Church’s own teaching on human dignity, and the common good compels the Church “to redouble our efforts and offer concrete help to those who will be in greater need and continue to advocate for legislative efforts that will provide better possibilities in the future for those in need.”

The nonpartisan Congressional Budget Office (CBO) estimated nearly 12 million people will lose health coverage under the legislation.

Ingrid Delgado, national director of public policy and advocacy for

The Society of St. Vincent de Paul USA, told OSV News “such large cuts to the social safety net are really concerning, with how it’ll impact our most marginalized.

“The Catholic Church approaches both access to food and health care as fundamental human rights,” Delgado said. “And so the people who access SNAP [Supplemental Nutrition Assistance Program] in our country and the people who access Medicaid are our most marginalized and poorest brothers and sisters.”

Delgado said cuts to those programs could lead to “more people who are uninsured, who don’t have food on their tables, and more people facing the risk of homelessness.”

The legislation will significantly increase funds for Immigration and Customs Enforcement, also known as ICE, and Customs and Border Patrol as the Trump administration seeks to implement its immigration policies, including the mass deportation of immigrants lacking legal authorization to live and work in the U.S. It authorized about \$150 billion in new spending for immigration and border enforcement.

Joan F. Neal, interim executive director of Network, a Catholic social justice lobby, said in a statement, “The damage done by this cruel, un-American bill will be devastating, intergenerational, and require decades-long reform to repair.

“People will die if the country robs

millions of us of access to food and health care, creates even more obscene wealth inequality, and funds increasing detention, deportation, and ICE raids. The United States will be unrecognizable, and it will take a very long time to rebuild,” Neal said.

But others celebrated a provision in the legislation that would strip funds from Planned Parenthood for only one year—down from an original proposal of 10 years—with funding resumed thereafter.

Marjorie Dannenfelser, president of Susan B. Anthony Pro-Life America, told OSV News the day before the House vote that “this is the possible culminating point of the first year where federal taxpayers are not forced to fund Big Abortion and that would be huge.”

Dannenfelser said that one year was the most amount of time they could achieve through the bill under Senate rules, which limit policy changes in reconciliation legislation.

“One year is a beginning, and it sets a new precedent, which is exactly what we want,” she said.

The CBO estimated the legislation would increase the deficit by nearly \$3.3 trillion from 2025 to 2034. The U.S. national debt currently stands at \$36.2 trillion, and has downstream impacts on the rest of society.

(To read the USCCB’s full statement on the bill, go to [bit.ly/USCCB_Bill](https://www.usccb.org/bills/one-big-beautiful-bill).) †

HAYWARD

continued from page 1

There have also been the personal highlights for the now-35-year-old Hayward—his marriage to Robyn Van Vliet, a 2013 graduate of Bishop Chatard High School in Indianapolis and a former member of St. Simon the Apostle Parish in Indianapolis; the births of their four children, with another child due to join the family in September; and his decision to enter into full communion of the Catholic Church during a Mass in Rome last fall.

And more recently, Hayward accepted a “once-in-lifetime” invitation from the Vatican to share his experiences as an athlete in the Jubilee of Sport led by Pope Leo XIV on June 14-15.

In a phone conversation with *The Criterion* from his home in Charlotte, N.C., Hayward shared his thoughts about his participation in the Jubilee of Sport, his decision to become Catholic, and the way that choice has impacted his life as a father and a husband.

He also talked about the powerful impact of the Eucharist on him while focusing on the people who have shared in his life-changing faith journey.

Here is a slightly edited transcript of that conversation.

Q. How did you come to participate in the Jubilee of Sport at the Vatican?

A. “I think the Vatican might have seen my conversion story, and they reached out to the priest who helped me convert—Father ‘T’ [Father Marcel Taillon, the former director of vocations for the Archdiocese for the Military Services in the United States]. They asked him to ask me if I would want to participate. I felt it was a once-in-a-lifetime opportunity, so I couldn’t turn it down.”



Father Marcel Taillon

Q. What did you share during the Jubilee about your experience in sports?

A. “The event was about sports and hope—and what’s really important beyond the game, and also the way sports connect people. I was asked, ‘What would you tell kids these days who are aspiring to be a professional athlete?’”

“I basically said that first you have to start with a big dream. You have to envision something big and set your goals high and aim high. You have to be passionate about something. Usually as a kid, that starts with a dream. And my dream was to play in the NBA, even though I probably never thought it was possible.

“But then I said the second thing that is often overlooked is to try not to put so much pressure on yourself. Especially nowadays with social media and all the information that’s instantly available, you can put so much pressure on yourself, and I certainly did that throughout my career.

“You put internal pressure on yourself, which I think is good because it means you care. However, it’s not good if it’s starting to really affect who you are as a person, and you’re not able to sleep, and you’re constantly thinking about it.

“The thing that helped me was realizing not to be as worried about what other people think or worried about making mistakes or worried about failing. Because at the end of the day there’s only one judge and that’s Jesus. And he died for our sins, and so we’re all saved. From that standpoint, we’re all good.

“This little competition that you think is such a big deal—not to downplay how important it is, I think it is important—but as long as you realize that you’re competing and trying to do your best for the glory of God, to me it took some of the pressure off. So that was kind of my message.”

Q. On your trip to the Jubilee of Sport, you had a group with you—Robyn, her siblings, George, Max and Maggie Van Vliet, your sister and her husband, Heather and Brett Hartnagel, and friends, Scott and Kelly Kaiser, and Father Taillon. What else stood out to you and the group about the trip?

A. “The big one was that we had the opportunity to meet with the pope, our first American pope. That was really exciting, a chance to meet and interact with him. Probably just for 15 seconds. It wasn’t that long. And he [celebrated] the Mass at St. Peter’s Basilica. We were right up front, really close to him. That was incredible.

“We also got a private tour of the Sistine Chapel. Again, that was amazing. I’ve been in the Sistine Chapel once before, and usually there’s no photos, and you’re shoulder to shoulder with a bunch of other people for two to three minutes, and then they rush you out. We had access. We could take photos. It was so quiet and beautiful. And to think about how the cardinals were all in that place selecting the next pope just a mere 30 days prior—that was a really unique and cool experience.

“Two other things were cool. The [Pontifical] North American College [NAC] is right there in Rome. Father T studied there. We were able to go there and get a tour. We sat on the roof top and smoked a cigar, had some

fellowship and drank some wine. It’s one of the best views of Rome there.

“The next morning, we went to the original NAC. Father T celebrated Mass at the beautiful chapel. They had a plaque inside the chapel that showed all the American bishops who were consecrated in that chapel, and about the third one down was Bishop [Silas] Chatard, [a former bishop of the Archdiocese of Indianapolis]. That was really cool because we had some Chatard people in our group. In 1878, he was consecrated in that chapel.”

Q. During your seasons as a player with the Boston Celtics, Joe Mazzulla— an assistant coach back then and now head coach of the team— gave you the book, *The Eucharist Is Really Jesus*. Talk about the impact the book had on you in terms of wanting to join the Catholic Church.

A. “That book was probably *the* book that made me decide, ‘OK, I think I’ve been missing out this whole time.’ That book was really influential for me. I grew up Lutheran. We were more that it’s not really the body and blood. And when you read that book, you realize how much you’re missing out. I was not taking Jesus in every week. And so, when you read it and realize, ‘Hold on, I could be doing this every week,’ it’s kind of like, ‘I need to have it now.’”

Q. No doubt you’ve had the influence of Robyn and her family in your life of faith, but friends can also make a difference. Talk about the influence of Joe Mazzulla for you.

A. “Joe has just been a great friend. It’s not like we talk all the time because he’s super busy now as the head coach. But we became much closer during COVID. We were in Boston, and it was kind of like a lockdown. We quarantined together with him and his family.

“As an assistant coach, he was there for me outside of basketball and with basketball. He has such a strong will. He was extremely influential because there were lots of times on the road when we had a cigar, and you just start talking about things outside of the game. You want to talk about *anything but basketball*. And he was obviously a devout Catholic. A lot of times we would talk about that type of stuff. So, I’m just grateful for him. It’s just being there as a friend and a man.”

Q. Talk about Father T and his influence on helping you become Catholic.

A. “I met him through Joe. Father T was his childhood priest. Joe connected me after I retired because I wanted to learn more about the Catholic faith before I decided I wanted to become Catholic.

“We had Zoom lessons for probably three months. Then he was part of the group that confirmed me in Rome. We’ve continued our relationship. He’s just been a great person to answer all my questions, and he’s someone who could love and support me—someone I could build a great relationship with.”

Q. Robyn’s brother, Max, was your sponsor. How did he become part of your journey to be Catholic?

A. “Same type of thing as Joe, but probably more so because I was around him more. Not pushy at all about joining the Catholic faith, but just a great person—we’re hanging out, we’re having some drinks, we’re smoking a cigar, and we start talking about Catholicism and Christianity. He was also a sounding board for my questions. And by example, he’s a really good Catholic, and he tries to do all the right things. All those things were part of the reason he was such a great sponsor.”

Q. You obviously enjoy a good cigar.

A. “I do. I do.”

Q. The Latin phrase, *Nunc Coepi*, “Now I begin” in English, has been important to you as an athlete and as a Catholic. It’s a phrase you heard from fellow Catholic and former Indianapolis Colts quarterback Philip Rivers. Talk about how its importance for you started in basketball and has evolved to be important in your faith.

A. “That was at a point in time when it was the hardest part of my basketball career—being injured and having to sit on the sideline, in 2017-18. Seeing Philip talk about that phrase and what that meant to him was really inspirational to me. So, I started wearing it on my wrist, just as a re-set. You get caught thinking about, dissecting and analyzing every play that goes on in your mind that



Gordon Hayward shakes hands with Pope Leo XIV during the Jubilee of Sport weekend at the Vatican on June 14-15. (Submitted photo)

you did wrong, and it’s a chance to just give yourself a re-set. ‘Now I begin’, and let’s start over.

“It applies not only to sports but faith as well.”

Q. Since you became a Catholic, do you see that making a difference for you as a husband, a father, a person?

A. “I’m just striving every day to try to be a better leader from a religious standpoint. It’s one of the jobs of a husband, and it’s something I probably don’t do the best job of. Our kids have gone to Catholic school. And Robyn and I have been married now 11 years, and we’ve gone to Mass since day one. I just never partook of the Eucharist.

“When Robyn and our kids would go up to receive the Eucharist, I’d sit back in the pew. So, I think just going up there with them and partaking was a big deal. Showing and doing it with them are huge. From that standpoint, it’s helped me be a better father. But there’s certainly so much more I could be doing and should be doing. And I’m trying to do that all the time.”

Q. You chose the confirmation name Sebastian. Talk about that choice.

A. “The obvious reason is that he’s the patron saint of athletes and the military. I have a lot of connections to those. Max also got me a book about St. Sebastian. I love his story. Talk about perseverance. I think I related a little bit, obviously not getting shot by arrows, but being down and out and still fighting through it. I think that really resonated.”

Q. How would you describe your relationship with Christ at this point?

A. “It’s probably never been better than it is now. It’s interesting. I grew up in a very Christian household. We were Lutheran. We went to church all the time. My mom and dad have been instrumental in that for me, so it’s not like I’m going from a place where I wasn’t at all and now I am. However, I think I was kind of just going through the motions with Robyn. And also again, I wasn’t partaking in the Eucharist. And so, now that I am, it feels like I’m in a better place now than I ever have been.”

Q. Since you’ve retired from basketball, talk about making the transition from professional athlete to businessperson for you.

A. “It’s something that all professional athletes go through. You have a little bit of an identity crisis, and you try to figure out what you want to do next. My whole life has been preparing or training for something. And then you retire at 34, and it’s like, ‘Now what?’ Thankfully, I have the family that I do, so I didn’t have that too much. Because now I just get to follow my kids around. And that’s a full-time job of itself. But then doing the business side stuff has been fun.

“We’ve released a shooting tool called ‘FORM’, which has really been cool. It gives you a foundation for shooting a basketball. And I also released a movie last fall. So, it’s been fun doing these different projects. It was at a time in my life when I needed something to get me off of thinking about the game of basketball and at least start in a different direction.

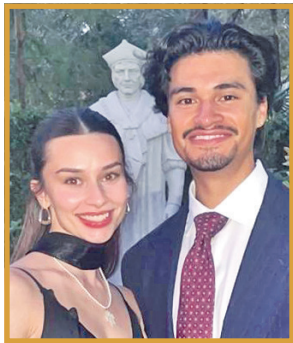
“The film is called *Notice to Quit*. It was released in 300-some theaters last fall, and now you can rent it on Amazon or Apple. It’s a family movie about a deadbeat dad and his daughter. The theme is realizing what’s really important in life. And a lot of times that’s family.”

Q. One final question. What’s it like for you to receive the Eucharist now?

A. “It’s an amazing feeling. It’s a chance to have Jesus with you. I know he’s with you all the time but to really consume him—I leave church every week happier. It’s hard to put into words, but it’s an amazing feeling.” †

Wedding Announcements

Adamson-Martinez



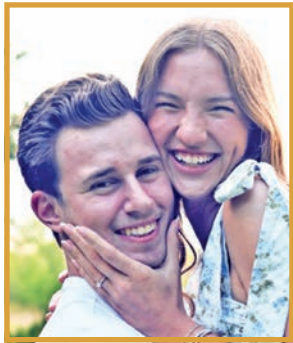
Faith Ann Adamson and Leonardo Andrés Martinez will be married on Aug. 16 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of John and Heather Adamson. The groom is the son of Francisco and Gladys Martinez.

Anderson-Singer



Elaine Elizabeth Anderson and Michael Theodore Singer will be married on Oct. 18 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Bruce and Lynda Anderson. The groom is the son of Steve and Mary Ann Singer.

Bach-Wilson



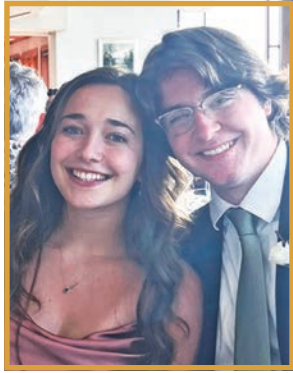
Victoria Marie Bach and Caleb John Wilson will be married on Aug. 23 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Joshua and Cara Bach. The groom is the son of Brian and Heather Wilson.

Burris-Sappenfield



Olivia Elaine Burris and Michael Alexander Sappenfield will be married on Dec. 5 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of William and Julie Burris. The groom is the son of Alan and Anita Sappenfield.

Caito-Egan



Cecilia Hedwig Caito and Maximilian Tassach Egan will be married on July 27 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Louis and Ivy Caito. The groom is the son of Timothy and Rose Egan.

Caplinger-Livers



Layken Elizabeth Caplinger and John Leonard Livers, Jr., will be married on Aug. 30 at Holy Family Church in Oldenburg. The bride is the daughter of Jon and Kenda Caplinger. The groom is the son of John and Monica Livers.

Cook-Daum



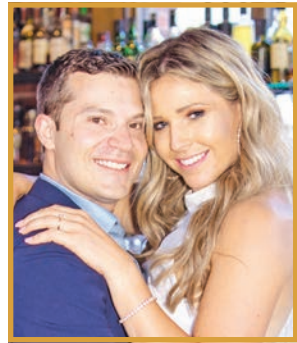
Morgan Renee Cook and Jack Patrick Daum will be married on Sept. 20 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Grover and Cynthia Cook. The groom is the son of Mark and Lisa Daum.

Cossell-McDevitt



Maria Michelle Cossell and Justin Michael McDevitt will be married on Nov. 1 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Dr. Anthony and Joan Cossell. The groom is the son of Carlton and Linda McDevitt.

DeSalvo-FioRito



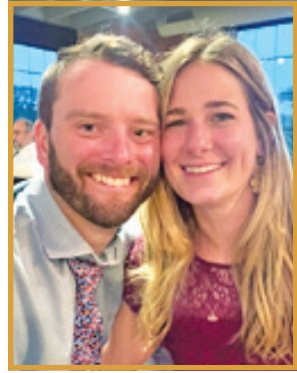
Hannah Marie DeSalvo and Richard Joseph FioRito will be married on Aug. 16 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Lawrence and Elizabeth DeSalvo. The groom is the son of Richard and Gina FioRito.

Ecoff-Wagner



Isabella Kate Ecoff and Everest James Wagner will be married on July 19 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Clint and Stephanie Ecoff. The groom is the son of James and Elizabeth Wagner.

Grande-Steinmetz



Jill D'Anna Grande and Matthew Edward Steinmetz will be married on Sept. 13 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of David and Josephine Grande. The groom is the son of Dr. Joseph and Loran Steinmetz.

Harmon-Newett



Emma Rebecca Harmon and Ethan Thomas Newett will be married on Oct. 25 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Michael and Karen Harmon. The groom is the son of John and Toni Newett.

Horvath-Hubert



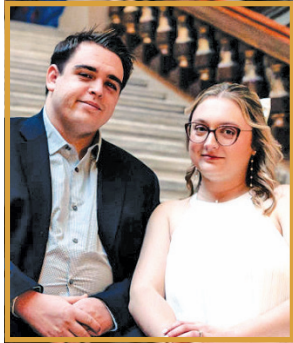
Stephanie Grace Horvath and Joshua Andrew Hubert were married on March 1 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Stephen and Patricia Horvath. The groom is the son of George and Patricia Hubert.

Howell-Poorbaugh



Katelynn Rose Howell and Joshua Ethan Poorbaugh will be married on Aug. 9 at Holy Spirit Church at Geist in Fishers, Ind. (Diocese of Lafayette). The bride is the daughter of David and Jennifer Howell. The groom is the son of Joshua and Amy Poorbaugh.

Knight-Wolf



Kathryn Lucille Knight and Carter Alan Wolf will be married on Aug. 23 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Robert and Nicole Knight. The groom is the son of Mark and Angie Wolf.

Langfeldt-Tiebout



Ally Louise Langfeldt and William Charles Tiebout will be married on July 26 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of James and Lisa Langfeldt. The groom is the son of Chuck and Amy Tiebout.

Langley-Ginty



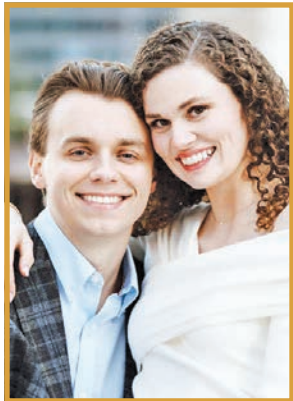
Perry Janssen Langley and Anthony Joseph Ginty will be married on Nov. 29 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of John Langley and Lorraine Rodts. The groom is the son of Michael and Julia Ginty.

Lenon-Thompson



Marissa Marguerite Lenon and Brian Garrett Thompson were married on Dec. 28, 2024, at St. Margaret Mary Church in Lomita, Calif. The bride is the daughter of Solomon and Mechelle Lenon. The groom is the son of Barney and Rita Thompson.

Litten-Addington



Audrey Ann Litten and Shane Augusta Addington will be married on Oct. 3 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Todd and Dana Litten. The groom is the son of George and Theresa Dury.

Luehrmann-Velez



Caroline Rose Luehrmann and Alfredo Lozano Velez were married on May 23 at St. Joseph Church in Jennings County. The bride is the daughter of Mark and Monica Luehrmann. The groom is the son of Fredy Lozano and Rebecca Velez.

McClowry-Douglas



Megan Elizabeth McClowry and Nathan Edward Douglas will be married on July 19 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Sharon and the late Brian McClowry. The groom is the son of Ronald and Loretta Douglas.

Menefee-Morrill



Carlie Leeanne Menefee and Thomas Ryan Morrill will be married on Aug. 9 at St. Bartholomew Church in Columbus. The bride is the daughter of Patrick and Katie Menefee. The groom is the son of Matthew Morrill and Erin Wagner.

Naville-Withers



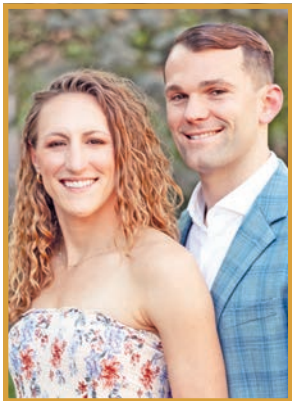
Christina E. Naville and Jesse H. Withers will be married on Sept. 27 at Holy Family Church in New Albany. The bride is the daughter of Robert and Jennifer Naville. The groom is the son of Julie Schindler-Withers.

Perry-Ferguson



Jessica Perry and Tony Ferguson will be married on Aug. 16 at St. Barnabas Church in Indianapolis. The bride is the daughter of Michael and Patty Perry. The groom is the son of Tamara Keller.

Proffitt-Dury



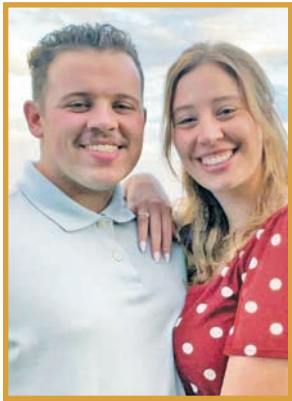
Morgan Elizabeth Proffitt and George Robert Dury will be married on Dec. 20 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Randy and Marsha Proffitt. The groom is the son of George and Theresa Dury.

Sanders-Hernández



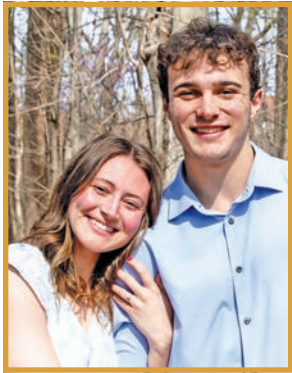
Emma Katherine Sanders and Juan Camilo Vargas Hernández will be married on July 12 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Robert and Janice Sanders. The groom is the son of Andrea Maria Hernández Olarte and Ariel Gustavo Vargas Solano.

Saxon-Phillips



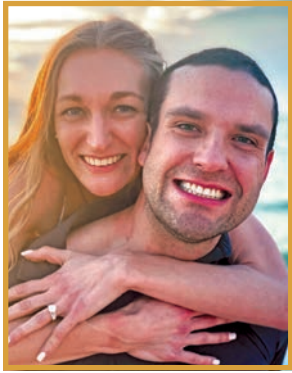
Brianna Michelle Saxon and Lane Andrew Phillips were married on June 28 at St. Mary Church in Rushville. The bride is the daughter of John and Michelle Saxon. The groom is the son of David Phillips and Lorayne Heaston.

Shriner-Holder



Britan Atira Marie Shriner and Mark Alan Holder, Jr., will be married on Nov. 22 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Tony Shriner and Nicole Ford and the stepdaughter of Allison Shriner. The groom is the son of Mark and Kelly Holder.

Sievert-Michalak



Kathleen Sievert and Anthony Michalak will be married on Sept. 6 at Holy Spirit Church at Geist in Fishers, Ind. (Diocese of Lafayette). The bride is the daughter of Donald and Mary Sievert. The groom is the son of Thomas and Deborah Michalak.

Smith-Adams



Samantha Renee Smith and Jack Alan Adams will be married on Oct. 18 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Marc and Lori Smith. The groom is the son of Glenn and Melissa Adams.

Sorensen-Dagon



Sydney Julianne Sorensen and Leo John Dagon will be married on Jan. 3, 2026, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Scott and Suellyn Sorensen. The groom is the son of Matt and Meghan Dagon.

Thompson-Rogers



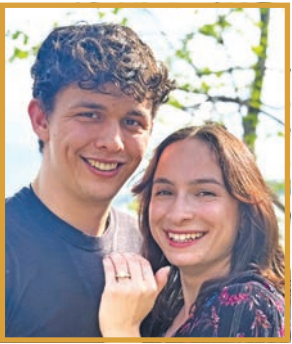
Casey Hayes Thompson and David Alan Rogers will be married on Aug. 2 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of William and Kathy Thompson. The groom is the son of Ron and Diane Rogers.

Trieloff-Hastings



Taylor Anne Trieloff and Matthew Patrick Hastings will be married on Aug. 9 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Scott and Jonell Trieloff. The groom is the son of Patrick and Aura Hastings.

Vega-Blank



Mikayla Noemi Vega and Nathan Joseph Blank will be married on Oct. 4 at Holy Name of Jesus Church in Beech Grove.

Volz-Reed



Mariah Elizabeth Volz and Luke Michael Reed will be married on Sept. 20 at St. Maurice Church in Napoleon. The bride is the daughter of Brian and Eva Volz. The groom is the son of Robert and Joy Reed.

Whitecotton-Sullivan



Julianna Morgan Whitecotton and Timothy John Sullivan will be married on July 26 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Daniel and Melissa Whitecotton. The groom is the son of Richard and Jean Sullivan.

Wilson-Bertin



Kierra Marie Wilson and Matthew Michael Bertin will be married on June 20, 2026, at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Brian and Heather Wilson. The groom is the son of Randy and Karen Bertin.

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

Criterion staff report

Three marriage preparation programs offered in the archdiocese—the Pre-Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life. Early registration is recommended for all programs, as each fills up quickly.

Pre-Cana Retreats cover skills for marriage, a catechesis on the sacrament of marriage and an introduction to the science and morals behind natural family planning. They are offered in English in Indianapolis and through Catalyst Catholic in Mt. St. Francis. The upcoming Pre-Cana retreats are as follows: —Sept. 20 and 21 at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, \$200 per couple. More information and registration available at tinyurl.com/IndyPre-Cana. —Feb. 7, 2026, at Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, \$125 per couple, register by Jan. 29, 2026, at catalystcatholic.org/precana. **Tobit Weekend** retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, and are offered in English. The cost is \$330 per couple,

which includes program materials, meals, snacks and two rooms for two nights. The next retreat will take place on Sept. 26-28. Registration is available at www.archindy.org/fatima/calendar/tobit.html. For registration questions, contact Lisa Coons at lcoons@archindy.org or 317-545-7681. For more information about the program and its contents, contact Jennifer Burger at jburger@archindy.org or 317-545-7681, ext. 106.

One in Christ marriage preparation, which includes a medical panel to address questions on reproduction and fertility, is available in English and Spanish. It involves an online pre-seminar course (\$99 per couple, English only) and a three-day seminar (\$300 per couple in English, \$399 in Spanish) spanning a weekend and the following Saturday. Meals and materials are included. Scholarships are available for those with financial difficulty. There are two upcoming seminars in English: —Aug. 2, 3 and 16 at Holy Spirit Parish at Geist, 10350 Glaser Way, in Fishers, Ind. (Diocese of Lafayette). —Oct. 4, 5 and 18 at St. Elizabeth Seton Parish, 10655 Haverstick Road, in Carmel, Ind. (Diocese of Lafayette). There are three upcoming seminars in Spanish: —Sept. 13, 14 and 20 at Our Lady of Grace Parish, 9900 E. 191st St., in Noblesville, Ind. (Diocese of Lafayette).

—Oct. 4, 5 and 18 at St. Philip Neri Parish, 550 N. Rural St., in Indianapolis. —Jan. 31, Feb. 1 and 14, 2026, at St. Philip Neri Parish. To register for the English seminars, go to oicmarriage.org/seminar-info. To register for the Spanish seminars, go to es.oicmarriage.org/seminar-info. For more information, call 317-600-5629, e-mail info@OICIndy.com or go to oicmarriage.org (es.oicmarriage.org in Spanish).

Parish-led marriage preparation retreats in Spanish are available throughout the archdiocese. For a current list, go to tinyurl.com/PrematrimonialesEnEspanol.

Live retreats offer an invaluable experience for engaged couples and are the expected formation option. However, for couples who experience significant difficulties attending a live retreat, including but not limited to preparing for marriage while out of state or country, being deployed in the armed forces or inflexible shift work at a hospital or factory, the online and self-paced Joy-Filled Marriage course ensures that no one misses out on valuable and comprehensive marriage formation. It is available in English and Spanish, and the cost is \$124.95. For more information or to register, go to tinyurl.com/Pre-CanaOnline. †

Archbishop Thompson will celebrate Wedding Anniversary Mass on Aug. 24

Criterion staff report

The archdiocesan annual Wedding Anniversary Mass, to be celebrated by Archbishop Charles C. Thompson, will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in

Indianapolis, at 2 p.m. on Aug. 24. A reception will follow across the street at the Archbishop Edward T. O’Meara Catholic Center. The Mass and reception, sponsored by the archdiocesan Office of Marriage and Family Life, are for couples of the

archdiocese married sacramentally in the Catholic Church and celebrating an anniversary ending in 5 (for example, 5 years, 25 years, 45 years, etc.) or 0 (10 years, 30 years, 50 years, etc.). All couples celebrating an anniversary ending in 0 or 5 who register will

receive a certificate. The event is free, but registration is required by Aug. 2. at tinyurl.com/WedAnnMass2025 (case sensitive). For additional questions, contact Claudia Corona at 317-236-7310 or ccorona@archindy.org. †



‘A new start’

After nearly 22 years, Bridget McClellan, pictured above, retired recently as wedding coordinator for St. John the Evangelist Parish in Indianapolis. She was invited to take the part-time position in 2003 by then-parish administrator Father Noah Casey, for whom she had worked as housecleaner and personal assistant. “He asked me to be wedding coordinator five times,” says McClellan, a member of Our Lady of Lourdes Parish in Indianapolis, who was a stay-at-home mom at the time, raising her and her now-deceased husband Roger’s two daughters. “After the fifth ask, my husband said it might be a good idea to take the position because it would see me through retirement. Little did I know he was correct!” As wedding coordinator, she did the booking, paperwork and coordinating prior to a couple’s wedding date. She enjoyed the position. “It’s a happy time for them,” she says of the engaged couples. “It’s a new start. Sometimes I educated and counseled them about the Catholic faith and just engaged with the couple as they began their journey toward the sacrament of marriage.” In retirement, McClellan plans “to do whatever I want!” That plan includes spending time with family—including her grandson—and traveling with friends. (Submitted photo)

Options exist for learning Natural Family Planning in the archdiocese

Criterion staff report

Natural Family Planning (NFP) reflects the dignity of the human person within the context of marriage and family life, promotes openness to life and recognizes the value of the child. By respecting the love-giving and life-giving nature of marriage, NFP can enrich the bond between husband and wife. FertilityCare centers, Catholic physicians, certified instructors and live online instruction are available to make instruction as accessible as possible throughout central and southern Indiana. They can be used for NFP classes required for marriage preparation, for married couples seeking to learn NFP or to address fertility issues, and for any woman struggling with menstrual cycle issues. The archdiocesan Office of Marriage and Family Life offers NFP information on such resources at marriageandfamily.archindy.org/nfp. Below is a summary of the information and resources found on the page. Click on the link above for more detail and for links to the resources.

—**Methods Quiz.** There are different forms of NFP. To determine which method is best for your marriage, take the Methods Quiz at the link above. —**FertilityCare Centers.** Franciscan FertilityCare Center in Indianapolis and Gianna Women’s FertilityCare Center in Richmond focus on the Creighton Model of Fertility Care for charting a woman’s fertility cycle, and NaPro (Natural Procreative) TECHNOLOGY to diagnose and treat a variety of reproductive and gynecological conditions. These two services combine the power of understanding your menstrual cycle with medical sciences that search for the root cause of common women’s health issues. All services provided are life-giving and respect the dignity of the couple and

unborn child. Both sites offer Creighton Model introductory sessions, teach women how to track and chart their menstrual cycle using the Creighton Model, utilize NaProTECHNOLOGY-trained physicians, and more. —**Magnificat Family Medicine.** Located on the northwest side of Indianapolis, the office’s Creighton Model practitioners offer individualized NFP instruction billable to insurance and has NaProTECHNOLOGY-trained medical consultants to connect NFP charted information with a woman’s or couple’s reproductive health goals. —**Whole Mission.** Whole Mission offers online classes in the Marquette Method of NFP—as well as other classes—with a licensed healthcare professional. Classes are available in English and Spanish. —**Sympto-Thermal Method Course.** This three-session, in-person class is taught by certified Couple to Couple League instructors on the campus of St. Michael Parish, 519 Jefferson Blvd., in Greenfield. —**Find a Catholic doctor.** Find a list of Catholic doctors in the archdiocese who specialize in NFP. Catholic, pro-life, NFP doctors who practice within the archdiocese and are not on the list may contact Gabriela Ross at gross@archindy.org or 317-592-4007 to complete a vetting process. —**Mother-Daughter resources.** Find links to resources on fertility awareness and appreciation in a mother-daughter context.

Resources for Natural Family Planning in Spanish within the archdiocese can be found at marriageandfamily.archindy.org/nfp-espanol. For more information on Natural Family Planning in English or Spanish within the archdiocese, contact Gabriela Ross at gross@archindy.org or 317-592-4007, or Claudia Coronoa at ccorona@archindy.org or 317-236-7310. †

Archbishops, priests come home for parish’s 75th anniversary

By Olivia Castlen

Special to The Criterion

NEW ALBANY—Hundreds of parishioners and friends of Our Lady of Perpetual Help Parish in New Albany came together to celebrate the faith community’s 75th anniversary on June 28.

An anniversary Mass drew several priests and three archbishops, including Indianapolis Archbishop Charles C. Thompson, Baltimore Archbishop William E. Lori and Seattle Archbishop Paul D. Etienne. Archbishop Lori is a son of the parish, and Archbishop Etienne is a former pastor of the parish.

In its 75-year history, the parish raised nine priests (including Archbishop Lori), two permanent deacons and one religious sister.

Noting the parish’s abundance of vocations in his homily, Archbishop Thompson said, “The parish has nurtured some wonderful vocations, including these two archbishops before us and these priests before us.”

Among the priests in attendance was Holy Cross Father Geoffrey Mooney, a son of the parish and alumnus of the school who now serves at Cathedral High School in Indianapolis.

“I wasn’t going to miss a big event like this,” Father Mooney said in an interview following the liturgy.

“I grew up here and spent the first 18 years of my life in this parish. This was the seed of my priestly vocation,” he said. “It’s a faithful community that supports me.”

For Archbishop Lori, Our Lady of Perpetual Help Parish is “family,” he said in an interview following the Mass.

“This is the parish of my childhood. It has wonderful memories,” he said, noting that he “made lifelong friends” and received his “foundation of faith” in the parish.

“Although I’ve traveled far and wide, it remains a spiritual home for me,” he said.

For Archbishop Etienne, who served as pastor of the parish from 1998 to 2007, the event brought to mind memories of celebrating the parish’s 50th anniversary



Archbishop Charles C. Thompson greets parishioner Rita Boehm after she and fellow parishioners Steve and Lindsey Lawrence deliver the offertory gifts during the June 28 anniversary Mass.



Seattle Archbishop Paul D. Etienne, left, and Baltimore Archbishop William E. Lori process out of Our Lady of Perpetual Help Church in New Albany on June 28 after concelebrating the parish’s 75th anniversary Mass.



Deacon Jeffrey Powell, left, and Archbishop Charles C. Thompson elevate the Eucharist during the 75th anniversary Mass on June 28 for Our Lady of Perpetual Help Parish in New Albany. Also pictured are Seattle Archbishop Paul D. Etienne, middle, Baltimore Archbishop William E. Lori, second from right, and Father Joseph Feltz, pastor of Our Lady of Perpetual Help Parish. (Submitted photos by Olivia Castlen)

in 2000, he said in an interview following the Mass.

The parish helped form him as a priest, he said, noting that the “great people” of the parish possess a “strong faith.”

“They helped form me, and no doubt, a lot of the things that I learned from them, while I was here, I am applying now as an archbishop,” he said.

Acknowledging that 75 years is “a worthy milestone to celebrate,” Archbishop Thompson told the congregation gathered for the Mass that the parish is relatively young compared to several older parishes in Indiana.

“From the perspective of the universal Church, it is still in its embryo state, so to speak,” he said in his homily, noting “there is still much possibility and potential to be realized.”

The “vibrant parish” is “wonderfully situated to be a beacon of hope,” he added. “Our task today, as in 1950, is to be intentional about living our faith in such a way as to carry forth the mission of Jesus Christ in transforming the world, bringing about the kingdom of God.”

Several current parishioners remember the founding



Choir members sing the opening hymn during the 75th anniversary Mass on June 28 for Our Lady of Perpetual Help Parish in New Albany.

of the parish and its school—a testament to its relatively brief history.

Longtime parishioner Carol Knight—a cousin of Archbishop Lori—takes pride in being part of the parish school’s first fourth-grade class, she said in an interview prior to the Mass.

Knight recalls the parish’s original church, and she and her husband were one of the last couples to be married in the previous church, she said. The present church was built in 1967, and the site of the original church, built in 1950, is located in what is now the school’s cafeteria and kitchen.

“I’ve always felt at home here,” Knight added.

Similarly, parishioner Ray Day has been immersed in the parish since its founding, he said in an interview before the Mass.

“My parents were one of the first 300 founding families, so I’ve been here for 75 years,” he said. “I was even a server for [Archbishop Paul C. Schulte] the day he laid the cornerstone for the original church building.”

Now, his grandchildren are fourth-generation parishioners. Taking after his parents, who “were just involved in everything” at the parish, Day, his daughter and his grandchildren are still actively involved in the parish’s life and ministries, he noted.

Most recently, Day and his daughter Jennifer Martin designed and donated an aluminum icon of Our Lady of Perpetual Help for the parish’s anniversary. The icon was permanently mounted on the parish’s bell tower on June 17.

“God kept me around here till age 86 for some reason,” said Day. “It’s stuff like this that just makes me so joyous—that I was able to be a part of the Catholic community of New Albany, Indiana, for all these many years.”

(Olivia Castlen is a reporter for The Record, newspaper of the Archdiocese of Louisville, Ky.) †

Cathedral girls create lasting memories as softball state champs

By John Shaughnessy

Head coach Tony Matthews can still feel the cold shock of the Gatorade being dumped on him from behind, and he can still see the joyfully mischievous looks of the players who wanted that to be part of their team’s celebration.

Anna Moore will forever remember the embrace of her teammates in a huge group hug, all of them screaming and smiling with unbridled joy as they lifted the Indiana Class 3A softball state championship trophy above their heads.

And Sydney Matthews will continue to cherish the sights and the sounds of the bus ride home from the softball field at Purdue University in West Lafayette, Ind., to Cathedral High School in Indianapolis.

The bus rides before and after the softball games this season have frequently been marked with the girls singing along to pumped-up music, but the decibels on the bus increased tremendously after their state championship victory on June 14, with the assistant coaches and yes, even the head coach, who normally wishes he had ear plugs on these rides, joining in the fun and the singing.

They’re all special scenes that will long be savored for a season in which the Cathedral girls’ softball team won the school’s first-ever state championship in that sport, staging another come-from-behind win by beating the team from Hanover Central High School 5-4.

Talent, hard work, persistence, sacrifice, belief and even a touch of luck are the usual ingredients that lead to a state championship—and all the special moments of joy and celebration that result from it.

Still, when the Cathedral softball girls look back on their state championship season and consider the main reason for it, their thoughts turn to the bonds that were deepened off the field—in the Bible study sessions that the varsity and junior varsity players shared together.

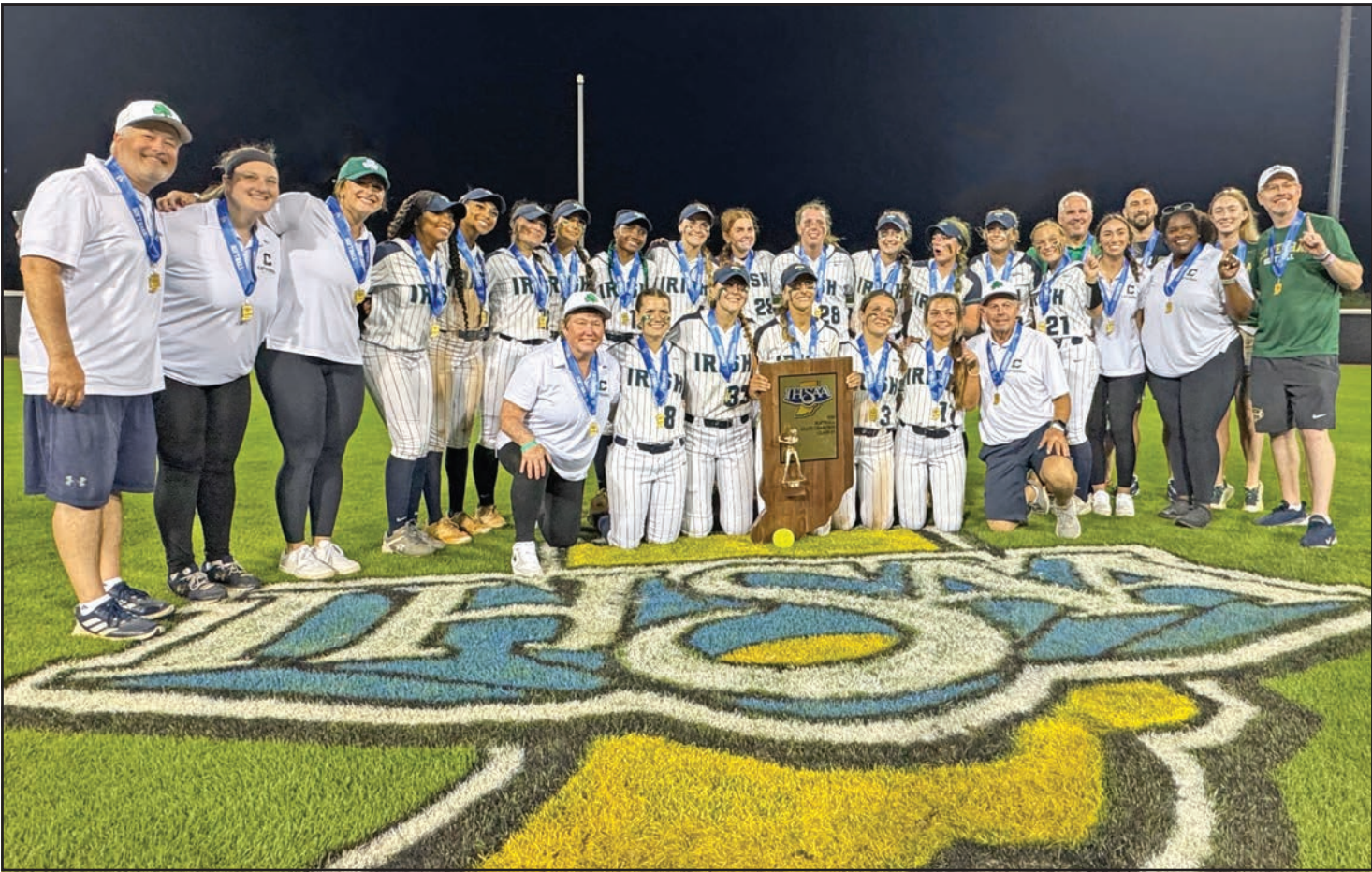
Overcoming adversity, staying humble

“I’m really good friends with our campus ministry director, Dave Neeson,” says Anna, one of the team’s senior leaders. “He started doing Bible study with our team last year. I felt that connected us. We had such a special bond that I never felt before on any of my travel teams or even my Cathedral teams. We continued that this year, and it brought us even closer than ever.

“And these past couple of games, we’ve been saying rosaries before them together. Being able to do that helped us relieve the anxiety and the pressures of the big games.”

The messages that were shared during those Bible study sessions also had a powerful impact on the team.

“The message that Dave was able to bring out was, ‘not finding our identity in the sport but in something better,’” says



Players, coaches and managers of the girls’ softball team of Cathedral High School in Indianapolis celebrate their Class 3A state championship victory on June 14. (Photo courtesy of Oh Snap Indy)

Anna, a member of St. Simon the Apostle Parish in Indianapolis. “Being able to lean on not only each other, but also something greater when the hard times come. And fighting through adversity—and not being overconfident or cocky and staying humble. That was really helpful.

“One of the main messages we also focused on was, ‘playing your role.’ Not wishing you had someone else’s role, but understanding your role and living it out the best you can.”

The team’s five seniors embraced their different roles. Anna says she mostly led by example while Maddie Liter was the vocal presence, “making sure everyone was OK.” Anna also praised Angela Valentine for her hard work, Ella Muzechuk for “bringing the energy” to the team, and Lauren Wright for “always doing the right thing.”

“We complemented each other well, but the seniors weren’t the only leaders on the team,” Anna says. “We pushed that anybody could be a leader, so that was special too.”

Coach Matthews had similar praise for the winning pitcher in the state championship game—junior Sidney Feczko—and his assistant coaches, especially his assistant of 14 years, Linda Bamrick.

Embracing and creating a legacy

Looking back on the special moments of the season, Matthews focused on the come-from-behind wins over the teams

from New Palestine and Evansville Memorial in the semi-state round. He also noted that living the Catholic faith was the focal point of the team’s efforts.

“We got down in the championship game, but we felt Jesus Christ was right behind us,” says Matthews, also a member of St. Simon Parish. “We knew we were going to come back to win the game, doing all the little things you need to do to win. And we felt the Lord would take us the rest of the way. And he did.”

Amid the celebrations of the present, there have been connections and memories from the past.

“It’s been crazy,” Matthews says about all the congratulations the team has received from the Cathedral community. “I’ve heard from many of the former players who have played for me the past 14 years. I tell them they’re a big part of why the program is so strong. They started developing the program and helped strengthen it each year. We were playing for all the past players.”

On the Father’s Day weekend of the state championship game, Anna was also playing with thoughts of her father David, who died in 2022. She remembers how she started playing softball with him and how he helped her practice. Most of all, she remembers his laughter, his upbeat personality and his positive approach to helping her get better.

Her thoughts of him continued after the game when she was named the recipient

of the Class 3A Mental Attitude Award.

“I do miss him, and I’m grateful for all the good memories I had with him. I’ve also learned to keep going,” says Anna, who has been a key leader of Cathedral’s Guardian Angels program for students who have lost a parent or a sibling. “He went to Cathedral too, so part of the legacy will live on with us.”

The legacy of this year’s softball team will live on, too.

Anna will remember “all the laughs and the good times.”

Coach Matthews knows he will smile every time he sees the state championship trophy at the school, reminding him of “the bond and the memories with all of the girls.”

And Sydney Matthews, the head coach’s granddaughter, will remember the attitude that everyone brought to the team.

“Our whole team was really connected,” says Sydney, who is also a member of St. Simon Parish. “Everyone was committed to working hard every practice, no matter if you were a starter or a bench player, a pinch runner or a pinch hitter. Everyone really just wanted what was best for the team.

“I’ll remember just how much everyone loves each other.”

Congratulations also to the girls’ tennis team of Brebeuf Jesuit Preparatory School in Indianapolis for finishing second in the state championship on June 7. †

ROCK THE BLOCK

MUSIC BY THE BOMB SQUAD,
COMMUNITY VENDORS, PRIZES AND
GIVE-A-WAYS, GAMES, AND FREE
REFRESHMENTS FOR ALL!

SUN. JULY 20TH
5:00 pm to 8:00 pm EST

Holy Angels Catholic School
2822 Dr. Martin Luther King Jr. Street, Indianapolis

Join us to celebrate Holy Angels
Catholic School for their annual
Rock the Block Celebration!

Register by
QR Code:

Love Your Neighbor

Summer Sairée

Save the Date

THURSDAY, AUGUST 28, 2025, 6 P.M.
Special pre-reception beginning at 5 p.m.

The Grand Hall at Historic Union Station
Crowne Plaza, Downtown Indianapolis

- Cocktails & gourmet chef-attended menu stations
- Live music from Night To Remember
- Emcees: Ryan and Lauren Ahlwardt
- Live and silent auctions, games and table activities

Presented by

SVdP Indy
Serving Central and Southern Indiana
Loving Our Neighbors for Over 75 Years

Purchase tickets at svdpindy.org/summer

SIMPLY CATHOLIC

Church’s creeds professed today took centuries to develop

By D.D. Emmons

(OSV News)—The creed that Catholics profess every Sunday finds its origins in an ecumenical council that took place 1,700 years ago this year in Nicaea, a city in what is now Turkey.

This statement of belief is traditionally known as the Nicene Creed after the city in which it began to be formulated. It later became known as the Nicene-Constantinopolitan Creed after a later ecumenical council in Constantinople further refined it.

In this creed, Catholics profess faith in Jesus Christ and express their complete conviction in the divine persons of the Most Holy Trinity. They publicly express their belief in the Father, the Son and the Holy Spirit, as well as in the one, holy, catholic and apostolic Church.

In the ancient and tradition-laden words of the creed, Catholics express their commitment to something eternal, something mysterious, something often scoffed at by the secular world.

The following are brief explanations of creeds, their role in the life of faith and the Church, and how they came to be.

—Professions of faith

The word “creed” comes from the Latin word “*credo*,” which means “I believe.” It’s a commitment to a specific belief, a profession of faith.

A creed is also a symbol of faith. The *Catechism of the Catholic Church* identifies creeds as “symbols of faith” (#187). It explains that “the symbol of faith, then, is a sign of recognition and communion between believers. ... A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis” (#188).

—The development of creeds

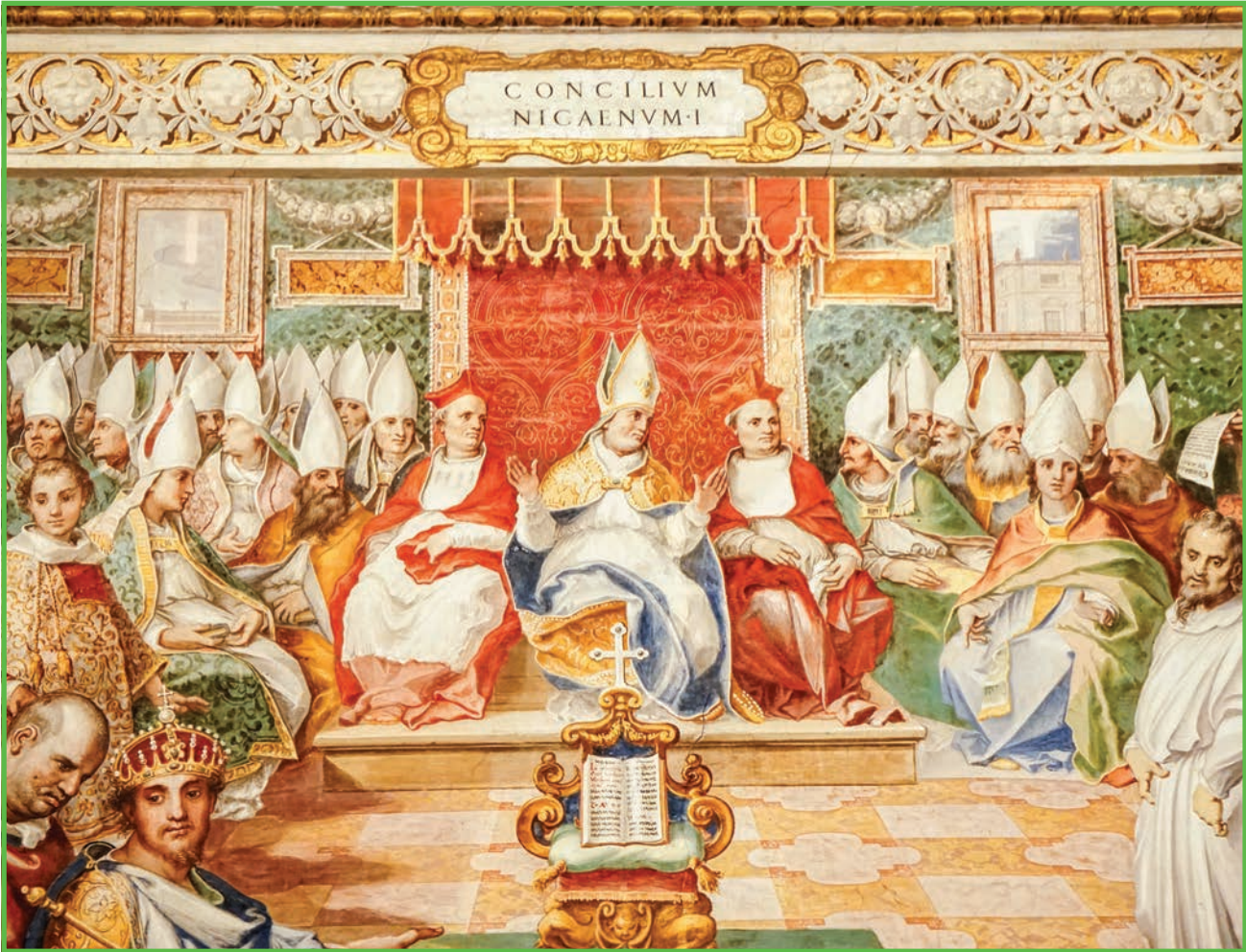
One creed often cited as the most ancient is the Jewish “*shema*” (meaning “hear” or “listen”), and it is found in both the Old and New Testaments: “Hear, O Israel. The Lord is our God, the Lord alone. Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength” (Dt 6:4-5; see Mt 22:37).

St. Paul in his letters to the different local churches used language that influenced our creeds. His words to the Colossians resound in the creed said each Sunday: “He is the image of the invisible God, first-born of all creation. For in him were created all things in heaven and on Earth, the visible and the invisible. ... He is before all things” (Col 1:15-17).

Paul exhorts us to confess our beliefs: “For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Rom 10:9).

Today, the Church acknowledges three creeds: the Apostles’ Creed, the Nicene-Constantinopolitan Creed and the Athanasian Creed. The first two are familiar to Catholics as they are the two options the Church gives for the profession of faith at every Sunday Mass.

The Athanasian Creed is not as well-known. Through the centuries, other creeds have been issued by popes



A wall fresco depicting the First Council of Nicaea can be seen on July 19, 2023, in this photo taken in the Sistine Hall of the Vatican Library. The council was held in 325, and its 1,700th anniversary coincides with the Holy Year 2025. This council marked the first development of the creed that is professed at Sunday Mass. (CNS photo/Carol Glatz)

and Church councils. The catechism states that “none of the creeds from different stages in the Church’s life can be considered superseded or irrelevant. They help us to attain and deepen the faith . . . Among all the creeds, two (Nicene and Apostles’) occupy a special place in the Church’s life” (#193).

—Apostles’ Creed

The catechism states that “the Apostles’ Creed is so called because it is rightly considered to be a faithful summary of the Apostles’ faith” (#194). An ancient Church tradition holds that, at Pentecost, as the Apostles prepared to spread the good news of Jesus, they wanted a common method of doing so. According to this tradition, the Apostles then prepared a creed to which they all committed.

This story was believed as late as the Council of Trent (1545-63). A catechism issued at that council says: “Now the chief truths which Christians ought to hold are those which the holy Apostles, the leaders and teachers of the faith, inspired by the Holy Ghost, have divided into the 12 articles of the Creed. For having received a command from the Lord to go forth into the whole world, as his ambassadors, and preach the Gospel to every creature, they thought it advisable to draw up a formula of Christian faith, that all might think and speak the same thing.”

Many scholars since Trent have debated if the Apostles actually wrote the creed. But it certainly contains their beliefs as received from Christ and would influence future professions of faith.

Some scholars debate that the Apostles’ Creed originated with the baptisms of the first Christians. St. Hippolytus (who died in 235) in his catechism “Apostolic Tradition” (written around 215) tells how a bishop questioned those who presented themselves for baptism.

The bishop asked three

questions: “Do you believe in God the Father Almighty? ... Do you believe in Christ Jesus, the Son of God, who was born of the Holy Spirit and of the Virgin Mary, who was crucified under Pontius Pilate, and died, and rose on the third day living from the dead, and ascended into heaven and sat down at the right hand of the Father, the one coming to judge the living and the dead? ... Do you believe in the Holy Spirit and the Holy Church and the resurrection of the flesh?” After each affirmative answer, the bishop lowered the candidate into the water.

Added to these questions were the teachings of the Apostles, and by the eighth century the creed included the words we have today. The Apostles’ Creed remains part of every baptism ceremony and begins every rosary. It may also be used at Mass in place of the Nicene Creed.

The creed we profess on Sundays, although part of Catholic history since the Council of Nicaea, was not included in the Roman liturgy until the 11th century. At Nicaea, in 325, the bishops condemned the Arian heresy that claimed Jesus was not God. The council issued a creed confirming Jesus as “God from God, light from light, true God from true God, begotten not made, consubstantial with the Father.”

This language struck right at the heart of the teachings of Arius and is at the center of what Catholics believe. At Nicaea, the creed addressed the Father and the Son.

It was more than 50 years later at the First Council at Constantinople in 381 that the Holy Spirit was included in the creed and, in so doing, rejected those who opposed the divinity of the Spirit. Added to the original Nicene Creed was, “We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father ...”

A later development in the West resulted in this article of the creed reading, “who proceeds from the Father and the Son.” This remains a point of division today between Catholic and Orthodox Christians.

—The Athanasian Creed

The Athanasian Creed is the longest of the creeds, and, while not written by St. Athanasius, it uses his arguments to buttress against the heresies of the fourth and fifth centuries, including those that departed from Church teachings that the three persons of the Trinity are co-equal and co-eternal.

But no matter the creed, words alone, like faith alone, are not enough. Christ tells us to go out and witness to these truths, these ancient yet ever-new beliefs, fulfilling our profession of faith through our words and deeds.

(D.D. Emmons writes from Pennsylvania.) †



People are pictured in a file photo praying during Mass at Our Lady of the Angels Cathedral in Los Angeles. Every Sunday through the Nicene Creed, Catholics profess faith in Jesus Christ and express complete belief in the divine persons of the Most Holy Trinity. (OSV News photo/Victor Aleman, Vida Nuevo)

Feeling IV
Effie Caldarola

An example of our interconnectedness in a broken world

Like many Americans, I remember the terrorist group “Boko Haram” because of their kidnapping of 276 Nigerian



school girls in 2014. The world recoiled in horror, but eventually the news cycle moved on.

So I was shocked anew when friends in Fairbanks, Alaska, reported that a priest friend had been kidnapped in Nigeria

by the still-active extremist organization.

My friend Chris posted a picture on Facebook, she and her husband standing with the tall, handsome African man, Father Alphonsus Afina, who served parishes in the Diocese of Fairbanks from 2017 to 2024. She asked for prayers.

“He had the most amazing smile,” Chris’ husband Jim told me. “He and Chris hit it off really well. We had a daughter about his age, and he was amazed that she, a girl from Alaska, had once spent a semester abroad in Africa.”

“I could be your mother,” Chris told the priest jokingly, and calling her “mom” became his laughing response as he

became close to the family.

While in Fairbanks, Father Afina served in many rural Alaskan villages. But he also obtained a degree in counseling, intending to return to help trauma victims in Nigeria’s Diocese of Maiduguri, a Boko Haram stronghold.

He himself became a kidnapping victim of Boko Haram on June 1. According to OSV News, the Bishop of Maiduguri spoke to him briefly after his abduction, but as of late June, the priest had not been heard from.

The story is a reminder of how interconnected we are in this broken world.

I worked in the Diocese of Fairbanks decades ago as a Jesuit Volunteer. Chris and Jim, who later married, became my friends as they were volunteer teachers at the same Jesuit boarding school.

I, too, met my life partner among the Jesuit Volunteers at the mission school. We had no TV or telephones and modern amenities were few. Yet we were gifted by the remarkable students we met and essentially had a third-world experience in a U.S. state.

Today, the Diocese of Fairbanks has changed, but is still a mission diocese, with far too few priests to serve the many small, isolated Alaska Native villages.

Several priests from Africa, once thought of as “the missions,” have become missionaries there themselves.

Vatican News reports 20% of the world’s Catholics live in Africa, with 35 million Catholics in Nigeria.

Chris said when Father Afina arrived in Fairbanks, it was 30 degrees, a balmy day for spring there. The priest was freezing, Chris said, and was amazed to see folks walking around in shorts and sandals.

“‘And he didn’t care for the food,’” Chris added. “‘But as one of the African priests said jokingly, ‘at least no one is shooting at us.’”

That humor has taken on a darker edge now.

The press reported that the priest’s convoy was ambushed by armed men while waiting at a military checkpoint. Several people were abducted, and it wasn’t clear if the priest was the target.

Bishop Steven J. Maekawa of Fairbanks called for prayer and sacrifice for Father Afina’s safe return. “The bishop told us there is great power in intercessory prayer,” Jim said hopefully.

So, spread the word. Let’s pray for this good man.

(Effie Caldarola is a wife, mom and grandmother.) †

Twenty Something/
Christina Capecchi

Even now, the ship will hold

“Don’t give up the ship.” Those five words were the dying command of Captain James Lawrence



during the War of 1812. Mortally wounded, he gasped this final order to his crew as the ship slipped into enemy hands. Lawrence didn’t live to see what his words would spark—but his friend, Commodore Oliver

Hazard Perry, did.

Perry took those words to heart. Before leading his squadron into the Battle of Lake Erie, he had a giant blue battle flag stitched with Lawrence’s dying words: “Don’t give up the ship.” The flag flew high as Perry’s fleet met the British, outnumbered and outgunned. When Perry’s own ship was battered beyond hope, he didn’t surrender. Instead, he climbed into a rowboat and crossed open water, cannonballs crashing around him, to board another vessel and continue the fight.

Perry’s daring paid off. Against the odds, he led his fleet to victory—a turning point in the war. In his report to General William Henry Harrison, a future president, Perry wrote the now-famous line: “We have met the enemy and they are ours.”

All because of five words on a flag. “Don’t give up the ship.”

This ancient admonition feels relevant to Catholics today. It speaks to the storms we face in our faith and our daily lives.

The Church herself, with 2,000 years of history, can feel like that battered ship. Rocked by waves. Pummeled by criticism. Easy to abandon. But the Church is also the original vessel—the oldest Christian faith, Christ’s ship, steered by saints and ordinary souls trying to reach the shore.

“Don’t give up the ship” could mean: Stay in the boat. Even when the crew is imperfect. When the storms are fierce. When the pope and the president change. Don’t leap overboard. There’s safety and strength here. Remember what St. Peter said when others walked away from Jesus: “Lord, to whom shall we go?” (Jn 6:68)

Or maybe it means: Don’t give up who you are. When Instagram tells you who to be—from your eyebrows to your toenails—it’s easy to feel pulled off course. When you’re pulled in every direction, bailing water like you’re trying to empty the ocean with a teacup. Don’t surrender your true self, the child of God you were made to be.

Maybe it also speaks to your work. Are you tempted to trade meaning for money? Purpose for popularity? Don’t give up the ship. Stay with what matters most—even when it’s hard or hidden or feels small. The saints did. Joseph toiled in quiet carpentry. St. Thérèse of Lisieux changed the world from a cloister.

I think of the tired mom who makes one more peanut butter sandwich for the toddler clinging to her leg. The 20-something who shows up to daily Mass even when his friends roll their eyes. The seminarian who prepares a homily only five people will hear. They haven’t given up the ship.

Neither should we. There’s a reason Jesus chose fishermen—men of the sea—as his first followers. They knew storms. They knew patience. They knew what it meant to trust the Captain when the sky turned dark.

“Don’t give up the ship” might be the rallying cry we need in 2025. When out-of-town tournaments threaten to crowd out Mass. When prayer feels dry. When madmen execute assassinations both far and near.

Hold steady. Row hard. Keep the faith, trusting the Captain who calms the waves.

(Christina Capecchi is a freelance writer from Grey Cloud Island, Minn.) †

Our Works of Charity/
David Bethuram

Aging with dignity and the mission of Catholic Charities

In a world that often prizes youth and speed, the quiet strength and wisdom of age can be overlooked. Yet, within every wrinkle lies a story, and in every silver strand there is a testament to resilience, faith and love. Aging is not a decline—it is a deepening. It is the season when the fruits of a life lived in service, sacrifice and hope come to full bloom.

Catholic Charities agencies across the country recognize this sacred truth. Every day, they walk alongside older adults, honoring their dignity and ensuring they are not forgotten. Whether through home-delivered meals, affordable housing, counseling or companionship programs, Catholic Charities

serves as the hands and heart of Christ to those in their later years.

Mrs. Flores was a retired schoolteacher. At 87, she lived alone in a modest apartment, her days quiet but filled with prayer and memories. She came to Catholic Charities to inquire about the Senior Companion Program. The Senior Companion Program is a peer-to-peer program for older adults. The program links Senior Companion volunteers with older adults who would benefit from a friendly visitor in order to remain in their homes.

When the Senior Companion first visited her, Mrs. Flores greeted her with a warm smile and a plate of homemade cookies. Through time, she shared stories of her childhood in Mexico, her journey to the U.S. and the hundreds of children she had taught over the decades.

One day, Mrs. Flores said she used to think she was invisible now that she’s old. Mrs. Flores said when the

Companion comes to her home, she feels seen again. That moment stayed with her Companion. It reminded her that the greatest gift we can offer is presence—the simple act of showing up, listening and loving.

These ministries are more than services—they are relationships. Volunteers who visit the homebound don’t just bring food; they bring joy.

Caseworkers who help navigate health care don’t just offer guidance; they offer peace of mind. And in every act of care, there is a quiet affirmation: *You matter. You are loved. You are not alone.*

This mission is especially urgent in Indiana, where the aging population is growing rapidly. Family and Social Services Administration Division on Aging estimated that as of this year nearly 19% of all Hoosiers will be age 65 or older, and in 62 of Indiana’s 92 counties, that figure will exceed 20%. The fastest-growing segment is those 85 and older, a group that often requires the most support and care.

The U.S. Catholic bishops in their pastoral message called “Blessings of Age” encourage us to reflect on the blessings of age and our call to serve. The elderly among us are not a burden—they are a blessing. They are our storytellers, our prayer warriors, our living history. And through the work of Catholic Charities, we are reminded that to care for them is not only a duty—it is a privilege.

May we all grow old with grace, and may we never cease to honor those who have paved the way before us.

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

Guest Column/
Richard Etienne

Have you given thought to a quiet morning prayer routine?

How do you start your day?

Do you stumble in to start the coffee maker? Do you turn on the news to



see what larger community and world situations will need your possible attention and prayer during the day?

Do you reach for the Bible to include Scripture in determining your actions in the coming hours?

I have found that a period of quiet prayer must be a priority (in addition to my Scripture reading) or the day will be overtaken by the many seemingly urgent and immediate events that will appear soon after waking.

If you have a regular ritual of quiet meditation and silent prayer, how do you pray? Where do you pray? Author Dietrich Bonhoeffer said, “Be silent at the beginning of the day, because God should have the first word. ...”

I really can’t expound further on such a profound utterance. Find space in your early schedule to just be still.

I have a very strong memory of my parents sharing prayer time in what my mother called her “sunroom,” which faced the east. With their first cup of coffee in tow, they would gather around their prayer books. And while others were always welcome to sit quietly and listen, this was their time of prayer.

Of course, a person is always encouraged to celebrate eucharistic liturgy whenever possible. But this specific rite of the Church is a communal prayer, overflowing many spoken words while punctuated with a few small periods of silence.

Personally, I have found a need to also create quiet space in addition to the larger group prayer forms and rote prayer formats to allow a regular structure to listen for God’s direction. So, if a person is never quiet for those longer periods of time, how will he or she ever hear God’s voice?

Centering prayer has become my

method of choice for quieting the many distractions in life so that I can just be with God. But each person has to find the prayer form that is most helpful. This specific format would have been much more difficult when I had little children at home and was still working full time.

Depending on where you are in your life cycle, what would work for your morning quiet routine? Quietly pondering a passage from the Bible before everyone else in the house is awake? Sitting silently (once the vehicle is safely parked) after delivering a child to day care just long enough to still your mind and heart? Even taking a moment between errands to stop at church, and again, sit quietly with the Lord?

How have you structured your routine to include time to listen for his voice? If you haven’t, take a moment now to formulate a plan.

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

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

The Sunday Readings

Sunday, July 13, 2025

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

The Book of Deuteronomy, the source of the first reading for Mass this weekend, is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning “five.” These five books have been venerated for millennia as containing the revelation of God to Moses, the greatest of all the ancient

Hebrew prophets.

In this reading, Moses speaks the word of God to the people on God’s behalf. He calls the people to obey God’s commandments, clearly telling them that no mere lip service, insincere motions or masquerade of devotion is acceptable. Again, speaking for God, Moses summons the people to heartfelt, honest and total dedication to God. Obeying commandments, therefore, becomes a visible expression of a genuine attitude of the soul.

Moses also makes clear to the people that God, while almighty and invisible, and neither human nor bound to the Earth, is aware of human lives and communicates with humans.

For its second reading, the Church for this weekend presents a passage from St. Paul’s Epistle to the Colossians. Colossae was an important city in the Roman Empire in the southeastern corner of what is now Turkey. A Christian community had formed in Colossae, and its spiritual vitality was Paul’s concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. Mortals see God in the Lord Jesus. Jesus lived and breathed as a human. Risen and glorified, Jesus rules over all creation and over all creatures. He is the head of the Church. Discipleship means accepting Jesus and having an undiluted commitment to him.

The Church in Colossae, alive with the very life of the Holy Spirit, was more than a coincidental gathering of people verbally professing Jesus as Lord. It was the gathering of people bonded together in Jesus and actively living in the spirit of Jesus.

St. Luke’s Gospel provides a very basic concept of Christian theology in the final reading. Jesus said that the true disciple must love God above all things and must love neighbor as self. At times, people assume that this admonition was unique to the New Testament. It was not. Ancient Judaism concerned itself not only with outward manifestations of obedience to God and formal worship of him, but also with the deep intentions of the heart.

Historic belief among Hebrews, as evidenced in this weekend’s first reading, required a genuine commitment of the mind and heart to God.

This reading gives us the familiar and beautiful parable of the Good Samaritan, with its powerful message of the availability of God’s love to all and the impact that this love can bring to ordinary human life.

First-century Jews regarded Samaritans almost as incapable of holiness or goodness. Samaritans simply were no good. In this parable, Jesus taught that, whatever a Samaritan’s presumed or even real faults, he or she was a child of God, always able to do good, always entitled to respect.

Reflection

Through the years, many Americans have become less alert to prejudice—ethnic, religious, economic or whatever—but as evidenced sadly every day by hate-filled actions and words, prejudice is not dead in this country. Just follow the news.

The story of the Good Samaritan has a message for American culture today. The story is relevant. So is the lesson.

No one is beyond Christ’s love or essentially bad. Every genuine Christian must act according to the example of Christ in this regard. They must follow the ancient admonition about loving others to the point of being inconvenienced or making a sacrifice. Christian love is not qualified, on occasion or compartmentalized.

This was Paul’s message. It is the Gospel of Jesus.

The Criterion will not have an issue next week due to its summer schedule. The reflection of Msgr. Campion for Sunday, July 20, will be posted at www.archindy.org/campion. †

Daily Readings

Monday, July 14
St. Kateri Tekakwitha, virgin
Exodus 1:8-14, 22
Psalms 124:1b-8
Matthew 10:34-11:1

Tuesday, July 15
St. Bonaventure, bishop and doctor of the Church
Exodus 2:1-15a
Psalms 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 16
Our Lady of Mount Carmel
Exodus 3:1-6, 9-12
Psalms 103:1b-4, 6-7
Matthew 11:25-27

Thursday, July 17
Exodus 3:13-20
Psalms 105:1, 5, 8-9, 24-27

Matthew 11:28-30

Friday, July 18
St. Camillus de Lellis, priest
Exodus 11:10-12:14
Psalms 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 19
Exodus 12:37-42
Psalms 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 20
Sixteenth Sunday in Ordinary Time
Genesis 18:1-10a
Psalms 15:2-5
Colossians 1:24-28
Luke 10:38-42

See READINGS, page 18

Question Corner/Jenna Marie Cooper

Church investigates claims of miracles in its canonization process

One of the Protestant churches I attended in the past said that when the Holy Spirit came at Pentecost,



it came to every believer in Jesus, including down to today. This meant for this church that we all ought to be able to do miracles.

Another church taught the Holy Spirit came to the Apostles only and

that the ability to perform miracles ceased with the last of them. All we can do today, they said, is pray, hope for the best and leave it with God. What is the Catholic Church’s teaching on this?

I think the best answer is that, as Catholics, we would reject both these extremes. We believe in the reality of past miracles and the possibility of miracles occurring in the present and future. But we also hold that, almost by definition, miracles are not something that the vast majority of Catholics will be able to work—and that the non-working of miracles is not a problem or a sign of weak faith.

Miracles are instances when God intervenes in an extraordinary way, i.e. in ways that supersede or “break” the laws of nature.

We might talk about certain awe-inspiring things in our normal human experience as being miracles in a poetic sense, such as when we call the birth of a baby a miracle of new life. But (at the risk of sounding like a wet blanket) such things are not truly miracles strictly speaking.

We believe that when God created the universe, he did so in a marvelous way where all parts are well-ordered down to the smallest detail. The natural world thus reflects God’s splendor and glory, which is why we might feel

a sense of awe when we gaze at a starry night sky or look out at the vastness of the ocean. As human beings, we are a special part of this creation since we are made in God’s image and likeness and endowed with free will and rationality.

Because of our rational nature, through hard work and study, human beings can come to know how the natural world is ordered and then make use of this knowledge to our advantage. For example, the whole of medical science is an attempt to understand how the human body works so that diseases and injuries can be healed. So, if someone recovers from a serious illness, most often this is simply the human body healing as it was designed to do, possibly with human assistance using scientific means.

A true “medical miracle” would be a case where a person’s recovery had no possible natural explanation at all.

There are scenarios where the Church specifically looks for miracles. In particular, verified miracles are part of the canonization process for new saints. That is, the Church investigates purported miracles as a sign that the would-be saint actually is in heaven enjoying the beatific vision in the presence of God.

Yet, for the most part, God seems to want and expect us to live our lives using nature as he designed it, as opposed to regularly relying on extraordinary signs or favors. Even in the canonization process, the Church is only interested in posthumous miracles; whether or not potential saints had miracles associated with them while they were alive is not relevant to the Church’s estimation of their personal sanctity or degree of closeness with God.

And we know that Jesus—who while he walked the Earth was certainly not shy about working miracles—complained about those who would seek the miraculous in inappropriate ways. For example, in St. John’s Gospel, Jesus laments how some sought him out not for proper spiritual reasons, but because he fed them miraculously with the multiplied loaves and fishes (see Jn 6:26). And in the Gospel of Mark, Jesus “sighed from the depth of his spirit and said, ‘Why does this generation seek a sign? Amen, I say to you, no sign will be given to this generation’ ” (Mk 8:12).

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Just Jesus

By C.S. Likins

I want to fall into his arms
and weep
maybe it’s just Jesus
I want to feel the comfort of
feelings deep
maybe it’s just Jesus
I want to know someone who
wants to know me
maybe it’s just Jesus
I want to love someone
who loves me too
maybe it’s just Jesus
I want to stop searching
for something I don’t think I have
maybe it’s just Jesus

(C.S. Likins is a member of St. Malachy Parish in Brownsburg. This image, titled “A believing soul embracing Christ’s Sacred Heart,” bears the following message in Italian: “The heart of Jesus is the treasure of all graces; our confidence is the key.”) (Photo courtesy of wellcomecollection.org, free downloadable images)



Serra Club Vocations Essay

Student finds guidance through pastors to discover God’s will

By Grace Sidhom

Special to The Criterion

All my life, I have always tried to do the right things and tried my best to be a good person. However, I always



Grace Sidhom

felt something was missing. I couldn’t put my finger on it until my parents started to take my brother and I to church. When we finally found a home at St. Mark the Evangelist Church, I had the pleasure and the honor of meeting Father Tim Wyciskalla. He has been a big part of my spiritual journey. In fact, he was so inspirational and influential in my life that I converted to Catholicism on Easter in 2024. Later in 2024, Father Tim was reassigned, and we were blessed to get Father Eric Johnson

to lead our parish. They both have urged me to look to the Lord to show how the impossible is possible. As they have always said, “Nothing is impossible for God.” They have, through their spiritual reflections, talks, homilies and personal examples, taught me what it really means to have confidence in God’s plan. I am a sinner and not perfect in many ways, even having doubts about myself and my future. But I always remember Father Tim and Father Eric’s wisdom to remind me that God has a plan for every single one of us—including me. They have had (and continue to have) a profound influence and impact on my life, and I am forever grateful. Their commitment to pursuing a vocation serves as a very powerful reminder of the joy and fulfillment that comes from a life dedicated to God. The fact that devoting your life to God is so extremely difficult helps me really appreciate and respect the

commitment. The reward for it is the greatest of all rewards that we can ever get in this world. My dad always reminds me that, “without God, we are nothing.” This sticks with me in my heart, and both Father Tim and Father Eric’s commitment to God really gives meaning to my dad’s words. Pursuing a vocation brings a profound sense of hope, as it really gives me a chance to ponder my purpose and what I can do to inspire others to follow in our Lord’s footsteps. I definitely have insecurities, but over the last couple of years since becoming Catholic, my confidence has grown, and I feel that I can accomplish anything with the Lord in my heart. All I know is that I have a bigger purpose to help people and serve God than just focusing on myself. So, my past has led me to the present. Where do I go from here to open my heart to God’s calling? I dedicate myself to prayer, participating in my parish,

using my abilities to help others, and really focusing on God’s love and appreciating our Lord’s sacrifice so that I can enter heaven one day. I’m still unsure where God wants me to be. But I open my heart to accept his guidance. I show God’s love through volunteering, helping people, in gestures of kindness and just being as positive as I can be for those that I interact with. I am ever so grateful for my parents and will always have a special place in my heart for Father Tim and Father Eric and appreciate their vocation to God. (Grace Sidhom and her parents, John and Shauna Sidhom, are members of St. Mark the Evangelist Parish in Indianapolis. She recently completed 10th grade at Roncalli High School in Indianapolis and is the 10th-grade division winner in the Indianapolis Serra Club’s 2025 John D. Kelley Vocations Essay Contest.) †

‘Catechesis for Discipleship Award’ honors witnesses to Christ

Criterion staff report

The “Catechesis for Discipleship Award” is an honor given annually to catechists from parishes by the archdiocesan Office of Catechesis. Pastors, parish life coordinators and parish catechetical leaders are asked to identify a catechist in their faith communities who excels at teaching the faith and witnessing to the life-changing power of a disciple relationship with Jesus—lived in full communion with his body, the Church. “We are so happy to celebrate these catechists for being disciples of Christ who do not just tell others about Jesus and the teachings of the Church, but bring them to an encounter and into friendship with Christ as well,” noted Ute Eble, archdiocesan director of catechesis.

The following is a list of honorees for the 2024-25 year as selected by parish leaders throughout central and southern Indiana: —Cyndi Voegelé, All Saints Parish, Dearborn County —Karen Russell, American Martyrs Parish, Scottsburg —Annette Meyers, Annunciation Parish, Brazil —Patricia Scott, Holy Angels Parish, Indianapolis —Miranda Henry, Holy Family Parish, Oldenburg —Concepcion Lezama, Holy Spirit Parish, Indianapolis —Raven Brzeszkiewics, Holy Trinity Parish, Edinburgh —Dave Stuhldreher, Immaculate Heart of Mary Parish, Indianapolis —Kira Wray, Mary Queen of Peace Parish, Danville —Chris Peek, Nativity of Our Lord Jesus Christ Parish, Indianapolis

—JoAnn Cundiff, St. John the Baptist Parish, Starlight —Darlene Hirt, St. Louis Parish, Batesville —Jen Schott, St. Malachy Parish, Brownsburg —Zoe Sanchez, St. Mary Parish, New Albany —Cindy Amos, St. Mary (Immaculate Conception) Parish, Rushville —Angie Kaiser, St. Mary-of-the-Knobs Parish, Floyd County —Paige Hash, St. Mary Parish, Greensburg —Keisha Kaelin, St. Michael Parish, Bradford —Corey Cleary, St. Michael the Archangel Parish, Indianapolis —Steve Martin, St. Monica Parish, Indianapolis —Matthew Neuman, St. Patrick and St. Margaret Mary parishes, Terre Haute —Sarah Pickens, St. Paul Parish, Tell City —Brenda Wilhelm-Waggoner, St. Peter Parish, Franklin County —Karen Kennedy, St. Pius X Parish, Indianapolis —Becky Schmaltz, St. Roch Parish, Indianapolis —Alyse Thomas, St. Thomas Aquinas Parish, Indianapolis —Karie Wright, St. Thomas More Parish, Mooresville Please continue praying for catechists and your parish catechetical leader. Is God calling you to teach the faith to your fellow parishioners? Make an appointment with your parish catechetical leader today to discuss your role in fulfilling the great commission of our Lord Jesus: “Go and make disciples” (Mt 28:19). †



‘We are so happy to celebrate these catechists for being disciples of Christ who do not just tell others about Jesus and the teachings of the Church, but bring them to an encounter and into friendship with Christ as well.’ —Ute Eble, archdiocesan director of catechesis



Corpus Christi procession

Father Showreddy Thirumalareddy, administrator of St. Barnabas Parish in Indianapolis, carries a monstrance as he leads parishioners around the parish’s neighborhood during a Corpus Christi procession on June 22. (Submitted photo)

Classified Directory

For advertising rates call (317) 236-1585.

Employment

Archdiocese of Indianapolis Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings. Duties include: • Completing repairs, preventative maintenance and maintenance tasks on buildings and grounds. • Responding, in a timely manner, to internal equipment repair needs. • A verifiable background in building maintenance. • A working knowledge of all building systems and components. • The ability to evaluate and repair existing equipment. • The ability to work with contractors, subcontractors, and suppliers. • An ability to work with the Archdiocesan staff. • Basic computer skills. • Good organizational and communication skills.

If you are interested in this position, please send your resume to: bburkert@archindy.org.

FLOODING

continued from page 1

livelihoods due to the recent flooding in the Hill Country, that they may find strength and healing through Christ.”

The Archdiocese of Galveston-Houston posted prayers in English and Spanish for those affected by the flooding, saying that in “this time of uncertainty and sorrow, we unite ourselves to the Good Shepherd and ask for his protection and comfort over the victims, families, and first responders. We entrust the souls of those who passed to the mercy of Our Heavenly Father, and we seek the intercession of Our Lady of Perpetual Help, imploring her assistance in the rescue of those still missing.”

Among the dead were two sisters from St. Rita Parish in Dallas, Blair and Brooke Harber, 13 and 11 years old. The girls were camping with their grandparents along the Guadalupe River. According to a GoFundMe web page for the family, the girls were known to love religion

class and had their rosaries with them on the trip. The sisters’ bodies were found 15 miles away with their hands clasped together.

The girls’ parents were in a separate cabin and were able to survive the flood, but their grandparents were still missing as of July 7.

“Please keep the Harber family in your prayers during this time of profound grief. May our faith, our love, and our St. Rita community be a source of strength and comfort in the days ahead,” St. Rita’s pastor, Father Joshua Whitfield, said in a message to the parish community.

Notre Dame Parish in Kerrville, where Archbishop Gustavo García-Siller of San Antonio celebrated a July 6 Mass following the tragedy, has been a hub of both material and spiritual support for the devastated community. The outpouring of support has been so great that the parish has paused collection of food, water, clothes and cleaning supplies, although financial donations are still being accepted.

“We were overwhelmed by the amount

of support that has poured in over the last two days,” the parish said in a July 6 Facebook post, which included pictures of dozens of cases of bottled water, paper products, shelf-stable food, diapers and cleaning supplies.

The parish has also announced a nightly rosary, which will be prayed on July 7-11 at 6:30 p.m., for flood victims, families still searching for loved ones, first responders and volunteers.

“All are invited, parishioner or not, Catholic or not, to join us” in prayer, said the parish.



First responders attend to a vehicle pulled from the water in the aftermath of deadly flooding in Kerrville, Texas, on July 6. At least 107 people are dead after devastating flash floods slammed the Texas Hill Country. (OSV News photo/ Sergio Flores, Reuters)

(Catholic Charities USA has set up a page to help local Catholic agencies assisting those affected by the flood. To donate, go to tinyurl.com/CCUSATXFlood2025.) †

Benedictine Archabbot Kurt Stasiak celebrates 50 years of monastic life

Benedictine Archabbot Kurt Stasiak, the leader of Saint Meinrad Archabbey in St. Meinrad, observed the 50th anniversary of his profession of vows during Mass on May 25.

He was elected the 10th abbot and seventh archabbot on June 2, 2016. Archabbot Kurt, 72, served as Saint Meinrad’s prior, second in leadership in the monastery, from July 9, 2010, until his election as abbot.

Born in Rüdeshheim, Germany, on Oct. 9, 1952, Archabbot Kurt professed vows as a Benedictine monk on Aug. 15, 1975, and was ordained a priest on April 27, 1980. He earned a Bachelor of Science in biology from the former Saint Meinrad College



Archabbot Kurt Stasiak, O.S.B.

in 1974 and a Master of Divinity in 1980 from Saint Meinrad Seminary and School of Theology.

Archabbot Kurt later earned a licentiate (1986) and a doctorate (1993) in sacramental theology from Pontifical Anthenaeum of Sant’ Anselmo in Rome.

From 1978-81, Archabbot Kurt served as administrative assistant to the president-rector of Saint Meinrad Seminary and School of Theology. In 1980, he was appointed the seminary’s associate spiritual director.

From 1986-90, Archabbot Kurt taught sacramental theology in the seminary and was assistant to the novice/junior master in the monastery. Also during that time, he served as secretary to the archabbot (1986-89) and as vocation director for the monastery (1986-90 and 1992-98).

Archabbot Kurt taught sacramental and liturgical

theology in the seminary from 1986-2016. For 10 years, he also served as its director of spiritual formation. Other assignments have included provost-vice rector of the seminary (2005-08) and chair of the Archabbey Church Renovation Committee (1993-97).

Archabbot Kurt is the author of several books, including *A Confessor’s Handbook* (a revised and expanded edition was published in 2010); *Sacramental Theology: Means of Grace, Ways of Life; Return to Grace: A Theology for Infant Baptism*; and his most recent, *From Sinners to Saints: A Guide to Understanding the Sacrament of Reconciliation*. He has written numerous articles and book reviews for a variety of publications.


Archabbot Kurt has also given days of retreat and recollection for clergy and laity and served as the monastery’s master of ceremonies. †

“

My doctor is an excellent listener. They don’t rush me through my visit.”

Beulah | Actual patient


Adults 65+


CenterWell


Senior Primary Care


It’s about time™


At CenterWell®, you can count on our senior-focused primary care team to spend more time getting to know you. It’s all part of our proactive approach to keep you at your healthiest. Because the more we understand your unique needs, the more we can deliver personalized healthcare, so you can keep doing what you love.

50% more one-on-one time with your doctor*

Same-day appointments for current patients

Senior-focused primary care

Dedicated care team



Schedule a tour

317-451-4337

MyCenterWellIndiana.com

We’re Medicare-friendly! We accept Medicare plans from many providers, including Aetna, Anthem, Cigna, Devoted Health, Humana, UnitedHealthcare and Wellcare.

*Comparison based on a study published by the Oxford Academic in June 2023 stating that the average primary care exam was approximately 21 minutes. Times vary based on services performed. CenterWell does not discriminate on the basis of race, color, national origin, ancestry, sex, sexual orientation, gender, gender identity, disability, age or religion in their programs and activities, including in admission or access to, or treatment or employment in, their programs and activities.