



The

Criterion

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Saintly
inspiration

Mother Seton guides life of former president's daughter, page 7.

CriterionOnline.com

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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 48 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.

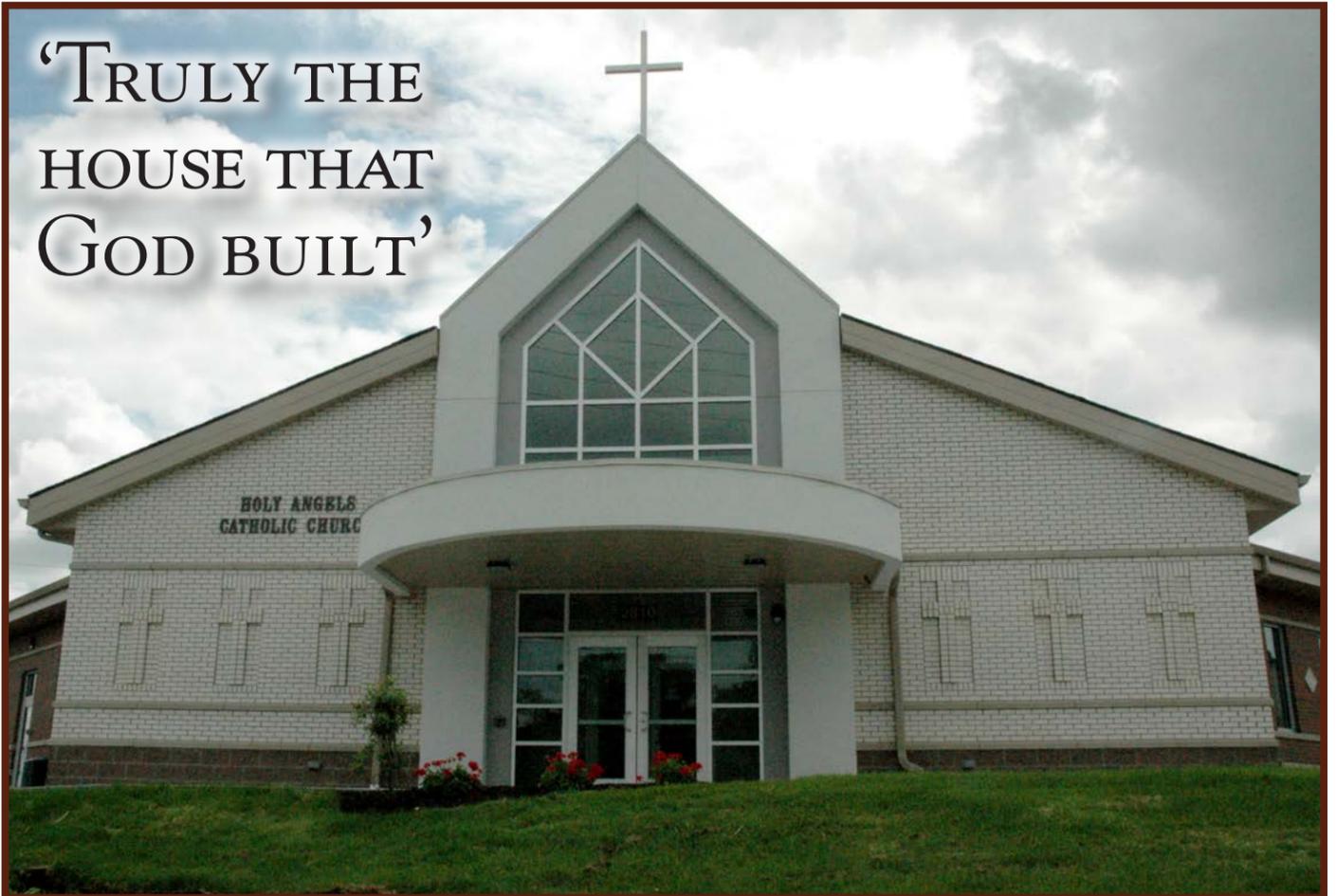
Carol Tobias, president of National Right to Life, said the measure "would essentially remove all legal protections for unborn children on the federal and state level. The Women's Health Protection Act is, in effect, a no-limits-on-abortion-until-birth bill."

"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

'TRULY THE HOUSE THAT GOD BUILT'



Sitting atop a hill on the grounds of Holy Angels Parish in Indianapolis, its new brick church—nine years in the making—is a testament to God's grace, parish leaders say. (Photos by John Shaughnessy)

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

By John Shaughnessy

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. "The excitement, jubilation and sense of home brings tears to one's eyes."

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 to welcome and embrace the surrounding community. The cream-colored front of the church leads to two interior doors decorated with angels and into the worship area where the

See **HOLY ANGELS**, page 8



The images of two angels on the main entry doors into the new Holy Angels Church in Indianapolis help create an inviting atmosphere for everyone who enters the church.

'God had a hand in making our dreams come true'

By John Shaughnessy

St. Joseph Sister Gail Trippett told the story with delight, noting how it showed the small miracles that God made possible for the completion of the new church of Holy Angels Parish in Indianapolis.



Sr. Gail Trippett, C.S.J.

The finances for completing the church had already been severely strained by the time she turned her attention to buying a crucifix for the

sanctuary. So, as a starting point, she focused on just purchasing a corpus—the representation of Jesus on the cross.

"I spoke with the lady at the store 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 next day, somebody sent us the cost of the corpus without even knowing we needed it."

"I said, 'OK, God, you got us the corpus, how are we going to get the cross?'"

Soon after, she was talking to a man

about the church when she asked him, "Do you know a carpenter?" The man said, "Yes. Me."

"And he said he would build a cross out of 400-year-old wood," Sister Gail said as she pointed to the beautiful crucifix behind the altar of the new church.

Sister Gail shared that story during her comments near the end of the dedication Mass of the new Holy Angels Church on June 9—a story that was greeted with cheers and shouts of "Amen!" from people in the pews.

Sister Gail said that story is just one of the many "miracles" that have happened in the nine-year journey

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PROLIFE

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The bill would nullify requirements to provide women seeking abortion with specific information on their unborn child and on alternatives to abortion; laws requiring a waiting period before a woman receives an abortion; laws allowing medical professionals to opt out of providing abortions; and laws stating that only licensed physicians can perform abortions.

According to National Right to Life, the measure also would end bans on elective abortions being performed after 20 weeks “when an unborn child is capable of feeling pain,” it said, and bans on the use of abortion as a method of sex selection.”

“Anti-sex selection laws generally have broad public support in the states in which they are enacted, including support from substantial majorities of women,” said a news release from National Right to Life.

“The bill would also invalidate most previously enacted federal limits on abortion, including federal conscience protection laws and most, if not all, limits on government funding of abortion,” the organization said.

The introductory paragraph in the companion bills states the aim is “to

protect a person’s ability to determine whether to continue or end a pregnancy, and to protect a health care provider’s ability to provide abortion services.”

Ahead of the November 2020 election, now-President Joe Biden and his running mate, now-Vice President Kamala Harris, had vowed to support congressional efforts to codify *Roe* in the event that *Roe* is overturned by the U.S. Supreme Court.

Biden also expressed his support for repealing the long-standing Hyde Amendment, which outlaws federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

The president’s American Rescue Plan became law in March with no Hyde Amendment language, and on May 28, the president released his federal budget proposal without the Hyde Amendment, which has been included in spending bills since 1976.

In separate statements the same day, Archbishop Joseph F. Naumann of Kansas City, Kansas, chairman of the U.S. bishops’ Committee on Pro-Life Activities, and Mercy Sister Mary Haddad, president and CEO of the Catholic Health Association, acknowledged the Biden budget proposal has a number of provisions to help vulnerable Americans but said it is remiss in leaving out Hyde, which protects the most vulnerable—the unborn. †

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

Criterion staff report

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.

The awards will be presented at the Respect Life Mass to be celebrated by Archbishop Charles C. Thompson at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on Oct. 3.

Printable nomination forms can be found at cutt.ly/RespectLifeAward.

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

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—

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 jshaughnessy@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. †



Public Schedule of Archbishop Charles C. Thompson

June 18–28, 2021

June 18 – 1 p.m.
Virtual USCCB Spring General Meeting

June 19 – 4 p.m.
Dedication Mass for St. Michael Church, Brookville

June 21-24
Priest convocation at Saint Meinrad Seminary and School of Theology, St. Meinrad

June 24 – 6 p.m.
St. Elizabeth Catholic Charities Gala at The Galt House, Louisville, Ky.

June 27 – 10 a.m. CST
Priesthood ordination at Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

June 28 – 2 p.m.
Virtual Archdiocesan Pastoral Council meeting

How great thou 'art'



Olivia Meer and Felicity Brelage, both entering the eighth grade at St. Louis School in Batesville, pose on May 10 with their winning entries in the visual arts division of the Batesville Area Arts Council's Young Artist Showcase. (Submitted photo)



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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



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)

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. †

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Editorial



Mattawoman Creek is seen at Smallwood State Park in Marbury, Md., on May 23. Pope Francis' 2015 encyclical "Laudato Si", on Care for Our Common Home" is lauded for its scope on the moral and ethical response to protecting the Earth's environment for future generations.
(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 our 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 publishing his encyclical, "*Laudato Si*", on Care for Our Common Home," Pope Francis joined recent popes and bishops in calling attention to care for our environment.

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 (Gn 2:19-20). 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 that 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 wonderful 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 to be protectors of all creation, to be stewards of all God's gifts. We begin to exercise this responsibility when we defend human life—especially the unborn and the vulnerable. When we affirm the sacredness of all 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

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 the retelling, we sometimes get a fuller picture of what happened. Or we realize that as

children we didn't fully understand at the time what was taking place. 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 human beings 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 we tell ourselves, the narratives we recite. For this June we as a nation are marking two events that I knew nothing about growing up.

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

The second is the Tulsa massacre, when a white mob 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 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. Whole swaths of the story were left out: the experiences of African Americans, Asian Americans, Hispanic Americans, Native Americans, the experiences of women. I learned one story that was both aspirational and partially true, but I didn't hear the experiences of the whole family.

Recently, our nation has been recovering some of these stories. We are hearing other narratives. We are seeing the flaws of our forebearers as well as their accomplishments.

There is some pain 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 today.

Some people say history is boring, but I think it is boring when it becomes disconnected from who we are. 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 reimagined historical narratives adding depth to our memories. *Harriet* tells the story of Harriet Tubman, a woman ferociously unbowed by slavery. *Hidden Figures* tells the story of three black women, including the remarkable Katherine Johnson, who played critical roles in the early U.S. space program.

If slavery and racism are part of our national story, so too are these stories of bravery, of wrongs overcome and success achieved. History is full of light and shadow. As a family, as a nation, we are both richer and wiser for the stories we are learning, the stories we are sharing today.

(Greg Erlandson is director and editor-in-chief of Catholic News Service. He can be reached at gerlandson@catholicnews.com.) †

Be Our Guest/Elise Italiano Ureneck

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 remains no cure.

ALS is also known as Lou Gehrig's disease, as the famous New York Yankees first baseman passed away from it on June 2, 1941.

I was drawn to the June 2 celebration of Gehrig as a lover of America's national pastime and as someone with a family member battling ALS. I've also been contemplating what lesson he might offer our culture. Though he lived nearly a century ago and only for 38 years, his life and legacy remain profound.

I think the lesson is this: In a time in which people increasingly and rigidly self-segment to take shelter with like-minded people—from the news we read, to the neighborhoods we live in, to the parishes we attend—Gehrig's life is an instruction in the value of investing

in communities we wouldn't normally choose for ourselves.

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 mastery 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 religious 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 entire life was a practice in that saying to "bloom where you are planted."

He started with the Yankees in 1923, just as the team was beginning to establish itself as the dominant force in baseball. The roster was littered with big 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

See URENECK, page 10

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

God's fatherhood is the standard for earthly fathers

"The first thing needed is this, that the father be present in the family. That he be close to his wife, to share everything, joys and sorrows, hardships and hopes. A father needs to be close to the children as they grow up; when they are playing and when they are working on a task; when they are carefree and when they are troubled." (Pope Francis, *Our Father: Reflections on the Lord's Prayer*)

Sunday, June 20, is Father's Day. May all fathers—and all who play a significant role in mentoring or caring for children—have a blessed Father's Day!

The past year of pandemic has taught us a lot about the fatherhood of God. We have seen God's patience, his presence to us, and his perseverance in the face of many obstacles to the health and well-being of his family. Some may ask: Where have we seen this? We've seen it in the faces of ordinary men and women who struggle to care for their children and families in spite of the global crises that have caused so much personal and societal hardship and so much economic distress.

Every good parent reveals to us something about the fatherhood of God. Every unemployed dad, every single

mom, and every grandparent who takes on the role of primary caregiver provides us with an insight into the fatherhood of God.

Pope Francis says that God constantly reminds us that he cares for us. He is not absent—even when we struggle to feel his presence. God the Father provides for us. He protects us, and he guides us when we have lost our way. God's fatherhood sets the standard for earthly fathers and for all who accept responsibility for helping young people grow into maturity.

In his catechesis on fatherhood, the Holy Father says:

Today we shall take the word "father" as our guide. It is a term dearer than any other to us Christians because it is the name by which Jesus taught us to call God: father. The meaning of this name took on new depth from the very way Jesus used it to turn to God and to manifest his special relationship with him. The blessed mystery of God's intimacy, Father, Son and Spirit revealed by Jesus, is the heart of our Christian faith.

God's intimacy—both within the Blessed Trinity and in his relationship with us—is expressed most powerfully in his fatherhood. This concept can be

difficult to grasp in a society where fatherhood has been diminished, or even replaced, by forms of parenting that consider fathers to be anachronistic or unnecessary.

As Pope Francis says, "father" is a term that should be familiar to everyone. It indicates a fundamental relationship, the reality of which is as old as human history. Today, however, we seem to have reached the point of claiming that our society is a "society without fathers."

In other words, particularly in Western culture, the father figure often seems to be symbolically absent, faded, removed. "At first, this was perceived as a liberation," the pope says. "A liberation from the father-master, from the father as the representative of the law that is imposed from without, from the father as the censor of his children's happiness and the obstacle to the emancipation and autonomy of young people."

But no society can sustain itself with this negative understanding. True fatherhood is essential to the growth and development of children. Our families, and our society, need men who are patient, present and persevering in their commitment to their children and to all

the young women and men entrusted to their paternal care.

On Father's Day, we celebrate all the men who have responded generously to the blessings, and the challenges, of fatherhood. This is especially appropriate in this Year of St. Joseph, a man who freely chose to become a husband and father under very stressful and difficult circumstances. His fatherhood was a blessing to Mary and Jesus, and it continues to inspire and encourage all who serve as parents, foster parents or guardians for children and youth today.

"For the younger generations," Pope Francis has said, "fathers are the irreplaceable guardians and mediators of faith in the goodness, of faith in the justice, and faith in the protection of God, like St. Joseph." Let's rejoice in our fathers, and let's be sure to tell them how grateful we are for the irreplaceable gift of their fatherhood.

May St. Joseph inspire all who care for young people to look to the fatherhood of God to find the universal standard of fatherly care. May everyone who is called "father" exercise this sacred responsibility with humility and a profound sense of joy. †



Cristo, la piedra angular

La paternidad de Dios es la norma para los padres terrenales

"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 despreocupados y cuando tienen problemas." (Papa Francisco, *Padre Nuestro: Una oración inédita de 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!

El pasado año de pandemia nos ha enseñado mucho sobre la paternidad de Dios. Hemos visto la paciencia de Dios, su presencia entre nosotros, y su perseverancia ante los numerosos obstáculos que se oponen a la salud y el bienestar de Su familia. Algunos quizá se pregunten dónde hemos visto esto? Lo hemos visto en los rostros de los hombres (y mujeres) de a pie que luchan por cuidar de sus hijos y familias a pesar de las crisis mundiales que han causado tantas dificultades personales y sociales y tantos problemas económicos.

Todo buen padre o madre nos revela

algo sobre la paternidad de Dios. Cada padre o madre desempleada, 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 aceptan la responsabilidad de ayudar a los jóvenes a madurar.

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 por la forma en que Jesús lo utilizó para dirigirse a Dios y manifestar su relación especial con Él. El bendito misterio de la intimidad de Dios, Padre, Hijo y Espíritu que nos reveló Jesús, es el fundamento de nuestra fe cristiana.

Esa intimidad—tanto 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 la 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 familiar para todos. Indica una relación fundamental, cuya realidad es tan antigua como la historia de la humanidad. Hoy, sin embargo, parece que hemos llegado al punto de afirmar 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 esa noción negativa. 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 paternales.

En el Día del Padre, celebramos a todos los hombres que han respondido generosamente a las bendiciones y a los desafíos de la paternidad. Esto 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." Alegrémonos de nuestros padres y aseguremos 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. †

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 20-30

Hats Off to Spring St. Augustine Home Guild virtual fundraiser, donate to Little Sisters of the Poor St. Augustine Home for the Aged. Information and donation link: cutt.ly/hatsofftospring or mail checks made out to St. Augustine Home Guild to Tricia Damler, 11813 Rolling Springs Dr., Carmel, IN 46033.

June 21, 28, July 12

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **Soulcore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.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 Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithfulcitizens2016@gmail.com.

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, 10 a.m., "The Catholic Church: Do Black Lives Really Matter?"

Archdiocese of Cincinnati director of African American Pastoral Ministries Deacon Royce Winters facilitating, freewill offering. Registration: cutt.ly/VDIC. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

June 27

St. Catherine of Siena Parish, St. Maurice campus, 1963 Saint John St., Greensburg. **Parish Festival**, 10 a.m.-4 p.m., chicken dinners, raffles, adult and children's games, beer garden, free admission. Information: 812-663-4754 or stcatherinevs@gmail.com.

July 2

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

July 3

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**,

Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

July 4

Fairbanks Park (near fishing dock), 1100 Girl Scout Ln., Terre Haute. **Wabash Valley Rubber Duck Regatta**, 7 p.m., benefitting Catholic Charities, \$5 per duck, owner of winning duck wins \$10,000 cash and chance to win \$1,000,000. Information and duck adoption: duckrace.com/terrehaute.

July 5-7

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Bishop Bruté Days**, 9 a.m.-7 p.m. daily, retreat for young men enrolled in grades 9-12 open to a priestly vocation. Registration: heargodscall.com. Information: 317-236-1490 or vocations@archindy.org.

July 7

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Bishop Bruté Days JR**, 9 a.m.-7 p.m., retreat for boys enrolled in grades 7-8 open to priestly vocation. Registration: heargodscall.com. Information: 317-236-1490 or vocations@archindy.org.

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

July 11

Our Lady of Fatima Retreat House, 5353 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 Lisa Thibault, includes refreshments, free-will offering. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, cutt.ly/notalone7-11.

July 12-16

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Summer Art Day Camp**, 9 a.m.-noon, ages 7-11, clay, painting, photography, nature walks, \$125. Registration: mountsaintfrancis.org/retreat-offerings or 812-923-8817. †

Events and retreats can be submitted to The Criterion by logging on to archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

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.

July 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, online option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

July 14

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

July 15

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.

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

July 15-17

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **FunFest**,

Thurs. 6-11 p.m., Fri. and Sat. 5 p.m.-midnight, amusement rides, children's games, food trucks, dinners Fri. and Sat., grilled food/sandwiches, hourly game of chance, main raffle, bingo, elephant ears, beer garden, Monte Carlo, live music, free admission. Information: 317-787-8246 or aarcher@stmarkindy.org.

July 17-18

All Saints Parish, St. John campus, 25743 State Route 1, Dover. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food stands, live music, beer garden, raffles, gaming quilts, kiddie land, \$10,000 Big Money Raffle, Rediscover Saints religious exhibit, chicken dinner available Sunday 11 a.m.-5 p.m. or until sold out, outdoor dining, free admission. Information: 812-576-4302. †

Retreats and Programs

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

July 7

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., Franciscan Sister Olga Wittekind presenting, online option available, freewill donation. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

July 7, 8

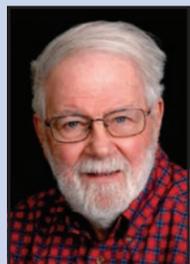
Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, choose between 9:30-11:30 a.m. first Wednesday of the month or 6:30-8:30 p.m. first Thursday of the month, Providence Sister

Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Information and registration: Jeanne Frost, 812-535-2952, jfrost@spsmw.org or Events.SistersofProvidence.org.

July 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace & Nature Garden Walk**, 7-8:30 p.m., Benedictine Sister Angela Jarboe presenting, free, donations accepted, advance registration requested. Registration: www.benedictinn.org/programs. Information: benedictinn@benedictinn.org, 317-788-7581.

A celebration of life



A Celebration of Life will be held for Ed Dewes, husband of longtime *Criterion* staff member Cynthia Dewes, on June 26 at St. Paul the Apostle Church in Greencastle.

The event will begin with Mass at 11 a.m., followed by a reception and buffet at the parish. All are welcome. †

Wedding Anniversaries

STEVEN AND EILEEN EGENOLF



STEVEN AND EILEEN (WRIN) EGENOLF, 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 four children: Megan Mansaray, Stephanie Schaefer, Benjamin and Matthew Egenolf.

The couple also has six grandchildren. †

JOHN AND PEG NIEMAN



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 in Batesville on June 19, 1971.

They have three children: Kari Hollowell, Vicki Murphy and Brad Nieman.

The couple also has 11 grandchildren. †

STEVE AND SUSAN ROLFSEN



STEVE 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: Adam, Jonathan, Matthew and Steve Rolfesen, Jr.

The couple also has 12 grandchildren. †

GREGORY AND PEGGY 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. †

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

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 five" 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 top-five finish "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 a wondrous celebration of reality as the Cathedral girls won the school's first-ever state championship in track—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 Cridge 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 Loiselle 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 for 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 "ran out of their minds," O'Hara said about the group's fourth-place finish in the event where they were seeded 11th. And Reese Sanders placed a surprising third in the 100-meter hurdles.

That's when O'Hara started to believe the dream could become a reality,

especially as Cathedral was seeded first in its last two events.

Reese Sanders upheld her top ranking by winning the 300-meter hurdles. Then it came down to the 4x400 relay team of Sidney Sanders—Reese's younger sister—Milani Kimble, Kaylah Pitts and Reese.

"It's not very common that everything comes down to the last event, that everything gets decided in those four minutes," O'Hara said.

As she started the anchor leg of the relay, Reese was in second place, but not for long. "She took off like a bullet and never left anything in question," her coach recalled.

When the only team that could challenge Cathedral finished fourth in that relay, O'Hara's team had earned the state title by just one point.

"It was pure elation," O'Hara said. "It was a pretty neat celebration."

The celebration has continued for days in the Cathedral community for the first-ever track championship. Everywhere O'Hara turns as he teaches summer school at Cathedral, someone congratulates him. And the texts, calls



The runners and coaches of the girls' track team of Cathedral High School in Indianapolis are all smiles as they celebrate their 2021 Indiana High School Athletic Association Track and Field State Championship victory on June 5 in Indianapolis. Kaylah Pitts, left, and Alexis Parchman are in the bottom row while Coach Josiah Daniels, left, Milani Kimble, Reese Sanders, Sidney Sanders and Coach John O'Hara form the top row. (Submitted photo)

and e-mails of congratulations have kept coming for him and the girls.

Their coach is quick to celebrate the girls, not only for their championship, but also for being "consummate competitors."

"It's just a fierce group," said O'Hara, a 2002 Cathedral graduate. "They are as complete as a team can be with five main girls. They came together over the last year and longer. A lot of dedication and love. They feed off each other in the most positive

way. They not only lead by example, they are encouraging with each other.

"A race can be over in 11 seconds or a few minutes. People don't see 99.9 % of the work that goes into this. I've seen the blood, sweat and tears they put in."

O'Hara paused before adding, "We do this for each other. And it turned out in a way we always dreamed about. The best part is seeing the elation in their eyes. They're still floating." †

Former president's daughter sees connections to Mother Seton

EMMITSBURG, Md. (CNS)—Luci Baines Johnson gets asked sometimes why she identifies so much with St. Elizabeth Ann Seton, but, she said, that's the wrong question.

"The question for me is not why I identify with Elizabeth Ann Seton, but how on Earth else could I not?" she said. "She resonates with me."

During a distinguished life that has largely been in the public eye, Johnson has identified as many things. She's the youngest daughter of former president Lyndon Baines Johnson. She joined the Catholic Church as a teenager. She's a wife and mother. She's a successful businesswoman and philanthropist.

And now she's leading a fundraising campaign for the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Maryland.

The shrine is in the midst of a yearlong commemoration of the 200th anniversary of the death of Mother Seton, the first native-born American saint. Among the activities will be "The Seton Family Treasures," an exhibit of rarely seen Seton artifacts opening on July 1.

The shrine also has launched "Seeker to Saint," a series of monthly videos examining aspects of Seton's life and spirituality. The first video is titled "I Am a Mother" and explores the love and devotion that this saint had for her five children.

As chairwoman of the shrine's National Leaders Council, Johnson is helping to raise money that will fund a renovated and expanded museum, an expansion of the shrine's Seeds of Hope program of retreats for the poor and other programs.

Johnson was asked to get involved after years of working with the Daughters of Charity, a religious order that traces its roots back to Mother Seton.

It was a natural fit. She has experienced triumph and tragedy, joy and heartbreak—similar in some degree to the saint's real-life experiences.

Through it all, she said, she has relied on her deep faith and a devotion to Mother Seton.

"We all want somebody to identify with," Johnson said. "We all want to have our religion have a more personal connection for us."

Raised Episcopalian, Elizabeth Ann Seton became

a Catholic in 1805 to the surprise and even ire of her extended family.

Johnson's father was a member of the Disciples of Christ and her mother was an Episcopalian, the church that Luci Baines Johnson was ultimately raised in. "My father was the most ecumenical man I ever knew," she said. "He would always say, 'You understand, when you're in my position, you need all the help you can get.'"

In Johnson's teens, she began looking for something more from her faith, which led her to Catholicism. Her parents supported her search but only asked that she wait until adulthood to make the decision. She became a Catholic when she turned 18.

Mother Seton had five children before losing her husband to tuberculosis, leaving her to raise the children on her own. Johnson had four children before a painful divorce and annulment ended her first marriage.

"Divorce and death are not the same—I would never claim they are," she said. "But divorce is a death of something that you believed in and loved and wanted to last forever and ever. And it didn't."

"It grieved me to the core of my existence. And so, I went to my faith, which, I think, lots of us do when times are frightening and worrisome and concerning."

In 1984, five years after the end of her marriage, Johnson wed businessman Ian Turpin, and they remain happily married today.

The term entrepreneur wasn't in use in the early 1800s, but Johnson likes to think of Mother Seton as one. As the foundress of a school and then an order of nuns—the Sisters of Charity of St. Joseph—in Emmitsburg, "she was essentially the founder of a start-up," Johnson said.



Luci Baines Johnson is leading a fundraising campaign for the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md. The youngest daughter of former president Lyndon Baines Johnson feels her life's journey has been marked with connections to the saint. (CNS photo/courtesy Devine Partners)

Since Johnson and Turpin were married, they have thrived on raising their family together, as well as the Johnson family's business interests and active roles as philanthropists.

Johnson remembers the excitement of Mother Seton being the first native-born American to be beatified in 1963 and then canonized in 1975.

"It's hard to measure what that meant to so many young women who were members of the Catholic Church or interested in the Catholic Church."

Through the years, Johnson developed close relationships with the Sisters and Daughters of Charity, who trace their lineage back to Mother Seton and remain committed to serving those in need.

"I think, really, what's especially important is for us to look at how important she felt that people on the margins were and how we need to love them," Johnson said.

"I'm just looking to do my part to help, and Mother Seton is a great help." †



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



Right, the choir of the Holy Angels Parish provided a blend of soulful, soaring and reverent music during the June 9 dedication Mass of Holy Angels Church in Indianapolis.



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



Left, flanked by members 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.

Following the dedication Mass of Holy Angels Church, Archbishop Charles C. Thompson shares a conversation with JoAnn Johnson, the oldest member of the parish at 93.



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

HOLY ANGELS

continued from page 1

most striking features are the openness of the space and how light pours through its large windows—details that create an inviting atmosphere for members to share and celebrate their Catholic faith.

Eying the new church, Sister Gail said, "It has been truly the house that God built. There were people within the parishes around the archdiocese that contributed, priests that contributed, archdiocesan staff that have been extremely helpful, parishioners and their family members who sacrificed, construction company support and the architectural team who worked together as the family of God to rebuild his house."

Sister Gail made special mention of three persons—"the most powerful union of the Trinity"—as she offered three prayer-wishes for the future of the parish.

"May we always keep God at the center of everything we do, that Jesus remains our unseen teacher and that the Holy Spirit continues to be our abiding strength in times of challenge. Through their aid, we have weathered all the storms wrapped in a nine-year journey to completion."

Archbishop Charles C. Thompson had his own special prayer for the parish as he celebrated the dedication Mass at Holy Angels.

During his homily, the archbishop said, "As we dedicate this church to the glory of God, we pray that it be a place of prayer, worship, inspiration, consolation, reconciliation and encounter for all who enter and/or gaze upon its presence here at 28th Street and Dr. Martin Luther King Jr. Boulevard.

"As a sign of Catholic presence and mission, may it stand as a beacon of faith, hope and charity that promotes an authentic path to unity, dialogue, encounter,

reconciliation and growth. Such a path is paved with respect for life, dignity of persons and solidarity in truth."

While noting that the new church is "beautiful to behold," the archbishop added that "its ultimate worthiness and beauty, however, rest in the lives and souls of all who gather here in prayer and worship."

Wearing gold vestments adorned with images of angels, the archbishop called upon the parishioners of Holy Angels to continue to strive to follow the example of the "holy angels."

"The primary function of angels is to keep that awareness of God's presence, will and assurance before us."

Toward fulfilling that goal, the archbishop said, "May all who gather here be strengthened by the grace of Jesus Christ in word and sacrament to go out in service to others in his Holy Name. Indeed, may the Holy Angels rejoice in the life of this parish and its members within and beyond the walls of Holy Angels Church."

The archbishop also focused on the defining history of Holy Angels and its place of significance in Indianapolis and the archdiocese.

"Holy Angels Parish has quite an interesting, extensive history, dating back to 1903 when Father James Carrico was given the task of organizing a parish in northwest Indianapolis," the archbishop noted. "Within seven years, the first church and school were built.

"Racial tension is no stranger to its history, as more and more Black Catholics became parishioners over time. ... Despite great challenges, the parish has persevered in being a beacon of evangelization, catechesis, education, social justice and fidelity to the Catholic faith."

At the same time, Archbishop Thompson said that Holy Angels Parish is "part of something much larger than itself, united with its sister parishes throughout central and southern Indiana

as a vital member of the Archdiocese of Indianapolis.

"Even more so, as in the Church's profession of faith, it is a part of the one, holy, catholic and apostolic Church. In essence, there are many parts but one Spirit, called to be Christ-centered rather than self-centered in all things."

As examples of that spirit, Archbishop Thompson noted the great contributions of two of Holy Angels' influential former pastors—the late Fathers 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 his 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. And he watched in appreciation as women from the parish wiped the altar with white towels and then placed a cloth on it.

All through this dedication Mass, the sacredness of each ritual was complemented by the music and singing of the parish's choir. Sometimes hushed, other times soaring, the choir was soulful and reverent.

During the offertory, they sang "Cost Me Nothing," a song that echoed the theme of how so many people had worked together so hard and so devotedly for nine years to raise up a new church in praise of God:

"I will not offer anything that costs me nothing.

I'll place before him nothing less than my very best."

Following Communion, the choir roared into a thunderous rendition of "O Give Thanks" that had people standing, clapping, swaying and singing along. It was as if nine years of waiting, hoping, praying and believing all poured forth in that joyous moment.

For Sister Gail, who has poured her heart and soul into bringing the hope of a new church into reality, that embrace of thanksgiving enveloped her. So has her faith in every step of the emotional nine-year journey. So has her appreciation of the leadership of others who have guided and supported the parish through this journey.

As the dedication approached, she confided, "I will be thinking of Father Clarence Waldon who originally conceived the idea of a new church, Father K.T. [Kenneth Taylor] who put the plan into motion, Cardinal [Joseph W.] Tobin who granted the first permission to continue our urban ministry, and Archbishop Thompson, who ensured the completion of the mission.

"All of them listened to the prompting of the Holy Spirit and did their share of supporting the vision of God. Only God knows the countless lives that will be touched through the experience of his presence during our worship, through our ministries and our witness of the Christ."

On a sacred evening when the joy and the tears flowed for the parish and the archdiocese she loves, Sister Gail marveled again at how so many people had worked together to build a new church on the foundations of hope, love and faith in God to make all things possible.

"Words cannot express the amount of gratitude to all who participated in this blessed journey." †

TRIPPETT

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to a new brick church for Holy Angels, replacing 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.

"There are so many stories I could tell you about God's hands on the building of this house," she shared. "I remember one of our parishioners was dying who said, 'Sister Gail, I have this much left of my pledge. And if you come by my house, I'll pay it so it will be done before I die.'

"I know there is a parishioner sitting here who promised God how much she was going to donate for her pledge. Then she lost her job. And she said, 'How am I going to keep my pledge? How am I going to do it? And I have children who are in school.' But she kept making her

pledge anyway. And when she finished it, she started again."

Sister Gail compared the parish's nine-year journey of building a new church to a woman starting her pregnancy.

"I think about how a mother takes care of a child in her womb for nine months. Well, for nine years, God planted a seed of hope in everybody sitting here. And trust me, it has not been easy. There were people saying this will never happen. And every time the prices would go up, some of us would say this will never happen. And yet the seed of hope stayed alive in each and every one of us—a testimony that God stays with you no matter what. And God has been with us all nine years.

"If God kept us together, and God kept giving us the hope, and kept giving us the grace to continue to stay with him, then he also wants us to be those seeds of hope for everyone else."

Sister Gail's message has been embraced by Justin Armitage, the

principal of Holy Angels School, a Notre Dame ACE Academy.

"This church is going to be tremendous for our school," said Armitage, who joined in the celebration of the dedication Mass. "Each year, we pick a theme for our school year.

Next year, it's going to be, 'Cultivating Community.' It's all about rejuvenating the partnership between the Church and the school. It will provide so many opportunities for our scholars to get out into the community and serve."

The dedication Mass also made an impact on Reggie Ash, a member of the parish for more than 30 years. He served on the sacred space committee for the new church and was part of the honor

guard of the Knights of Peter Claver at the Mass.

"This has been the most rewarding achievement ever," Ash said. "To know our ancestors are looking down on us, keeping our Holy Angels' family together, is a total blessing. There is nothing better to know than God had a hand in making our dreams come true."

Longtime Holy Angels member Cecelia Bolter echoed the sentiments of Ash and Sister Gail.

"I am so grateful for God's strength and mercy. I am grateful for being able to witness the faith of our parish," Bolter said. "I pray that every person who was a part of this journey has seen the power of God and has felt his perfect love for us." †



Reggie Ash



Cecelia Bolter

Pope calls for reexamination of immigration policies in Europe

VATICAN CITY (CNS)—As the remains of a rickety 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 2015. 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 homelands 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 migration policy is on the agenda.

When Cardinal Jean-Claude Hollerich of Luxembourg, president of the

Commission of Bishops’ Conferences of the European Union, and other officers of the commission met Pope Francis on June 11, the continent’s immigration policies were on the top of the agenda.

The EU policies must be rethought, the cardinal told reporters. “Countries like Italy, Spain, Malta and Greece are left on their own” in rescuing, welcoming, verifying and trying to integrate migrants. “This is a shame.”

“We must keep our hearts open,” he said. “The pandemic should have taught us that without social contact, we are reduced in our humanity, and at the doors of Europe we have people who have truly been separated from everything. It pains me. We must do something.”

For the lay Community of Sant’Egidio, one of the first things is to move beyond 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



Rescuers help a migrant child disembark from a Spanish coast guard vessel, in the port of Arguineguin, on the island of Gran Canaria, Spain, on June 4. (CNS photo/Borja Suarez, Reuters)

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 learn to look carefully, the world is filled with signs of God’s presence, and noticing those signs is the best way to get over 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.

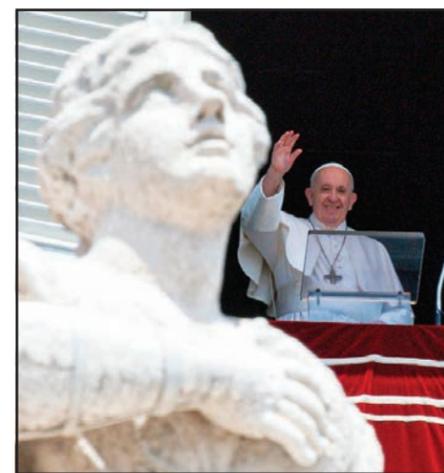
Through the parables, the pope said, Jesus “teaches us that even everyday things, which at times all seem the same and which we carry on with distraction or effort, are inhabited by God’s hidden presence; that is, they have meaning. So, we too need attentive eyes to be able to seek and find God in all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



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/Vatican Media)

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.” †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 23 issue of *The Criterion*

Couples who are planning to be married between July 10 and Dec. 31, 2021, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1, and July 9, 2021, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 23 Fall Marriage Edition.

Announcements can be submitted using the form below, or electronically at www.archindy.org/engagements.

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to the e-mail:

alewis@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 10 a.m. on Friday, July 9. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367

Deadline with photos: Friday, July 9 at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride’s Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom’s Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed			
<input type="checkbox"/> Return photo			
<input type="checkbox"/> No Picture	Signature of person furnishing information	Relationship	Daytime Phone

URENECK

continued from page 4

dugout and on the road with a raucous cohort who thought he was odd.

Years went by in which he spent evenings on the road alone, wishing for the comfort of his mother’s home-cooked meals and the security of his parents’ apartment.

Yet over time, Gehrig developed meaningful, life-changing friendships with teammates, despite only having baseball in common with them. For a time, Babe Ruth became endeared to Gehrig’s mother (and her cooking), which eventually strengthened his friendship with her son.

While their friendship fueled their neck-and-neck home run rallies, it also helped to loosen Gehrig up and expose him to some of life’s less serious but no less delightful offerings.

Another teammate and his wife helped Gehrig to see that his overprotective mother was sabotaging his romantic relationships; these friends gave him the courage to court and marry his wife,

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 is a columnist for *Catholic News Service*.) †

Faith *Alive!*

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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 some 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 shared the worst things my students



A sailor aboard the USS Constellation in San Diego is greeted by his children. Becoming a father can be a moment of conversion for many men. (CNS photo/Jaime Recto, Reuters)

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 attend to the rest of the human family around me rather than gazing inward at my own self.

In the years that followed, this disposition carried over into the rest of my life. I came to recognize that untrammelled 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.

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.

I suppose, in essence, this invitation to move outside of the self to the other

is the divine pedagogy of fatherhood. 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."

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.

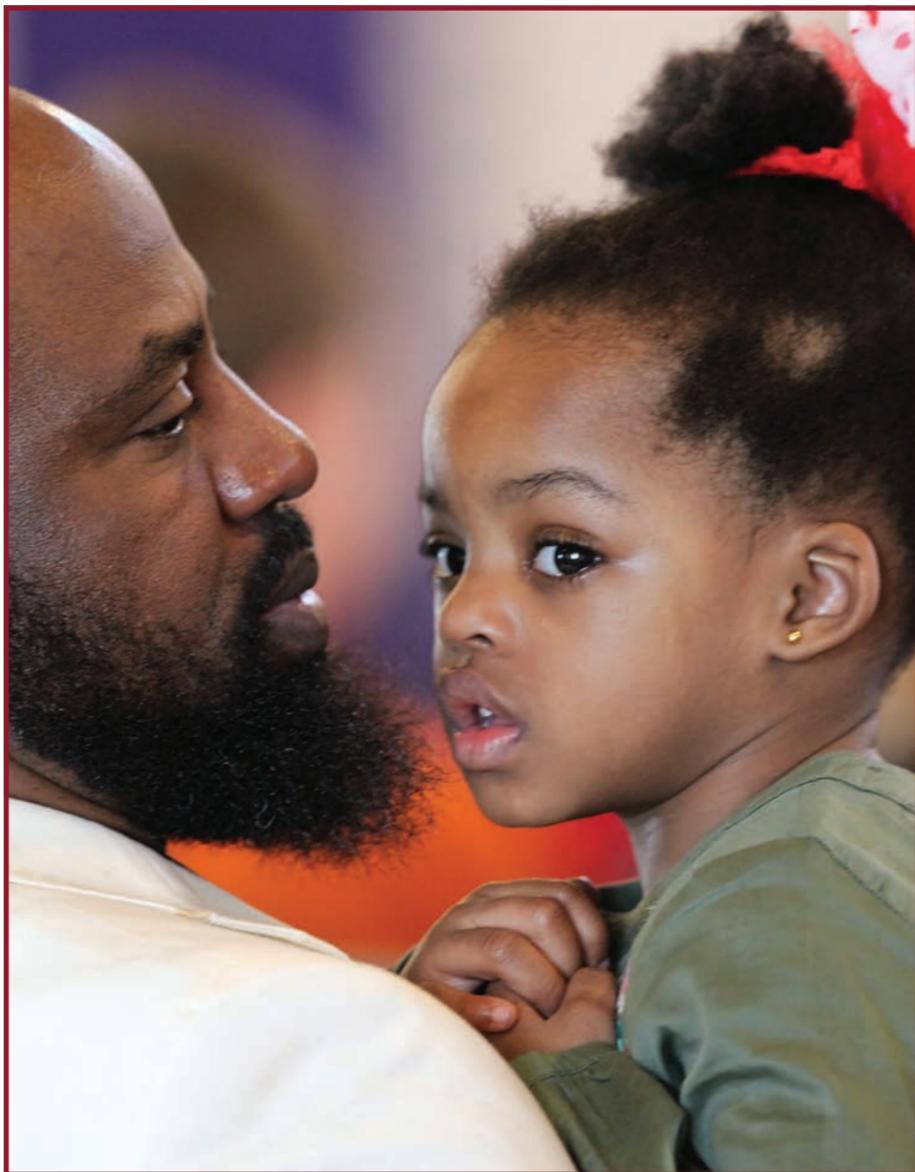
He refused to make a stink when he learned that his betrothed was with child not by him. He listened to an angel. He cared for his little family as they trekked to Egypt and back. He worked in silence, living a mundane life in the presence of Jesus and Mary. He died in their arms.

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.) †



A father looks at his daughter during Palm Sunday Mass at Our Lady Star of the Sea Church in Solomons, Md. The invitation to move outside of the self to the other is the "divine pedagogy of fatherhood," writes Timothy P. O'Malley. (CNS photo/Bob Roller)

Worship and Evangelization Outreach/Ken Ogorek

Let zeal for souls shine through in our care for others

"The salvation of souls." What goal could be more lofty? What need could be more pressing? What wish for another person could be more important than the salvation of her or his soul?



But how often are we reminded that we have an immortal soul? How frequently are we taught, or retaught, 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 heard about the four last things: death, judgment, heaven and hell? At what point in recent memory did you consider your own mortality, your lifelong struggle with sin, your need for salvation from sin and death? How is zeal for your own soul, and the souls of others, stirred?

Be Not Afraid

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

But isn't apprehension at the thought of something powerful and potentially dangerous a normal, natural, healthy emotion? Shouldn't the possibility of hell make us a little edgy? Not to the point of despair, of course—and ideally motivating us to seek the loving, merciful gift of salvation offered us by Jesus.

Again, though, if the possibility of hell doesn't cause you concern—if not for yourself then at least for your loved ones—you might not be squared away regarding what sacred Scripture and sacred Tradition make clear about the afterlife.

Square Tactics

To be square is to be straightforward and honest. Jesus was very frank in addressing the danger of damnation.

And among the Spirit-guided, authoritative teachings of his Church, we hear, "Following the example of Christ, the Church warns the faithful of the 'sad and lamentable reality of eternal death,' also called 'hell.'" (*Catechism of the Catholic Church*, #1056)

Far from using scare tactics, holy Mother Church loves you enough to share the truth about what can await some souls.

The Love of Christ Impels Us

Speaking the truth in love is a Christ-like behavior and an excellent goal for all disciples of Jesus. Love is generally better than fear as a motivator, just as perfect contrition (love-based) is preferable to imperfect (based on fear of punishment).

Loving our neighbor can lead to ardor for sharing the Good News of salvation from sin and death, thanks to the suffering, death and resurrection of Jesus. Zeal for souls certainly helps drive the work of our archdiocesan worship and evangelization secretariat.

Zealous but not Zealots

I recall hearing or reading that it's good to be zealous but not a zealot—that zealots tend to suck the joy out of what otherwise might be inspiring, invigorating experiences. So let's continue working out our salvation "with fear and trembling" (Phil 2:12).

Let's care deeply about the salvation of others. And let us all—by God's grace and mercy—feel, show and live a noticeable zeal for souls.

(Ken Ogorek is the director of the archdiocesan Office of Catechesis.) †

Amid the Fray/Greg Erlandson

Going buggy with Brood X

When I first learned of the imminent arrival of the 17-year cicadas, Brood X according to those who name such things,



it brought to mind my years in the Midwest. There the whir that accompanied their annual appearance was comforting. 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 Cheetah: 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 punctuated with neat circular holes from which the nymphs have crawled out after 17 years deep in the soil, feeding on tree roots and biding their time for reasons unknown to scientists. Nymph is the technical name for this stage in Brood X's life, but they strike me more as zombie critters, crawling out of the earth and robotically heading for high ground.

It is there that they shed this exoskeleton that has been growing all those years far beneath our feet. Like a butterfly emerging from its cocoon, only grosser, the adult cicada emerges from the shell that has been covering them.

These husks are shed fairly quickly but left scattered in piles at the base of trees, or locked in a frozen position on the trunk itself. Affixed to the bark six or 10 or 15 feet up the trunk, the shell splits to allow the adult to emerge.

Upon emergence, the adult cicadas are suddenly mobile, now blessed with wings and no longer forced to crawl. They weave about in slightly drunken fashion high above the street, and then land on the sidewalk like it was the deck of a sea-tossed aircraft carrier, wobbling to a stop or simply flipping on their backs.

It is anyone's guess if they are smart enough to get right-side up again. Which explains all the bodies of the grown cicadas that fill the lawns and sidewalks. Many more are snacks for the rest of nature—birds, squirrels, even house pets.

But if billions make it to earth's surface as nymphs, then many hundreds of millions make it into the trees, which begin to resemble Daytona Beach during spring break. The males make a throbbing noise to attract mates, kind of like teenagers with a boom box. This noise sounds fairly aggressive when heard by itself, but in a chorus of millions, it sounds a bit like Mother Nature's got a case of tinnitus, a constant buzz that continues from dawn till dusk.

Once procreation has taken place, many, many larvae are birthed. They will, like salmon, make their way back from whence their parents came, heading down into the dark loam for another 17 years and a long suck on tree roots.

I am not enamored of this insect tide, but that they exist is in its own way marvelous. They are a mysterious part of the great ecosystem, which God has given us to take care of. I do not always understand his ways, but perhaps the Book of Sirach explains it best:

"How beautiful are all his works!/
... Everything lives and abides forever;/
And to meet each need, each creature is preserved./
All of them differ, one from another./
Yet none of them has he made in vain./
For each in turn, as it comes, is good;/
Can one ever see enough of their splendor?" (Sir 42:22-25)

To which I must answer, for this season, yes.

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

That All May Be One/Fr. Rick Ginther

Respect for other religions a blessing on our faith journey

Words are essential to understanding. Words convey meaning. And new words are surely an adventure!

On June 3, words filled the one-hour dedication celebration of the Al Huda Masjid in Fishers, Ind.



Al Huda is Arabic. It means "light of right guidance." Imam Nasser Karimian noted as he welcomed all to this newest masjid in central Indiana.

Masjid, the imam went on to explain, is Arabic for what we western folks know as a "mosque." Literally, it is a "place of ritual prostration."

It became clear that a masjid is more than a building. Though usually a name for an Islamic place of worship, it can also be any act of worship that follows the Islamic rules of prayer. No matter where, the act creates a masjid.

With such new words in hand, we non-Muslims now had a better grasp of the significance of the place being dedicated.

Chanted verses then followed from the Qu'ran in Arabic by Sheikh Hamidullah Qeyam. The verses were translated immediately by Imam Nasser.

Speeches by state and local political leaders ensued.

Then Pastor Daryn Scheske of Heartland Church in Fishers told of the relationship his church has built through 20 years with Al Huda Foundation. He reflected upon the experience through the lens of Isaiah 58:6-12. It was a moving interreligious moment of Scripture supporting the cooperative compassion for those in need the masjid and church exercise in the community.

I sat with rabbis Dennis Sasso and Aaron Spiegel. Our Judeo-Christian ritual traditions were on our minds. We quietly compared our dedication liturgies to what we were gratefully experiencing.

The concluding reflection by Imam Nasser centered upon respect. He explored the difference between respect as "keep your distance" and "learning from each other."

His thoughts have set my heart and mind humming since then. Respect. A noun. A verb. Basic dictionary definitions state that it is "due regard for the feelings, wishes, rights or traditions of others" or "a feeling of deep admiration for someone or something."

Respect comes from the Latin *respicere*, to "look back at, regard, consider."

A related word in my mind is "reflect," from the Latin *reflectere*, to "bend back, turn back," as a mirror. Or "to turn one's thoughts back on."

True respect is relational. It calls for regarding the other with admiration and mirroring back to the other what is seen, heard or experienced with or through them.

Respect for another religion encompasses the same.

True religious respect, then, calls for learning about another religion or person, and reflecting what one learns of them back to the other.

But this is not a one-way exchange. It is mutual, an intersection of persons learning. It allows for clarification, greater understanding and a growing admiration.

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 religions other than one's own remain at best mere curiosities. And often hollow caricatures.

It is a blessing when we can 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 of 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 of and for the other.

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

The Human Side/Fr. Eugene Hemrick

Contemplating our worldview, keeping mentally and spiritually fit

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

The German word "*Weltanschauung*" means worldview. On its importance, Wilhelm Dilthey (1833-1911), a professor at the University of Berlin, wrote:



"Human beings search for coherence of their lives. They desire a sense of the unity, their view of

natural order, their understanding of human life, and their set of moral values and religious beliefs. This understanding of the whole is one's *Weltanschauung*.

"It is the frame of reference in which one, on the basis of a perception of the world, questions meaning and significance of the world and which are resolved the ideal, the

good, and the most important standard by which one conducts one's life are derived."

When Albert Einstein reflected on the cosmos and its laws, it inspired in him to a worldview in which he envisioned God revealing "himself in the orderly harmony of what exists."

In Thomas Cahill's book *Sailing the Wine-Dark Sea: Why the Greeks Matter*, he observes:

"The worldview that underlay the New Testament was so different from the Greeks and Romans as to be almost its opposite. It was a worldview that stressed not excellence of public achievement, but the adventure of a personal journey with 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 everything in it, and God would bring the world to its end."

When we study the meaning of God's providence, another worldview comes to mind. Providence means God is guiding our life, but we have the responsibility to partner with God in caring for God's creation. As God guides us, so too should we guide God's creation.

In Spanish, "*loco*" means crazy, a word that I am hearing friends increasingly utter about life's bizarreness. The cause of their frustration is the absence of coherence and sense of unity that an inspiring worldview creates. Without this, depression is inevitable due to a lack of meaning and consequently hope.

The times demand that we examine earnestly our Christian worldview and its significance in keeping us mentally and spiritually fit.

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

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

The Sunday Readings

Sunday, June 20, 2021

- Job 38:1, 8-11
- 2 Corinthians 5:14-17
- Mark 4:35-41

Sunday Masses have returned to Ordinary Time after the long period of Lent, the Easter season, and a series



of important feasts. A lesson is in the sequence. Imagine a class in school. Each week, the Church elaborates and expands its message to us.

The first reading for Mass this weekend is from the Book

of Job. The subject of this book has been popularly mislabeled through the centuries as heroically patient. In fact, Job challenged God as he underwent many hardships in his life.

He resented the hardships he faced and questioned God's mercy. The Book of Job chronicles his exchange with God. The final verdict is that God is good, merciful, and providing—if also ultimately mysterious and beyond the ability of human reason to comprehend him entirely.

For the second reading, the Church offers a passage from St. Paul's Second Epistle to the Corinthians. As is so often the case in Pauline writings, this selection is a great testament to the reality of Jesus as the Son of God and as a man, and to the unbreakable bond between Jesus and true Christians.

It is a bond confirmed and wonderfully extended to all generations in all places by the Lord's willing sacrifice on Calvary. In and through this sacrifice, all is made right between God and humanity.

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 Tiberias 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 in 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

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 can 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's Day, honoring our fathers. Good fathers are God's gifts to families, so we honor them.

God is the loving Father of all. We are not orphans. God gave us Jesus, our brother. Jesus ascended into heaven. He lives with us in the life of the Spirit, given in and through the Church. God is with us in the Church, which teaches and sanctifies.

The Church invites us to respond to God's love. Basic to this response is our admission of our own inadequacies. Face it: despite any accomplishments or talents, we humans always are God's dependent children.

He always is our life-giving, protective Father, another reason to celebrate. †

Daily Readings

Monday, June 21

St. Aloysius Gonzaga, religious
Genesis 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
Psalm 15:2-4b, 5
Matthew 7:6, 12-14

Wednesday, June 23

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

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 49:1-6
Psalm 139:1b-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Friday, June 25

Genesis 17:1, 9-10, 15-22
Psalm 128:1-5
Matthew 8:1-4

Saturday, June 26

Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, June 27

Thirteenth Sunday in Ordinary Time
Wisdom 1:13-15; 2:23-24
Psalm 30:2, 4-6, 11-13
2 Corinthians 8:7, 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

QI 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 to 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 I have 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, three were "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 of them 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. Are

my daughters living in mortal sin because they abandoned the Catholic Church? I am so worried about this, and keep praying about it. (Hawaii)

AI, 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 seriously sinful, 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 God wants.

Maybe what you might do is ask them sometime, in a quiet conversation, "Do you ever miss receiving Jesus 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.

QRecently, in answering a reader's concern about "perfume fests" in her parish church on Sundays, you offered your opinion that "perfume terrorism is not universal." 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)

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

My husband says that he is more afraid of perfume than of COVID-19. My heart goes out to the person who wrote to you. Just because you can't see a person's disability, that doesn't make it less real. (Indiana)

AAbove are two excerpts from the multiple responses 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 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Mirror

By George Rahman

I curse a bent nail.
He curses 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 his carefully.
I bow my head.
He bows his just so.
Deep in my heart, I pray,
"Help me to be a good father."

The Father says, "Love me,
"Then he'll love Me, too."



(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 from Reuters)

Rest in peace

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

ALVEY, Darriel, 85, St. Elizabeth Ann Seton, Richmond, June 3. Husband of Dana Alvey. Father of Brady, Jack and Kelly Alvey. Grandfather of seven. Great-grandfather of three.

BASS, Sheila A., 85, St. Joseph, Shelbyville, May 19. Mother of Andy and Gary Bass. Sister of Tom Siefert. Grandmother of one.

BENTFIELD, Timothy A., 74, St. Mary-of-the-Knobs, Floyd County, May 31. Husband of Diane Bentfield. Father of Brad, Chad, Doug and Scott Bentfield. Grandfather of five.

BISCHOFF, Lawrence, 86, St. Gabriel, Connersville, Dec. 15, 2020. Father of Ann Carpenter, Laura Jo and James Bischoff. Grandfather of 10. Great-grandfather of two.

BLUE, Mary Ellen, 80, St. Malachy, Brownsburg, April 25. Wife of Wallace Blue. Mother of Paula, Michael and Patrick Blue. Grandmother of seven. Great-grandmother of 10.

BOLGER, Annie, 81, St. Francis Xavier, Henryville, May 18. Wife of Michael Bolger. Mother of John and Michael Bolger. Sister of Catherine Hannan and John Caulfield. Grandmother of three.

CAIN, John R., 79, St. Gabriel, Connersville, Oct. 23, 2020. Brother of Sarah Bazzoni. Uncle and great uncle of several.

FEIGERT, Ruth, 67, St. Gabriel, Connersville, Oct. 6, 2020. Mother of Lisa Baker and Laurie Mustin. Sister of Michelle Young. Fritz

Feigert and Albert William. Grandmother of five.

GESELL, Robert L., 93, All Saints Parish, Dearborn County, June 4. Father of Ruth Burkhard and Cathy Huth. Grandfather of five. Great-grandfather of several.

HAGAMAN, Karen A., 75, St. Pius X, Indianapolis, June 4. Wife of Paul Hagaman. Mother of Kelly Boncosky and Brian Hagaman. Sister of Vernon Connor. Grandmother of three.

HERMANN, Glenda G., 70, St. Gabriel, Connersville, Sept. 20, 2020. Wife of Edward Hermann. Mother of Margaret DeBusk, Rachel Nuxoll and Christopher Hermann. Daughter of Lexie Lee Mitchell. Sister of Elizabeth Barhorst, David and Kevin Mitchell. Grandmother of 11. Great-grandmother of two.

HIGNITE, Gwyneth A., 93, St. Gabriel, Connersville, Nov. 29, 2020. Mother of Amy Christie, Melinda Gates, Lynette Richardson and Cynthia Schroeder. Grandmother of eight. Great-grandmother of nine.

JONES, Abie, 80, St. Gabriel, Connersville, Dec. 7, 2020. Husband of Katy Jones. Father of Andrea Glisson, Abbey Pope, Angela Sanders-Jones, Jennifer and John Jones. Brother of Carolyn Harrison, Trish Miller, Judy Nicholson and Josie Wonderling. Grandfather of 15. Great-grandfather of 23.

JONES, Martha J., 100, St. Bridget of Ireland, Liberty, Oct. 25, 2020. Mother of Charles and James Jones. Grandmother of seven. Great-grandmother of nine.

JUERLING, Larry, 71, St. Elizabeth Ann Seton, Richmond, June 8. Husband of Rosalee Juerling. Father of Beth Lipps and Maggie Revor. Brother of Lu Dilley, Theresa Paulette, Margaret Ross and Kathleen Senese. Grandfather of one.

KORBAS, Thomas E., 83, SS. Francis and Clare of Assisi, Greenwood, May 26. Husband of Judith Korbas. Father of Annette Korbas and Rose Ortiz. Grandfather of three.

LAWRENCE, Jerry L., 70, St. Joseph, Shelbyville, March 31. Brother of David Lawrence. Uncle and great-uncle of several.

LEISTNER, Barbara J., 82, St. Paul, Tell City, June 3. Mother of Lisa Hammck, Keith and Wayne Leistner.

New York Solar Eclipse



The partially eclipsed sun rises behind the Statue of Liberty in New York City on June 10. (CNS photo/Bjoern Kils, New York Media Boat via Reuters)

Sister of Addie Krumnauer and Bill Ludwig. Grandmother of five. Great-grandmother of six.

LINVILLE, Helen A., 88, St. Joseph, Shelbyville, May 17. Mother of Maria Hartman, Charlotte Sullivan, Jacob, J.C. and Matthew Linville. Grandmother of 11. Great-grandmother of one.

MANSARD, Patricia R. (Lady), 82, St. Joseph University Parish, Terre Haute, April 29. Mother of Cindy Mansard Fields, Alysa, Randy and Rocky Mansard, Jr. Grandmother of 10. Great-grandmother of 16.

MCPHEETERS, James P., 78, St. Charles Borromeo, Bloomington, May 27. Father of Domenica Riley. Brother of Bob McPheeters. Grandfather of three.

MCSHAY, Mary Lou, 93, St. Pius X, Indianapolis, May 21. Mother of Jeff and Kevin McShay. Grandmother of three. Great-grandmother of three.

MINER, Angela, 95, St. Joseph, Shelbyville, May 11. Mother of Carolyn Roberts, Janet Schmidt, Alan and James Miner. Sister of Roseann Schonfeld and Alfred

Reuter. Grandmother of 11. Great-grandmother of 11.

NGUYEN, Minh Loc, 63, St. Joseph, Shelbyville, April 20. Husband of Thuy Thanh Thi Nguyen. Father of Ai Nhi Nu, Ana and Vuong Minh Nguyen. Grandfather of several.

OWENS, Helen A., 78, St. Mary, Greensburg, June 4. Mother of Chad Owens. Sister of Mary Hoover and Michael Schwendenmann. Grandmother of three. Great-grandmother of eight.

PFLUM, Phyllis J., 80, St. Gabriel, Connersville, July 21, 2020. Mother of Beth Gabbard, Cindy Seiler, Chris, Greg and Jeff Pflum. Sister of Patricia Yards. Grandmother of nine. Great-grandmother of one.

Grandmother of five. Great-grandmother of one.

SNYDER, John A., 83, St. Gabriel, Connersville, Oct. 1, 2020. Uncle of several.

STALEY, Marcella S., 97, Prince of Peace, Madison, May 28. Mother of Donald Staley. Sister of Eileen Bedell. Grandmother of two. Great-grandmother of four.

STERWERF, Mark A., 84, St. Gabriel, Connersville, Dec. 1, 2020. Husband of Mary Sterwerf. Father of Pamela Rader, Anne Trent and Albert Sterwerf. Stepfather of Kathy Kindsfather and Ruth Nutty. Grandfather of six. Great-grandfather of three.

SWOGER, Margaret A., 53, St. Gabriel, Connersville, Aug. 27, 2020. Wife of Tony Swogger. Mother of Jake, Mike and Ted Swogger. Sister of Samantha LaMar, Dan and Mike McFeely. Aunt of several.

PIKER, Jennifer J., 71, St. Joseph University Parish, Terre Haute, May 26. Wife of David Piker. Mother of Matt Piker. Sister of Nancy Hankins and Amanda Kibler.

PREUSS, Carol J., 84, St. Mary, Navilleton, June 5. Mother of Laura Shaffer, Paula Zurschmiede and Dr. H. Fred Preuss, Jr. Grandmother of six. Great-grandmother of seven.

RAUCK, Kenneth M., 78, St. John Paul II, Sellersburg, May 30. Husband of Gloria Rauck. Father of Michelle Kirchgessner and Stephanie Rauck. Brother of Norma Balentine, Martha Lozier and Joan Worrall. Grandfather of three.

SIMPSON, Elizabeth A., 90, St. Pius X, Indianapolis, May 30. Mother of Nancy Adams, Kathy McPeek, Mary and Scott Simpson.

VOLK, Henry, 83, St. Malachy, Brownsburg, April 9. Husband of Norma Volk. Father of Elizabeth Russell, Pamela Wolf, and Matthew Volk. Brother of Anthony Volk. Grandfather of four.

WAGNER, Mary, 85, St. Malachy, Brownsburg, May 3. Wife of Ronald Wagner. Mother of Michelle Escobar, Marla Holbrook and Marty Wagner. Sister of Virginia Schnellenberger. Grandmother of six.

WARD, Emily J., 90, St. Gabriel, Connersville, Oct. 14, 2020. Mother of Nancy, David and Steven Ward. Grandmother of five. Great-grandmother of two. †

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317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

SERRA CLUB VOCATIONS ESSAY

St. Joseph is a model for workers and hope for those who are dying

By Kamryn Lowe

Special to *The Criterion*

The minimal amount of information about St. Joseph in the Bible clearly shows us that Joseph was a faithful man.



He was able to put the needs of Mary and Jesus above his own. He was able to understand what God needed him to do. He did this faithfully, even if he did not understand fully how it might have changed his life.

Joseph was faithful enough to listen to an angel of God in his dreams and follow what God asked of him.

Pope Francis has declared this year the Year of St. Joseph. Since St. Joseph is the patron saint of workers, this year has also been the “year of workers.”

In the past year, everyone’s life has been different in many ways. When most things were shut down due to COVID-19, it was the workers who kept the country running. Our country has been kept alive by hospital staff, police, teachers, truck drivers and retail and grocery workers.

Though many of these professions have not always been given the respect they deserve, our country saw their importance and dedication when we needed them most.

St. Joseph was a working man. Even though he was from the lineage of King David, Joseph was a carpenter. Despite

being a working man, Joseph always put his faith and family first.

St. Joseph is also known as the patron saint of a happy death. The fact that he intercedes for all at the hour of their death has been truly needed this past year. With COVID-19, many people have died at a time that they would not have, had they not contracted the virus.

With St. Joseph being the saint of a happy death, it is our hope that he was with these hundreds of thousands of people who died due to the virus. We all will die; however, it is our hope that when we do, we are able to go to heaven for all eternity.

I hope to live a life as worthy as St. Joseph. It is my goal to become a nurse and work with sick children. I

will be a member of the workers of the country. I hope to have faith like Joseph had, and without doubts, follow my faith to help others.

If in my career, I have to work with those that are dying, I hope to help them die with dignity and love. St. Joseph has helped me to say yes to Jesus and Mary. I hope to live my life faithfully and serve others in imitation of St. Joseph.

(Kamryn Lowe is the daughter of Albert and Melissa Lowe of Lawrence. She recently completed the ninth grade at the Oldenburg Academy of the Immaculate Conception in Oldenburg and is the ninth-grade division winner in the Indianapolis Serra Club’s 2021 John D. Kelley Vocations Essay Contest.) †

‘Communicate hope in the face of trying times,’ declares cardinal at CMC

WASHINGTON (CNS)—Filipino Cardinal Luis Antonio Tagle, in the kickoff session to the 2021 Catholic Media Conference (CMC) held online, said that



Cardinal Luis Antonio Tagle

with “the Gospel of hope.” Catholic communicators should be able to “communicate with hope and to communicate hope in the face of trying times.”

“Hope is, of course, God’s gift. It is a grace. It is something we cannot produce,” said

Cardinal Tagle, prefect of the Vatican Congregation for the Evangelization of Peoples, during the June 8 session, “Communication Anchored in Hope.”

“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, 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 dark.”

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 leave Mary, to be separated from her. But then God told him, ‘Don’t be afraid to take Mary as your wife and take Jesus as your son.’ He did so. Some people would say, ‘Oh, how foolish you are. You know that’s not your son. Why do you take him 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 tendency” 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 weighed the definition of success.

“Should it be the number of likes, the number of transmissions, etc.?” 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 frailty, 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 prayer 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.”

Asked about censorship and anti-Christian bias, Cardinal Tagle said, “I will not look at the restrictions. If they restrict it, I will look at another way to proclaim it.”

He reminded his audience of the Gospel story of the friends of the paralyzed person who sought to have Jesus heal him, but the door was blocked.

“Oh, they opened the roof and lowered the friend,” he said. “Open up roofs!” †

Employment

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Honoring Corpus Christi

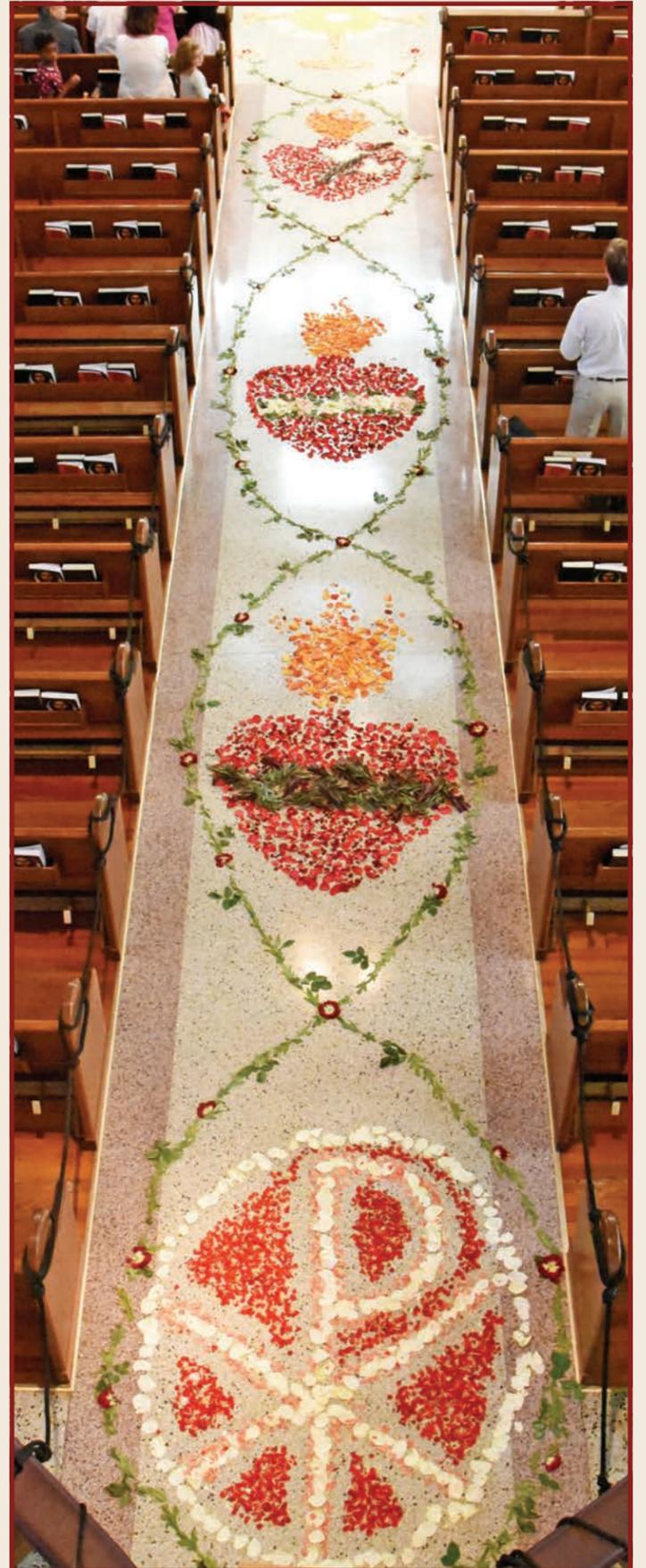
On June 6, the Church celebrated the feast of the Most Holy Body and Blood of Christ, also known as the feast of *Corpus Christi*. On that day, parishes throughout central and southern Indiana processed the true presence of Christ around churches, along streets and through neighborhoods. Here are photos 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 Bolorunduro/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)



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)



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 Hoefler)