National Right to Life decries new bill aimed at codifying Roe v. Wade

WASHINGTON (CNS)—The Women’s Health Protection Act, introduced in the U.S. Senate and the U.S. House on June 8 “would invalidate nearly all existing state limitations on abortion,” said Jennifer Popik, director of federal legislation for National Right to Life.

“This legislation would also prohibit states from adopting new protective laws in the future, including various types of laws specifically upheld as constitutionally permissible by the U.S. Supreme Court,” she said in a June 9 statement.

The measure was introduced in the Senate by Sens. Richard Blumenthal, D-Conn., and Tammy Baldwin, D-Wis., and in the House by Reps. Judy Chu, D-Calif., Lois Frankel, D-Fla., and Ayanna Pressley, D-Mass. Blumenthal first introduced the measure in 2013 and has reintroduced it off and on through the years.

The current measure has 46 Democrats as co-sponsors in the Senate; Sens. Joe Manchin, D-W.Va., and Bob Casey Jr., D-Pa., are not co-sponsoring it. In the House, there are 176 co-sponsors, all of whom are Democrats.

Carol Tobias, president of National Right to Life, said the measure “would essentially remove all legal protections for unborn children on the federal and state level. The Women’s Health Protection Act is, in effect, a no-limits-on-abortion-until-birth bill.”

“Tragically, the only ones to benefit from such a law would be abortionists and abortion providers such as Planned Parenthood,” she added. “This legislation endangers women and their unborn children, would expand taxpayer funding of abortion and would no longer require that a woman be given information about the development of her unborn child.”

The House and Senate bills would codify Roe v. Wade in law and establish the legal right to abortion in all 50 states under federal law.

See PROLIFE, page 2

Nine-year journey leads to joyful creation of a new church for Holy Angels Parish

As the joy and the tears flowed on a sacred evening for the parish and the archdiocese she loves, St. Joseph Sister Gail Trippett focused on the culmination of the emotional nine-year journey that led to the new Holy Angels Church in Indianapolis being dedicated on June 9.

“Being able to return to our parish home is like a reunion with beloved family members you haven’t seen for years,” said Sister Gail, the parish life coordinator of Holy Angels.

So does the sight of the new brick church, which replaces the small, wood-frame house of worship that was torn down in 2012 because of extensive weather damage, after serving the predominantly Black faith community for more than a century.

The new church sits atop the hill of the parish’s grounds where a large statue of an angel still reaches out its arms and I said, ‘Would you mind calling the company and see if they would just sell us the corpus, and then we’ll figure out a way to get the cross made?’” said Sister Gail, the parish life coordinator of Holy Angels.

“The excitement, jubilation and sense of home brings tears to one’s eyes.”

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Nominations sought for Respect Life and Pro-Life Youth awards through Aug. 30

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Aug. 30.

The Archbishop O’Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life from birth to natural death in the parish community and in the archdiocese. The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of all human life in the parish community, school community and in central and southern Indiana.

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to kcarroll@archindy.org.

For more information, call Keri Carroll at 317-236-1521 or e-mail kcarroll@archindy.org.

Share your stories of how your grandparents have influenced your life, your family, your faith

Pope Francis has proclaimed July 25 as the World Day of Grandparents and the Elderly, in recognition of the tremendous impact that this group has on the lives of grandchildren, families and younger people. With that impact in mind, The Criterion is inviting you to share your thoughts and stories about how your grandmother, your grandfather—or any older person—who has influenced you, inspired you or guided you in your life, your marriage, your family, your faith.

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

NEWS FROM YOU!

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

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Cities across the U.S. are creating a ‘Sanctuary for the Unborn’

LUBBOCK, Texas (CNS)—After a federal court dismissed Planned Parenthood’s challenge to a Lubbock ordinance that declares the city a “Sanctuary for the Unborn,” a lawyer with the Chicago-based Thomas More Society said he believes these sanctuary cities have solid footing in Texas law.

“Cities have the right to regulate businesses and practices within their bounds. A municipality may choose to allow gambling, or even prostitution, or may criminalize it,” said Erick Kaardal, special counsel at the pro-life law firm.

“Abortion is a business, driven by profit, and is required to abide by municipal regulations.”

On June 1, Judge James W. Hendrix of the U.S. District Court of the Northern District of Texas, Lubbock Division, dismissed the case for lack of jurisdiction, saying Planned Parenthood failed to show, “as they must,” it has standing to sue the city.

In September 2020, a committee of Lubbock residents filed a petition proposing an “ordinance outlawing abortion within the city of Lubbock, declaring Lubbock a sanctuary city for the unborn.” The city’s charter allows for voter-proposed ordinances to be put up for a citywide vote.

Voters passed the ordinance on May 1, with 62% supporting the measure. It took effect the same day the District Court dismissed the lawsuit against it.

In March 2020, the American Civil Liberties Union made a failed attempt to sue various Texas communities after municipalities across the state adopted ordinances banning abortion and similarly making their towns sanctuaries.

The now-active ordinance declaring Lubbock is a “Sanctuary for the Unborn” says that “abortion at all times and all stages of pregnancy is declared to be an act of murder” and that it is unlawful to procure or perform an abortion or to aid or abet an abortion within the city limits. It also has a private enforcement provision, which allows any citizen of Texas to sue anyone that procures, performs or aids and abets an abortion, other than the unborn child’s mother.

Planned Parenthood sued Lubbock to “enjoin the city from maintaining in force, enforcing or giving legal effect to the ordinance” and to declare it invalid. The organization claimed it was invalid because it violated federal constitutional rights and was preempted by state law. Planned Parenthood also said the city “lacked authority” to create civil liability between private litigants.

But Kaardal noted that Texas “has never repealed its pre-Roe v. Wade statutes that outlaw and criminalize abortion unless the mother’s life is in danger. The Texas legislature’s recently-passed Texas Heartbeat Act is consistent with this, and the act will take effect on Sept. 1, 2021.”

Gov. Greg Abbott signed this measure into law on May 19. It prohibits abortion from being performed as early as six weeks of pregnancy.

In his ruling, Hendrix dismissed the case “without prejudice so any remaining federal claim could be raised, if necessary, after resolution of the state-law issue.” He also said his ruling would not keep the state courts from addressing the civil liability issue the plaintiffs raised.

According to the organization Sanctuary Cities for the Unborn, the city of Waskom, Texas, was the first U.S. city to become such a sanctuary through an ordinance in June 2019.

The organization was founded that year and is based in Waskom. It advises pro-life groups that would like to propose such an ordinance for their city, according to its website, sanctuarycitiesfortheunborn.com.

One city that recently passed such an ordinance is Lebanon in southwest Ohio. The City Council enacted a measure outlawing abortion and declaring Lebanon a sanctuary on May 25; it took effect the same day. The city has no abortion clinics.

Officials with the American Civil Liberties Union-Ohio have said they are prepared to sue Lebanon over the ordinance.

March for Life participants demonstrate near Union Station in Washington on Jan. 29 amid the coronavirus pandemic. City Council members in Lebanon, Ohio, voted on May 25 to declare the city a “Sanctuary for the Unborn.” On June 1, a federal court dismissed Planned Parenthood’s challenge to a declaration by Lubbock, Texas, to similarly make that city such a sanctuary. (CNS photo/Tyler Orsburn)
Caring for God’s creation is good stewardship

In his first homily as the successor of St. Peter, Pope Francis said that we are called by Jesus Christ to be “protectors” or guardians of “all creation, the beauty of the created world.” Another word for protector, guardian or custodian of all God’s gifts is “steward.” We are called to be good stewards of everything God has created.

Concern for the environment has been expressed by all recent popes, and has been explicitly included in the Church’s social teaching because abuse of our natural resources has become so serious in modern times. The Church’s concern stems from its recognition that all creation is God’s gift to humankind—to be cherished, nurtured, developed and used wisely for the good of all and with profound respect for “the beauty of the created world.”

Care for God’s creation is a core element of Catholic social teaching. In a 2015 encyclical, “Laudato Si’,” Pope Francis called for the Church to be “protectors of all creation, to be stewards of all God’s gifts.” He begins by stating the need for human beings to understand and give thanks to God for the beauty of creation.

According to Indianapolis Archbishop Charles C. Thompson: “Laudato Si’ not only reflects the pope’s teaching authority, the Church’s magisterium, but throughout its pages he honors the beauty of creation and offers deeply personal thoughts on preserving it. He speaks as a pastor, with a voice that transcends the partisanship often present in debates on climate change.”

All creation comes from God and is good—the material world, all plants and animals, and especially the first man and woman who were created in his divine image. The stewardship responsibility given to our first parents was to “name” everything which means to understand and give expression to its nature and purpose (Gen 1:26). God also commanded that our first parents “be fruitful and multiply and fill the Earth” (Gn 9:1). They were to be the guardians of the earthly paradise to which God created out of sheer love and goodness for our benefit. That original paradise was lost—temporarily—as a consequence of sin. Thank God it has been restored by the death and resurrection of Jesus Christ and is now an essential element of Christian hope.

We are called to care for the environment (especially air, water, land and the minerals, plants and animals that make up this wondrous planet—and whatever lies beyond). As people of faith, we believe that the entire universe exists as a result of God’s wise and loving design. Nothing that exists is here by accident. Nothing that God made is inherently evil.

All creation is good, and everything that exists is our responsibility—to cherish, nurture, cultivate and generously share. Pope Francis challenges us: let’s be protectors of all creation, to be stewards of all God’s gifts. We begin to exercise this responsibility when we defend human life—the especially the unborn and the vulnerable. When we affirm the sacredness of human life, we acknowledge God’s plan for each human being, and we work to defend the gift of life from every form of abuse. Similarly, when we affirm that everything God made is good and worthy of our reverence and respect, we look differently on all God’s creation.

Another Francis, our current pope’s namesake, taught with his whole life the meaning of stewardship of God’s creation. He did not regard the sun, moon or stars as distant objects in outer space. He refused to consider minerals, plants and animals as “things” to be used and then discarded by us. He called everything created by God his sisters and brothers. He embraced all God’s creatures with love, friendship and reverence.

As Pope Francis writes in “Laudato Si’”:

“What is more, St. Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. ... For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.” (#12)

As stewards of creation, we are called to show reverence and respect for every good thing created by our good and gracious God. May we always cherish and protect God’s abundant gifts.

—Daniel Conway

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Be Our Guest! Greg Erlandson

The stories we tell, and the lessons we learn make us stronger, wiser

When I have reunions with my brothers and sisters, at some point we start telling stories about growing up. Invariably, we will remember events, good and bad, from different perspectives. We each tell the same story slightly differently. In retelling, we sometimes get a fuller picture of what happened. Or we realize that as children we didn’t fully understand the stories at the time they were told.

We also invariably come to realize from our adult perspective what our parents were dealing with. In a house full of kids and pets and a mother-in-law, they were humans being meeting big challenges, a condition that we all in adulthood can relate to now. The humanity, the courage and, yes, occasionally, the flaws of our parents become more distinct in the stories we remember.

Our family history grows more complex with the retellings, the different perspectives, the different experiences. Our appreciation and love for each other grows as well.

This month, I’ve been thinking about history and the stories that we tell ourselves, the narratives we recite. For this June we as a nation are marking two events that I knew nothing about as a boy growing up.

The first is Juneteenth, the African American celebration of June 19, 1865, when the nation’s slaves were emancipated in Texas.

The second is the Tulsa massacre, where white mobs burned a thriving Black neighborhood in 1921, killing an estimated 300 people, burning 35 square blocks of businesses and homes, leaving thousands homeless. No one was ever prosecuted.

One is the celebration of the end of the forced subjugation of an entire people brought to our country against their will. The other, proof that even all these years later, the racism and inhumanity that led to such subjugation did not end when slavery did.

As a child, I was fascinated by history, but what I learned was incomplete. What I learned was our story were the experiences of African Americans, Asian Americans, Hispanic Americans, Native Americans, the experience of women. I learned one story that was both aspirational and partially true, but I didn’t hear the full story of the victims.

Recently, our nation has been recovering some of these stories. We are hearing the voices of victims. We are recognizing the flaws of our forebears as well as their accomplishments.

This is not just history. Here hearing the memories of the survivors of the Tulsa massacre, it is impossible not to be appalled by the grievous wrong that was done and the manifest hatred it revealed.

The freeing of the last slaves, itself a celebration to mark, reminds us of a most shameful part of our history. Yet it cannot be avoided, since we live still with its consequences.

Some people say history is boring but I think it is boring when it becomes disconnected from who we are as people. History is our family story. In studying it in all its complexity, we learn about ourselves. We learn about each other.

Two recent movies of the Black experience were Harriet and Hidden Figures. They are a dramatic and inspiring account of bravery, of overcoming success and achieving. History is full of light and shadow. Both stories are rich and wiser for the stories we are learning, the stories we are sharing today.

Be Our Guest! Elise Italiano Urennek

The gift of opening ourselves to others

When Major League Baseball celebrated Lou Gehrig Day on June 2, it was a special day for two groups of people: baseball fans who still marvel at the Iron Horse’s then-records for grand slams and consecutive games played, and those whose lives have been touched by amyotrophic lateral sclerosis (ALS), a fast-moving neurodegenerative disease for which there is no cure.

In his short life, Gehrig, a shy young man of German descent, lived long enough to become a lover of America’s national pastime, but only briefly. As the famous New York Yankees first baseman reached the end of his life’s journey on June 2, 1941, it was a special day for two groups of people: baseball fans who still marvel at the Iron Horse’s then-records for grand slams and consecutive games played, and those whose lives have been touched by amyotrophic lateral sclerosis (ALS), a fast-moving neurodegenerative disease for which there is no cure.

In other words, we should try to live well wherever we’re “drafted,” either by life’s circumstances or God’s providence.

Despite our best efforts to design our own safe, comfortable networks, life still deals us relationships that are not of our own choosing: adoptive families, in-laws, students, colleagues, bosses, parishioners and pastors, to name a few.

Despite the mystery we have over a great deal of our lives, we still don’t get into the colleges of our dreams or get hired for the positions we want. Many people experience unrequited love while others endure rejection from their communities. We land in places we don’t want to be, alongside of people we don’t always like.

As biographer Jonathan Eig details in Luckiest Man: The Life and Death of Lou Gehrig, Gehrig’s life was a practice in that to saying “blooming where you are planted.”

Gehrig started with the Yankees in 1923, just as the team was beginning to establish itself as the dominant force in baseball. The team’s older personalities, chief among them George “Babe” Ruth.

Gehrig, a shy young man of German descent with little interest in partying, gambling or women, found himself in the baseball culture of the 1920s, but Gehrig found his own way through the pressures of his time. When he was drafted by the New York Yankees in 1923, Gehrig was a clownish, skinny kid who was easy to overlook. He started with the Yankees in 1923, when the nation’s last slaves were emancipated, as Pope Francis writes in “Laudato Si’,” “Concern for the environment has become so serious in modern times, the Church’s concern stems from its recognition that all creation is God’s gift to humankind—to be cherished, nurtured, developed and used wisely for the good of all and with profound respect for ‘the beauty of the created world.’”

Care for God’s creation is a core element of Catholic social teaching. In a 2015 encyclical, “Laudato Si’,” Pope Francis called for the Church to be “protectors of all creation, to be stewards of all God’s gifts.” He begins by stating the need for human beings to understand and give thanks to God for the beauty of creation.

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We are called to care for the
God’s fatherhood is the standard for earthly fathers

“Lo primero que se necesita es esto, que el padre esté presente en la familia. Que esté cerca de su mujer, para compartirlo todo, alegrías y penas, dificultades y esperanzas. Un padre tiene que estar cerca de los hijos mientras crecen, cuando juegan y cuando trabajan en una tarea; cuando están desprotecidos y cuando tienen problemas.” (Papa Francisco, Padre Nuestro: Una oración y una entrada hacia la oración que Jesús dio a sus discípulos).

El domingo 20 de junio es el Día del Padre. Que todos los padres—y todos los que desempeñan un papel importante en la guía o el cuidado de los niños—tengan un bendecido Día del Padre.

Todo buen padre o madre nos revela algo sobre la paternidad de Dios. Cada padre o madre desempleado, cada padre o madre soltera y cada abuelo o abuela que asume el papel de cuidador principal nos proporciona una visión de la paternidad de Dios. El papa Francisco dice que Dios nos recuerda constantemente que se preocupa por nosotros. No está ausente aunque nos cueste sentir su presencia. Dios Padre nos provee, nos protege y nos guía cuando nos hemos perdido. La paternidad de Dios marca la pauta para los padres terrenales y para todos los que acudan a él para recibir su ayuda.

En su catequesis sobre la paternidad, el Santo Padre dice: “Hoy tomaremos la palabra ‘padre’ como guía. Es uno de los términos más queridos para nosotros los cristianos, porque es el nombre por el que Jesús nos enseñó a llamar a Dios: Padre. El significado de este nombre adquirió una nueva profundidad, una forma en que Jesús lo utilizó para dirigirse a Dios y manifestar su relación especial con Él. El bendito misterio de la paternidad de Dios, Padre, Hijo y Espíritu Santo, es el fundamento de nuestra fe cristiana.”

Esa intimidad —tan en el seno de la Santísima Trinidad como en su relación con nosotros— se expresa con mayor fuerza en su paternidad. Este concepto puede ser difícil de entender en una sociedad en la que se ha disminuido el rol de la paternidad, o incluso se ha sustituido por formas de crianza que consideran a los padres anacrónicos o innecesarios. Como dice el papa Francisco, “Padre” es un término que debería ser familiario para todos. Indica una relación fundamental, cuya realidad es tan antigua como la historia de la humanidad. Hoy, sin embargo, parece que la nuestra es una “sociedad sin padres.”

En otras palabras, sobre todo en la cultura occidental, la figura del padre a menudo parece estar simbólicamente ausente, palidecida, excluida. “Al principio, esto se percibió como una liberación,” señala el papa. “Una liberación de la figura del padre-maestro, del padre como representante de la ley que se impone desde fuera, del padre como censor de la felicidad de sus hijos y obstáculo a la emancipación y autonomía de los jóvenes.”

Pero ninguna sociedad puede sustentarse en esas condiciones. La existencia de una paternidad verdadera es fundamental para el crecimiento y el desarrollo de la sociedad. Nuestras familias, y nuestra sociedad, necesitan hombres pacientes, presentes y perseverantes en su compromiso con sus hijos y con todos los jóvenes que se confían a sus cuidados paternos. En el Día del Padre, celebramos a todos los hombres que han respondido generosamente a las bendiciones y a los desafíos de la paternidad. Éstos es especialmente apropiado en este Año de San José, un hombre que eligió libremente convertirse en esposo y padre en circunstancias muy estresantes y difíciles. Su paternidad fue una bendición para María y Jesús, y sigue inspirando y animando a todos los que sirven como padres, padres adoptivos o tutores de niños y jóvenes hoy en día.

“Para las nuevas generaciones” —ha dicho el papa Francisco— “los padres son los guardianes y mediadores insustituibles de la fe en la bondad, de la fe en la justicia y de la fe en la protección de Dios, tal como san José.” Alegremos de nuestros padres y asegurémonos de decirles lo agradecidos que estamos por el insustituible regalo de su paternidad.

Que san José inspire a todos los que cuidan de los jóvenes a mirar la paternidad de Dios para encontrar la norma universal del cuidado paternal. Que todo el que se llame “padre” ejerza esta sagrada responsabilidad con humildad y un profundo sentido de la alegría.
June 20-30
Hats Off to Spring at St. Augustine Monastery with a virtual fundraiser to support Little Sisters of the Poor St. Augustine Monastery Home for the Aged. Information and donation link: cutt.ly/bhbartrn or share checks made out to St. Augustine Home Guild to Tricia Damler, 11813 Rolling Springs Dr., Carmel, IN 46033.

June 21, 28, July 12
St. Thérèse of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 73rd St., Indianapolis. Soulcore Rosary Workout, 6:30-7:30 p.m. every Friday, exercise, free. Information: 317-837-6566, joane632003@yahoo.com or soulcoreofindiana.com.

June 23
McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. Theology on Tap, sponsored by archdiocesan Young Adult and College Campus Ministry, speaker series for young adults ages 18-39, every other Wednesday through Aug. 18, free. Information on speakers and topics: indycatholic.org/theology-on-tap. Questions: 317-236-1542.

June 26
Our Lady of the Most Holy Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus, Mass, 5-45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacristy of reconciliation available. Information: 317-750-7369, gusato@indiana.com.

July 2
July 3
July 7
St. Michael Church, 145 S. Michael Blvd., Brookville.
First Saturday Marian Devotional Prayer Group, 6 a.m. rosary, meditation, prayer, 8 a.m. Mass with confessions prior. Information: 812-246-3527.
July 7-12

July 7-8

July 8
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.
Peace & Nature Garden Walk, 7-8:30 p.m., Benedictine Sister Angela Janebo presenting, free, domainius acceptance of space registration requested. Registration: www.benedictinn.org/programs/programs. Information: benedictin@benedictinn.org, 317-786-7581.

July 9-11
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. You Are Not Alone: Healing Journey Forward with Suicide Loss. 4-6 p.m., online option available, led by grief counselor Providence Sister Connie Kramer and suicide loss survivor Lori Aronson. Includes refreshments, free-will offering. Information and registration: resurrectme.org, 317-545-7681, lori@archindy.org; uptv/ podcast7-11.

July 13-17
Mount Mater Benedict Francis Center for Spirituality, 101 St. Anthony Dr., Mgr. St. Francis. Summer Art Day Camp, 10 a.m.-noon, ages 7-11, clay, painting, photography, nature writing, $25. Registration and information: mountmater@archindy.org/retreat- offerings or 812-923-8817.

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

Wedding Anniversaries
STEVEN AND EILEEN EGNOLE
STEVEN AND EILEEN (WINK) EGNOLE, members of St. Thomas More Parish in Mooresville, will celebrate their 50th wedding anniversary on June 19.
The couple was married at St. Patrick Church in Terre Haute on June 19, 1971. They have three children, Megan Mansaray, Stephanie Schaefer, Benjamin and Matthew Egnole. The couple also has six grandchildren.

J ohn and Peg Nieman
JOHN and PEG NIE MAN
JOHN and Peg (FULLENKAMP) NIEMAN, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on June 19.
The couple was married in St. Louis Church at Batesville on June 19, 1971. They have four children, Kari Hollowell, Vicki Murphy and Brad Nieman. The couple also has 11 grandchildren.

STEVEN AND SUSAN ROLFSEN
STEVEN and SUSAN (Mennel) ROLFSEN, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 19.
The couple was married at St. Michael the Archangel Church in Indianapolis on June 19, 1971. They have four children, Kari Hollowell, Vicki Murphy and Brad Nieman. The couple also has 11 grandchildren.

Gregory and Peggy (Hutton) Scherschel
GREGORY and PEGGY (HUTTON) SCHERSCHEL, members of St. Bartholomew Parish in Columbus, celebrated their 50th wedding anniversary on June 12.
The couple was married at St. Vincent de Paul Church in Bedford on June 12, 1971. They have four children, Dana Anderson, Gretchen Seibert, Joshua and Joseph Scherschel. The couple also has 10 grandchildren.

June 26
The Criterion, Friday, June 18, 2021
Cathedral girls race to a stunning state track championship

By John Shaughnessy

As the head coach of the girls track team at Cathedral High School in Indianapolis, John O’Hara kept considering the possibilities for his “fierce" girls as they approached the start of the Track and Field State Championship of the Indiana High School Athletic Association on June 5.

With five of his girls qualifying for the state meet in Indianapolis, O’Hara figured a title would be "a tremendous achievement for a school" the size of Cathedral.

As far as the possibility of winning the state championship, he allowed himself to dream a little, thinking, “There’s a crazy, crazy chance—if all the chips fall our way.”

The chips fell, and the crazy, crazy chance became reality. The dream of reality as the Cathedral girls won the school’s first-ever state track championship—by one point—a victory that came down to the final event of the competition.

“Dreams do come true,” O’Hara said. Beyond the team victory for Cathedral, the dream also came true for Lily O’Hara of Bishop Chatard High School in Indianapolis. The sophomore runner received an ovation from the crowd as she set the meet record in the 3,200-meter run.

Emily Osellise of Bishop Chatard also earned a round of applause when she was named by the Indiana High School Athletic Association as the recipient of this year’s Mental Attitude Award in girls’ track and field.

As the Cathedral girls, they heard the rousing cheers of their fans on a day when they surpassed expectations.

Alexis Parchman placed fourth in the 100-meter dash, after being seeded ninth in that event. Cathedral’s 4x100 relay team took "run out of the blocks," O’Hara said about the group’s fourth-place finish in the event where they were seeded 11th. As the Cathedral team, everyone was "surprising third in the 100-meter hurdles."

That’s when O’Hara started to believe the dream could become a reality.
most striking features are the openness of the space and how light pours through its large windows.

Sister Gail’s message has been as examples of that spirit, Archbishop Thompson noted the great contributions of two of Holy Angels’ influential former pastors—the late Father Clarence Waldon and Kenneth Taylor. He also praised Sister Gail, sharing how she “has provided incredible leadership as pastoral life coordinator in seeing the vision of this new church becoming a reality.”

The archbishop’s praise of Sister Gail’s leadership brought applause and affirmations of “Amen” from people in the pews. Following her homily, the archbishop focused on dedicating the new church, making it a sacred space and a home for the Eucharist, the living presence of Christ. He walked through the church, blessing the space and the people there with holy water. He anointed the walls and the altar of the new church with sacred chrism oil, taking his time, mentioning that he was trying to do it with the care that Mary Magdalene had anointed the body of Christ. He finished by expressing appreciation for the foundation of our parish, our ancestors are looking down on us, guard of the Knights of Peter Claver at the altar servers from Holy Angels Parish in Indianapolis lead a procession at the end of the June 9 dedication Mass of Holy Angels Church in Indianapolis.

TRIPPETT

continued from page 1

HOLY ANGELS

continued from page 1

The most striking features of the new Holy Angels Church in Indianapolis are the openness of the space and how light pours through the large windows. The church was dedicated on June 9, the celebration of a nine-year journey for the parish.

Above, Archbishop Charles C. Thompson prays sacred chrism onto the altar of Holy Angels Church in Indianapolis, part of the ritual of dedicating the new church on June 9.

Left, members of Holy Angels Parish use white cloths to remove excess chrism oil from the altar of the parish’s newly dedicated church on June 9.

Nancy Albrecht

Roggie Ash

Cecilia Boler

Left, Archbishop Charles C. Thompson prays the eucharistic prayer during the June 9 dedication Mass of Holy Angels Church in Indianapolis. (Photo by John LaFave)

Left, member of the Knights of Peter Claver, altar servers from Holy Angels Parish in Indianapolis lead a procession at the end of the June 9 dedication Mass of the parish’s new church.

The archbishop also focused on the interesting, extensive history, dating back to 1803 when Father James Carrico was the parish’s first pastor. The archbishop noted that “Holy Angels Parish has quite an interesting, extensive history, dating back to 1803 when Father James Carrico was the parish’s first pastor.”

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Pope calls for reexamination of immigration policies in Europe

VATICAN CITY (CNS)—As the remains of arickety boat, pulled from the floor of the Mediterranean Sea, were enshrined as a memorial to the hundreds of migrants who died when it sank, Pope Francis prayed that such tragedies would "challenge everyone’s conscience and foster the growth of a more supportive humanity that tears down the wall of indifference." "The Mediterranean has become Europe’s largest cemetery," the pope told visitors gathered in St. Peter’s Square June 13 to pray the Angelus with him.

In Augusta, on the island of Sicily, local government officials and representatives of humanitarian organizations were about to inaugurate the memorial to the migrants who drowned when the rickety boat sank in April. Only 28 of the estimated 1,000 people on board survived.

Father Bruno Ciceri, the Vatican-based international director of Stella Maris, was present at the ceremony and told Vatican News that the remains of the boat "belong to the whole world as a symbol," as "a question mark for everyone" about how to help people enjoy the right to safely remain in their countries with a dignified existence and how to improve safeguards for those forced to flee.

The European Council, made up of the heads of state of the European Union members, is scheduled to meet in Brussels on June 24-25; a review of the EU’s 2013 Dublin Regulation, which stipulated that a migrant’s first country of arrival was responsible for handling that person’s claim for asylum and that even those granted refugee status were required to maintain residency in that country of first arrival for five years.

"The rule meant that Italy, Spain, Greece and Malta—the countries with the most arrivals—also are the countries that bear the greatest burden for welcoming and integrating the newcomers, even if many of them have family and potential jobs in other EU countries," Marco Impagliazzo, president of Sant’Egidio, said the community, which helps thousands of refugees each day, was calling on the EU to eliminate the five-year residency requirement when families in other EU countries want to sponsor their newly arrived relatives or when they have job offers in other countries.

"This is just good sense," Impagliazzo told reporters on June 14 at a Rome news conference. "People have been discussing this for years and doing nothing about it" while people are suffering.

EU leaders have said their late June discussions aim at promoting legal migration and stemming the flow of "irregular" migrants to Europe, but it really does only the latter, Impagliazzo said. "It must be reexamined."

As for Italy, he noted how leaders in the tourism industry, agriculture and nursing have been reporting a serious shortage of workers; he pleaded with the government to open pathways at least for seasonal workers in those fields.

"Legal pathways to immigration would discourage irregular migration," he insisted.†

Hope comes from noticing God at work even in small things, pope says

VATICAN CITY (CNS)—For those who have to look carefully, the world is filled with signs of God’s presence, and noticing those signs is the best way to get over the feelings of disappointment, Pope Francis said.

Before praying the Angelus on June 13, with hundreds of visitors in St. Peter’s Square, the pope spoke about the day’s reading from the Gospel of Mark and its parables about the farmer who sows seeds and about the tiny mustard seed that grows into a hardy shrub.

"Through the parables, the pope said, Jesus “teaches us that even everyday things, which at times all seem the same and which we carry on with distraction or effort, are inhabited by God’s hidden presence; that is, they have meaning. So, we too need attentive eyes to be able to seek and find God in all things.”

The story of the mustard seed, he said, is an encouragement to look beyond initial appearances, beyond the seemingly insignificant mustard seed, “in order to discover the presence of God who, as humble life, is always at work in the soil of our life and history.”

“This is our confidence, this is what gives us the strength to go forward every day, patiently, sowing the good that will become the ‘seed’ the pope said.

People get discouraged when they see “the weakness of good as compared to the apparent power of evil,” he said, but the parable encourages them to look deeper.

“Even in the Church, weeds of doubt can take root, especially when we witness the crisis of faith and the failure of different projects and initiatives,” the pope said. "But let’s never forget that the results of sowing do not depend on our abilities: they depend on the action of God."

"It is up to us to sow, and to sow with love, dedication and patience,” he said.

“Even in the most infertile soil, with God there is always the hope of new sprouts.” †

Eleanor Twitchell, despite his fear of losing his mother’s love.

And of course, as Gehrig noted in his famous farewell speech after receiving his diagnosis, everyone from the managers and owners who took a bet on him to the groundskeepers at the stadium all played a part in helping him to feel like “the luckiest man on the face of the Earth.”

His life was enriched by a community that chose him, not the other way around. It took an investment of time—well more than a decade—to reap the benefits.

On June 2, I was glad to be standing shoulder to shoulder with members of a community that no one would choose—those whose lives, families and friends have been touched by ALS. They have been some of the most compassionate people I’ve ever been privileged to meet.

We’d all feel a bit luckier—nay, blessed—if we opened ourselves up to the goodness found in people we’d rather not encounter.

(Elise Italiano Ureneck is a communications consultant and a columnist for Catholic News Service)†

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Pope Francis greets the crowd as he leads the Angelus from the window of his studio overlooking St. Peter’s Square at the Vatican on June 13. (CNS photo/Borja Suarez,Reuters)
Fatherhood designed to draw men out of self, think of others first

By Timothy P. O’Malley

I expected fatherhood to change the routines of my life. Everyone told me it would. Goodbye, sleep. Hello, collapsing in exhaustion at 8 p.m.

What I did not suppose was the way fatherhood would be an occasion for conversion.

Not that I was lacking in any sort of irreligious knave. I taught theology at the University of Notre Dame. I attended daily Mass as often as possible. I spent years as a catechist for middle school students.

The source of my unrighteousness was the absence of a disposition of solidarity. In every dimension of my life, I thought only of myself. At work, I focused on the trajectory of my career and where I was going in the future.

There were ladders to climb, and I wanted to be on them. It did not matter if climbing that ladder meant stepping on the heads of my colleagues. An unkind word here or there to the right person, and I would be elevated in the eyes of my superior.

When students were struggling in class, I thought only about the misery they wrought on me. You did not turn in your assignment on time! You thought that was a paper acceptable to write? On more than a few occasions, I failed students in class with a hidden, albeit perverse, joy. I pompously wrote, delighting that I could shine light on what I believed to be their idiocy.

And then my son was born. Like all conversions in life, change was not immediate. Spending every night with a little babe who was struggling to keep his milk down was a vigorous initiation into a saving solidarity. As I attended to the suffering of this little creature, my beloved son, I began to think not of myself.

If sin, as St. Augustine notes, may be described as a curving in upon the self, God was inviting me, through my son, to become a father. I needed to be at the center of every project and initiative because, in my deformed imagination, I was the most important person in the room.

And yet, through the mundane care of my son, I came to see how wrong I was. My flourishing was tied to my colleagues’ flourishing.

A similar conversion took place among my students. I could no longer separate my identity as dad from my identity as teacher. When students sent late-night e-mails begging for an extension because of exhaustion, I did not just grant them. I asked what was going on and whether they needed to meet.

I noticed how many of my students were distracted and suffering from problems at home. Their brother just went missing. Their dad was dying from cancer. I changed everything about my style of teaching and grading, putting these young men and women at the center. I rejoiced more at success than failure.

In the years that followed, this disposition carried over into the rest of my life. I came to recognize that untrammeled ambition was not becoming of a father. I needed to be at the center of every project and initiative because, in my deformed imagination, I was the most important person in the room.

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The saving gift of fatherhood: being for middle school students.

And yet, for many of us, our sanctification will take place through fatherhood. St. Joseph is our icon. Unlike me, Joseph was already righteous. From the beginning, it was clear that he thought about others.

He refused to make a stink when he learned that his betrothed was with child not by him. He listened to an angel. He cared for his little family as they trekked to Egypt and back. He worked in silence, living a mundane life in the presence of Jesus and Mary. He died in their arms.

Men, for the most part, do not grow up thinking about being dads. When I ask my undergraduate men if they have thought about being dads, few say “yes.”

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In declaring a Year of St. Joseph during the COVID-19 pandemic, Pope Francis is prophetic. Think about the many social ills we are experiencing as a society, ills exacerbated by the pandemic: politicians who think more about their own career and self-importance than their responsibility for solidarity, businesses that operate with concern about profit margin alone, forgetting to care for their workers.

Arguments over masks and vaccines forget that we human beings are made to care for others, that we are not the center of the cosmos. The saving gift of fatherhood for me was that I learned that I was not the center of the world.

And perhaps, in this year of St. Joseph, through his intercession, Church and society alike can rediscover the saving gift of fatherhood: being for others.

(Timothy P. O’Malley is the director of education at the McGrath Institute for Church Life at the University of Notre Dame in northern Indiana and academic director of the Notre Dame Center for Liturgy.)
The salvation of souls. What goal could be more lofty? What need could be more pressing? Why does another person be more important than the salvation of her or his soul? But how often are we really willing to take on an immortal soul? How frequently are we taught, or think, that our soul and body—our very self—will spend eternity in one of two places, one of them more awesome than we can imagine, the other, more horrible than we could ever conceive? When’s the last time you seriously considered the four last things: death, judgment, self—will spend eternity and body—our very soul? How is zeal for your own soul, and memory did you consider your own person could be more horrible than we could ever conceive? And our soul, the others, stirred?

Be Not Afraid

"Fear is bad." Various voices in our culture want you to believe this.

Words are essential to understanding. Words convey meaning and significance of the world and everything in it, and God means worldview. On June 3, words filled the one-hour dedication celebration of the Basilica of the Assumption of the Blessed Virgin Mary in Fishers, Ind. Al Huda is Arabic. It means “light of knowledge.” Imam Nasser Karimian noted as he welcomed all to this newest masjid in central Indiana.

Masjid, the word went on to explain, is True.

Respect is relational. It calls for learning about another religion or person, and reflecting what one learns back to the other.

Respect is not excellence of public achievement, but for the other. It is equally sad that religions other than one’s own remain regarded as mere curiosities. And often hollow caricatures.

Respect for another religion encompasses the same. It is sad today, as it has been in the past, that religions other than one’s own are seen as threats.

It is equally sad that those other than one’s own remain at best mere curiosities. And often hollow caricatures. It is a plague when we cannot learn about the other, to share our own religious values and meaning with another, to admire more deeply the other, to witness the other’s worship and acts of charity. I know from personal experience this is true. My own faith, understanding and appreciation for Christianity and Catholicism grows through relations with “the other,” be they non-Christian or other Christian.

In the end, it bolsters my self-respect through the respect for and of the other.

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

The Human Side

Eugene Hemrick

Contemplating our worldview, keeping mentally and spiritually fit

Do you possess a worldview? If so, what is it?

The German word “Weltanschauung,” meaning “worldview,” captures its essence. On its importance, Wilhelm Dilthey (1833-1911), a professor of philosophy at the University of Berlin, wrote: “It is the framework of reference in which one, on the basis of a perception of the world, questions meaning and significance of the world and what is real, the ideal, the good, and the most important standard by which one conducts on life’s are derived.”

When Albert Einstein reflected on the cosmos and its laws, we have him in a worldview in which he envisioned God revealing “himself in the orderly harmony of what we experience.”

In Thomas Cahill’s book Sailing the Wine-Dark Sea: Why the Greeks, Matter, and Language,” there is the observation: “The worldview that underlay the New Testament was so different from the Greeks and Romans both as to almost be its opposite. It was a worldview that stressed not external accomplishment of public beauty, but the gift of one’s personhood and God, a lifetime journey in which a human being was invited to unite himself to God by imitating God’s justice and mercy.”

“The one God of the Jews had created the world and everyone in it, and God was sensing the world to end.”

When we study the meaning of God’s providence, another worldview comes to mind. Providence means God is guiding all things. We also know that God was involved in the creation of the world, and that the world is a gift to us to partner with God in caring for God’s creation. As God guides us, so too should we guide God’s creation.

In Spanish, “locos” means crazy, a word I am hearing friends increasingly utter about life’s craziness. The cause of their frustration is the absence of coherence and sense of unity that an individual sees with the whole. This absence is depressing, inevitable due to a lack of meaning and consequently hopeless.

We have a stake that can examine earnestly our Christian worldview and its significance in keeping us mentally and spiritually fit.

(Father Eugene Hemrick writes for Catholic News Service.)

Going buggy with Brood X

Greg Erlandson

When I first learned of the imminent arrival of the 17-year cicadas, Brood X, according to those doing the studying, it brought to mind my years in the Midwest. The year I was there an annual event was the cicadas. It was nature’s Muzak, soothing background noise as summer drew to a close.

Brood X is to the normal summer cicada what King Kong is to Tarzan’s Cheeta: something else entirely. First of all, they don’t wait until late summer. After their 17-year hibernation, they start making their appearance in spring when the ground warms and the last thing you are thinking about is a billion bugs taking over the yard. The holes appear first. The soil is punched with their empty holings from which the nymphs have crawled out after 17 deep years in the soil, feeding on tree roots and boring their way from unknown scientists to nymphs. The technical name for this stage in Brood X’s life is that they use their claws to dig through the earth and robotically heading for high ground. It is there that the adult cicadas emerge.

The cicadas are suddenly mobile, now blessed with wings and no longer forced to crawl. They wear a coat of wings, and the cicadas soar high above the street, and then land on the sidewalk like the deck of aoioo cargo in the clouds. A thousand feet above the street, and then land on the sidewalk like the deck of aoioo cargo in the clouds. A thousand feet above the street.

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region at the time of Jesus. Yet heavy thunderstorms and high winds did come upon the lake.

This story’s recollection of such a storm, therefore, is not farfetched. It is not difficult either to understand the fright created by being in a small boat, at some distance from the safety of the shore, when a bad storm arose. Sailing would not have been easy. An open boat easily could have taken on water.

Jesus was asleep on a cushion in the boat when the storm came. He was not afraid. He took no notice of the storm.

The Apostles were very frightened. They awakened Jesus, sure that they were about to drown, and they pleaded for the Lord’s help.

Jesus controlled the elements by ordering the water and the winds to be calm.

The contrast between the Apostles and Jesus is the lesson. Jesus had authority over the elements. As Mark’s Gospel presents Jesus elsewhere, the Lord is the Son of God, but the Apostles are mere mortals. They cannot control little beyond themselves. They cannot foresee their own future. They cannot even find a quick way to assure their safety in a storm. They are vulnerable to death. Fear runs away with them. They are faced with their helplessness.

Reflection

On this weekend in the United States, we celebrate Father Day, honoring our fathers. Good fathers are God’s gifts to us.

True disciples share in the gift achieved by this sacrifice—eternal life itself and life with God.

St. Mark’s Gospel supplies the last reading.

The story is set on the Sea of Galilee, as the modern Lake of Tibesas was known in ancient times. Several of the Apostles were fishermen. All the Apostles, however, would have been familiar with fishing as a livelihood, since all came from the region of the lake.

Terrible storms of the mold of today’s hurricanes and tornadoes do not now occur in this northern part of present-day Israel. They did not happen in this

My Journey to God

Mirror

By George Rahman

I curse a bent nail.
I curse a broken toy.
Frustrated, I kick a stray shoe.
Angry, he kicks a chair.
I laugh at another’s misfortune.
He laughs with me.

Dear God, I’m broken, and he’s breaking, too.
I kneel.
He kneels beside me.
I fold my hands.
He folds it carefully.
I bow my head.
He bows his just so.

Deep in my heart, I pray,
“Help me to be a great father.”

The Father says, “Love me,
Then he’ll love me, too.”

(Photograph by George Rahman is a member of St. Patrick Parish in Terre Haute. Photo: Promise Keeper Jeff Hill and his then 3-year-old son, Nathaniel, pray on the Mall in Washington in preparation for a mass gathering of Christian men on Oct. 4, 1997.) (CNS photo/ Reuters)

Daily Readings

**Monday, June 21**

St. Aloysius Gonzaga, religious
Geneva 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

**Tuesday, June 22**

St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr
St. Thomas More, martyr
Genesis 13:2-5, 18-20
Psalm 15:2-4, 6, 5
Matthew 7:6-12, 14-16

**Wednesday, June 23**

Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:13-20

Vigil Mass of the Nativity of St. John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

**Thursday, June 24**

The Nativity of St. John the Baptist
Isaiah 61:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

**Friday, June 25**

Genesis 15:1-12, 17-18
Psalm 128:1-5
Matthew 8:1-4

**Saturday, June 26**

Genesis 18:1-15 (Responsa)
Psalm 1:4-6b, 51-55
Matthew 8:5-17

**Sunday, June 27**

Thirteenth Sunday in Ordinary Time
Psalm 30:2, 4-6, 11, 13
2 Corinthians 8, 9, 13-15
Mark 5:21-43
or Mark 5:21-24, 35b-43

Question Corner

**Fr. Kenneth Doyle**

Remind children who have left the Church of great gift of the Eucharist

Q am a cradle Catholic, as are my children. My concern is that, since they reached adulthood, they started going to nondenominational Christian churches instead of a Catholic church. When they visit me, they go to Mass with me; but otherwise, they don’t. They are, however, very close to Jesus and read their Bibles regularly. But I can’t help being concerned because research has always learned that not going to Mass is a mortal sin.

It breaks my heart that only one of my grandchildren was baptized in the Catholic Church. One was baptized a Lutheran. There were two “dedicated” to the Lord, and one was not baptized at all until she became a teenager and chose to be baptized as a Baptist. Most, however, are active Christians in adulthood, but there is not a practicing Catholic among them.

I keep wondering what I did wrong and what I can do now. But then again, their faith is strong and active in the faith traditions they currently practice.

My husband felt validated when he read the letter from the parishioner who had a hard time staying through the end of Mass because of allergies to perfume. Perfume triggers my husband’s asthma. I have a daughter who sends a letter to her patients to remind them not to wear perfume to appointments because the doctor herself has a serious allergy.

My husband says that he is more afraid of perfume than of COVID-19. He always goes out to the person who wrote to you. Let me tell you that it is, in fact, universal; there are people who are suffering in every parish.

I have had to leave Mass early to minimize severe allergic reactions and have sometimes felt that a heart attack was imminent. Parish leaders should find a way to remind parishioners gently to consider their friends who are too kind to say that they are bothered. (City and state withheld)

A too, am saddened and disappointed that your children are no longer practicing Catholics. I believe that the Catholic Church offers the strongest and surest path to salvation—especially with the strength that comes from regularly receiving the Eucharist—and it bothers me a lot when people abandon that path.

But I think you can be at peace and leave it to the Lord to judge the state of your children’s souls. From the circumstances you indicate, I think it’s doubtful that they are living in mortal sin. (Remember that for something to be a mortal sin, it demands that the person realize that it is.)

It’s much more likely, I would think, that your children are sincere in their faith journey—reading the Bible, praying, attending religious services—and seeking to do what is right.

Maybe what you might do is ask them sometime, in a quiet conversation, “Do you know that Jesus is present in Holy Communion?” But don’t be forceful or confrontational, lest you drive them farther away. And keep praying for them. Prayer is a tremendous gift we should always offer for others. Meanwhile, I will pray for them, too.

Q Recently, in answering a reader’s question about “holy perfume fests” in her parish church on Sundays, you offered your opinion that “perfume terminology is not universal.” Let me tell you that it is, in fact, universal; there are people who are suffering in every parish.

A Above are two excerpts from the Response to multiple responses that I have received following the publication of the first letter on this topic. Apparently, the problem is more general than I had believed.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr, Albany, New York 12203.)
Sister of Michelle Young, Fritz Feigert, Ruth


to three.

Michael and Patrick Blue.

BLUE, Mary Ellen, 80, Bischoff. Grandfather of 10.

Carpenter, Laura Jo and James St. Gabriel, Connersville,

74, St. Mary-of-the-Knobs,

BENTFIELD, Timothy A. Father of Brad, Chad, Husband of Diane Bentfield.

100, St. Bridget of Ireland, Liberty,

JONES, Martha J. Grandmother of seven. Great-grandmother of nine.


Feigert and Albert William.

Cindy Mansard Fields, Alysa,

Haute, April 29. Mother of

three. Great-grandmother of six.


Kilgore, Tom, 85, St. Joseph, Shelbyville,

88, St. Joseph, Shelbyville,


LINVILLE, Helen A., 88, St. Joseph, Shelbyville,


PREUSS, Carol J., 84, St. Joseph, Shelbyville,


Communicate hope in the face of trying times, declares cardinal at CMC kickoff session to the 2021 Catholic Media archbishop of Manila, also brought up the believed. Abraham hoped,” Cardinal Tagle moments of difficulties, in moments to the Bible, hope springs through in “Communication Anchored in Hope.” of Peoples, during the June 8 session, Congregation for the Evangelization Antonio Tagle Employment Special to Serra Club Vocations Essay WASHINGTON (CNS)—Filipino Cardinal Luis Antonio Tagle, in the kickoff session to the 2021 Catholic Media Conference (CMC) held online, said that with “the Gospel of hope,” Catholic communicators should be able to “jspread hope with hope and to communicate hope in the face of trying times.” “Hope is, of course, God’s gift. It is a something we cannot produce,” said Cardinal Tagle, prefect of the Vatican Congregation for the Evangelization of Peoples, during the June 8 session, Communication. And hope has a name: “We should pray for it. We should beg. And I’m sure God will give it,” he said. When things go well, “we go around shouting about hope, hope, hope! We become the positive virus of hope,” Cardinal Tagle said. “But when we go to the Bible, hope springs through in moments of difficulties, in moments where life seems to be lost.” He held up the example of Abraham and Sarah. “God promised them children. If I were Abraham, I would say, Lord, we cannot even have one. How can we have as many children as the stars of the sky and in the heavens?” But Abraham believed. Abraham hoped,” Cardinal Tagle said. “And then they had one, one son, Isaac. And maybe Abraham was thinking, ‘From this Isaac, this son, I will have as many children as promised.”’ Cardinal Tagle, formerly the archbishop of Manila, also brought up the story of St. Joseph as an example of hope. Upon hearing that Mary was pregnant, “Joseph decided to separate from Mary but was separated from her. But then God told him, ‘Don’t be afraid to take Mary as your wife and to raise Jesus as your son.’ He did so. Some people would say, ‘Oh, how foolish you are. You know that’s not your son, do you do your own son as your own?’ That’s because God has communicated.” Hope, Cardinal Tagle said, is “the certainty that in the midst of division, God has already triumphed … in the blood of Jesus. Hope tells me that in the midst of all the trials, all the conflict, all the violence, death and loss of life, we know that God has triumphed.” He added there is “an unfortunate tendancy” to focus on the forces of evil, but urged people “not to lose the sense of discernment fueled by hope. But that should be a conscious and deliberate effort: ‘I will look for the signs of hope. I will look for the signs of civility, of goodness, of solidarity, of compassion.’” That is why the message is come and see. Come! And when you come, see! But what do you see? If you see only the evil, that’s what you will communicate.” Responding to a question posed by a CMC registrant during the session on whether Catholic journalists should focus on quality or quantity, Cardinal Tagle said he did not weigh the definition of success. “Should it be the number of likes, the number oferrals, every one of the cardinal asked. Sometimes, he added, “the explicit communication of the Gospel is not possible. It is even illegal in some parts of the world. So the communication happens in a very humble way, one person sharing with another person,” he said. “And sometimes it happens like when the farmers are planting rice and people fought, but they’re just telling stories about their families. But the Christian farmer is already telling the Good News to the farmer next to him or her. That is high quality—deep quality—conversation … even when the only one listening is the person next to you and nature.” He brought up his own experience from the pandemic. “Last year, I tested positive for COVID, and I’m just thankful that I was asymptomatic. But the experience of human fragility, uncertainty, and then the fear that I might be a cause of infection, contagion to other people, I even questioned whether I should continue relating with people and all of that. And even more so seems to have lost its taste.” Cardinal Tagle likened it to the “dryness” one CMC participant felt from living amid the coronavirus pandemic. “This is a very personal answer. When I experienced such dryness, which affects my mission or my ministry, I am consoled by the fact that there was someone who felt that dryness, too. The Son of God. He became human.” He reminded his audience of the Gospel story of the friends of the paralyzed person who sought to heal Jesus heal him, but the door was blocked “Oh, they opened the roof and lowered the friend,” he said. “Open up roofs!” The deadline for priority consideration is June 19, 2021. The complete position description can be found online at www.stmonicaindy.org Send resume and cover letter to: ST Monica PA Search Committee, 6131 Michigan Rd, Indianapolis, IN 46228 or email to: jmcsales@stmonicaindy.org. The deadline for priority consideration is June 19, 2021.
Honoring Corpus Christi

On June 6, the Church celebrated the feast of the Most Holy Body and Blood of Christ, also known as the feast of Corpus Christi. On that day, parishes throughout central and southern Indiana processed the true presence of Christ around churches, along streets and through neighborhoods. Here are photos submitted by three of the parishes that held a eucharistic procession in honor of the feast of Corpus Christi. (Criterion staff report)

Burmese priest Father Eustace Thang, parochial vicar for St. Barnabas Parish in Indianapolis, processes with the Blessed Sacrament during the faith community’s eucharistic procession. (Submitted photo courtesy of Abigail Boland/Fiat Lux Catholic Creatives)

Members of Our Lady of the Most Holy Rosary Parish in Indianapolis kneel in prayer on June 6 while Father C. Ryan McCarthy, pastor of the parish, blesses them with the Blessed Sacrament in Benediction during Holy Rosary’s annual Corpus Christi procession. There were three outdoor altars along the procession route where Benediction took place. (Photo by Sean Gallagher)

Kris Garlitch, a seminarian at Bishop Simon Bruté College Seminary in Indianapolis, leads a Corpus Christi procession at St. Monica Parish, also in Indianapolis. St. Monica pastor Father John McCaslin follows with the Eucharist. (Photo by Natalie Houghton)

Flower petals arranged as various Catholic symbols decorate the center aisle of Our Lady of the Most Holy Rosary Church in Indianapolis on June 6, the feast of the Most Holy Body and Blood of Christ, also traditionally known as the feast of Corpus Christi. (Photo by Sean Gallagher)