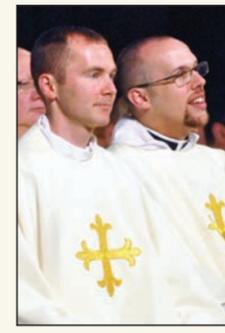




The Criterion

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Witnesses of the Good News

See more photos from the June 1 priestly ordination, pages 8-9.

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Illinois Senate passage of abortion bill called 'sad moment' in state's history

CHICAGO (CNS)—Chicago Cardinal Blase J. Cupich on June 1 said the Illinois Senate's passage of a bill "eliminating even minimal limitations on abortions under previous law marks a sad moment in our history as a state."



Cardinal Blase J. Cupich

"We have worked to make the case for a consistent approach to human dignity in Illinois and will continue to do so even as elected officials single out unborn persons for particular disregard," he said in a statement.

"It remains our hope that Illinois will eventually distinguish itself as a safe place that welcomes not only those seeking a new life or second chance, but also the most vulnerable among us who deserve a chance at life," he added.

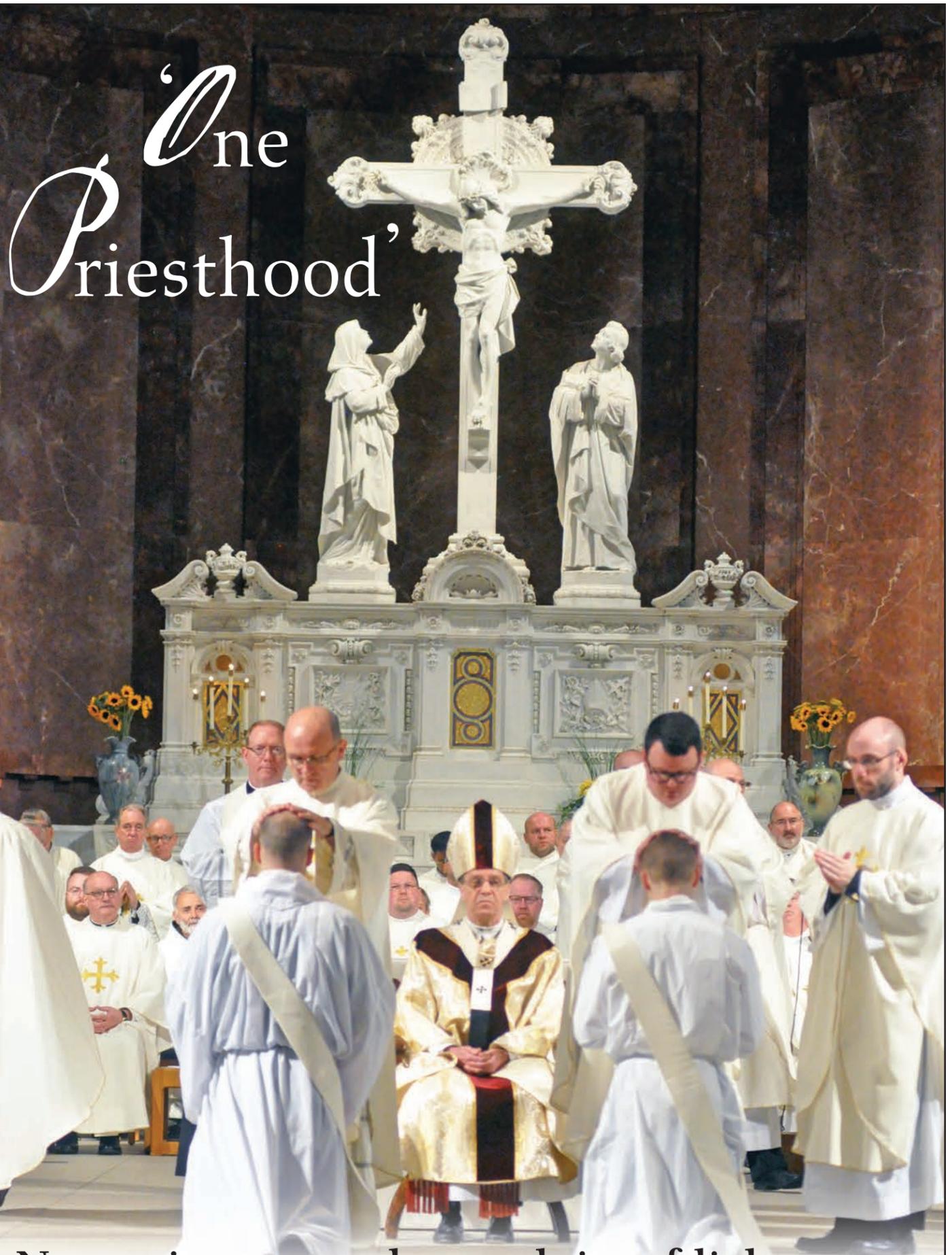
Close to midnight on May 31 in a 34-20 vote, the Senate passed the "misnamed 'Reproductive Health Act,'" as the state's Catholic bishops referred to it. The state House OK'd it on May 28 in a 64-50 vote. As *The Criterion* went to press, the measure was headed to the desk of Democratic Gov. J.B. Pritzker, who pledged to sign it.

Before and after the House vote and before the Senate vote, Cardinal Cupich, the bishops of Illinois' five other dioceses and the Catholic Conference of Illinois decried the measure, calling it flawed and saying lawmakers rushed to get it passed before the end of the legislative session.

The state Catholic conference, which is the public policy arm of the state's Catholic bishops, said it is "an extreme measure" that allows "for the abortion of unborn life at any stage of pregnancy and for any reason," and said the lawmakers' approving it was

See ILLINOIS, page 10

See related reflection, page 4.



New priests must be conduits of light, proclaim God's word and dispense his grace

By Sean Gallagher

Several hundred people gathered on June 1 at SS. Peter and Paul Cathedral in Indianapolis to witness the ordination to the priesthood of transitional Deacons Timothy DeCrane and Vincent Gillmore.

But for the mothers of these two newest priests of the Church in central and southern Indiana, the four walls of the cathedral were filled to overflowing with holy men and women from throughout space and time, all there to add their prayers for their sons.

"The whole thing felt like a big blessing of grace," said Cathy DeCrane, Father DeCrane's mother. "All the saints in heaven and the people

See ORDINATION, page 7



Above, transitional Deacons Timothy DeCrane, left, and Vincent Gillmore kneel on June 1 in SS. Peter and Paul Cathedral while Father Vincent Lampert ritually lays hands on Deacon DeCrane and Father James Brockmeier ritually lays hands on Deacon Gillmore. (Photo by Sean Gallagher)

Left: Father Vincent Gillmore watches as Father Timothy DeCrane, right, confers his first blessing upon Archbishops Charles C. Thompson and Timothy P. Broglio of the Archdiocese for the Military Services. (Photo by Natalie Hoefler)

Abuse audit report released; bishops urged to renew vigilance 'each day'

WASHINGTON (CNS)—The 16th annual report on diocesan compliance with the U.S. bishops' "Charter for the Protection of Children and Young People" shows a significant increase in the number of abuse allegations over last year's report because of additional claims received in five New York dioceses after implementation of their Independent Reconciliation and Compensation programs in the last year.

The report is based on responses to surveys of two groups: dioceses/eparchies and religious institutes. Released on May 31, the report for audit year July 1, 2017, to June 30, 2018, states that 1,385 survivors of child sex abuse, including 28 minors, came forward with 1,455 allegations. In last year's report, charges were raised by more than 650 adults and 24 minors.

Twenty-six of the new allegations reported by dioceses/eparchies involved current minors—12 males and 14 females—and came from three dioceses, the report said.

Of the other new allegations reported by dioceses/eparchies, 47 percent were said to have occurred or began before 1975; 43 percent between 1975 and 1999; and 5 percent since 2000. The most common time period for when these reported allegations occurred was 1975 to 1979, followed by 1970-1974.

More than half of new allegations reported by religious institutes in the latest audit year, or 55 percent, are alleged to have occurred or begun before 1975; 41 percent occurred or began between 1975 and 1999; and 1 percent (two allegations) occurred or began after 2000.

Regarding the 26 allegations in dioceses/eparchies involving current minors, the report said that as of June 30, 2018, three claims were substantiated and the clergy were removed from ministry; seven were unsubstantiated; three were categorized as "unable to be proven"; investigations were still in process for six of these allegations; two were referred to a religious order; two were reported as unknown clerics; and three were not claims of sexual abuse, but were boundary violations.

The report was issued by the U.S. Conference of Catholic Bishops' (USCCB) Secretariat of Child and Youth Protection and is based on the audit findings of StoneBridge Business Partners.



Francesco Cesareo

"These current allegations point to the reality that sexual abuse of minors by the clergy should not be considered by bishops as a thing of the past or a distant memory," said Francesco Cesareo, chairman of the all-lay National Review Board, which oversees the audits. He called the 26 new allegations by current minors in dioceses and eparchies "concerning."

"Any allegation involving a current minor should remind the bishops that they must rededicate themselves each day to maintaining a level of vigilance that

will not permit complacency to set in or result in a less precise and less thorough implementation of the charter," he said in introductory remarks to the report.

Cesareo pointed to areas of concern that he said must be addressed, such as "poor recordkeeping of background checks; failure to train or background check clergy, employees or volunteers who have contact with children; a high percentage of children not trained, especially in religious education programs; and lack of cooperation by parishes in the implementation of safe environment requirements."

If parishes are unable to implement the charter "as fully as possible" because of a lack of resources, he said, parishes—and dioceses—should find ways to collaborate with one another, including sharing resources.

In some dioceses, he said, there is a "lack of diligence" and a "laxity" that is putting children's safety at risk. He was dismayed that "we have still not achieved 100 percent participation" in the auditing process. He also called for a "more in-depth" audit process and a revision of the charter that "will incorporate new practices, such as parish audits," which he said the National Review Board has been recommending for some time.

The Archdiocese of Indianapolis has had parish audits during its last two on-site audits.

"It should be pointed out that, given the current climate within the Church, StoneBridge noticed a heightened sense of urgency and focus in many of the dioceses that were visited during this cycle," Cesareo said. "This was evident in the active review of priest files, the release or updating of lists of alleged abusers, and greater emphasis on discussion and transparency with parishioners in individual dioceses/eparchies."

"This is a welcome change which must be sustained going forward rather than a one-time response to the heightened sense of scrutiny if a lasting cultural change is to take place," he said.

The "current climate" relates to several events of the last year, including allegations of sexual misconduct with minors and seminarians, some decades old, against former Cardinal Theodore E. McCarrick, which led to his Church trial last fall and the Vatican dismissing him from the clerical state in February.

Also, last August a Pennsylvania grand jury issued a report on the state attorney general's monthslong investigation into six of the state's Catholic dioceses. The probe covered a 70-year period starting in 1947, and linked more than 300 priests and other Church workers to more than 1,000 abuse claims during that timeframe. However, in the months since that report's release many have criticized the methodology of investigators.

"While much has been done to ensure survivor ministry and the protection of the vulnerable are core values of the Church, improvements still must be made. When it comes to the protection of young people, the question must always be 'what



Public Schedule of Archbishop Charles C. Thompson

June 6 – 22, 2019

June 6 – 10 a.m.

Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

June 6 – 7 p.m.

Confirmation of youths of St. Philip Neri Parish in Indianapolis at SS. Peter and Paul Cathedral, Indianapolis

June 9 – 10:30 a.m.

Confirmation of adults at SS. Peter and Paul Cathedral

June 10-14

U.S. Conference of Catholic Bishops Plenary Assembly, Baltimore

June 15 – 10 a.m.

Mass and Certification Ceremony for Spiritual Direction and Leadership programs at St. Andrew the Apostle Church, Indianapolis

June 15 – 6:30 p.m.

Mass at Holy Trinity Church, Edinburgh

June 17-18

Priesthood Days at Fourwinds Resort and Marina, Bloomington

June 19 – 10 a.m.

Department heads meeting at Archbishop Edward T. O'Meara Catholic Center

June 19 – 7 p.m.

Confirmation at Our Lady of the Most Holy Rosary Church, Indianapolis

June 20 – 10 a.m.

Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center

June 20 – 4:30 p.m.

Mass for Missionary Disciples Institute at Marian University, Indianapolis

June 22 – 5 p.m.

Mass at St. Catherine of Siena Parish, Decatur County

(Schedule subject to change.)

more can be done?" Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, said in the report's preface.

"We must continually rededicate ourselves to keeping our promise to protect and pledge to heal. Not once, not twice, but every single day," he said. "With every action we take, let us all remember to keep the survivor, the child, the vulnerable person, at the center of everything we do."

The Center for Applied Research in the Apostolate (CARA), based at Georgetown University in Washington, gathers data for the annual audit report. StoneBridge Business Partners, based in Rochester, N.Y., provides the compliance report based on visits to dioceses/eparchies and reviews of diocesan documentation.

During 2018, StoneBridge conducted on-site audits of 72 dioceses and eparchies, and collected data from 122 others. All dioceses/eparchies were found compliant except for the Diocese of Lincoln, Neb., which, the report said, had not complied with article 7 of the charter requiring dioceses "to be open and transparent" in communications regarding allegations of sexual abuse of minors by clergy, "especially those parishes that may have been affected."

Three eparchies did not participate: the Syro-Malankara Catholic Eparchy of St. Mary, Queen of Peace, based in Elmont, N.Y.; the Chaldean Catholic Eparchy of St. Peter the Apostle of San Diego; and the Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix.

Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended that they do.

In the new audit report, the CARA data shows that more than nine in 10 alleged offenders, or 92 percent, identified during the 2017-2018 survey year were already deceased, already removed from ministry,

already laicized or missing. Most abuse reported occurred between 1960 and 1990, peaking in the 1970s.

Dioceses, eparchies and religious institutes reported paying out \$262,619,537 for costs related to allegations between July 1, 2017, and June 30, 2018. This includes payments for allegations reported in previous years. That payout figure is just under the amount reported the previous year.

Outreach and support was provided to 472 victims/survivors and their families who reported abuse during this audit period. Continued support was provided to 1,542 victims/survivors and their families who reported abuse in prior audit periods. Support may include counseling, spiritual assistance, support groups, and other social services.

The report also notes the ongoing work of the Church in continuing the call to ensure the safety of children and vulnerable adults. In 2018, more than 2.6 million background checks were conducted on Church clerics, employees and volunteers. In addition, in 2018 more than 2.6 million adults and 3.9 million children and youths also have been trained on how to identify the warning signs of abuse and how to report those signs.

(The full annual report on compliance with the "Charter for the Protection of Children and Young People" of the U.S. Conference of Catholic Bishops can be found at bit.ly/2HPjXqz.) †

Correction

The St. Mary Parish Spaghetti Dinner at the Lawrence County Persimmon Festival is open from 4-7 p.m. on Sept. 25 in Mitchell. Information: 812-849-3570. †



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Donors note 'it's all God's' at Circle of Giving event

By Victoria Arthur
Special to *The Criterion*

Just weeks after being received into the full communion of the Church at this year's Easter Vigil, Diana Babb found herself among those recognized as the most generous donors of the Church in central and southern Indiana at the third annual archdiocesan Circle of Giving Mass and Dinner.

She and her husband Rory also had the distinction of bringing the youngest guest to the Indianapolis event—their 9-month-old daughter, Miriam.

The Babbs say they view everything as a gift from God, with Miriam being the latest and most priceless example. And in the young couple's commitment to give back from their abundant blessings, they captured the spirit that the May 9 gathering, held at SS. Peter and Paul Cathedral and the Archbishop Edward T. O'Meara Catholic Center, was designed to celebrate.

"We tithe because it's all God's," said Diana Babb, who like her husband is a scientist at Eli Lilly and Company. "We give to our parish and various specific Catholic and other Christian ministries that we're most passionate about, but also to the United Catholic Appeal to allow the archdiocese to fund the ministries whose needs they know and we likely will never know."

During her five-year journey to the Church, Babb came to embrace the rich traditions and beautiful teachings of the faith, especially its call to serve others. The Church's ability to provide for people's needs is the direct result of

the "culture of giving" embodied in last month's Indianapolis gathering, according to one of the evening's key speakers.



Jolinda Moore

"Your support means that ministries can thrive, that needs can be met, and that we can grow our Church for future generations," said Jolinda Moore, executive director of the archdiocesan secretariat for stewardship and development.

Moore addressed more than 250 people from across the archdiocese during the Circle of Giving reception and dinner, one of two held in central and southern Indiana in May. The participants represented two groups of donors: members of the Miter Society and of the Legacy Society.

Miter Society members contribute \$1,500 or more to the United Catholic Appeal, which meets the present needs of the Church in central and southern Indiana. Legacy Society members focus on the future with planned gifts contributed through the archdiocesan Catholic Community Foundation—providing for the Church in their wills, for example, or by starting an endowment.

Moore said that in this fiscal year, the United Catholic Appeal has resulted in pledges of nearly \$5.5 million thus far, with 100 percent of those gifts directly supporting ministries, services and programs in the archdiocese. Meanwhile, the Catholic Community Foundation has recently added 19 new endowments, increasing the foundation's assets to more than \$184 million.

"From that, our parishes, schools, cemeteries and ministry agencies benefited from more than \$7.4 million in distributions during the year," Moore said. "These gifts create a tremendous impact in our archdiocese."

The evening began with Mass at the cathedral, with Archbishop Charles C. Thompson as the principal celebrant.

After mingling with guests during the reception, Archbishop Thompson publicly thanked everyone assembled for "the witness you are providing through your stewardship."

"It takes a lot of resources to operate Catholic Charities, to provide a Catholic education to our children and to educate our seminarians," the archbishop said. "We couldn't do it without the annual gifts that you make through the United Catholic Appeal and the long-term gifts you make to the Catholic Community Foundation through planned giving."



Archbishop Charles C. Thompson meets 9-month-old Miriam Babb and her parents, Rory and Diana Babb, at the third annual Circle of Giving dinner held on May 9 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The Babbs, who are members of St. John the Evangelist Parish in Indianapolis, were among those recognized for their generous contributions to the Archdiocese of Indianapolis and its ministries. (Photos by Victoria Arthur)

Archbishop Thompson's references to education especially resonated with Brian and Laurie Fitzgerald, members of Immaculate Heart of Mary Parish in Indianapolis. They have sent their six children to Catholic elementary and high schools—and, so far, universities as well.

"Our children's Catholic education has been of utmost importance to us, especially in today's world," said Laurie Fitzgerald, a registered nurse. "I remember writing their [senior] retreat letters and telling them that with all of life's challenges, the only thing that will remain constant is God's love for them, and that their faith in him will lead them through anything they may encounter."

Both Laurie and Brian are from families of seven children, and their Catholic values run deep.

"We were both taught from a very

young age that even if things are tight, it is imperative to give back, whether it be monetarily or by volunteering time," said Brian, a mechanical engineering manager. "It is very important for us to support the Catholic Church because we have been blessed in so many ways over the course of our lives."

(Victoria Arthur is a freelance writer and member of St. Malachy Parish in Brownsburg. For more information about supporting the United Catholic Appeal or the Catholic Community Foundation, contact Jolinda Moore at 317-236-1462, 800-382-9836, ext. 1462, or e-mail jmoore@archindy.org. Online resources for the United Catholic Appeal can be found at www.archindy.org/uca; Catholic Community Foundation resources are available at www.archindy.org/ccf.) †



Laurie and Brian Fitzgerald of Immaculate Heart of Mary Parish in Indianapolis say that raising their six children in the Catholic faith and supporting the Church's mission have been the most important priorities in their lives.

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Editorial



The Statue of Liberty in New York Harbor is seen in August 2016. The dedication of the new Statue of Liberty Museum on Liberty Island in New York took place on May 16.
(CNS photo/Gregory A. Shemitz)

The Statue of Liberty stands for American values

You might have seen the news about the dedication on May 16 of the new Statue of Liberty Museum on Liberty Island in New York. It had been under construction for two years. It celebrates the American ideals that the Statue of Liberty stood for when it was given to our country by France in 1886.

President Donald J. Trump was expected to attend the dedication, and Secret Service officials were all over the island to make security arrangements. But he canceled that appearance in order to present his own immigration plan on the same day, a plan much different from what the statue celebrates.

The president's plan is merit-based immigrant reform, he said. It would put highly-skilled people on a fast track while making entry into our country more difficult for those who do not speak English and are not highly educated.

At the base of the Statue of Liberty is Emma Lazarus' famous poem that begins, "Give me your tired, your poor, your huddled masses yearning to breathe free. . . . Send these, the homeless, tempest-tossed to me. I lift my lamp beside the golden door."

President Trump wouldn't go to the dedication of the new museum because he doesn't agree with the sentiments of that poem. Neither, unfortunately, do many other Americans.

We applaud President Trump for some of the pro-life measures he has taken during his presidency. But why can't he see that rescuing refugees whose lives are endangered is also a pro-life issue?

How many of our ancestors had the education or the skills that President Trump wants immigrants to have? The Irish who escaped Ireland's potato famine in the mid-1800s were at the bottom of our society and faced signs of "Irish need not apply" when they were looking for work.

The Italians, French and Polish could not speak English. But they all saw the United States as a haven, as the Latinos coming from El Salvador, Honduras and Guatemala do today. They and their descendants made our country what it is today.

Two of the most important things Christians are obliged to do is to love

God and love our neighbor. There are more than a hundred verses in the Bible that command us to welcome the stranger and to love the alien as ourselves. But perhaps the strongest is what Jesus said: that those who do not welcome the stranger "will go off to eternal punishment" (Mt 25:46).

Of course, we would like to encourage highly educated men and women to migrate to the United States because of the contributions they might make to our society. But we must also welcome immigrants with less education and skills.

Those families that are traveling thousands of miles to reach the United States have to be desperate to do that. Some have justified fear of gang violence in the three countries mentioned above. But even those who are only fleeing poverty are doing so for the same reasons that our ancestors did: safety, security and opportunity.

Many of these families have agricultural backgrounds, and agricultural companies in this country are complaining that they cannot find enough workers to harvest crops. The Latinos are also often skilled in construction work or landscaping, and they are known to be hard workers. They do work that American citizens increasingly refuse to do.

Surely the screening process these people have to go through can keep out the criminal element that President Trump speaks about. What we need are more immigrant judges to clear up the backlog of hearings.

But perhaps above all, we must get to the roots of the present immigration problem. That means helping those Central American countries improve their economies and law enforcement so that their citizens will no longer consider it necessary to escape from their homelands. This means making the substantial investments that Vice President Mike Pence promised during one of his visits to Central America (only to be contradicted by President Trump).

We believe that the Statue of Liberty still stands for American values. We must continue to welcome the stranger and care for the alien.

—John F. Fink

Reflection/Sean Gallagher

Pro-life efforts stand in contrast to state's previous support of eugenics

The state legislature in Illinois recently passed a bill that removes virtually all restrictions on abortion in that state. The bill, which describes abortion as a "fundamental right," also explicitly states that "a fertilized egg, embryo or fetus does not have independent rights."

In contrast, Indiana, Illinois' neighbor to the east, has enacted a series of laws over the past several years which seek to protect the dignity of unborn children.

They include laws that require mothers seeking an abortion to be informed about other options for them that would protect the lives of their unborn children. And just this year, the legislature passed a bill that bans dismemberment abortion.

But Indiana has not always had such a life-affirming reputation. In 1907, it became the first state in the nation to pass a eugenics law that allowed for the forcible sterilization of "confirmed criminals, idiots, imbeciles and rapists."

The law came about through the growing popularity at the time of the eugenics movement, which emerged in Great Britain in the 19th century. Promoters of the movement sought to improve humanity through, among other means, restricting the ability of those they saw as a drag on society to conceive and give birth to children.

Slightly amended in the 1920s, the Indiana law remained on the books until it was repealed in 1974. More than 2,300 Hoosiers were sterilized against their will over the time that the law was enforced.

In 2007, the General Assembly adopted a resolution that expressed regret for this dark cloud in Indiana's history and encouraged Hoosiers to learn about it.

I'm 48, and I can say that I was taught nothing about this part of Indiana history in school and have only come to learn about it as I've become involved in the pro-life movement as an adult.

Nine years later, the Indiana legislature passed a law that can be seen as an effort to correct the tragic errors of the past. The 2016 law banned abortion because of the race or sex of the unborn child, or if he or she had been diagnosed with Down syndrome or other disabilities, a practice which has become known as "discriminatory abortion."

On May 28, the U.S. Supreme Court issued an order regarding two aspects of the 2016 law. In one, it upheld the part of the law that requires abortion providers to either cremate or bury the remains of aborted children instead of the previous

practice of incinerating them like the practice for treating "surgical byproducts."

The court unfortunately also let stand a lower court's overturning of the ban on discriminatory abortion. It said, though, that it may examine the issue if similar laws in other states are challenged in court.

In a 20-page opinion on the order, Justice Clarence Thomas noted a connection between the eugenics movement and the 2016 law. He wrote that early promoters of abortion affirmed a tie between abortion and eugenics. Because "technological advances have only heightened the eugenic potential for abortion," Thomas wrote, "... the Court will soon need to confront the constitutionality of laws like Indiana's."

Eugenics as a movement that led to forced sterilization laws lost popularity following the atrocities it inspired in Nazi Germany.

But the principles of eugenics still hold sway in much of society today.

Sex-selection abortion has become so prominent in some Asian societies where having a male heir is highly valued that countries like China are now facing the challenge of having a large disparity in the young population between men and women.

Iceland has nearly eliminated Down syndrome among its population, not through medical advances to treat the condition, but through pre-natal testing that almost always leads to abortion. Two-thirds of unborn babies in the U.S. diagnosed with Down syndrome die through abortion.

In 1907, Indiana was a pioneer in establishing eugenics-inspired forced sterilization laws, which were eventually taken up by 27 states across the nation.

Perhaps it can now be at the forefront of enshrining into law a respect for the dignity of each person—born or unborn.

But as the principles of eugenics have long continued after the repealing of eugenics laws, pro-life people of all faiths or no faith at all have much work to do to build up a culture affirming life at all stages and conditions.

Many Catholics are doing their part in this through their prayerful witness at abortion centers, and also through the material and emotional support they give to mothers who, in the face of many challenges, reject abortion and instead choose life for their unborn children.

With the help of God's grace, all of these efforts—legislative, spiritual and charitable—will help create a bright pro-life future for Indiana in place of its dark eugenics past.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

Letters Policy

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

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

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Come, Holy Spirit, and renew the face of the Earth

“Send forth your spirit, they are created and you renew the face of the Earth”
(Ps 104:30).

The Solemnity of Pentecost, which we celebrate this weekend, 50 days after the Lord’s resurrection and 10 days after his ascension into heaven, is perhaps the most important day in the Church’s year. Pentecost has been called the birthday of the Church, the day when a small, timid band of Jesus’ followers were emboldened by the Holy Spirit and became courageous, unrelenting witnesses (martyrs) who preached the Good News of our salvation to the ends of the Earth.

Because Pentecost recalls the gift of the Holy Spirit given to Mary and the disciples, we regard this solemn feast as the one day in the Church year when the third person of the Blessed Trinity is the center of attention. On all other feasts, the Holy Spirit is present but he is not “center stage.” He plays an essential but supporting role in the annunciation, the birth of Jesus and his subsequent years of growth into manhood, his baptism in the Jordan, his public ministry, his transfiguration, his passion, death and resurrection. But it is not until the Lord has returned to his Father that the Holy Spirit assumes his most prominent place in the history of our salvation.

Pentecost is the solemn feast of our

discipleship. More precisely, it is (as Pope Francis would say) the day when the Lord’s invitation to become missionary disciples was first accepted and put into practice by Peter and the other disciples who received the gift of the Holy Spirit.

Before Pentecost, no one—with the possible exception of Mary, the mother of Jesus—possessed the courage to stand up against the powers of darkness that were responsible for the Lord’s passion and death. After Pentecost, the fearful, tongue-tied disciples were reborn. These were the same men and women, with the same faults and personal weaknesses, but their manner was radically different. The power of the Holy Spirit transformed the disciples, who had gathered around Jesus during his time on Earth, into fearless public witnesses to his resurrection and ascension to the Father.

These reborn women and men were on fire with love for God and for one another. By the grace of the Holy Spirit, they formed an *ecclesia*, a gathering or community (the Church). They preached, healed and sanctified throughout the known world in the name of Jesus who was crucified by the religious and secular leaders of his day, but then triumphed, raised from the dead as a sign of our liberation from the power of sin and death.

Many of these first witnesses paid the ultimate price. Their testimony was no

more welcome or accepted than was the teaching of their Lord and Master. But the seeds they planted grew, and the Church that they became survived the initial (and many subsequent) persecutions and grew to become a worldwide phenomenon that continues to thrive—in spite of assaults from within and without—to this day.

This is a mystery indeed. No human power could have produced this outcome—or could have prevented its destruction by internal corruption or external enemies. The one, holy, catholic and apostolic Church that we profess in faith every Sunday is the work of the Holy Spirit. It is the roaring fire that was set ablaze at Pentecost, and it is the strong, driving wind of rebirth and renewal that was unleashed when Peter and the other disciples first stood in the public square and began preaching in languages that all present could understand.

This Sunday, let’s rejoice in the gift of the Holy Spirit. Let’s sing together the sequence for the Solemnity of Pentecost, *Veni Sancte Spiritus*:

Come, Holy Spirit, come!
And from your celestial home
Shed a ray of light divine!

Come, Father of the poor!
Come, source of all our store!
Come, within our bosoms shine.

You, of comforters the best;
You, the soul’s most welcome guest;
Sweet refreshment here below;

In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of yours,
And our inmost being fill!

Where you are not, we have naught,
Nothing good in deed or thought,
Nothing free from taint of ill.

Heal our wounds, our strength renew;
On our dryness pour your dew;
Wash the stains of guilt away:

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adore
And confess you, evermore
In your sevenfold gift descend;

Give them virtue’s sure reward;
Give them your salvation, Lord;
Give them joys that never end.
Amen.
Alleluia. †



Cristo, la piedra angular

Ven, Espíritu Santo, y renueva la faz de la tierra

“Si envías tu aliento, son creados, y renuevas la faz de la tierra”
(Sal 104:30).

La solemnidad de Pentecostés que celebramos este fin de semana, 50 días después de la resurrección del Señor y 10 días después de su ascensión al cielo, es quizá el día más importante del año eclesial. Pentecostés ha sido llamado el día del nacimiento de la Iglesia, cuando un reducido y tímido grupo de seguidores de Jesús recibieron el aliento del Espíritu Santo y se convirtieron en testigos valientes e incansables (mártires) que predicaron la Buena Nueva de nuestra salvación hasta los confines de la Tierra.

Puesto que Pentecostés conmemora el don del Espíritu Santo que recibieron los discípulos y María, consideramos esta fiesta solemne como el único día del año eclesial en el que la tercera persona de la Santísima Trinidad se convierte en el foco de atención. En todas las demás festividades, el Espíritu Santo se hace presente pero no es el “foco de atención.” Desempeña una función esencial pero de apoyo durante la anunciación, en el nacimiento de Jesús y los años posteriores camino a la adultez, en su bautismo en el Jordán, el ministerio público, en su transfiguración, pasión, muerte y resurrección, pero únicamente cuando el Señor regresa con su Padre el Espíritu Santo asume su papel más destacado en

la historia de nuestra salvación.

Pentecostés es la fiesta solemne de nuestro discipulado; más precisamente (tal como lo expresaría el papa Francisco), es el día en el que Pedro y los demás discípulos que recibieron el espíritu Santo aceptaron y pusieron en práctica la invitación del Señor de convertirnos en discípulos misioneros.

Antes de Pentecostés, nadie, con la posible excepción de María, la madre de Jesús, poseía el valor de enfrentarse al poder de la oscuridad que causó la pasión y muerte del Señor. Después de Pentecostés, los discípulos tímidos y temerosos renacieron; se trataba de los mismos hombres y mujeres, con los mismos defectos y debilidades personales, pero su forma había cambiado radicalmente. El poder del Espíritu Santo transformó a los discípulos que se habían reunido en torno a Jesús durante su paso por la Tierra, y los convirtió en intrépidos testigos públicos de su resurrección y ascensión al Padre.

Estos hombres y mujeres renacidos ardían de amor por Dios y el prójimo. Por la gracia del Espíritu Santo formaron una *ecclesia*, una reunión o comunidad (la Iglesia) y predicaron, sanaron y santificaron a lo largo y ancho de todo el mundo conocido en el nombre de Jesús, quien había sido crucificado por líderes religiosos y seculares de su época, pero que luego triunfó y se levantó de entre los muertos como signo de nuestra liberación

del poder del pecado y de la muerte.

Muchos de estos primeros testigos pagaron el precio supremo; su testimonio no fue mejor recibido ni aceptado que las enseñanzas de su Señor y Maestro. Pero las semillas que plantaron brotaron y la Iglesia en la que se habían transformado sobrevivió a las persecuciones iniciales (y a las muchas que les sucedieron) y creció hasta convertirse en un fenómeno mundial que continúa prosperando hasta nuestros días, a pesar de los embates que ha sufrido desde dentro y fuera.

En efecto, esto es un misterio. Ningún poder humano habría podido provocar este desenlace ni podría haber impedido su destrucción por corrupción interna o enemigos externos. La Iglesia santa, católica y apostólica a la cual profesamos nuestra fe cada domingo es la obra del Espíritu Santo. Es el fuego vivo que ardió en Pentecostés y es el viento enérgico y conductor del renacimiento y la renovación que se desataron cuando Pedro y los demás discípulos se pararon por primera vez en la plaza pública y comenzaron a predicar en lenguas que todos los presentes podían entender.

Este domingo, regocijémonos en el don del Espíritu Santo y cantemos juntos la secuencia de la solemnidad de Pentecostés, *Veni Sancte Spiritus*:

Ven, Espíritu Santo,
y desde el cielo envía
un rayo de tu luz.

Ven padre de los pobres,
ven dador de las gracias,
ven luz de los corazones.

Consolador óptimo,
dulce huésped del alma,
dulce refrigerio.

Descanso en el trabajo,
en el ardor frescura,
consuelo en el llanto.

Oh luz santísima:
llena lo más íntimo
de los corazones de tus fieles.

Sin tu ayuda
nada hay en el hombre,
nada que sea inocente.

Lava lo que está manchado,
riega lo que es árido,
cura lo que está enfermo.

Doblega lo que es rígido,
calienta lo que es frío,
dirige lo que está extraviado.

Concede a tus fieles
que en Ti confían,
tus siete sagrados dones.

Dales el mérito de la virtud,
dales el puerto de la salvación,
dales el eterno gozo. Amén.
Aleluia. †

Events Calendar

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

June 10-13

Mount St. Francis Center for Spirituality, Loftus House, 101 St. Anthony Dr., Mount St. Francis. **Art and Nature Camp**, for ages 6-10, 9 a.m.-noon, \$100 per child (\$50 deposit due upon enrollment; balance due on first day of camp). Information and registration: 812-923-8817, www.mountsaintfrancis.org/retreat-offerings.

June 11

Glendale Landmark Theatre, 6102 N. Rural St., Indianapolis. **Presentation of Where There is Darkness**, documentary about the 2016 disappearance and murder of Florida priest Father Rene Robert, 7 p.m., \$20 advance sale tickets only; benefits Seeds of Hope addiction recovery program. Tickets and information: Marigrace Bailey, 317-709-6095, Laura Heraly, 317-508-0375.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, ylgmimi@aol.com.

June 12

Father Thomas Seccina Memorial High School, East Entrance, 5000 Nowland Ave., Indianapolis. **Art Reception: Joining Two Quadros**, part of a work titled "Splendor of the Firmament" by Seccina artist-in-residence Conrad Cortellino, 5-7:30 p.m., free. Reservations requested: www.scecina.org/joining-two-quadros. Information: 317-466-1099, conrad@cortellini.net.

Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by the archdiocesan Young Adult and College Campus Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time, all faiths welcome, free admission and parking, food and drink available for purchase. Information: indycatholic.org, 317-261-3373.

June 13-15

St. Mark the Evangelist Parish, 535 Edgewood Ave.,

Indianapolis. **Funfest**, Thurs. 6-11 p.m., Fri. and Sat. 5-midnight, amusements and midway, live entertainment, dinners in air-conditioned hall, grilled and multi-cultural foods, elephant ears, dessert bar, children's games, dunk tank, coin toss, Monte Carlo, bingo, 50/50, \$5,000 raffle, beer garden. On-site parking and free shuttle from southwest corner parking lot of Southport High School (Banta and Shelby Streets). Information: 317-787-8246.

June 14-15

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., Italian food, wine, beer, music featuring "The Indigos" on Fri. and "The Woomblies," on Sat., children's games and rides, Marian procession 6:45 p.m. on Sat. followed by Mass at 7 p.m., free parking in the Eli Lilly lots on East St. and New Jersey St., free admission. Information: www.indyitalianfest.org, 317-636-4478.

June 16

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-

the-Woods. **Sundays at the Woods: Walk in the Woods**, 1.5-mile family-friendly guided tour of the trails and walks of the Woods, presented by forester Stu Haney, 2-4 p.m., freewill offering, registration not required. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

June 17-20

Mount St. Francis Center for Spirituality, Loftus House, 101 St. Anthony Dr., Mt. St. Francis. **Art and Nature Camp**, for ages 11-16, 9 a.m.-noon, \$100 per child (\$50 deposit due upon enrollment; balance due on first day of camp). Information and registration: 812-923-8817, www.mountsaintfrancis.org/retreat-offerings.

June 18

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

June 20

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **World Refugee Day Breakfast**, food, coffees and teas from around the world, cultural villages, ethnic music and entertainment, refugee artwork, children's activities. 7:30-10:30 a.m., \$10 suggested donation by June 13, \$15 by June 13-20, walk-ins welcome. Reservations and information: www.helpcreatehope.org, 317-236-1592.

June 21

St. Charles Borromeo Parish, 2222 E. 3rd St., Bloomington. **Hog Roast and Beer Garden Fest**, benefitting St. Vincent de Paul Society in Monroe County, 4:30-8 p.m., bar-b-que dinner, silent auction, wine and Sun King beer, live music featuring "Justin Case," face-painting, 50/50 raffle. \$10 presale adults at www.bloomingtonsvdp.org.

\$12 adults, \$6 children ages 6-12, 5 and under free at the door. Information: 812-339-5561.

June 21-22

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, children's area, food booths, live music, beer garden, casino, \$1 entrance charge. Information: 317-255-3666.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, 5 p.m.-midnight, food, live music, carnival rides. Information: 317-291-7014.

June 23

Bluff Creek Golf Course, 2710 Old State Road 37 N., Greenwood. **St. Elizabeth/Coleman Pregnancy and Adoption Agency 18th Annual Golf Scramble**, noon registration, 1:15 p.m. shotgun start, dinner and prizes to follow, \$60 per person includes green fees, cart and dinner, sponsorship available. Register: www.givingbirthtohope.org. Information: 317-236-1411 or Cheri Bush, cbush@archindy.org. †

Sacred Heart Parish in Indianapolis to host Franciscan Day on June 9

Franciscan Father Edward Tverdek is the featured speaker at Franciscan Day at Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., in Indianapolis, from 2-4 p.m. on June 9.

A teacher at the Catholic Theological Seminary in Chicago, Father Edward's presentation will include the Church's stance on climate

change, why St. Francis of Assisi called all things his brothers and sisters, and the Franciscans' care of creation.

After the presentation, there will be time for questions and small group sharing.

Snacks will be provided.

For additional information, call 317-638-5551. †

Retreats and Programs

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

June 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple, meals, snacks and materials. Information and registration: Cheryl McSweeney, cmcsweeney@archindy.org, 317-545-7681, ext. 106, or www.archindy.org/fatima/calendar/tobit.html.

June 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Forgiveness:**

The Healing of Memories, Patrick Murphy Welage presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

June 23-29

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Monastic Retreat—Women on God's Loom: Tapestries of God**, Benedictine Father Joseph Feders presenting, 6 p.m. Sun. through 1 p.m. Sat., \$525 per person, includes meals and lodging.

Information and registration: 317-788-7581, www.benedictinn.org.

June 28-30

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **The Miracle of Chartres: A Close Look at a Gorgeous Gothic Cathedral and the Mysteries Behind It**, Benedictine Father Noël Mueller presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4M0ms or call 317-236-1585.



Edward and Mary (Kirch) Gallagher, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 70th wedding anniversary on June 18.

The couple was married in Sacred Heart of Jesus Church in Indianapolis on June 18, 1949. They have five children: Sharon Ancelet, Carol, Brian, Michael and Patrick Gallagher.

The couple also has six grandchildren and seven great-grandchildren.

The couple will celebrate with a party with family and friends. †



Derby Festival winners

Staff and volunteers from St. Elizabeth Catholic Charities in New Albany pose with their first-place entry in the Fun Division of the Kentucky Derby Festival Great Bed Races held at the Broadbent Arena in Louisville, Ky., on April 29. Titled "We Rise by Lifting Others," the entry was a replica of the agency administration building, and featured balloons and characters from the Disney movie *UP*. Pictured in costume, from left, are Leslea Townsend Cronin, Cindy Casper, Andy Bremmer and Mark Casper. (Submitted photo)

Art exhibit at Saint Meinrad Archabbey Library Gallery runs through June 29

"The Glory of Saints" is the theme of an exhibit by artist Roy Ruiz Clayton at the Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, through June 29.

A native of California who now resides in Louisville, Ky., Clayton's work is sometimes described as "outsider art." He captures his subjects in non-traditional ways using

an explosion of colors, styles, and mediums.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours. †

ORDINATION

continued from page 1

on Earth and in purgatory were praying for the ordination.”

“It was absolutely heavenly,” said Sandy Gillmore, Father Gillmore’s mother. “I looked at Vinny in the beginning and I said, ‘Vinny, the whole world is here.’ And then I looked again and I said, ‘No, the whole universe is here.’ Supernaturally, the whole universe was there.”

“That was ringing through my heart and my head through the whole Mass,” said Father Gillmore afterward. “It brought everyone throughout the universe—past, present and future—into one family. I’ll continue meditating on that as I go forward.”

Father DeCrane experienced the timelessness of the ordination when Archbishop Charles C. Thompson and priests who serve across central and southern Indiana individually laid their hands upon his head, a ritual rooted in the New Testament. At the same time, he appreciated how this was also a gesture of his new bond with his brother priests.

“It showed me that we’re one priesthood,” Father DeCrane said. “It’s a brotherhood. The grace of the Holy Spirit is really there.”

The fathers of the newly ordained priests were filled with gratitude at witnessing their sons embrace their priestly vocations.

“I’m thankful and excited,” said James DeCrane. “It’s still hard for me to believe. I’m glad that God called [Timothy] to the priesthood and that he responded to that. I’ve seen a real growth in him. I’ve got to pinch myself to make sure that it’s still true.”

David Gillmore was awestruck at how “God is over the top,” and “put all this together far better than we could have ever imagined.”

In his homily during the Mass, Archbishop Thompson brought the men he

was about to ordain to the present moment. He reminded them of the challenges they’ll face in priestly ministry today in a secular culture marked by “radical individualism,” moral relativism and “an ever-increasing rise of hostility in the form of suicide, gun violence, lawsuits, hate crimes, addiction, abuse and all sorts of injustice.”

“To be witnesses of [the] Good News, priests must be willing to go against the current, indeed, the tide of the various agendas and ideologies that are driving today’s society and radically reshaping our culture,” said Archbishop Thompson.

Pausing, he added, “I’m not saying all of this to scare you, but just to make it real. You are ready for the challenges.”

Archbishop Thompson noted that the society in which they will minister is “wounded by polarization and fragmentation,” and is “in need of the healing balm of justice tempered with the sweetness of mercy that can only be applied by means of truth in charity.”

“Humanity is in need of that which can truly satisfy hungering hearts and thirsting souls—namely, the person of Jesus Christ,” Archbishop Thompson said. “The light of Christ alone dispels the darkness of sin and death in order that we are able to realize the beauty, goodness and truth of God who abides with us in love and saving grace.”

“Priests must be conduits of that light as proclaimers of God’s word and dispensers of sacramental grace,” he added. “That is an awesome power that works through you, not by your merits, but by the grace of God.”

Father DeCrane said he is looking forward to continuing “to share in the stories” of the people he’ll serve and “be the light of Christ along their way.”

He will begin his priestly ministry as associate pastor of St. Monica Parish and as the chaplain coordinator of Cardinal Ritter Jr./Sr. High School, both in Indianapolis.

Father Gillmore will serve as associate pastor of Our Lady of the Greenwood



Newly ordained Fathers Timothy DeCrane, left, and Vincent Gillmore, right, pose on June 1 in the rectory of SS. Peter and Paul Cathedral in Indianapolis after the ordination Mass with Archbishop Charles C. Thompson, second from left, and Archbishop Timothy P. Broglio, second from right, of the Archdiocese for the Military Services. (Photo by Sean Gallagher)

Parish in Greenwood.

“I’m looking forward to being all in, invested in one place,” he said. “I’ll certainly have commitments to balance between the archdiocese and the parish, but being fully engaged and invested in one place, one group of people, is something I’m really looking forward to.”

During his seven years of priestly formation, Father Gillmore was co-sponsored by the Archdiocese for the Military Services. After three years of service in the Archdiocese of Indianapolis, he will serve for several years as a chaplain in the U.S. Air Force.

He is the first man ordained a priest for the Archdiocese of Indianapolis who was co-sponsored as a seminarian by the military archdiocese, a program that was established in the early 1990s.

Archbishop Timothy P. Broglio, who leads the military archdiocese,

concelebrated the ordination Mass. He has known Father Gillmore since the newly ordained priest was a student at the U.S. Air Force Academy in Colorado Springs, Colo.

“Seeing the realization of his response to this call from Almighty God, and knowing that in three years he’ll be serving the men and women of the United States Air Force, is certainly a consolation,” Archbishop Broglio said. “He’ll bring all of his talents to that ministry. And he’ll bring the richness of his experience that he’s had here in the archdiocese. For us, it’s a double win.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com. More photos from the June 1 ordination can be viewed at www.CriterionOnline.com.) †

CONGRATULATIONS CARDINAL RITTER HIGH SCHOOL CLASS OF 2019

Valedictorian
MITCHELL JACOB

Salutatorian
CHRISTINA TROLL

Top Ten

Front Row: Christina Troll, Shelby Poore, Kamryn Blake, and Taylor Faulkenberg
Back Row: Mitchell Jacob, Alex Abatayo, Ryan Hofer, Aaron Hofer, Grant Eifert, and Josh Christian



- | | | | | | | |
|------------------------|----------------------------|------------------------------|----------------------|---------------------------|------------------------|------------------------------|
| Alexander S. Abatayo | Clarissa Bustamante Lopez | Zachary T. Feltz | Ryan C. Hofer | Faith C. Louis | Lacey M. Newkirk | Elizabeth M. Schmidt |
| Azul N. Aceves | Isaac C. Campos | Le’Ron A. Fleming | Lillian R. Hummer | Michelle L. Lyon | Juan Olivera | Ameco G. Smith |
| Jack A. Adams | Daniela Cardenas-Cisneros | Alec C. Frazee | Madison J. Hurrle | Jarek W. Malatestinic | Larren E. Perkins | Nathaniel J. Soltis |
| Joseph P. Adeyanju | Maria L. Carson | Mauricio A. Garcia Bordonabe | Robert S. Isakson | William V. Marshall | Samuel T. Peterson | Margaret A. Sperry |
| Elizabeth A. Adolay | Miguel A. Castaneda | Jerry A. Garcia Rodriguez | Da’Ron V. Jackman | Mariah E. Martin | Moriah Y. Pickens | Stephen A. Starsiak |
| Amara J. Allen | Joshua M. Christian | Erick O. Garrido | Dior T. Jackson | Samantha D. Martin | Carmen M. Pineda | Robert J. Sulecki III |
| Samuel D. Allspaw | Layla M. Codarmaz | Aivry J. Gaynor | Mitchell J. Jacob | Annie C. Melton | Shelby M. Poore | Andrew R. Swails |
| Hussein T. Amro | Mariangella G. Consiglieri | Parker J. Gianoli | Grace A. Jaisle | Cade M. Merrill | Caroline D. Prittie | Mckenzie H. Swintz |
| Marlon D. Anderson Jr. | Zackary A. Cooper | Derek I. Gomez | Julius Q. Johnican | Justin M. Mertz | Jacob E. Prittie | Alexys N. Taylor |
| Grace N. Armbruster | Paulina Correa-Medina | Kynton E. Grays | Ethan M. Johnson | Anoukha N. Metangmo | Luis J. Ramirez | Elizabeth K. Thomas |
| Efrain Avila-Castro | Maria L. Costello | Makenzie R. Griffin | Tiffani R. Johnson | Jackson A. Miley | Hayden Q. Rapp | Royal H. Thomas |
| Daniel C. Bayler | Linda L. Cuevas | Joseph M. Gruber | Benjamin J. Jordan | Austin R. Mohr | Erin K. Rickman | Anastasia-Maria C. Trobridge |
| Joseph H. Bishop | Christian N. Cunanan | Ariana M. Gurrola | Thomas R. Jost | Vania Y. Montoya | Darrell L. Roberson II | Christina R. Troll |
| Kamryn R. Blake | Helania M. Darden | Rodrigo Gutierrez | Patrick L. Keating | Cristian A. Morales Islas | Thomas J. Robinson | Jinshan Tu |
| Matthew J. Boberg | Yiguang Deng | Grace A. Hartman | Wesley J. Kochell | Samantha B. Moreno | Javon E. Rodgers | Hilda D. Vargas |
| Dominique J. Boggs | Kyra V. Dorsey | Andrew J. Harvey | Heather A. Lents Jr. | Donavan L. Morris | Santiago U. Ronquillo | John K. Wagoner |
| Alexander Briceno | Kiara D. Dottery | Carson R. Heim | Qingxia Li | Kylie K. Nagy | Bryant Salazar-Valente | Damien F. Wallace |
| Alexandria M. Brown | Kai-Len Y. Easley | Syrli A. Hernandez-Sanchez | Yuxiao Liang | Bryant Navarrete | Andrea K. Samano | MariClaire E. Warnock |
| Tia M. Brown-Bravo | Grant T. Eifert | Dalton K. Hicks | Evelyn Lopez | Jesus H. Navarrete | Hilton A. Sanchez | Abbey J. Webb |
| Kiersten R. Burtz | Taylor J. Faulkenberg | Aaron D. Hofer | Jose D. Lopez Duven | Gicela J. Neri | Jajuan F. Sanders Jr. | Ashley M. Zarco |

Witnesses of the Good News



Transitional Deacons Timothy DeCrane, left, and Vincent Gillmore lie prostrate before the altar of SS. Peter and Paul Cathedral during the ordination Mass on June 1. (Photo by Natalie Hoefler)



Archbishop Charles C. Thompson delivers a homily during the June 1 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis while transitional Deacons Timothy DeCrane, left, and Vincent Gillmore listen. (Photo by Sean Gallagher)



Archbishop Charles C. Thompson dips his thumb into chrism oil to anoint the archdiocese's two newest priests during the ordination Mass on June 1. (Photo by Natalie Hoefler)



Katelyn Stumler, director of liturgical music ministries at Our Lady of Perpetual Help Parish in New Albany, leads the singing of the responsorial psalm during the June 1 ordination Mass. (Photo by Sean Gallagher)



Msgr. Joseph Schaedel, left, pastor of St. Luke the Evangelist Parish in Indianapolis, smiles while exchanging a sign of peace with newly ordained Father Timothy DeCrane during the June 1 ordination Mass. (Photo by Sean Gallagher)



Newly ordained Fathers Vincent Gillmore, left, and Timothy DeCrane, second from right, participate in the doxology while Deacon Bob Waller holds a chalice and Archbishop Charles C. Thompson holds a paten during their ordination Mass at SS. Peter and Paul Cathedral in Indianapolis on June 1. (Photo by Natalie Hoefler)



Transitional Deacon Timothy DeCrane, left, sits at the start of the June 1 ordination Mass with his parents Cathy and James DeCrane. (Photo by Sean Gallagher)



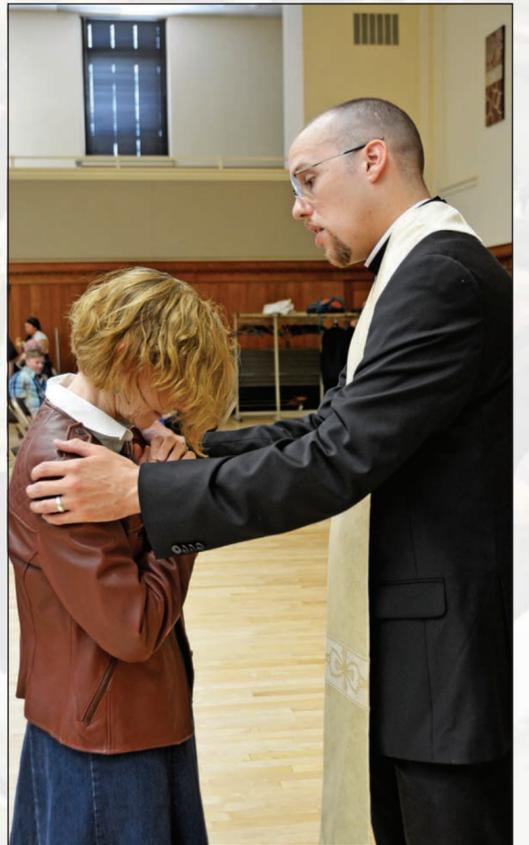
Transitional Deacon Vincent Gillmore, right, wears a joyful smile as a priest of the archdiocese prays over him during the laying on of hands during the ordination Mass on June 1 at SS. Peter and Paul Cathedral. Transitional Deacon Timothy DeCrane kneels at left. (Photo by Natalie Hoefler)



Left, transitional Deacon Vincent Gillmore, center, places his hands in the hands of Archbishop Charles C. Thompson while promising obedience to him and his successors. The ritual took place during the June 1 ordination Mass at SS. Peter and Paul Cathedral. Archdiocesan seminarian Liam Hosty assists at right. (Photo by Sean Gallagher)



Right, transitional Deacon Vincent Gillmore is embraced by his mother Sandy Gillmore at the beginning of the ordination Mass at SS. Peter and Paul Cathedral in Indianapolis on June 1. (Photo by Natalie Hoefler)



Mary Barnstead of St. Luke the Evangelist Parish in Indianapolis receives a blessing from newly ordained Father Timothy DeCrane at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 1. (Photo by Natalie Hoefler)

'Conquer bitterness with sacrificial love,' bishop tells Virginians

VIRGINIA BEACH, Va. (CNS)— Bishop Barry C. Knestout of Richmond celebrated Masses at St. Gregory the Great and St. John the Apostle churches in Virginia Beach on June 2, two days after 12 people were killed and six were injured in the city's Municipal Center.



Bishop Barry C. Knestout

One victim, Kate Nixon, was a member of St. Gregory the Great Parish; another, Mary Lou Gayle, was a member of St. John the Apostle Parish.

"After tragedy and sudden loss, we often have many unanswered, and even unanswerable questions," the bishop said during his homily. "This leads to anxiety and maybe even depression or despair. How can one move forward with so much loss?"

He noted that the ordination of five priests for the diocese the previous day and the feast of the Ascension that Sunday were to be occasions of joy and thanksgiving, but "there seems little for us to celebrate."

"All we can feel is a sadness in our hearts, and for those for whom the loss is closer, and its sting, so much greater," Bishop Knestout said. "There is the mixture of emotion: grief, anger, anxiety or maybe even, understandably, bitterness and rage at the injustice of it."

He continued, "How could such horrific things keep happening? And why did it happen this way—why do the young and innocent so senselessly and shockingly have their lives taken from them? What could the feast of the Ascension possibly provide for us in these circumstances?"

In the wake of the mass shooting, the chairman of the U.S. bishops' Committee on Domestic Justice and Human Development called for American society to examine why

such violent incidents continue to occur.

"This shooting reminds us yet again that something is fundamentally broken in our society and culture when ordinary workplaces can become scenes of violence and contempt for human life," Bishop Frank J. Dewane of Venice, Fla., said in a statement on June 1.

He said society must look at ways to "root out the causes of such evil."

Authorities said that a 15-year employee of the city's Department of Public Works entered a building in a municipal complex shortly after 4 p.m. on May 31 and began shooting people.

Police Chief James A. Cervera would not discuss a motive for the shooting, but said the employee, DeWayne Craddock, an engineer who worked as a project manager and contact for utility projects, e-mailed a resignation letter into his supervisor the morning of the shooting.

Drawing upon the readings for the feast

of the Ascension, Bishop Knestout noted that during their "time of uncertainty, confusion and loss," the Apostles kept their feet "firmly on the ground" and "their eyes fixed on the prize of heaven." That, he said, allowed them to persevere, despite bitterness, anger and despair.

Bishop Knestout said the killings on May 31 "require us to assess our values and hopes."

"Where do we stand now, where do we place our trust and where do we long to be?" he said.

The bishop said that, like the Apostles, the faithful need to keep their feet on the ground, while keeping "their eyes fixed on heaven and the glory that awaits." He added that all should "seek to live a life of charity."

"To me, this is the best way to confront situations of tragic loss and evil violence," he said. "Don't let it conquer us in bitterness and anger, but conquer it with self-giving, sacrificial love." †

ILLINOIS

continued from page 1

"a grave tragedy and a collective moral failing."

In a May 29 statement, the conference

urged senators to reject the measure, which establishes a "fundamental right" for women to get an abortion in Illinois, and asked them "to consider carefully what message a vote for this legislation sends to our people."

"Upholding the right to life of unborn human beings also upholds the right to life

of all people, promised in our Constitution and enshrined in our laws," it said.

In his June 1 statement, Cardinal Cupich said that women "have a real choice when they are given the support they need to bring their children into the world and parent them, supported by a society that truly values them."

"We will give that support to all who seek it in the hope that by offering them a choice, we will build stronger families and a better Illinois," he said.

He said that Catholic Charities and its partners provide such support, serving hundreds of young women and developing families every year.

"They nurture the mother and therefore the baby by providing classes in health and child development. They encourage the new families toward independence by providing childcare and making referrals for education, housing and employment,"

Cardinal Cupich said.

He quoted a young woman who was served by a Catholic agency: "It was like a second family when I came here," she said. "My doula [birth coach] took me to doctors' appointments, explaining what all the papers and procedures meant, how my baby was developing, the changes my body was going through and how to eat and exercise to stay healthy."

Cardinal Cupich said that today the young woman's son "is thriving in the organization's early childhood program, and its family support program helps her stay on track with personal goals."

The young mother will begin a bachelor's degree program this summer, he noted.

With the "loving encouragement" Catholic agencies have provided to help her in her time of need, "she has turned stressful circumstances into a positive, hopeful future for herself and her son," the cardinal added. †

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Digital technology helps parishes proclaim the Gospel far and wide

By Maureen Pratt

As today's technology increasingly connects us to news, information, entertainment and, most especially, other people, more Catholic parishes are discovering the benefits of using digital devices to connect current and potential members with the faith and each other.

Live streaming of weekly or daily Mass, podcasts, social media and apps are a few of the online formats where parishes can establish an identity and a mission.

Locally, these can be a particular blessing for the homebound, caregivers or those who are beginning to explore the faith. Globally, they are powerful tools to bring the word and the Church forward in an increasingly secular saturated landscape.

"We have to keep pace with the 24-hour news cycle and the tsunami of information," said Merrick Siebenaler, director for marketing communications at St. Monica Catholic Community in Santa Monica, Calif. "It's the only way the Church and parishes are going to stay relevant, and it lets people know we're here when you need us."

Although the mention of technology might make some think "complicated" and "expensive," the reality of using it for effective, accessible parish life need not be.

More than 10 years ago, St. Monica livestreamed its Christmas Eve Mass, relying on donated equipment and volunteers.

"It really was sort of homegrown, at first," said Siebenaler.

Today, with more sophisticated equipment and a team of professionals and trained volunteers, the parish livestreams its 5:30 p.m. Sunday Mass on Facebook and livestream.com, and archives past weeks so that anyone can tune in whenever and wherever they might be, along with podcasts and special events, such as a 2019 Lenten retreat.

Several "production values" drive the success of St. Monica's effort: To keep its sacramental focus, the person operating cameras follows the flow of the Mass, not "reaction shots" of people in the pews. Viewers also expect consistency and quality.

"You cannot skip a single week," said Siebenaler. "The second that happens, the drop off is exponential, and it's very hard to get people back.



People take photos on tablets and phones as Pope Francis arrives to open an annual convention of the Diocese of Rome in Paul VI Hall at the Vatican. There is a wide variety of ways that parishes of all sizes can use digital technology to proclaim the Gospel and connect to parishioners and potential parishioners. (CNS photo/Paul Haring)

Also, you have to start with the highest quality equipment you can afford and find professionals as mentors. Viewers will put up with video buffering, but not audio issues."

Benefits of the hard work and effort are reflected in comments posted by viewers that demonstrate direct engagement with the St. Monica community.

"It's the feedback that we get that is more valuable to us than the big data," said Siebenaler.

At 11,000 families, St. Matthew Parish in Charlotte, N.C., is the largest Catholic parish in the United States. It currently does not livestream liturgies, but it makes broad and creative use of diverse technologies in and out of the church, fostering welcome and accessibility even before people enter the sanctuary.

"So many 'nones' and millennials

drive by and wonder, 'What's going on at that big church?'" said Jim Alvarez, one of four communications department staffers at the parish and a 32-year veteran of television news. "They might be afraid to come in, so we might have to go to them. That's where technology comes in."

Alvarez and others use a combination of Internet-based social media, including the parish's YouTube channel, Matt tv (stmatthewcatholic.org/matttv)

to communicate about parish events, news and other content. They also have a campus-wide closed-circuit TV system with screens throughout the parish's several buildings that scrolls church activities and videos.

Alvarez said, "We run parishioners' stories, the pastor talking about stewardship and the real stuff, like singing happy birthday to one of our priests. It builds connections. During Lent, we produced daily reflections that we put on social media. We reached about 50,000 people."

Smaller parishes can also build an effective presence online at a low cost, and doing so helps build fellowship among those involved.

"A YouTube channel doesn't cost any money," said Alvarez. "All you need is a smartphone and an

inexpensive piece of edit software or a parishioner who has a Mac [computer]

that comes with a free copy of iMovie. All of a sudden, you'll see this involvement."

Once inside the church, technology also enhances parish life and liturgy accessibility, particularly through universal design building elements.

"We have two giant high-def screens

and an updated audio loop in the main sanctuary," said Alvarez. "We do closed captioning and someone signs at the 9 a.m. Mass. If we have a lector that needs to wheel up, there's a ramp and a lift. You're part of the whole—everybody's welcome."

For the parish that has yet to use digital technology, others further along, such as Alvarez, can offer guidance, as can current, tech-savvy parishioners.

"Everybody is carrying a camera right now," said Alvarez. "Your priest, your staff, your parishioners. Teenagers and young adults, they'll know how to get you on social media."

And as the responses come in and a parish's reach extends, the faith is shared in even more profound ways.

"We would not be the same parish without livestream," said Siebenaler. "It's all about relationship and connection, it's how people enter in. We're meeting people where they are. Jesus did that—he met people on the road. He met people where they are."

(Maureen Pratt's website is www.maureenpratt.com.) †



This is a screen grab from www.saintmatthewcatholic.org, the website for St. Matthew Parish in Charlotte, N.C. At 11,000 families, it is the largest Catholic parish in the United States. It makes broad and creative use of diverse technologies in and out of the church, fostering welcome and accessibility even before people enter the sanctuary. (CNS photo/www.saintmatthewcatholic.org)

The Theology of Technology/Brett Robinson

Smart home, smart phone: Use technology for contemplation

I can't say that I live in a smart home. For one thing, I'm not smart enough to figure out half of the gadgets that can answer my queries like some kind of maidservant savant while monitoring the freshness of my refrigerator.



Another problem is that all these devices that promise to save money actually cost a lot of money

themselves. Two hundred dollars for a doorbell that sends pictures of the person at the door. I'll stick to the window, thanks.

I suppose I have officially joined the older set that no longer sees every new invention as proof of our species' superiority and begins noticing the cracks in technological culture.

Twenty years ago, I was working in a new media incubator at the University of Georgia where web companies were being launched and students were being taught how to be wildly successful entrepreneurs, the next digital doorbell makers even.

Now I long for the pleasures of non-screen-based activities. And I'm not alone.

Over the past couple of years, young people have been quietly leaving social media sites. Social networks like Facebook are losing millennials and filling up with

people my age and older. In a weird reversal, young people are handing on the popular culture to their elders.

And yet, there are a few hidden examples where technology and tradition intersect in some interesting ways.

For some time now, some Orthodox Jews have been using home automation systems to control their electricity on the Sabbath. These systems have been around for more than 30 years and, in this case, are installed for purely religious reasons.

Sabbath rituals in traditional Orthodox Jewish communities prohibit engaging in household labor. Even flipping on a light switch is considered off-limits or "muktzah." Automation systems handle everything from turning on lights at night to closing the skylight if it starts to rain. Refrigerators are equipped with a Sabbath mode so that the lights and fans do not turn on when the door is opened.

These sound like extreme measures, but they are all oriented toward one thing: the ability to stop and rest as God did on the seventh day of creation. There is no tending to and interacting with appliances and screens that devour time and attention.

The Sabbath is freed of such burdens, ironically, by a system that automates them. In the place of chores, there is going to synagogue, spending time with family and friends, studying religious

materials and practicing contemplation.

I have developed some envy for this practice as I shuttle my kids from one Sunday sporting event to another, and try to help my wife cook dinner and finish the laundry so our four kids have clothes for school the next day. If we are not stopping to rest and contemplate on Sunday, when are we doing it?

The contemplative life doesn't mesh well with the active and accelerated life that technology provides. That is unless we look at technology in a new way and for a different purpose than a means of escape from just sitting still for a moment.

What if we used technology to redirect our attention and memory to the mundane or what the world considers mundane?

Try this next Sunday. After Mass, take a walk with your family or a friend. Bring your smartphone. Try to identify the trees or birds that you see. If you don't recognize them, look them up on your phone. Read a little about the black-capped chickadee or the elm.

Consider the diversity of sensory experiences already available in nature. Remember who created it. Then stop and rest with him in it.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

For the Journey/Effie Caldarola

Your summer pilgrimage

Just about everybody has heard of the Camino de Santiago. Sometimes, it seems just about everybody but me has walked the



Camino. I'm not sure I'll ever get there, but I'm thinking maybe it could inspire my own pilgrimage this summer.

Also known as the Way of St. James, the Camino is a widely popular Christian pilgrimage taking walkers across

different routes to arrive at the cathedral in the city of Santiago de Compostela in northwest Spain. Pilgrims have made this journey for more than 1,000 years, and the end point, the cathedral, is believed to hold the remains of the Apostle St. James.

More than 200,000 pilgrims a year walk the Camino, and many people write blogs (like my friend Father Tom), present slide presentations to groups (my friend Margaret) or write books about their journey. Irish Jesuit Father Brendan McManus wrote about his Camino journey from the perspective of Ignatian spirituality. His book *Redemption Road* recounts the pilgrimage that helped him heal from the suicide of his beloved brother.

There's even a movie. Martin Sheen starred in *The Way*, a 2010 drama about a father's journey to complete the Camino of his dead son.

As I write this, another friend is on the Camino. Unlike travelers 1,000 years ago, Father Scott records his pilgrimage via Facebook, so we see daily pictures of quaint Spanish villages and uneven paths, and hear updates on how the priest's partial knee replacement is faring under the stress of hiking miles a day.

Before he began, Father Scott told friends to send their prayer requests, and each day, in a methodical way, he is posting when and for whom he is praying. Likewise, friends are praying for his journey and encouraging him via Facebook.

The Camino challenges the pilgrim to simplicity and physical endurance; travelers stay at huts or small inns along the way, eat simple local foods, move at their own pace and occasionally battle loose dogs or bedbugs. Some people bike, and an older friend of mine had a van that picked his party up and took them to a hotel each night. And that's OK. It's not a competition, but a personal journey.

I've been thinking about pilgrimage because of an interview I did with some college students who are going to Anchorage, Alaska, as missionaries this summer. They'll be at parishes and youth gatherings sharing the good news.

When I asked one of the young women what motivated her to volunteer for this work, she told me, "I had promised to give the summer to the Lord."

What a beautiful thought. What if each of us, on our unique journeys, made the same promise?

I will not be walking the Camino this summer, and perhaps you will not either. Nor will I be venturing far from home on missionary work.

But imagine how we could construct our own summer pilgrimage. What physical challenge could we attempt as part of a spiritual commitment? What daily practice could we embrace to ensure that we give the summer to the Lord? How could we pray daily for the concerns of our friends and our world?

I'm rereading Father McManus' book, and I can almost smell his early morning *cafe con leche*. I'm soaking up Father Scott's daily posts. I'm walking each day. And I'm challenging myself: What's my summer pilgrimage?

(Effie Caldarola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Let's joyfully live out God's will in a way that gives him glory

Recently, I received a card in the mail from my Aunt Cathy. It's always a joy to receive a handwritten note via snail mail



these days. I found it in my mailbox on a Friday at the end of a seemingly long week.

She included a photo of her newest grandchild, a handsome little tyke, sitting in his highchair wearing the biggest grin and a pair of

rubber eyeglasses. I had no idea a child so small could even wear glasses.

Aunt Cathy wrote this on the back of the photo: "This is Lizzie's Jackson. He is our spring blessing. He just turned one year old!"

She went on to write that my cousin Lizzie's youngest child was born with some vision challenges. She explained that in addition to crossed eyes, the eye specialist found that Jackson is extremely farsighted. Her little grandson's glasses are framed with rubber and kept in place with an elastic band to secure them.

Aunt Cathy wrote that when Lizzie put the glasses on Jackson for the first time,

he cried at length. He wanted nothing to do with this foreign object his parents had placed on his face. He fussed until he ran out of energy. He had no idea that his parents were doing this to improve his vision and the quality of his life. Through tears, he fought the idea of the glasses.

"But then he saw a wonderful, new world," Aunt Cathy wrote.

Now he's this happy little boy who sees well enough to pick up the Cheerios scattered on the tray of his high chair.

And in that moment, it struck me that I'm a lot like Jackson. When life presents me with uncomfortable or difficult situations that I definitely didn't ask for, I fuss and fight those situations. I pray for God to change things. I badger him with repeated petitions and pleading, often through tears. To God, it probably comes off as an adult temper tantrum.

In Scripture, we are reminded that God wants only the best for his children.

"Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him" (Mt 7:9-11).

I celebrated Mass and preached, the parishioners were "out there" with me looking down at them from the pulpit. After the experience of being with them in their working environment, I drastically recrafted my homilies.

The result was a deeper sense of delicacy of feeling and keenness of sight of which Father Guardini speaks.

Many of our communities sometimes reflect artificiality. The saying "familiarity breeds contempt" is ever so true. It is easy to become matter-of-fact and routine, to take our family, co-workers and acquaintances for granted. Our keenness of sight and delicacy in relations with them lose their sharpness.

When playing the violin, music frequently calls for delicacy. There are days when that delicate touch is there and days when it is not there. Maintaining delicacy in speech and demeanor to understand each other

I know that God is pure goodness and love, but the human part of me struggles with wanting it my way. I can't properly cite the source, but I recently read a quote about life becoming easier when our will to please God outweighs our will to please the world—and ourselves.

God richly blesses us, but I miss the gifts he showers upon me when I'm chasing "better" or "perfect" and "my way." Do you ever find yourself doing that?

Maybe your plans included a baby, or a faithful spouse or a different job. Maybe you were counting on a far better diagnosis from the doctor. Perhaps you had higher hopes for where you would be at this point in your life.

I'm learning that God's divine plans far outweigh our human ones. That, coupled with the fact that this is not God's kingdom, reminds me that it's all good—just as it is right now.

Despite the suffering and disappointment that comes with being human, how can we joyfully live out God's will for us in a way that gives him glory?

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Artist and author help us see the work behind true understanding

"The noblest pleasure is the joy of understanding."

As daily news becomes increasingly anxiety-ridden, this quote from Leonardo da Vinci challenges us to ask, "Where do we start to create the noble joy in understanding?"



In his book *The Virtues*, theologian Father Romano

Guardini directs us to the first principle of understanding, "First, there is a talent for this, a keenness of sight, a delicacy of feeling, an ability to put oneself in another's place. ... These are important qualities which establish community between individuals."

In a parish I served, one day the pastor invited me to lunch with parishioners in their workplace.

Before this experience, whenever

requires asceticism.

Asceticism is often portrayed as leading a rigorous life devoid of fun. Its Greek meaning, however, is uplifting: the exercise in the proper directing of one's life. It is antithetical to chaos, where disorder and misunderstanding reign. Asceticism, on the other hand, aims at producing harmony resulting from assiduous understanding.

We must wonder if the joy of understanding of which Leonardo da Vinci speaks is present today, as we live in an age of jumping to quick decisions and ignoring our contemplative abilities.

Many of us have been taught there is nothing free in life, meaning we are required to work in order to get. This is especially true of understanding and the work needed to practice it well.

(Father Eugene Hemrick writes for Catholic News Service.) †

Pentecost Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 9, 2019

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

In the Church's liturgical year, only Easter and Christmas eclipse Pentecost. The importance and grandeur of these



feasts of course derive from the events being commemorated.

The Church also sees them all as highly important because of the lessons to be learned from the biblical readings at the Masses celebrated, lessons very useful

for growth in the spiritual life and for understanding the faith.

Pentecost was an ancient Jewish feast, celebrating the first harvest. Set for the 50th day after Passover, it received its name of Pentecost, taken from the Greek word for 50, as the Hebrew culture increasingly was influenced by the Greek civilization.

For Jews, this feast celebrated the identity, unity and vocation of the Hebrew people. With the coming of the Holy Spirit and in the overall context of salvation in Christ Jesus, Pentecost took on a greater meaning for Christians, a meaning centered in the Gospel.

The first Christians almost invariably were of Jewish origins. The Apostles were Jews. So they observed Pentecost.

The first reading for this great feast is taken from the Acts of the Apostles and shows how, in the Jewish context, it celebrates the identity, unity and divine origins of the Church.

Pentecost is a great Christian holy day, recalling the moment when God the Holy Spirit vivified the Apostles. Receiving strength and power from the Holy Spirit, the Apostles then went forward to proclaim salvation in Christ to the entire world.

For the second reading, the Church presents a passage from St. Paul's First Letter to the Corinthians. Absolute faith in Christ as God and as Savior is key. The message is challenging. Discipleship is not static and private. It is living with the Lord in redeeming the world.

St. John's Gospel is the source of the last reading and is a resurrection narrative. The Apostles are afraid, clustered together in hiding. Then the risen Lord appears. Their fear vanishes. He grants them not only supreme

confidence, but the divine power to forgive sins.

The reading is profoundly relevant for Catholics. As God, possessing the Holy Spirit, Jesus gives the Apostles the authority to forgive sins, extraordinary because only God can forgive sins. It was a power given by the Apostles in turn to their successors, the bishops, and the priests who are their co-workers.

Reflection

For weeks, the Church has rejoiced in the resurrection, excitedly proclaiming that Jesus is Lord.

Throughout the Easter season, the Church, in the readings at Mass, has called us to realize the effect the resurrection has upon us and upon human history. The salvation achieved by Christ on Calvary continues, available for all time and for all people.

How will this be accomplished? Through the Lord's disciples in every age of history.

The bond between disciples and Jesus is experienced by every authentic Christian. It is so strong that all Christians themselves are bound together. In this bond, they form the Church.

In their union with Christ in the Church, they share in the mission of Christ to bring God's mercy and wisdom to the world. It is an individual role but also collective, the collective dimension seen in the visible, active ministry and witness of the Church.

Not surprisingly, with this in mind, Acts reveals that the need of disciples to be near the Apostles, clearly under the leadership of Peter, was essential in the early Church.

No interpretation of Acts can avoid this fact.

This feast commemorates an event long ago, yet it teaches a very contemporary lesson. Today, as 20 centuries ago, our Church is the apostolic Church created by God to bring divine mercy to weary and wandering humans. As was the case in Jerusalem so long ago, it still loves all, serves all and reassures all, expressly gathered around the Apostles, with Peter at the center.

Christian commitment necessarily is personal and individual. It also is collective. †

Daily Readings

Monday, June 10

The Blessed Virgin Mary,
Mother of the Church
Genesis 3:9-15
or Acts 1:12-14
Psalm 87:1-3, 5-7
John 19:25-34

Tuesday, June 11

St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:13-16

Wednesday, June 12

2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 13

St. Anthony of Padua, priest and
doctor of the Church
2 Corinthians 3:15-4:1, 3-6
Psalm 85:9ab, 10-14
Matthew 5:20-26

Friday, June 14

2 Corinthians 4:7-15
Psalm 116:10-11, 15-18
Matthew 5:27-32

Saturday, June 15

2 Corinthians 5:14-21
Psalm 103:1-4, 9-12
Matthew 5:33-37

Sunday, June 16

The Most Holy Trinity
Proverbs 8:22-31
Psalm 8:4-9
Romans 5:1-5
John 16:12-15

Question Corner/Fr. Kenneth Doyle

Catholics can be dispensed from attending Sunday Mass for serious reasons

Now is the time of year when I book a summer tour for my family. I always try for a place where I know there will be an accessible Saturday evening or Sunday Mass; although my intentions are good, sometimes I am not successful. We then go to Mass as soon as we can on the trip, or right away when we arrive home. Is it OK to go to Mass during the week to make up for an unintentional miss on Sunday? (Pennsylvania)



If this happens only rarely, I think you are fine, and I admire that you want to "catch up" by attending Mass later. But what I would do—if you foresee that Sunday Mass will not be possible—is to talk to a priest ahead of time and get a dispensation.

The *Catechism of the Catholic Church* notes that "the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants] or dispensed by their own pastor" (#2181).

Relaxation and recreation are legitimate needs, but the Eucharist happens to be the one specific way that Jesus asked us to keep his memory alive, so I wouldn't use this permission too often.

Recently, *Time* magazine ran an article about Tim Ryan, a Democrat congressman from Ohio, who announced his campaign for president. The article says that he "was against abortion rights until 2015." It also says that he is a devout Catholic and names his parish. Ryan is quoted as saying, "To me, my faith is about love and compassion."

Having lived in Minnesota at one time, I know that in the Midwest it is sometimes a cultural expectation for Catholics to belong to the Democratic Party. Is it possible to be a Democrat and pro-life? And is it possible to be a devout Catholic and pro-choice? (Oregon)

It is not possible to be a faithful Catholic and adopt a pro-choice position on abortion. As the U.S. Catholic bishops stated in 1989 ("Resolution on Abortion"), "No Catholic can responsibly take a 'pro-choice' stand when the 'choice' in question involves the taking of innocent human life."

As to whether it is possible to be a Democrat and still be pro-life, I believe that it is. In fact, since 1999 there has existed an organization called Democrats for Life of America, established to coordinate national efforts of pro-life Democrats.

Sadly, though, as an article in *Politico* in 2018 pointed out, pro-life Democrats "represent a dying breed in American politics." Pro-life advocates, the article notes, "feel increasingly unwelcome in a Democratic Party that is moving left on abortion, as it did in 2016, when the party's platform called, for the first time, for the elimination of the ban on federal funding of abortion."

I should note that the Church's position is not meant as an absolute dictate with regard to a Catholic voter's choice of candidates.

The U.S. bishops' 2015 document "Forming Consciences for Faithful Citizenship" says, "A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter's intent is to support that position" (#34).

But the same document also notes: "There may be times when a Catholic who rejects a candidate's unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons" (#35).

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

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

My Journey to God

Twelve Men

By Ann Wolski

Twelve men witnessed God's greatest miracle and believed.

Twelve men chose to share the Good News with all who would listen.

Twelve men sparked a revolution armed only with the Word.

Twelve men brought hope to a cruel, dark world by teaching kindness, forgiveness, humility and love.

Twelve men were ridiculed, imprisoned and abused for their beliefs, but they continued preaching.

One was exiled and the others suffered violent deaths.

Though silenced, these twelve men changed the course of mankind.

Twelve ordinary men, touched by God's grace, helped save the world.



(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. Photo: A mosaic depiction of Pentecost adorns the Cathedral Basilica of St. Louis in the city of St. Louis. The feast, celebrated on June 9 this year, commemorates the Holy Spirit descending upon the Apostles and Mary 50 days after Christ's resurrection. Pentecost also marks the end of the Easter season.) (CNS photo/Crosiers)

Rest in peace

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

ATKINSON, Lou, 95, St. Martin of Tours, Martinsville, May 20. Father of Mary Speth, Joe and John Atkinson. Grandfather of 11. Great-grandfather of five.

BARBEAU, Dennis R., 70, Prince of Peace, Madison, May 21. Husband of Linda Barbeau. Father of Dawn Gormely, Ginny Hardwick and Jacqueline Shelton. Brother of Karen Moore, Bobby, David, Ronnie, Terry and Tim Barbeau. Grandfather of six. Great-grandfather of three.

BOWMAN, Robert J., 74, Holy Spirit, Indianapolis, May 4. Husband of Therese Bowman. Father of Deborah Robinson and Brenda Bowman. Brother of Karen Graves and Ronald Bowman. Grandfather of three.

DAMIN, Leo E., 89, St. Paul, Tell City, May 23. Husband of Wilma Damin. Father of Cindy Light, Bernadine, Bill, Mike and Shawn Sweat. Brother of Mary Goffinet. Grandfather, great-grandfather and step-grandfather of several.

EALLES, Donald, 90, St. Elizabeth Ann Seton, Richmond, May 26. Husband of Addie Eales. Father of Nancy Gillham, Marti Kilby, Trish Mackey, Kathy Salcido and Don Eales, Jr. Grandfather of 10. Great-grandfather of 16.

ELLIOTT, Charles, Jr., 63, Holy Spirit, Indianapolis, May 12. Son of Charles Elliott, Sr. Brother of Michael Elliott. Uncle of several.

HAMMOND, Dennis, 57, St. Michael the Archangel, Indianapolis, May 18. Father of Dylan Hammond. Brother of Mary Beth Fehribach, Bob and Murray Hammond.

HESSIG, Bernard C., 82, Holy Cross, St. Croix, May 19. Husband of Sue Hessig. Father of Donna Whitcomb and Steven Hessig. Brother of Rose Mullis, Hilary and Hilbert Hessig. Grandfather of two.

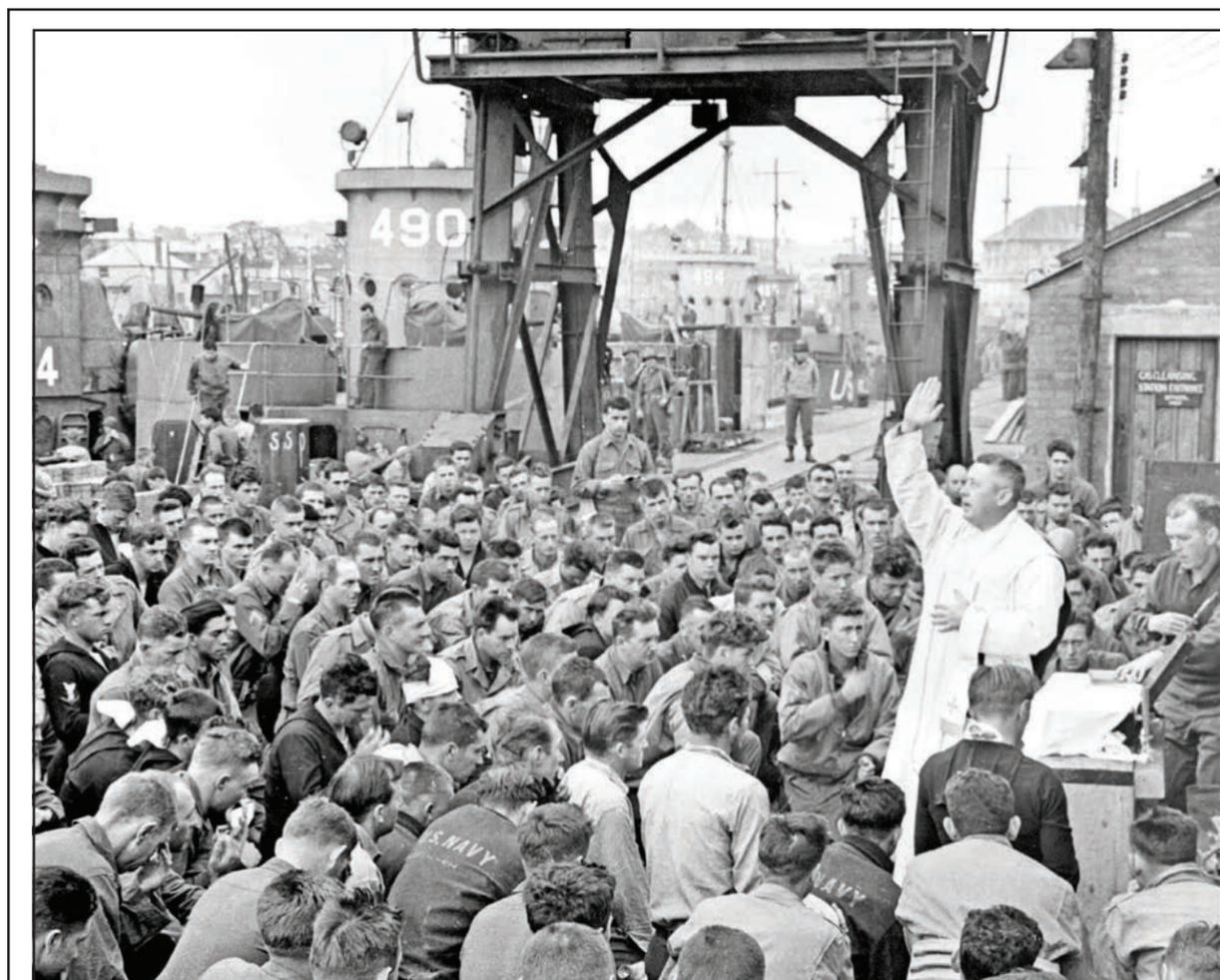
JAMES, Gary G., 75, St. Augustine, Leopold, May 24. Father of Angie Barns, Billy and Bobby James. Brother of Roberta Williams. Grandfather of four. Great-grandfather of four.

JONES, Robert E., 76, St. Roch, Indianapolis, May 21. Husband of Ann Jones. Father of Robbin Houston and Robert Jones, Jr. Brother of Janet Hagadorn, Ruth Ann and Jerry Jones. Grandfather of six. Great-grandfather of four.

MILLER, Charles L., 95, St. Roch, Indianapolis, May 4. Husband of Yvette Miller. Father of Wanda Jarvis, Joyce McGrew, Marcia Reed, Don and Tim Miller. Grandfather of 12. Great-grandfather of 17.

NAGEL, Craig W., 55, Holy Spirit, Indianapolis, April 29. Father of Abby and Erin Nagel. Son of Carol Nagel. Brother of Carla Mertz and Cheryl Sheeks.

PEREZ, Janie S., 65, Holy Spirit, Indianapolis, May 10. Wife of Juan Jose



D-Day anniversary

Father Edward Waters, a U.S. Army Catholic military chaplain from Oswego, N.Y., who held the rank of major, gives the final blessing at Mass on a pier in Weymouth, England, on June 6, 1944. The troops were among those taking part in the D-Day Allied invasion of the European continent. June 6, 2019, marked the 75th anniversary of the beach landings in Normandy, France.

(CNS photo/handout via Reuters)

Soto Perez. Mother of Janie Dubbs, Berna Roberts, Annette Perez Whitten and Janette Perez. Sister of Janice Chesser. Grandmother of five. Great-grandmother of two.

RECASNER, Toshiko, 88, SS. Francis and Clare of Assisi, Greenwood, May 26. Wife of Joseph Recasner, Jr. Mother of Dorothy Brown and James Recasner. Sister of

Misako Kanemoto, Tomohiro Kunishi and Takahide Yamada. Grandmother of four. Great-grandmother of seven.

RUIZ, Ernesto, 76, Holy Spirit, Indianapolis, May 13. Husband of Aida Nilza. Father of Grisel Ruiz. Grandfather of four.

SCHELER, Betty L., 83, St. Augustine, Leopold, May 23. Mother of Beth Flamion, Jema

Watts and Shelley Wheatley. Grandmother of nine. Great-grandmother of nine.

STEWART, David L., 98, St. Gabriel, Connersville, May 28. Father of Debbie Wilhelm. Brother of Leo and Willard Stewart. Grandfather of two. Great-grandfather of three.

TEBBE, Louis E., 95, St. Louis, Batesville, May 23.

Father of Luann Anderson and Mary Hornbach. Grandfather of three.

TURNER, Joy L., 42, Prince of Peace, Madison, May 20. Mother of Ashley, Samantha and Sarah Beth Willhite. Daughter of Douglas and Donna Turner. Sister of Chris Turner. †

Come July 1, Knights of Columbus get a new look after 79 years

TORONTO (CNS)—A long-standing tradition will end this summer as the Knights of Columbus discard the ceremonial capes and plumed chapeaus of its fourth-degree members.

July 1 will mark the end of a 79-year era when the Knights change the ceremonial Color Corps regalia long associated with the fraternal Catholic order. The Color Corps, which acts as an honor guard at religious and civic functions, is distinguishable by its official regalia of tuxedo, cape, chapeau, white gloves and sword.

The preferred dress for fourth-degree members worldwide will no longer

include the cape and chapeau. The new uniform will be a jacket and beret. The ceremonial swords will continue to be part of the uniform.

It's all part of the Knights' efforts to attract new members, particularly younger men, said Dan Heffernan, Ontario state deputy for the organization.

The Knights have undertaken extensive research in how to attract new members and have heard one constant from men as to why they won't join the order.

"If I had to wear that regalia, I wouldn't join the Knights," is the refrain Heffernan said he has heard often.

It was a major point raised in a roundtable in March at the Archdiocese of Toronto chancery when the Knights gathered a group of men to discuss their impressions of the organization. Several men noted the cape and chapeau as drawbacks.

Heffernan said some misconceptions exist about the uniform. Many believe all Knights must wear the regalia, but it's only for fourth degree members, "and even then you don't have to wear the regalia," he said. "You could become a member, be a fourth degree and never buy a uniform. ... You're just not part of the color guard."

The uniform of the fourth degree has undergone several changes since it was adopted in

1900. But it has remained relatively the same since 1940, consisting of a plumed chapeau, a tuxedo, a cape and a ceremonial sword. The modernized version will be a blue blazer with the fourth-degree emblem, dark gray slacks, a blue tie and a black beret.

In 2017, the international Knights' board of directors unanimously voted to adopt a new uniform for the fourth degree. The new look debuted at the 135th Supreme Convention in St. Louis that year. The vote came after three years of testing and discussion within the membership. Board members believe it will open the doors to a new generation of Knights.

The move has been met with significant resistance, much of it from Canada, Heffernan said. That included an online petition that garnered almost 10,000 signatures "to reconsider the consequence of this proposed change and keep the existing regalia of the Fourth Degree Assemblies that the Knights and the rest of the world has come to recognize and love."

Heffernan understands and sympathizes with those seeking to keep tradition alive.

"You're always going to have the diehards who are going to wear the old regalia," he said. "If I was 80 years old, I'm not going to go out and buy a new uniform."

While there has been resistance, there has also been significant buy-in, Heffernan said. Overall, Knights numbers are stable, even growing worldwide, with almost 2 million members across the globe.

"It's not holding people back from becoming fourth-degree members," Heffernan said.

There are 55,000 Knights in Ontario, with 3,400 being fourth degree. Heffernan said the mandate is to bring in 2,000 new members this fiscal year, which

ends on June 30, and they are just shy of attaining that number. That will keep the membership stable because up to 1,500 members die each year, he said, and others leave for various reasons.

That stability is reflected in demand for the new regalia. Heffernan said their supplier is having difficulty keeping up with orders and there is a long waiting period before a member can get the new uniform.

"Even as it is right now," he explained, "the supplier is making the uniforms as fast as they can, but if you were to order one now it would probably be the fall before you could get one." †

REPORT SEXUAL MISCONDUCT NOW

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

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2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
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A member of the Knights of Columbus is shown sporting the Knights' new uniform. July 1 will mark the end of a 79-year era when the Knights change the ceremonial Color Corps regalia long associated with the fraternal Catholic order. (CNS photo/Knights of Columbus)

Freedom, mercy are lasting legacy of martyred bishops, pope says

BLAJ, Romania (CNS)—The memory and witness of Romania’s martyred bishops are a reminder that Christians are called to stand firm against ideologies that seek to stifle and suppress their cultural and religious traditions, Pope Francis said.

On the last leg of his visit to Romania, the pope on June 2 celebrated a Divine Liturgy during which seven Eastern Catholic bishops, who died during a fierce anti-religious campaign waged by the communist regime in Romania, were beatified.

“These pastors, martyrs for the faith, re-appropriated and handed down to the Romanian people a precious legacy that we can sum up in two words: freedom and mercy,” the pope said.

According to the Vatican, an estimated 60,000 people filled Blaj’s Liberty Field, while some 20,000 people followed the liturgy on big screens set up in various squares around the city.

For Eastern Catholics in Romania, the field—located on the grounds of Blaj’s Greek Catholic Theological Seminary—is both a symbol of national pride and sorrow.

It was in Liberty Field where, during the 100th anniversary of the Romanian nationalist revolution, communist authorities formerly dissolved the Eastern Romanian Catholic Church.

One of the newly beatified bishops, Bishop Ioan Suci, the apostolic administrator of Fagaras and Alba Iulia, refused to appear at the event, which was perceived by his flock as a sign that they were called to remain steadfast in their faith and follow the path of persecution and martyrdom.

Thirty years after the fall of communism, the sun shined brightly and solemn hymns echoed over the field that

was once the site of that Eastern Catholic Church’s darkest period.

Men, women and children, many dressed in traditional outfits, held up images of the seven martyred bishops who gave their lives defending their faith: Bishop Suci; Auxiliary Bishop Vasile Aftenie of Fagaras and Alba Iulia; Bishop Valeriu Traian Frentiu of Oradea Mare; Auxiliary Bishop Tit Liviu Chinezu of Fagaras and Alba Iulia; Bishop Ioan Balan of Lugoj; Bishop Alexandru Rusu of Maramures; and Bishop Iuliu Hossu of Gherla, who had been named a cardinal by St. Paul VI “*in pectore*” or in his heart, withholding publication of his name until 1973.

In his homily, the pope remembered the sufferings of Eastern Catholics who were forced to “endure a way of thinking and acting that showed contempt for others and led to the expulsion and killing of the defenseless and the silencing of dissenting voices.”

The martyred bishops left a “spiritual patrimony” for future generations demonstrated by their “exemplary faith and love for their people,” the pope said. Their faith, he added, was matched only by their willingness to suffer martyrdom “without showing hatred toward their persecutors and indeed responding to them with great meekness.”

“The mercy they showed to their tormentors is a prophetic message, for it invites everyone today to conquer anger and resentment by love and forgiveness, and to live the Christian faith with consistency and courage,” the pope said.

However, Pope Francis warned that even today there are new ideologies that “attempt to assert themselves and to uproot our peoples from their richest cultural and religious traditions.”

“Forms of ideological colonization that devalue the person, life, marriage and the family, and above all, with alienating proposals as atheistic as those of the past, harm our young people and children, leaving them without roots from which they can grow.”

Like the newly beatified bishops, he added, Catholics are called to bring the light of the Gospel to others and resist those ideologies rising in the world.

“May you be witnesses of freedom and mercy, allowing fraternity and dialogue to prevail over divisions, and fostering the fraternity of blood that arose in the period of suffering, when Christians, historically divided, drew closer and more united to one another,” the pope said.

On his final stop before departing for Rome, Pope Francis visited members of the Roma community living in the neighborhood of Barbu Lautaru. The Roma people have been commonly known as Gypsies. According to the Vatican, a newly erected church and pastoral center were built to assist the Roma community to fully integrate within the social fabric of the city of Blaj.

“In the Church of Christ, there is room for everyone,” the pope told members of the community, “otherwise it would not be the Church of Christ.”

The pope told the Roma community that his heart was heavy due to “the many experiences of discrimination, segregation and mistreatment experienced by your



Women in traditional dress wait for the start of Pope Francis’ celebration of a Divine Liturgy and the beatification of seven martyred bishops of the Eastern Romanian Catholic Church at Liberty Field in Blaj, Romania, on June 2. (CNS photo/Paul Haring)

communities,” including by members of the Catholic Church.

He asked forgiveness to them “for those times in history when we have discriminated, mistreated or looked askance at you” instead of defending them in their “uniqueness.”

Waiting for the pope Razaila Vasile Dorin, a 16-year-old, told reporters, “We are proud he is coming here in our community—a person like the pope! I don’t know what to say. It’s a great honor.”

Asked about discrimination, Razaila, speaking English, said, “In every country there is racism. When we go out everyone says, ‘Look, look, a Roma, a Gypsy.’” But, he said, the Roma are “proud to be Gypsies.”

“Whenever anyone is left behind, the human family cannot move forward. Deep down, we are not Christians, and not even good human beings, unless we are able to see the person before his or her actions, before our own judgments and prejudices,” the pope said. †

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Employment



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Dan Thompson, Director of Business Operations
dthompson@bishopchatard.org
 Application deadline: June 14



COMMUNICATIONS & MARKETING COORDINATOR

St. Elizabeth Seton Catholic Church is seeking a full-time Communications & Marketing Coordinator to provide leadership for communications at Seton to help promote our mission and outreach. The coordinator reports to the Director of Parish Finance and Operations. This position is responsible for developing a comprehensive communications strategy to cast the parish's vision and priorities and effectively communicate the ministries, programs, and activities of the parish.

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Knights of St. John in Richmond

In this photo, a group of the Knights of St. John stand on the steps of St. Mary Church in Richmond, now part of St. Elizabeth Ann Seton Parish. Though the year of this photo is unknown, the American flag shown has only 48 stars, indicating that this picture was likely taken before the addition of Alaska and Hawaii as the final two states in 1959.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)



Congratulations!

We are happy to congratulate Saint Meinrad graduates Rev. Tim DeCrane and Rev. Vincent Gillmore on their ordination to the priesthood.

Very Rev. Denis Robinson, OSB,
and the students, faculty, monks and staff of
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Serra Club Vocations Essay

Grandfather gives a home and the gift of faith to his grandson

By Robbie Stewart

Special to *The Criterion*

If I could tell Pope Francis about how I have grown in my faith, I would start by telling him about my grandfather.

My grandfather is the only reason I am able to attend a Catholic school. He had me baptized and taught me all about the gift of faith. Without him, I wouldn't be the person I am today.



Robbie Stewart

I used to live in Florence, Ky., before my grandfather convinced my mom to move to Indiana so I could go to a Catholic school.

Before that, I only knew about God through my grandfather. My parents struggled, so my grandfather wanted to help me. As soon as I started school in 2011, I felt like the odd one out in class, because everybody had been baptized. So, my grandfather had me baptized at the Easter Vigil.

My family problems grew worse. Something bad happened. My dad started doing drugs and got caught with some other crimes as well. He was sentenced to 10 years in prison.

That destroyed my whole family, but my grandfather taught me to trust in God, and so I did. Then, my mom started doing drugs as well, and she went to rehab. My grandfather, being the only stable person in my life,

helped me get through my challenges.

When my mom got back from rehab, she had a boyfriend. She got pregnant and had my baby brother. On his first birthday, she didn't have enough money to buy him presents, so my grandfather did. This showed me once again how much he cared for us.

A month later, I moved in with my mom for the first time in a year. I started going to a public school. I stopped praying, stopped going to church and stopped leading a holy life overall. My grandfather talked my mom into letting me live with him, and I have been living with him ever since.

There are many reasons why my grandfather reminds me of Jesus in my life. But the one I thank him for every day is how he took me in when I didn't have anywhere else to go. He has given me a loving and caring home where I can be a good follower of Christ.

Without him, I couldn't imagine where I would be today. I have received my first holy Communion and reconciliation, which strengthens my faith. I am able to attend a Catholic school where I have good friends and caring teachers who help me in my journey.

I want Pope Francis to know that my grandfather has shown me Jesus and what it means to be a Christian.

(Robbie is the grandson of Bob Bissett and Barbara Fuchs. He completed the seventh grade at St. Nicholas School in Ripley County this spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2019 John D. Kelley Vocations Essay Contest.) †

Pope Francis says he is strengthened, encouraged by talks with Benedict XVI

ABOARD THE PAPAL FLIGHT FROM ROMANIA (CNS)—Pope Francis said that he continues to visit retired Pope Benedict XVI, 92, who is

like a grandfather who continues to encourage him and give him strength.

"I take his hand and let him speak. He speaks little, at his own pace, but with the same profoundness as always. Benedict's problem are his knees, not his mind. He has a

great lucidity," the pope told journalists on June 2 on his return flight from Romania.

The pope spent about 35 minutes with reporters on the short flight, answering five questions.

When asked about his relationship with this predecessor, the pope said his conversations with Pope Benedict make him stronger, and he compared the knowledge he receives from his predecessor

as the sap "from the roots that help me to go forward.

"When I hear him speak, I become strong," he explained. "I feel this tradition of the Church. The tradition of the Church is not a museum. No, tradition is like the roots that give you the sap in order to grow. You won't become the root; you will grow and bear fruit and the seed will be root for others."

Recalling a quote by Austrian composer Gustav Mahler, the pope said that tradition "is the guarantee of the future and not the custodian of ashes."

"The tradition of the Church is always in motion," he said. "The nostalgia of the

'integralists' is to return to the ashes," but that is not Catholic tradition. Tradition is "the roots that guarantee the tree grows, blossoms and bears fruit."

Referring to his remarks in Romania about unity and fraternity, the pope was asked about growing divisions within the European Union.

Unity on the continent is a task for every European country, he said. "If Europe does not guard well against future challenges, Europe will wither away," he warned. While cultural differences must be respected, Europeans must not give in "to pessimism or ideologies."

Pope Francis also was asked about an event in the Romanian Orthodox Cathedral in Bucharest on June 1 and how it appeared that many people at the gathering did not join in reciting the Lord's Prayer.

Where there is tension or conflict, the pope said, Christians must have "a relationship with an outstretched hand."

"We must go forward together," he said, "always keeping in mind that ecumenism isn't about arriving at the end of the game. Ecumenism means walking together, praying together, an ecumenism of prayer."

Christians also share "an ecumenism of blood, an ecumenism of witness and what I call 'an ecumenism of the poor'—working together to help the sick, those who are on the margins."

Pope Francis said that Chapter 25 of St. Matthew's Gospel—where Jesus says those who feed the hungry, clothe the naked, visit the sick and prisoners do the same for him—"is a good ecumenical program."

"It is possible! It is possible to walk together in unity, fraternity, hand outstretched, thinking well of each other, not speaking ill of others," he said. Every Church has those opposed to Christian unity, who call others "schismatics."

"We all have defects, but if we walk together, we leave the defects aside," the pope said. "Let the old bachelors criticize." †