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Criterion

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'God is my true love'

Soon-to-be 100, Sister Eugenia celebrates her best relationship, page 9.

CriterionOnline.com

May 17, 2019

Vol. LIX, No. 31 75¢

The joy of trusting in God



Transitional Deacon Vincent Gillmore prays with fellow seminarians on April 20, 2018, in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. Deacon Gillmore will be ordained a priest at 10 a.m. on June 1 in SS. Peter and Paul Cathedral in Indianapolis. The liturgy is open to the public. (Photo courtesy of Saint Meinrad Archabbey)

Deacon Gillmore's journey to priesthood takes flight while at Air Force Academy

By John Shaughnessy

Vincent Gillmore kept opening different doors as a young adult, all the time hoping that one would lead to his greatest desire.

It's a desire that many people long for—a life filled with meaning, a life that will give a true sense of belonging.

So after high school, Gillmore headed west to the United States Air Force Academy in Colorado. He believed its

intensive training and education would not only lead to a great way to serve his country and support his family when he got married, it would also forge a deep brotherhood for him.

Yet after two years at the academy—including being a part of the track and cross-country teams—Gillmore still didn't feel that sense of belonging he craved.

So he asked for—and was given—permission to spend two years in Guatemala doing mission work, helping

malnourished children get the food and education they need. The work inspired him, but the longing for more was still there when he returned to the Air Force Academy in 2010 to begin his last two years of education there.

Then came the moment that changed everything for Gillmore.

It's the moment that opened the door for him to pursue the calling that will lead him to be ordained a priest for the

See DEACON, page 8

Pope issues new norms on mandatory abuse reporting, bishop accountability

VATICAN CITY (CNS)—Pope Francis has revised and clarified norms and procedures for holding bishops and religious superiors



Pope Francis

accountable in protecting minors as well as in protecting members of religious orders and seminarians from abuse.

The new juridical instrument is meant to help bishops and religious leaders

around the world clearly understand their duties and Church law, underlining how they are ultimately responsible for proper governance and protecting those entrusted to their care. For this reason, the new document establishes a clearer set of universal procedures for reporting suspected abuse, carrying out initial investigations and protecting victims and whistleblowers.

The new document, given *"motu proprio,"* on the pope's own initiative, was titled *"Vos estis lux mundi"* ("You are the light of the world"), based on a verse from the Gospel of St. Matthew (Mt 5:14).

"The crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful," the pope said in the document, released by the Vatican on May 9. The norms go into effect on June 1.

In order to stop all forms of abuse from ever happening again, not only is "a continuous and profound conversion of hearts" necessary, there must be "concrete and effective actions that involve everyone in the Church," he wrote.

Cardinal Marc A. Ouellet, prefect of the Congregation for Bishops, said the new norms ascribe a new role to heads of dioceses by making them responsible for alerting the proper Vatican authorities of all forms of suspected abuse, including the possession, distribution or creation of pornography involving a minor.

See ABUSE, page 15

People honor the life of a homeless man who lived by SS. Peter and Paul Cathedral for 20-plus years

By Sean Gallagher

In his own way, William "Paco" Pryor never considered himself homeless during the more than 20 years that he lived behind SS. Peter and Paul Cathedral in Indianapolis.



William "Paco" Pryor

Instead, he found his own version of what most people long for in a "home"—a place where he was welcomed and embraced by people who cared about him. On May 8, that embrace surrounded Pryor again during his funeral in the Blessed Sacrament Chapel of the cathedral. He died in a nursing home in Indianapolis on April 3 at the age of 74.

At the funeral, many of the dozens of people who came to say their final goodbyes to Pryor were current or former cathedral staff members and volunteers at its Cathedral Kitchen and Food Pantry, which regularly served food to Pryor and continues to do so daily for people in need in Indianapolis. People who minister at the Archbishop Edward T. O'Meara Catholic Center across the street from the cathedral also attended.

Over the years, many of these people had tried to persuade Pryor to go to a homeless shelter and transition to more permanent housing, but he consistently refused, seeing his place behind the cathedral as his home.

"No doubt, William's life circumstances and his life choices helped lead him to this place, which was home

for him for so many years," said Deacon Nathan Schallert in a homily during the funeral. "He found people who cared. William landed in a place that had suitable shelter, great hot food, access to clothing. He found a place where he could live out life's journey."

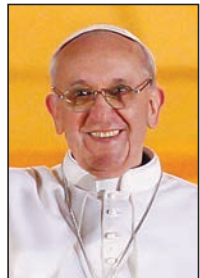
His time at the cathedral came to an end on a hot and humid day in June 2018 when Liza Crane, a registered nurse, found Pryor in shock from dehydration. As part of her work at Pedigo Health Clinic of Eskenazi Health in Indianapolis, Crane regularly drives around the city in a van to check on the health of homeless people.

Crane knew that Pryor needed to be treated in a hospital, but he refused to go until convinced by Diana Hay, the cathedral parish's executive assistant and

See PRYOR, page 8

Pope discusses deaconesses, need for nuns to be servants not 'maids'

VATICAN CITY (CNS)—Pope Francis told the heads of women's religious orders from around the world they need to send sisters on assignments that truly serve the



Pope Francis

Church and those in need, and not agree to requests for "maids."

"You did not become a religious in order to become the maid of a priest," he said to some 850 superiors general in Rome for their plenary assembly.

There are many needed forms of service, whether they be in administration or caring for and performing domestic tasks for those in need, he said on May 10 in the Vatican's Paul VI audience hall.

But being "a maid, no," he said. "You must help here in this" because even if the Church is trying to stop exploitation among its ranks, it is still the superior general who decides "yes" or "no" to these requests.

The pope's comments came during his meeting with those taking part in the May 6-10 plenary of the International Union of Superiors General (UISG), which represents more than 450,000 sisters in more than 100 countries. The gathering offered talks, workshops, reflections and discussion on a number of topics, including interreligious dialogue, cross-cultural experiences, caring for children and the planet, and the future of religious life.

The pope, who spoke off-the-cuff and answered people's questions, was seated behind a wooden table in the front of the hall next to Sister Carmen Sammut, superior general of the Missionary Sisters of Our Lady of Africa and the outgoing president of the UISG. Before reading her remarks, she joked that she never imagined she would ever be "sitting at the right hand of the father."

She thanked the pope for being a source of inspiration and helping the Church fight the abuse of minors and vulnerable people.

"We are also grateful for your having faced the painful issue of abused religious," she said, noting that many forms of abuse occur worldwide, including cases of religious abusing their fellow sisters.

National conferences of religious orders "are facing this scourge with courage and determination," she said,

listing a number of UISG initiatives to help congregations in raising awareness, training superiors and establishing protocols and codes of conduct.

The pope said he was very much aware of the abuse of religious, calling it "a serious and grave problem."

Some religious face not just sexual abuse, he said, but also the abuse of power and conscience.

"We have to fight against this," which must include the superiors general making sure they send their members where they will be in service, not servitude, the pope said.

Fighting abuse, he continued, has been a slow process, especially seeing how it is only now that people are understanding the problem with "lots of shame."

He said he understood some victims' groups were not satisfied with the outcome of a February summit at the Vatican on safeguarding children and vulnerable adults, "but if we had hung [to death] 100 priest abusers in St. Peter's Square, everyone would have been happy, but the problem would not have been solved."

Sister Carmen thanked the pope for having accepted UISG's request during its last plenary assembly in 2016 to establish an official commission to study the New Testament deaconesses and whether women could be admitted to the diaconate. The pope told reporters on May 7 the commission did not reach a unanimous conclusion about whether deaconesses in the early Church were "ordained" or formally "blessed."

The pontiff told the women religious that the commission, made up of men and women experts, could only agree up to a certain point, and that he was officially handing the report's unanimous findings on to Sister Carmen.

The pope said separate reports each commission member produced outlining their own different opinions and insights needed further study "because I cannot make a sacramental decree without a theological, historical foundation."

He further elaborated on the complex and difficult task of making sure developments and changes in the Church remain faithful to God's will and revelation when he took questions from the audience.

"We cannot change revelation. It is true that revelation develops" because it is in "constant movement in order to make itself more clear," he said. †



Public Schedule of Archbishop Charles C. Thompson

May 19 – 26, 2019

May 19 – 10:30 a.m.

Mass of Newly Initiated at SS. Peter and Paul Cathedral, Indianapolis

May 19 – 2:30 p.m.

Bishop Chatard High School graduation, Indianapolis

May 21 – 7 p.m.

Confirmation for youths of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis; St. Thomas More Parish in Mooresville; and St. Michael the Archangel Parish in Indianapolis, at SS. Peter and Paul Cathedral

May 22 – 7 p.m.

Confirmation for youths of St. Anthony and St. Mary parishes, both in Indianapolis, at SS. Peter and Paul Cathedral

May 23 – 10 a.m.

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

May 23 – 7 p.m.

Providence Cristo Rey graduation at SS. Peter and Paul Cathedral

May 25 – 2 p.m.

Confirmation for youths of St. Anthony Padua Parish, Clarksville

May 26 – 9:30 a.m.

Mass at the Indianapolis Motor Speedway, in the Fan Zone on the Cooper Tire Stage

May 26 – 12:20 p.m.

Invocation for the 103rd Indianapolis 500 at the Indianapolis Motor Speedway

(Schedule subject to change.)

Parishes change Mass times due to holiday weekend, Indy 500 race

Several parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 25-26 due to the annual Indianapolis 500 race on May 26.

• Holy Angels Parish/St. Rita Parish, in Indianapolis:

Saturday anticipation Mass will be held as usual at 4 p.m. in the parish center located in Holy Angels School at 2822 Dr. Martin Luther King Jr. St. on May 25. There will be no Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University in Indianapolis on May 26. St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., will have Mass at 6 p.m. on May 25 and at 11 a.m. on May 26.

• St. Christopher Parish, 5301 W. 16th St., in Indianapolis:

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 25. No Mass will be celebrated on May 26.

• St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis:

Mass will be celebrated in English at 4 p.m. and in Spanish at 5:30 p.m. on May 25, and in Spanish at 9 a.m. on May 26.

• St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis:

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 25. Mass will be celebrated at 7 a.m. on May 26. Parking within walking distance to the track is available for \$10.

• St. Anthony Parish, 337 N. Warman Ave., in Indianapolis:

Mass will be celebrated in English at 4:30 p.m. and Spanish at 6 p.m. on May 25, and at 8:30 a.m. in Spanish and 11:30 a.m. in English on May 26. There will not be a bilingual 5 p.m. Mass on May 26.

For information about Mass changes at other parishes in the area, call the parish offices. †

Memorial Day Mass to honor Medal of Honor priests, those who have served

Criterion staff report

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood, is hosting its annual Memorial Day Mass and program beginning at 8:45 a.m. on May 27. The public is invited.

This year's liturgy will honor Medal of Honor priests, and men and women who have served in the military.

After the Mass, a program and reception will be held in which retired Navy Vice Admiral Steve Stanley will

speak about the cause for the canonization of Maryknoll Father Vincent Capodanno, whose Medal of Honor, chalice, paten and field cap will be on display.

"Since the Medals of Honor were established in the Civil War, nine have been awarded to chaplains," explained



Fr. Vincent Capodanno, M.M.

Jim Recasner, a SS. Francis and Clare parishioner who is helping organize the event.

"The first four were to Protestant chaplains in the Civil War. Since then, the five Medals of Honor have all been awarded to Catholic priests—Father Joseph O'Callahan in World War II, Father Emil Kapaun in the Korean War and Fathers Charles Watters, Charles Liteky and [Vincent] Capodanno in Vietnam. Father Kapaun and Father Capodanno are Servants of God."

People may also not realize that chaplains carry no weapons of war, Recasner noted. "They are non-combatants and carry with them only their Catholic faith and love of their fellow man as they go into harm's way."

The annual Mass, Recasner continued, serves "as a reminder of the real intent behind the holiday—as a day of prayer for peace and to remember those who sacrificed in service to our nation." †

The Criterion

Phone Numbers:
 Main office: 317-236-1570
 Advertising: 317-236-1454
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1454
 Toll free: 1-800-382-9836, ext. 1454

Price: \$22.00 per year, 75 cents per copy

Postmaster:
 Send address changes to *The Criterion*,
 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2019 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Indianapolis, IN 46202-2367
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
 Copyright © 2019
 Criterion Press Inc.

POSTMASTER:
 Send address changes to:
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 1400 N. Meridian St.
 Indianapolis, IN 46202-2367

The Criterion 5/17/19

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Graduations set for Catholic high schools in the archdiocese

By John Shaughnessy

As another school year comes to a close, 1,484 students are preparing to graduate this spring at Catholic high schools across the archdiocese.

For the graduates and their families, it will be a time of looking back—and looking forward—with a mixture of pride, relief, nostalgia and celebration.

It will also be a time to consider the blessings of a Catholic education and to thank the people who have made a difference in a high school senior's life, says Gina Fleming, superintendent of Catholic schools for the archdiocese.

"Our students are well prepared to take on challenges that lie ahead, thanks to the dedicated school leaders, faculty, and staff members who aid in their formation and education daily," Fleming says.

"With additional guidance from our priests and other religious, young people aspire to reach their full potential to honor and glorify God. And through God's grace as well as their personal dedication and the support and sacrifice of parents and other loved ones, our students are well formed in body, mind and spirit."

Fleming also congratulated the seniors on their graduation.

"On behalf of Archbishop Charles C. Thompson and all in the Office of Catholic Schools, I wish every one of our graduates in the Class of 2019 a huge 'congratulations' and continued blessings as they strive not only for advanced learning and/or careers, but for heaven.

"May each use the God-given talents and gifts with which they have been blessed to illumine Christ's love and light everywhere they go. And may each remember that they have been given much, and much is required of them as Christians and as people striving to be saints."

Fleming is among the archdiocesan representatives who will be attending graduations at 12 Catholic high schools—seven archdiocesan and five private—in the archdiocese. Here is a listing of graduation-related information for these schools.

Bishop Chatard High School in Indianapolis has a graduating class of 167 seniors.

The Baccalaureate Mass was at 6:30 p.m. on May 16 at the school.

The graduation ceremony will be at 2:30 p.m. on May 19 at the school.

There are two class valedictorians: **Matthias Benko**, son of Marguerite and Zoltan Benko of St. Luke the Evangelist Parish in Indianapolis.

Steven Good, son of Judy and Jeff

Good of St. Matthew the Apostle Parish in Indianapolis.

The class salutatorian is **Greg Oldiges**, son of Linda and Dan Oldiges of St. Luke the Evangelist Parish.

The archdiocese will be represented at the graduation by Archbishop Charles C. Thompson.

Brebeuf Jesuit Preparatory School in Indianapolis has a graduating class of 198 seniors.

The Baccalaureate Mass will be at 10:30 a.m. on May 19 at the school.

The graduation ceremony will be at 4:30 p.m. on May 19 at Clowes Memorial Hall at Butler University in Indianapolis.

The archdiocese will be represented at the graduation by Mary McCoy, assistant superintendent of Catholic schools.

Cardinal Ritter Jr./Sr. High School in Indianapolis has a graduating class of 146 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 30 at St. Malachy Church in Brownsburg.

The graduation ceremony will be at 7 p.m. on May 31 at the school.

The class valedictorian is **Mitchell Jacob**, son of Matt and Diana Jacob of St. Malachy Parish in Brownsburg.

The class salutatorian is **Christina Troll**, daughter of Laura Downton-Troll of St. Malachy Parish in Brownsburg.

The archdiocese will be represented at the graduation by Archbishop Charles C. Thompson.

Cathedral High School in Indianapolis has a graduating class of 285 seniors.

The Baccalaureate Mass will be at 10 a.m. on May 18 at the school.

The graduation ceremony will be at 1 p.m. on May 19 at Old National Centre in Indianapolis.

There are 18 class valedictorians: **Sydney Cripps**, daughter of David and Joy Cripps of St. Simon the Apostle Parish in Indianapolis.

Brendan Hurley, son of John and Maeleen Hurley of St. Thomas Aquinas Parish in Indianapolis.

Sam Kacius, son of James and Carole Kacius of Christ the King Parish in Indianapolis.

Katie Kelley, daughter of Brian and Mary Kelley of St. Jude Parish in Indianapolis.

Sarah Kent, daughter of Andrew and Meg Kent of Christ the King Parish in Indianapolis.

Anabel Konesco, daughter of Jason and Jodi Konesco of Immaculate Heart of Mary Parish in Indianapolis.



Marcella Murphy, left, Gabbi Roberts and Trey Crawford celebrate their 2018 graduation from Our Lady of Providence High School in Clarksville. (Submitted photo)

Grace Kowalevsky, daughter of Brian and Laurie Kowalevsky of St. Simon the Apostle Parish in Indianapolis.

Cassandra Kronenberger, daughter of William and Dari Kronenberger of Holy Spirit at Geist Parish in Fishers in the Lafayette Diocese.

Blake Lowe, son of Ming and Lori Lowe, St. Simon the Apostle Parish in Indianapolis.

Melissa Moore, daughter of Gordon and Karen Moore of St. Lawrence Parish in Indianapolis.

Elizabeth Murphy, daughter of Nick and Josette Murphy of Immaculate Heart of Mary Parish in Indianapolis.

Anna Pohl, daughter of Christopher and Candace Pohl of St. Simon the Apostle Parish in Indianapolis.

Jacob Schneider, son of Carmen Cudiamat and Michael Schneider of St. Michael Parish in Greenfield.

Nathan Schoenfeld, son of Eric and Elizabeth Schoenfeld of St. Malachy Parish in Brownsburg.

Sydney Hastings-Smith, daughter of Jamie and Lisa Hastings-Smith.

Mary Kate Temple, daughter of David and Victoria Temple of Our Lady of Mount Carmel Parish in Carmel in the Lafayette Diocese.

McKenna Wylam, daughter of Steve and Jacqueline Wylam of Holy Spirit at Geist Parish in Fishers in the Lafayette Diocese.

Chai Yuanming, son of Liwen Wang and Zhigang Chai.

There are five salutatorians:

Giancarlo Barker, son of Robert and Valentina Barker.

Matthew Bigelow, son of Christine Bigelow of St. Louis de Montfort Parish in Fishers in the Lafayette Diocese.

Victoria Gallant, daughter of Gregg and Lori Gallant of Holy Spirit at Geist Parish in Fishers in the Lafayette Diocese.

Kristen Hohman, daughter of Kevin and Elizabeth Hohman of Our Lady of

See GRADUATIONS, page 9

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Editorial



John McMann, 14, left, and Steven Tangney, 14, students at Notre Dame Academy in Minnetonka, Minn., take part in the 21-mile Walk to Mary along a road near the National Shrine of St. Joseph in De Pere, Wis., to the National Shrine of Our Lady of Good Help in Champion, Wis. on May 4. The walking pilgrimage has grown from around 500 pilgrims in 2013 to more than 2,000 from around Wisconsin and beyond. (CNS photo/Sam Lucero, *The Compass*)

May is the month of Mary

For centuries, Catholics and Orthodox have dedicated the month of May to Mary, the mother of Jesus. We believe that she deserves this honor because God himself honored her by choosing her to become the mother of our Redeemer.

We believe that she is the greatest saint, and we have always prayed to her for her intercession “now and at the hour of our death,” as the Hail Mary prayer states.

Our devotion to Mary, though, is one of the things that many Protestants don’t understand. Catholics have been accused of adoring Mary, of putting her on the same level as Jesus. If this were true, it would be heretical. We don’t adore Mary, who was only a human, not a goddess.

However, we Catholics don’t understand why Protestants don’t have a greater devotion to Mary, especially Protestants who claim to follow Scripture alone. Luke’s Gospel quotes Mary in her *Magnificat* as saying, “From now on all ages will call me blessed. The Mighty One has done great things for me” (Lk 1:48-49). So why wouldn’t all Christians be quick to call her blessed and venerate her?

Mary’s role is to lead us to her Son, to deepen our devotion to Jesus as the Christ, our Savior.

The Catholic Church has four basic dogmas about Mary:

First, she is the mother of God. The Council of Ephesus in 431 solemnly established that Jesus had two natures, a divine and a human, but he was only one person, and Mary was the mother of that person. As St. Cyril of Alexandria said at that council, “That anyone could doubt the right of the holy Virgin to be called the mother of God fills me with astonishment. Surely she must be the mother of God if our Lord Jesus Christ is God, and she gave birth to him!”

Second, Mary remained a virgin all her life. Both Luke’s Gospel (Lk 1:35) and Matthew’s Gospel (Mt 1:20) tell us that Mary conceived Jesus through the power of the Holy Spirit, while remaining a virgin. As for the siblings of Jesus referred to in Scripture, Catholics believe either that they were cousins or, along with the Orthodox, that they were Joseph’s children by a previous

marriage. In this view, Joseph was an older widower who agreed to care for her.

Third, Mary was conceived without original sin. This doctrine is called the Immaculate Conception and should not be confused with the doctrine of the virgin birth. It means that, when Mary was conceived by her parents, she was preserved from the sin that, according to Christian doctrine, we are all born with.

This doctrine, not formally defined until 1854, states that Mary had a “preservative redemption” in anticipation of the foreseen merits of Jesus. The only biblical basis for this doctrine is the angel Gabriel’s address to Mary, “Hail, full of grace,” or in modern translations, “Hail, highly favored one” (Lk 1:28). If Mary was full of grace, according to Catholic teaching it meant that she did not have original sin on her soul.

Fourth, Mary was assumed, body and soul, into heaven. This doctrine, called the Assumption, was not defined as dogma until 1950, but the feast of the Assumption was being celebrated as early as the sixth century. In Jerusalem, the most imposing building on Mount Zion is the Basilica of the Dormition, marking the site where it is believed that Mary died. Mary’s Tomb, empty of course, is near the Garden of Gethsemane. It is a crypt that is all that is left of a Byzantine basilica built in the fourth century. It is from here that she would have been assumed into heaven.

We also believe that Mary has appeared to various people throughout history. Technically speaking, we don’t have to believe in these appearances, but we know the careful way the Church studies each such occurrence before it approves it. The most important of these appearances have been at Guadalupe, Lourdes, Fatima and Knock.

There are numerous devotions for the Blessed Virgin, but the most important is the rosary, a devotion that has been around since the 12th century.

... Holy Mary, mother of God, prayer for us sinners, now and at the hour of our death, Amen.

—John F. Fink

Be Our Guest/Tom Yost

A lay response to Archbishop Thompson’s reflection on the ‘Good Shepherd’

I want to thank Archbishop Charles C. Thompson for his May 10 column in *The Criterion* on the pastoral leadership style of Jesus the “Good Shepherd.”

He begins by referencing Pope Francis, who tells us that a good pastor sometimes leads his people by walking in front of them; sometimes by following them; but most often by walking alongside (accompanying) them.

All three ways of “walking” are very important in their own way, but in my experience of a good pastor the walking alongside (accompanying) is the most meaningful to parishioners.

I have worked alongside seven pastors and two associate pastors in my 37 years of serving on the pastoral staff of Our Lady of Perpetual Help Parish in New Albany. We have been blessed by all of them, with each having their particular gifts and leadership style.



Be Our Guest/Edith Avila Olea

Learning from an immigrant culture

You know the feeling you get after a tough political and faith conversation? A feeling that reflects a bit of confusion,

shock, frustration and sadness? Well, I recently had this experience after a conversation with a few friends, and the feeling has yet to leave.

We were discussing two hot topics: immigration and pro-life views as Catholics. For some, these are conversations you never approach. For others, this is a conversation you only have with like-minded people.

The way I see it, this is a conversation that we all, as brothers and sisters, need to have with each other. We need to have these difficult conversations, which is why I didn’t shy away from it even when I realized we were entering treacherous waters.

It is no secret that I am a Latina immigrant. God inscribed it into my being, and I am proud of it.

In the same way, it should also be no secret that I believe in the inherent rights of the unborn. The difference is that this is not as visible as my Latina-ness. Rather, this belief comes from my upbringing, my culture, my faith and my understanding of love and mercy.

One can only imagine my shock when my friends implied that I couldn’t be both pro-life and pro-immigrant. They asked, how could I not support President Donald J. Trump’s agenda? They tried to explain to me that the wall didn’t matter if a “pro-life” agenda could be positively influenced by Trump’s agenda.

The conversation then took a downhill turn as we discussed the distinctions of intrinsic evil. We all made assumptions of each other. Instead of taking the time to listen to each other, everyone was focused on defending his or her point. In my opinion, this conversation is an example of how not to have a civil dialogue.

Truth be told, we all carry prejudices, influenced by society, secularism and political ideals. We must recognize and adjust them according to the teachings of our faith. When we have these conversations, we must come from an open mind and heart, prepared to listen to the other instead of preparing our next defense.

The “Good Shepherds” who touch their sheep (parishioners) the most are the ones who walk alongside them. This takes great effort and intentionality. It is a style that comes less naturally than walking in front or behind. It requires much more listening and love. It is a ministry of presence and humility. It builds unity and community in a parish. People are hungering for pastors to know them and walk alongside them.

I am very grateful for our priests and the priests I have personally experienced. I pray the grace that comes from the sacrament of holy orders and the power of the Holy Spirit accompany them always.

I also pray that this same grace and Spirit inspire and lead them to accompany and walk alongside the people entrusted to them. The good shepherd and his sheep will truly find good pasture in this setting.

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



Personally, I do not like using the phrase “pro-life,” at least not narrowly defined. For many, this concept speaks to the idea of protecting the unborn only. Yet, we are called to protect the life and dignity of all people from conception until death—including immigrants, refugees, the poor, the elderly and children. We are one human family.

While there are some obvious political divisions between candidates that choose to protect the immigrant or the unborn, it does not alleviate us from proactively protecting those that the candidate leaves out.

Voting one way or the other does not relieve anyone from working to defend all human life. On the contrary, one must work harder to protect those who are left out of certain policy agendas.

The idea that Catholics, Christians or anyone must choose one side to protect is absolutely false.

To clarify, most immigrants I know are inherently anti-abortion. Historically, at least in my own culture, immigrants come from a culture of life. Immigrant communities see themselves as one collective unit. We protect every family member, including the unborn. That is simply how we survived generations of government abuse and poverty.

Yet, somehow, minorities and the poor have been targeted for abortions for generations in the U.S.

Friends, I ask that you take the time to learn from the immigrant culture. Do not make them your enemy. The enemy is the evil one going about our churches causing divisions against those who do not fit a certain description.

Ultimately, we must demand more from our political leaders. They are called to represent the needs of their communities. We must reflect: How are we holding them accountable to that responsibility?

Silence is complicity. We are all called to do something to protect the dignity of all people at every stage of life. As Catholics, choosing one issue to vote on does not exempt you from your responsibility to the others.

(Edith Avila Olea is associate director of the justice and peace ministry in the Diocese of Joliet, Ill. She holds a master’s degree in public policy and a bachelor’s degree in organizational communication.) †



Christ the Cornerstone

Remember the good news that God is with us always

“Almighty ever-living God, constantly accomplish the Paschal Mystery within us, that those you were pleased to make new in Holy Baptism may, under your protective care, bear much fruit and come to the joys of life eternal” (From the collect for the Fifth Sunday of Easter).

Scripture readings for the Fifth Sunday of Easter remind us that God is always with us, accompanying us (as Pope Francis says), as we make our way to eternal life with our triune God.

The road seems long and difficult at times. In the first reading from the Acts of the Apostles, Paul and Barnabas admonish the disciples, “It is necessary for us to undergo many hardships to enter the kingdom of God” (Acts 14:22). Still, they persevered in proclaiming the Good News in cities throughout the region, and they placed all their hope in the fact that the risen Lord walked with them every step of the way.

In the second reading from the Book of Revelation, St. John shares with us his vision of “a new heaven and a new Earth.” *“Behold, God’s*

dwelling is with the human race. He will dwell with them, and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away. The One who sat on the throne said, ‘Behold, I make all things new’ ” (Rev 21:3-5a).

The world as we know it now with all its pain and sorrow is passing away. There will be no more tears, no more suffering or anxiety, no more sin and evil. This is the “new Jerusalem,” the heavenly city that we long for with all our hearts. It is a totally new reality made possible by the passion, death and resurrection of Jesus Christ.

Unlike the old order that has passed away, the new world is characterized by fidelity to the Lord’s commandment: *“Love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another”* (Jn 13:34-35). If we love one another, God dwells with us, making us one with him and with each other. And when God dwells with us, there

is no more death or mourning, wailing or pain. There is peace and joy beyond measure!

What a magnificent vision! What a positive, hope-filled way to understand our destiny as children of God the Father, as disciples of Jesus and as pilgrims journeying to our heavenly home with the guidance of the Holy Spirit!

The warning given to us by Paul and Barnabas in Acts remains, however. It is necessary for us to undergo many hardships before we can enter our heavenly home.

Fortunately, we are not alone. God dwells with us. He is not dead; he is risen. He is not far away from us; he is close.

And God is not indifferent to our loneliness and pain; he gives all that we need—his grace—in order to love ourselves, love one another and love him. This is the truth that sets us free: God is love and if we live in love, we live in God, full of hope and joy (cf. 1 Jn 4:16).

No one has promised us that our lives here and now will be easy or free of pain and sorrow. Easter joy doesn’t wipe away all our tears, but it does

assure us that sin and death do not have the last word. They have been overcome (once and for all) by our Lord’s triumph on the cross, and we have been assured of a better world to come, a new heaven and a new Earth, which can be ours if only we can accept God’s grace and learn to live in his love.

As we pray in the Collect for the Fifth Sunday of Easter, we have all been made new in the waters of baptism which “accomplish the Paschal Mystery within us,” bringing us Easter joy and leading us to eternal life with God.

This Easter season, let’s rejoice in the grand vision we have been given of the heavenly Jerusalem, but let’s also accept graciously the hardships and disappointments that will inevitably come our way as we journey together in faith, hope and love. The Good News is that God dwells with us; he walks with us and shares with us his boundless love and mercy.

“Behold, I make all things new” (Rev 21:5), says the Lord our God. To which our response should always be, “Amen, Alleluia!” †



Cristo, la piedra angular

Recuerde la buena nueva de que Dios siempre está con nosotros

“Dios todopoderoso y eterno, cumple constantemente el misterio pascual en nosotros para que aquellos en quienes te regocijaste en renovar a través del bautismo puedan, bajo tus cuidados protectores, generar muchos frutos y disfrutar del júbilo de la vida eterna” (de la Colecta del quinto domingo de Pascua).

Las lecturas de las Escrituras del quinto domingo de Pascua nos recuerdan que Dios siempre está con nosotros y nos acompaña (tal como nos lo explica el papa Francisco) conforme avanzamos hacia la vida eterna con nuestro Dios trino.

En ocasiones, el camino parece difícil. En la primera lectura de los Hechos de los Apóstoles, Pablo y Bernabé advierten a los discípulos que “es necesario pasar por muchas tribulaciones para entrar en el Reino de Dios” (Hc 12:22). De todas formas, perseveraron en proclamar la Buena Nueva en ciudades por toda la región y depositaron todas sus esperanzas en el hecho de que el Señor anduvo con ellos a cada paso del camino.

En la segunda lectura del libro del Apocalipsis san Juan nos comparte su visión de un “nuevo cielo y una

nueva Tierra.” *“Esta es la morada de Dios entre los hombres: él habitará con ellos, ellos serán su pueblo, y el mismo Dios estará con ellos. El secará todas sus lágrimas, y no habrá más muerte, ni pena, ni queja, ni dolor, porque todo lo de antes pasó. Y el que estaba sentado en el trono dijo: ‘Yo hago nuevas todas las cosas’ ”* (Rev 21:3-5).

El mundo, tal como lo conocemos hoy en día y todos sus dolores, pasarán; no habrá más lágrimas, no habrá más sufrimiento ni ansiedad, ni más pecado o maldad. Esta es la “nueva Jerusalén,” la ciudad celestial que anhelamos con todo el corazón. Se trata de una realidad totalmente nueva que es posible por la pasión, muerte y resurrección de Jesucristo.

A diferencia del orden antiguo que ya pasó, el nuevo mundo se caracteriza por la fidelidad a los mandamientos del Señor. *“Que os améis unos a otros; como yo os he amado, que también os améis unos a otros. En esto conocerán todos que sois mis discípulos, si tenéis amor los unos con los otros”* (Jn 13:34-35). Si nos amamos los unos a los otros, Dios habita entre nosotros y nos unifica con Él y con el prójimo. Y cuando Dios habita entre nosotros,

no hay más muerte ni llanto, lamentos ni dolor, ¡sino una paz y una alegría incalculables!

¡Qué visión tan magnífica! ¡Qué forma tan positiva y llena de esperanza de entender nuestro destino como hijos de Dios el Padre, como discípulos de Jesús y peregrinos en el camino a su hogar celestial con la guía del Espíritu Santo!

Sin embargo, la advertencia que nos dan Pablo y Bernabé en Hechos, sigue en pie. Tenemos que atravesar muchas dificultades para poder entrar en nuestro hogar celestial.

Afortunadamente, no estamos solos; Dios habita entre nosotros. No está muerto; ha resucitado. No está lejos, sino cerca.

Y Dios no es indiferente a nuestra soledad y dolor; nos da lo que necesitamos—su gracia—para poder amarnos a nosotros mismos, al prójimo y a Él. Esta es la verdad que nos libera: Dios es amor y si vivimos en el amor, vivimos en Dios, llenos de esperanza y alegría (cf. 1 Jn 4:16).

Nadie nos ha prometido que nuestras vidas aquí y ahora serán fáciles o estarán desprovistas de dolor y sufrimiento. La alegría de la Pascua no enjuga nuestras lágrimas

pero nos asegura que el pecado y la muerte no tienen la última palabra. Los hemos superado definitivamente gracias al triunfo de nuestro Señor en la cruz y nos han asegurado un mejor mundo en el futuro, un nuevo cielo y una nueva Tierra que solo serán nuestros si aceptamos la gracia de Dios y aprendemos a vivir en Su amor.

Tal como rezamos en la Colecta del quinto domingo de Pascua, hemos sido renovados en las aguas del bautismo que “cumplen el misterio pascual en nosotros,” nos brindan alegría Pascual y nos llevan a la vida eterna con Dios.

Alegremonos en esta época de Pascua de la magnífica visión que hemos recibido de la Jerusalén celestial, pero también, aceptemos graciosamente las dificultades y las desilusiones que inevitablemente nos llegarán mientras avanzamos juntos en la fe, la esperanza y el amor. La Buena Nueva es que Dios habita entre nosotros; camina con nosotros y comparte su amor y su misericordia infinitos.

“Yo hago nuevas todas las cosas” (Rev 21:5), dice el Señor nuestro Dios. A lo cual debemos responder siempre: “¡Amén, aléluia!” †

Events Calendar

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

May 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Franciscan Sister Marj English presenting "Spiritual Direction for all the Seasons of Your Life," 5:40 p.m. optional rosary, 6-8 p.m. dinner and speaker, \$15 member, guests free. Information: smclaughlin@holyspirit.cc, 317-748-1478.

May 21

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

May 22

The Well Community Center, 554 Pit Road, Brownsburg. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, 1-2:30 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

May 24-25

Mary, Queen of Peace, 1005 W. Main St., Danville. **Women's Club Rummage Sale**, Fri. 9 a.m.-4 p.m., Sat. 8 a.m.-12:30 p.m., free. Information: 913-832-8472, sbliss321@gmail.com.

May 25

St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyds Knobs. **Strawberry**

Festival, 8 a.m.-6 p.m., food, 5K run/walk, build your own strawberry delights, craft booths, games, contests, live music, raffle. Information: www.starlightstrawberryfestival.com, 812-923-5785.

May 27

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Road, Greenwood. **Memorial Day Mass and Reception**, 8:45 a.m. Mass, followed by reception with retired Navy Vice Adm. P. Stephen Stanley speaking on the cause for the canonization of Servant of God Father Vincent Capodanno whose Medal of Honor, chalice and paten will be on display. Information: 317-515-7269, jimrecasner@gmail.com.

May 30-31, June 1

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, Thurs. and Fri. 5 p.m., Sat. 6 p.m.; Thurs.—indoor Mexican fiesta hosted by St. Philip Neri Parish and live music by "Third Generation"; Fri.—fried chicken dinners and live music by "Blindside"; Sat.—midway, games tent, adult casino lounge, silent auction baskets, beer garden, food tents. Information: 317-786-4371.

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Parish Festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides, games, beer garden, Vegas room, admission requires \$10 in food and beverage tickets or a ride bracelet. Information: www.sbsaintsimon.org.

saintsimonfestival.com, 317-826-6000.

May 31-June 1

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Terry's Treasures Indoor Yard Sale**, Fri. 8 a.m.-2 p.m., Sat. 8 a.m.-noon, donations accepted. Information: 812-923-8817, retreats@mountsaintfrancis.org.

May 31, June 1-2

St. Therese of the Infant Jesus Parish (Little Flower), 4720 E. 13th St., Indianapolis. **Summerfest**, Fri. 5-11 p.m., bingo with \$1,000 in prizes; Sat. 3-11 p.m., Steer-In indoor dining 5-7:30 p.m.; Sun. 11:30 a.m.-5 p.m., indoor brunch 9:30 a.m.-noon; entertainment tent with live music, outdoor food court, beer and wine, used book sale, silent auction, Monte Carlo, \$5,000 grand prize raffle, \$10 minimum purchase required for ages 13 and older. Information: 317-357-8352.

June 1

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.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Bonifest**, 4:30 p.m. CT, food and beer court open, 5 p.m. CT Mass followed by barbeque chicken and pork chop dinners with sides for \$10, 6 p.m. children's games, 7 p.m. CT live music featuring "Studebaker". Information: 812-357-5533, www.sbcatholic.church/bonifest.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Mountfest**, 2-8 p.m., art, crafts, wine and craft beer, food trucks, kids' zone, live music featuring "The Todd Hildreth Trio" and "Bridge 19." Rain or shine. Information: 812-923-8817, www.mountsaintfrancis.org.

June 4

Our Lady of Perpetual Help Parish, 1752 Scheller Ln., New Albany. **How to Be a Christian Consoler Workshop**, designed to offer family, friends and caregivers confident and helpful tools in being present to those suffering, 6:30-8:30 p.m., free. Register requested by May 31: 812-945-2374, tyost@olphna.org.

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

June 5

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

June 6-9

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish Festival**, Thur. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 4 p.m.-midnight, Sun. noon-7 p.m., food, Monte Car, bingo, midway, children and adult games, live music and entertainment. Information: 317-888-2861.

June 7

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Lambert Reilly presiding, 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** 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: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

June 8

St. Paul Parish, 814 Jefferson St., Tell City. **Festival**, 4 p.m. Mass, 4:30 p.m. dinners, raffles, silent auction. Information: 812-547-7994.

The Riviera Club, 5640 N. Illinois St., Indianapolis. **Immaculate Heart of Mary School Class of 1959 60th Reunion**, 5 p.m. social with cash bar, 6 p.m. dinner, \$50 per person, Reservations by May 19, ihrreunion@yahoo.com. †

Parish Social Ministry to host gathering in New Albany Deanery on June 8

The archdiocesan Social Concerns Ministry is hosting a Parish Social Ministry (PSM) gathering at St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, in Floyd Knobs, from 9 a.m.-noon on June 8, with refreshments at 8:30 a.m.

The gathering is for anyone interested in growing in their faith through service.

Parish social ministry is the action that the faith community takes to live out the Gospel and to grow in love of

God and neighbor.

Topics will include ways parishes can foster greater outreach, methods to recruit and retain volunteers, and a sharing of best practices.

Reservations are requested by e-mailing Theresa Chamblee at tchamblee@archindy.org or calling 317-236-1404 or 800-382-9836, ext. 1404.

To learn more about the archdiocesan Social Concerns Ministry, visit www.archindy.org/socialconcerns. †

Military, first responders to be remembered at Memorial Day Mass at cathedral

Vox Sacra, the *schola cantorum* for the Archdiocese of Indianapolis, will host a Memorial Day Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 9 a.m. on May 27. This will be a Mass for the Dead in honor of the deceased men and women of the military, as well as first responders.

The liturgy will be celebrated by

Father Jerry Byrd, pastor of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon. *Vox Sacra* will be singing Kevin Allen's "Requiem for 5 Voices."

All are invited and welcome to participate in this Mass, especially veterans and the family members and friends of those who have died serving our country. †



Consecration to God's merciful love

On April 28, Divine Mercy Sunday, 12 women of St. Luke the Evangelist Parish in Indianapolis made a consecration to God's merciful love. They prepared by completing *33 Days to Merciful Love*, a book by Marians of the Immaculate Conception Father Michael Gaitley. Shown here are many of the 12 women who participated in a consecration service in the St. Luke daily chapel on April 28. St. Luke associate pastor Father Joby Puthussery, seen here standing next to the Divine Mercy image, led the service. For more information on Divine Mercy, go to www.thedivinemercy.org. For more information on consecration to God's merciful love, go to bit.ly/2vxtdbS (case sensitive). (Submitted photo)

Archdiocesan ministries helping laity grow in faith and knowledge to be topic of radio show on May 27-June 1

On its own and in conjunction with other Catholic institutes, the Archdiocese of Indianapolis offers several faith education and formation programs for the laity of southern and central Indiana.

Through the University of Notre Dame's Satellite Theological Education Program (STEP), lay Catholics of central and southern Indiana can take 12 online courses to receive a certificate in lay ministry.

Via a partnership between the archdiocese and Catholic Distance University (CDU), Catholics in the archdiocese can also take noncredit seminars and noncredit catechism courses at a discounted tuition rate of \$75 per seminar or course. Noncredit certificates can also be earned through the program.

For Spanish-speaking Catholics of central and southern Indiana, as well as those of other ethnicities, the archdiocesan Office of Intercultural Ministry offers a Pastoral Leadership Program (PLP) for those who feel called to participate more actively in the intercultural pastoral mission of the Church and in their parish communities.

Two archdiocesan staff members will discuss these programs on globally-accessible Catholic Radio Indy's Faith in Action show. Deacon Michael Braun,

archdiocesan director of the Secretariat for Pastoral Ministries, will discuss the STEP and CDU programs, while Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry, will discuss the PLP opportunity.

The pre-recorded show will be broadcast at noon on May 27, at 4 p.m. on May 30 and at noon on June 1.

There are several ways to listen to the show:

—on radio by tuning in to 89.1 FM or 90.9 FM;

—online by going to www.catholicradioindy.org;

—on a smart speaker by asking it to play Catholic Radio Indy;

—via phone by calling either of these toll-free numbers: 641-552-5881 or 605-562-9822 (great for listeners at home or on the go to listen via speaker phone in areas where reception is spotty or out of range).

A podcast of the show will also be available sometime after June 1 at www.catholicradioindy.org.

For more information on the lay ministry programs, go to the following sites (links are case sensitive): STEP, bit.ly/2vNn18W; CDU, bit.ly/2vK3M6W; and PLP, bit.ly/2Yk6v3p. †

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

A Promise to Keep marks 25 years of young Church leading the way

By Brandon A. Evans

Bob Tully was filled with gratitude as he looked out on the hundreds of high school students who had gathered for the annual A Promise to Keep (APTK) luncheon at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

He was pleased that the program was marking its 25th year in the archdiocese, and he was thrilled that so many youths today are committed to the peer mentoring program that promotes the benefits of chastity and faithfulness in marriage.

"Thank you," he said many times over in his address to the high school students on March 14, "on behalf of all old people like me."

Married for 54 years, the vice president for Mission and Ministry at Roncalli High School in Indianapolis shared his admiration for the young people who have spent the last year mentoring their peers to live a life of chastity called for by Jesus Christ and before him through the Ten Commandments.

"We're at war with the devil," Tully told them, noting during his talk the grim shadow cast by the clergy sex abuse crisis in the Church and the breakdown of family values in the West. "And sometimes I think he's winning, and that bothers me."

But then he thinks of the hundreds of thousands of young people who gather for Mass at World Youth Day, or the vibrant and singing teens who gather in the tens of thousands every two years for the National Catholic Youth Conference, or those teens before him.

"And I know there's hope," he said. "You are important, and what you do matters, so thank you for that."



Bob Tully, vice president for Mission and Ministry at Roncalli High School in Indianapolis, speaks to youth mentors at the annual luncheon of A Promise to Keep program on March 14 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Submitted photo)

The Catholic Church is in good hands, he insisted, because of young people like those at the luncheon. It angers him when people refer to them as "the future of the Church."

"No, you're not," he said firmly. "You're the young Church of today."

The hundreds gathered to hear him were only, for the archdiocese, the visible sign of a much larger program.



Margaret Hendricks

Margaret Hendricks, coordinator of adolescent growth programs for the archdiocese, said that more than 12,000 mentors have passed through the program since it began in 1994—and those teenagers have taken the message they

learned to more than 120,000 Catholic school students through the years.

High school mentors share lessons based in character formation and skills development with students in sixth-through eighth grade, providing not only information but a crucial and vibrant witness of someone committed to dating with purity, Hendricks said.

The younger students see the mentors, "who are just a little older than they are witness about the virtue and values they find important in their life," she said.

"This is especially important in the area of friendships and dating."

As for the mentors who have publicly and happily committed to such a lifestyle, they form a kind of community with each other that promotes accountability.

"Young adults do not want to be hypocritical," Hendricks said, "so mentorship has a way of strengthening the decision to live chastely."

The program was founded 25 years ago by Eve Jackson, whom Hendricks called a "visionary."

"Recognizing the success attained through peer mentoring in the treatment of alcohol and drug addiction," Hendricks said, "St. Vincent Health proposed a partnership with the Office of Catholic Schools to develop a peer mentoring program to promote the health and spiritual benefits of chastity and faithfulness in marriage."

From that small starting point, Jackson went to the principal of Roncalli, then Joseph Hollowell, to see if the school would help pilot the program. From there, Bob Tully "embraced the vision and mission of this 'grassroots' program wholeheartedly," Hendricks said.

The program started with 18 mentors. Within a few months, Hendricks said, five more Catholic high schools had joined the program. By the end of that first year, there were more than 350 peer mentors who were teaching young students.

Sylvia Brunette began as a volunteer that first year and continues to this day, now serving as the Indianapolis



Peer mentors in A Promise to Keep Program from Bishop Chatard High School in Indianapolis pose for a photo during the program's annual luncheon on March 14 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Submitted photo)

North Deanery coordinator.

From her dedication, and that of Jackson and Hendricks, who took over as program coordinator in 1998, the program has flourished.

"The very first mentors are now about 42 years old," Hendricks said. "Many have students in our Catholic schools who are participating in the program. Over the past few years, some of these early mentors even have sons or daughters in high school who are now participating in APTK as peer mentors."

Built on a solid foundation, the future is bright.

Hendricks looks on to the next 25 years, imbuing them with the same hope that Tully sees.

"I would pray that through the mentorship in the program that the

decisions and choices these teens and young adults make in the future will lead to an increase in vocations and, in particular, an increase in sacramental marriage that lasts a lifetime," she said.

Tully's view of the future was more sharply focused on the young people listening to him, urging them to take what they've taught and live it out in college and beyond.

"You know what?" he asked them. "You're not finished."

"You are called to pursue universal holiness, and you haven't yet fulfilled that call until you live the rest of your life."

(For more information about the A Promise to Keep program or to watch a video of Bob Tully's keynote address, log on to www.archindy.org/promisetokeep.) †

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continued from page 1

archdiocese—and an Air Force chaplain—on June 1 in SS. Peter and Paul Cathedral in Indianapolis.

Opening the door to the priesthood

The defining moment in his path to the priesthood came in early 2011 when he attended a national conference of the Fellowship of Catholic University Students (FOCUS) in Denver. The conference theme was, “Answering the Call.”

“It re-opened everything about a discernment to the priesthood,” recalls Deacon Gillmore.

That consideration had begun when he was 10, a time when he was intrigued by taking part in a vocations retreat that was led by a young, athletic priest who combined a program of physical activities with a focus on prayer, eucharistic adoration and daily Mass.

At different times in his young life, he explored a calling to the priesthood, but the connection always disappeared until the FOCUS conference.

“I told myself, ‘I’m going to see it through this time,’ ” he said. “By spring break of junior year, I was leaning toward the priesthood.”

He still had to finish his education at the Air Force Academy. He also had to decide where he felt called to serve as a priest.

The third of 12 children in his family, he had been born in Indianapolis, but his



Transitional Deacon Vincent Gillmore uses incense during the archdiocesan chrism Mass on April 16 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

Deacon Vincent Gillmore

Age: 30

Parents: David and Sandra Gillmore

Home parish: St. Monica Parish in Indianapolis

Education: Warner Robins High School in Warner Robins, Ga.; United States Air Force Academy in Colorado Springs, Colo.; Saint Meinrad Seminary and School of Theology in St. Meinrad.

Favorite Scripture passage: “So many! Of late, I like John 3:30, ‘He must increase, I must decrease.’ ”

Favorite saint: “Again, many. But lately, I would say Saint Ignatius of Loyola and St. Joseph.”

Favorite book: *The Lord of the Rings* trilogy

Favorite movie: *The Dark Knight*

Favorite prayer or devotion: The Examen

Hobbies: Running, reading, sketching and listening to music



Transitional Deacon Vincent Gillmore proclaims the Gospel during a Mass on Aug. 15, 2018, in which Benedictine Brother Lorenzo Penalosa professed solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad at the Archabbey Church of Our Lady of Einsiedeln. (Photo courtesy of Saint Meinrad Archabbey)

family moved to Georgia when he was 7 so his father could pursue a new job. Still, he has deep, extended family ties in Indianapolis, so he chose to seek to become an archdiocesan seminarian after graduating from the academy in 2012.

It was at Saint Meinrad Seminary and School of Theology in St. Meinrad that he found the sense of meaning and belonging that he desperately wanted in his life.

“Through seminary, I have a better idea of where that sense of belonging and identity comes from,” he says. “I think it comes from being willing to give yourself over to Christ and other people.

That requires some sacrifice—sacrifice in daily friendships, sacrifice in being able to lay down your will for someone else’s good. Through that, you grow in friendship and mutual trust.”

He’s also grown in his relationship with God.

“Being truly settled, being truly at peace is doing the will of God in the best way you know how. That takes some time. That takes believing through all the difficult situations.”

Living the Gospel

Now 30, Deacon Gillmore has known his own share of difficult situations, experiences that he believes will shape the approaches he hopes to bring to his priesthood.

They start with “the ability to listen to people on a deeper level, and an overall attitude of attentiveness to reach out to people in ways that are helpful.”

“He was a part of the cathedral,” Hay said. “All the parishioners were aware of him. He was such a presence, such an instrument of kindness for everybody. People would go out of their way to help him.”

After being treated for severe dehydration, Pryor experienced other

He also hopes for “courage in taking more ownership and responsibility for things that come under” his direction.

His greatest hope is to be “more of a companion to others, to get them in touch with Jesus, to let Jesus touch them with his healing power.”

After his ordination, Deacon Gillmore will begin a path far different from most priests in the archdiocese.

For the first three years, he will primarily serve the archdiocese while fulfilling 24 days a year as a chaplain at an Air Force base. After those three years, he will spend the next nine years as an Air Force chaplain,

taking assignments that could lead him to be deployed anywhere around the world.

People who know him well believe he will be successful in both ministries.

“When I observed him at the Air Force Academy, he clearly showed he is a man who truly gives of himself and is a dedicated servant, living the Gospel,” says Deacon Robert Waller, a Catholic deacon at the Air Force’s Cadet Chapel who also was an academic advisor to Deacon Gillmore.

“Not only is he a joy to be around, he is a role model for others. He is a gentle man who is very approachable. In addition, he was a well-rounded student-athlete and a leader who has a deep spirituality. With his background, he will be able to relate to a wide variety of people. And he’ll understand the unique challenges that military members face, along with his willingness to be flexible

‘Being truly settled, being truly at peace is doing the will of God in the best way you know how. That takes some time. That takes believing through all the difficult situations.’

—Deacon Vincent Gillmore

PRYOR

continued from page 1

events coordinator. She had known Pryor since coming to work at the cathedral parish in 1998.



Theresa Inoue, coordinator of evangelization and missionary discipleship at SS. Peter and Paul Cathedral Parish in Indianapolis, kneels in prayer on May 8 before the cremated remains of William “Paco” Pryor before a funeral for him in the cathedral’s Blessed Sacrament Chapel. Pryor had lived as a homeless person for more than 20 years behind the cathedral and died on April 3 in a nursing home in Indianapolis. (Photo by Sean Gallagher)

health challenges, which led to his becoming a resident of a nursing home in the city and dying there. His cremated remains will be interred at a later date at Holy Cross Cemetery in Indianapolis through the generosity of private donors.

Nora Cummings, a retired cathedral parish staff member who is now a resident at the St. Augustine Home for the Aged, attended Pryor’s funeral. She had known him for decades and saw the funeral as an act of mercy and an expression of the Church’s belief in the dignity of all people.

“Homeless people are human,” Cummings said. “Homeless people have needs, just like all of us. They need someone to care about them, someone just to know that it’s OK, even though they’re homeless.”

Deacon Stephen Hodges, who, along with Deacon Schallert, ministers at the cathedral parish, says the homeless have a significant place in the life of the faith community and that its staff members, volunteers and parishioners “see the face of Christ” in them.

“They’re not transparent,” said Deacon Hodges. “They don’t look through them. They try to find out their names. That’s important.

“It speaks to our Christian and Catholic upbringing. All people are created in

to accommodate the ever-changing schedules of his parishioners and his military comrades.”

The joy of trusting in God

Creating a sense of community is a key focus of Deacon Gillmore’s approach to life, says his brother Robby Gillmore.

“Every encounter with another human being is an encounter with Christ, and Vinny reminds me of that a lot,” says Robby, a nursing student at Marian University in Indianapolis. “I would describe Vinny as first and foremost a man interested in forging community. He wants to know what people are passionate about and why.

“He also knows how to ask questions that guide others to consider the heart of the matter, which will serve him well both in the sacrament of reconciliation and in handling parish affairs.”

Deacon Gillmore’s personality shines through in a conversation in which he smiles often. The smile flashes again when he is asked what he is most looking forward to about becoming a priest.

“The joy of all kinds of surprises,” he responds. “The joy of trusting that God is always going to surprise me in the right way. In that joy, I’ll be able to invite other people into God’s perfectly timed surprises.”

For Deacon Gillmore, the joy also comes in knowing that God directed him to the place where he belongs. He believes God invites all people to that place.

“By being a good Catholic and staying in the sacraments, that has really helped me. If you’re trying to be a good Catholic, you’re doing what God wants you to do. So you keep the door open for God that way.

“If you keep the door open for God, he’s always going to let you know what you need to do next.” †

God’s image and likeness and, therefore, should be treated that way regardless of their situation.”



Deacon Nathan Schallert

Crane attended the funeral and appreciated the dignity that the cathedral parish community showed Pryor in his life and in his death.

“When you work with the homeless, you worry that they don’t matter to other people,” she said. “They’re often called the invisible people, because they’re not seen. Just to know that that many people cared about him was very touching. He felt at home there.”



Deacon Stephen Hodges

“This was a place where he was not abandoned, a place where he was not and will not be forgotten,” said Deacon Schallert in his homily.

“William Woodrow ‘Paco’ Pryor is homeless no more. He mattered. We all matter.” †

Soon-to-be 100, Sister Eugenia celebrates a life in which 'God is my true love'

By John Shaughnessy

BEECH GROVE—Her eyes twinkle as she recalls the exact moment when she knew what she wanted to do with her life—a revelation that came while she was dancing at her junior-senior high school prom.

"There I was on the dance floor, in the middle of a dance with my date and then, all of a sudden, like a bolt of lightning, I knew I had to enter the convent."

More than 80 years have passed since that moment, but Benedictine Sister Eugenia Reibel still smiles and laughs like a teenager when she shares that story. After all, that lightning-quick decision has led to the best relationship in the life of the soon-to-be 100-year-old sister.

"God is my true love," she said. "I don't think you would live this life for all these years if he wasn't my sweetheart. I just thank him."

Her friends and fellow Benedictine sisters will thank and celebrate her with a special birthday party at St. Paul Hermitage in Beech Grove when she turns 100 on May 24.

Benedictine Sister Mary Luke Jones has admired Sister Eugenia ever since she was a student at St. Ambrose School in Seymour and Sister Eugenia was the principal there.

"As I grew up and entered the Benedictine community myself, I've considered her as the perfect example of a Benedictine woman—always faithful to prayer, always concerned about others, and absolutely committed to maintaining relationships with former students, co-workers and family. And always, always cheerful," says Sister Mary Luke.

"She also has a picture of every student she taught."

Soon after she entered the convent in 1936, Sister Eugenia began a long career as an educator which included these schools in the Archdiocese of Indianapolis: St. Ambrose in Seymour, St. Mary-of-the-Knobs in Floyd County, St. Barnabas in Indianapolis and the former Our Lady of Grace Academy in Beech Grove.

"Teaching was and always will be my first love," Sister Eugenia said. "I still receive letters from former students—and invitations to family celebrations. It is a great feeling to have touched the lives of so many, and they remain so loyal. I take my former students to prayer each day, and I ask the Lord to bless them, both living and deceased."

Paula Nightingale first met Sister Eugenia when Nightingale was a substitute teacher at St. Barnabas School in the early 1970s.

"She was my godsend," Nightingale recalled with a laugh. "I was 22, and I was overwhelmed, especially with the older kids. She looked at them and said, 'You will be nice, and you will be polite to her.' She was always a kind, soft-spoken person, but the kids knew she meant business. She's been a dear friend ever since."

Their friendship deepened when Nightingale struggled through a time when she wanted to become a mother and suffered several miscarriages.

When a doctor recommended adoption, Nightingale turned to Sister Eugenia to help with the process and the application.

"Sister was a big part of making that happen," she said. "She was a big advocate when we adopted our son. Joe is the best blessing of my life. I got ahold of that child and said, 'This is wonderful.'"



Benedictine Sister Eugenia Reibel, right, will turn 100 on May 24. Here, she shares a smile with Benedictine Sister Mary Luke Jones inside the chapel of the St. Paul Hermitage in Beech Grove. (Photo by John Shaughnessy)

Peggy Greene is another friend who gets emotional when she talks about the impact that Sister Eugenia has on people's lives.

"She just has a smile and a way that makes you feel special," said Greene, a member of St. Barnabas Parish in Indianapolis. "You feel if she's praying for you, you have a direct line to God."

A short Benedictine biography of Sister Eugenia describes her life in this way: "She has lived a life of prayer, of service and, as she gleefully told us, 'a life of obedience.'"

It's a life that was marked by heartbreak in her childhood when her mother died of complications following childbirth when Eugenia was five. Still, she has fond memories of her mom baking bread and her mom's patience in teaching her children their prayers.

She also has fond memories of her father who raised his eight children after his wife died.

"My dad said it was the happiest day of his life when I became a novice because it was on his birthday—June 14, 1937."

Her closeness to her family has continued through her life. Once again this year, her extended family will hold its annual reunion to mark her birthday. As many as 100 relatives have attended.

"I just love every one of them," she said. "They come with their little ones. Last year, there was a great-great niece born on my birthday. She's the sweetest thing."

She smiles again, the reflection of the life she has lived—a life she views as filled with blessings.

"To me, you have to try to be happy wherever you are. I've tried to do that. And live my vows. It's just been beautiful, beautiful."

(The birthday celebration for Sister Eugenia will be from 2-4 p.m. on May 24 at St. Paul Hermitage in Beech Grove). †

GRADUATIONS

continued from page 3

Mount Carmel Parish in Carmel in the Lafayette Diocese.

Hailey Loftin, daughter of Jon and Michelle Loftin of Holy Spirit at Geist Parish in Fishers in the Lafayette Diocese.

The archdiocese will be represented at the graduation by Rob Rash, assistant superintendent of Catholic schools.

Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 27 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 31 at the school.

The graduation ceremony will be at 2 p.m. on June 2 at the school.

Three students are in contention for valedictorian and salutatorian honors as the school year draws to a close:

Makayla Christian, daughter of Mark and Marilyn Christian.

Bailee Brandon, daughter of Anthony and Dawn Brandon of Prince of Peace Parish in Madison.

Devin Russell, daughter of the late Tony Russell and the late Laura Russell. Devin is a member of Prince of Peace Parish in Madison.

The archdiocese will be represented at the graduation by Gina Fleming, superintendent of Catholic schools.

Father Thomas Scecina Memorial High School in Indianapolis has a graduating class of 107 students.

The Baccalaureate Mass will be at 7 p.m. on May 23 at St. Michael Church in Greenfield.

The graduation ceremony will be at 7 p.m. on May 24 at the school.

The class valedictorian is **Katelyn Hartman**, daughter of Carl and Lisa Hartman of Holy Spirit Parish in Indianapolis.

The class salutatorian is **Andrew Kriech Smith**, son of Jason and Ruth Smith of Holy Spirit Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. William F. Stumpf, archdiocesan vicar general.

Lumen Christi High School in Indianapolis has a graduating class of six seniors.

The Baccalaureate Mass and graduation ceremony will begin at 5:45 p.m. on May 23 at Our Lady of the Most Holy Rosary Church in Indianapolis.

Oldenburg Academy of the Immaculate Conception in Oldenburg has a graduating class of 56 seniors.

The graduation ceremony will be at 1 p.m. on June 2 at the Chapel of the Sisters of St. Francis in Oldenburg.

Three seniors are in contention for valedictorian and salutatorian honors, which will be determined at the end of the academic year:

Emma Allen, daughter of Chad and Eileen Allen of St. Louis Parish in Batesville.

Sarah Preston, daughter of Bob and Beth Preston of St. Louis Parish in Batesville.

Carsen Thompson, daughter of Tom and Misty Thompson of St. Michael Parish in Brookville.

The archdiocese will be represented by Gina Fleming, superintendent of Catholic schools, during a Senior Mass and Awards Day luncheon at the school on May 24.

Our Lady of Providence High School in Clarksville has a graduating class of 96 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 24 at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be at 5 p.m. on May 26 at the school.

The class valedictorian is **Jan-Adriel Villaroman Nacpil**, son of Antonio and Priscilla Nacpil of Our Lady of Perpetual Help Parish in New Albany.

The class salutatorian is **Ross Victor Reyes**, son of Victorino and Carmela Reyes of St. Anthony of Padua Parish in Clarksville.

Providence Cristo Rey High School in Indianapolis has a graduating class of 55 seniors.

The graduation ceremony will be at 7 p.m. on May 23 at SS. Peter and Paul Cathedral in Indianapolis.

The class valedictorian is **Martiza Rafael**, daughter of Antonia Rafael.

The class salutatorian is **Lakia Harris**, daughter of Crystal Staples and Leonard Harris.

The archdiocese will be represented at the graduation by Archbishop Charles C. Thompson.

Roncalli High School in Indianapolis has a graduating class of 318 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 24 at the school.

The graduation ceremony will be at 9 a.m. on May 25 at the school.

The class valedictorian is **Katherine Grace Minton**, daughter of Donald and Teresa Minton of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

The class salutatorian is **Amanda Marie Blankenberger**, daughter of Terry and Martha Blankenberger of Our Lady of the Greenwood Parish in Greenwood.

The archdiocese will be represented at the graduation by chancellor Annette "Mickey" Lentz.

Seton Catholic Jr./Sr. High School in Richmond has a graduating class of 23 seniors.

The Baccalaureate Mass will be at 1:30 p.m. on June 2 at St. Andrew Church in Richmond. The graduation ceremony will follow at 3 p.m. on June 2 at the school.

The class valedictorian is **Joseph Lahmann**, son of Margaret Lahmann and Patrick Lahmann of St. Elizabeth Ann Seton Parish in Richmond.

The class salutatorian is **Nathan Dickman**, son of Dan and Angie Dickman of St. Elizabeth Ann Seton Parish in Richmond.

The archdiocese will be represented at the Mass and the graduation by Rob Rash, assistant superintendent of Catholic schools. †

REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

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

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

Online Lay Ministry Formation

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

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

For more information, please log on to
www.archindy.org/layministry



Archbishop Thompson issues decree regarding former church buildings

Criterion staff report

Archbishop Charles C. Thompson has decreed that two former Church buildings be made usable for non-sacred uses. In the terminology of the Church's *Code of Canon Law*, this is referred to as "relegation to profane but not sordid use."

The former Holy Cross Church

in Indianapolis and the former St. Pius V Church in Sunman are the two buildings to be sold.

The decisions were made by Archbishop Thompson at the request of the pastor/moderator(s) and after having consulted with the Archdiocesan Presbyteral Council.

As noted in a decree published in this week's issue of *The Criterion*, the

decision to sell the Holy Cross property was spurred by the fact that the building is not in good repair; the insured value of the building is below the cost to repair it; the archway of the portico entrance of the church building has collapsed; and the merged parish of St. Philip Neri in Indianapolis has no use for the building.

A separate decree in this week's newspaper states that the former

St. Pius V Church building is also not in good repair; the choir loft was closed after a structural inspection revealed it was unsafe; another inspection revealed significant deterioration and insect damage to parts of the church building; additional water damage; and the merged parish of St. Charles Borromeo in Milan has no use for this building. †

DECREE

Whereas, by the decree of the Most Reverend Joseph W. Tobin, C.Ss.R., on 21 May 2014, the former parish of the Holy Cross (125 N. Oriental St., Indianapolis, IN 46202), was merged by extinctive union into the parish of Saint Philip Neri (550 N. Rural St., Indianapolis, IN 46201); and,

Whereas the recourse that was filed against this decree has been exhausted and the decree upheld; and,

Whereas the legal and equitable assets and liabilities of the former parish of Holy Cross became assets and liabilities of the parish of Saint Philip Neri by virtue of the extinctive union; and

Whereas the pastor of the parish of Saint Philip Neri spoke on the possibility of the reduction to profane but not sordid use of the Church building of Holy Cross at all of the weekend Masses on the weekend of February 22nd and 23rd in 2019; and,

Whereas, on 24 February 2019, the pastor of Saint Philip Neri, after consultation with both his finance and pastoral council, petitioned me to relegate the church building of the former parish of Holy Cross to profane but not sordid use so that the proceeds of the sale of the

church building might be used to fund the ministries of the parish of Saint Philip Neri; and,

Whereas, on 26 February 2019, I consulted with the Archdiocesan Presbyteral Council on the question of the relegation of the church building of Holy Cross to profane but not sordid use; and,

Whereas, in the consideration of the question of reduction of church building of Holy Cross, I evaluated the following facts concerning the state of the church building of Holy Cross:

- The building is not in good repair.
- The cost of repairs would be approximately \$877,025.
- The insured value of the building (\$500,000) is below the cost of repairs.
- For the fiscal year of 2018/2019, the budgeted ordinary expenses for the parish of Philip Neri was \$485,610.
- The archway over the portico entrance of the church building collapsed into the street on 17 March 2015
- The merged parish of Saint Philip Neri has no use for this building.

And whereas the Archdiocesan Presbyteral Council voted unanimously to recommend that church building of Holy Cross be relegated to profane but not sordid use; and,

to fund the ministries of the parish of Saint Charles Borromeo; and,

Whereas, on 23 October 2018, I consulted with the Archdiocesan Presbyteral Council on the question of the relegation of the church building of Saint Pius V to profane but not sordid use; and,

Whereas, in the consideration of the question of reduction of church building of Saint Pius V, I evaluated the following facts concerning the state of the church building of Saint Pius V:

- The church building is not in good repair.
- In 2017, the choir loft was closed after a structural inspection revealed that framing and support system rendered the choir loft unsafe for occupancy.
- Inspection by an outside engineering firm in May of 2018 found significant deterioration and insect damage to have occurred to the main structural system supporting the floor of the nave and sanctuary of the church building.
- Additional water infiltration has caused additional damage to the interior plaster and paint.
- Based upon the report of the engineering firm, a general contractor estimated in December 2018 that the repairs of the floor and choir loft alone to be \$654,000.
- The income for Saint Charles Borromeo in the fiscal year of 2018/2019 was \$195,030; the expenses were \$188,110.

Whereas I have concluded that the economic hardship of repairing the building and its lack of usefulness to the parish of Saint Philip Neri constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, the Most Reverend Charles C. Thompson, D.D., J.C.L., Archbishop of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of the parish of Saint Philip Neri specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The church building of the former parish of Holy Cross shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. The parish of Saint Philip Neri, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals, and with its dignity as a former place of Divine worship.
3. This decree is to be published to the pastor of the parish of Saint Philip Neri.

- The merged parish of Saint Charles Borromeo has no use for this building.

Whereas the Archdiocesan Presbyteral Council voted unanimously to recommend that church building of Saint Pius V be relegated to profane but not sordid use; and,

Whereas I have concluded that the economic hardship of repairing the building and its lack of usefulness to the parish of Saint Charles Borromeo constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, the Most Reverend Charles C. Thompson, D.D., J.C.L., Archbishop of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of the parish of Saint Charles Borromeo specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

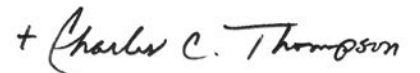
1. The church building of the former parish of Saint Pius V shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. The parish of Saint Charles Borromeo, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals, and with its dignity as a former place of Divine worship.

4. The parishioners of the parish of Saint Philip Neri are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.

5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.

6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis on 11 May 2019.



The Most Reverend Charles C. Thompson, D.D., J.C.L.
Archbishop of the Archdiocese of Indianapolis



Annette "Mickey" Lentz
Chancellor

DECREE

Whereas, on 6 June 2013 by the decree of my predecessor, the Most Reverend Joseph W. Tobin, C.Ss.R., the former parish of the Saint Pius V (County Road 500 E., Sunman, IN), was merged by extinctive union into the parish of Saint Charles Borromeo (213 Ripley St., Milan, IN 47031); and,

Whereas the recourse that was filed against this decree has been exhausted and the decree upheld; and,

Whereas the legal and equitable assets and liabilities of the former parish of Saint Pius V became assets and liabilities of the parish of Saint Charles Borromeo by virtue of the extinctive union; and,

Whereas the parish life coordinator of the parish of Saint Charles Borromeo discussed with the parishioners on the possibility of the reduction to profane but not sordid use of the Church building of Saint Pius V over the course of 2017-2018; and,

Whereas, on 4 October 2018, the moderator and parish life coordinator of the parish of Saint Charles Borromeo, after consultation with both his finance and pastoral council, petitioned me to relegate the church building of the former parish of Saint Pius V to profane but not sordid use so that the proceeds of the sale of the church building might be used

to fund the ministries of the parish of Saint Charles Borromeo; and,

Whereas, on 23 October 2018, I consulted with the Archdiocesan Presbyteral Council on the question of the relegation of the church building of Saint Pius V to profane but not sordid use; and,

Whereas, in the consideration of the question of reduction of church building of Saint Pius V, I evaluated the following facts concerning the state of the church building of Saint Pius V:

- The church building is not in good repair.
- In 2017, the choir loft was closed after a structural inspection revealed that framing and support system rendered the choir loft unsafe for occupancy.
- Inspection by an outside engineering firm in May of 2018 found significant deterioration and insect damage to have occurred to the main structural system supporting the floor of the nave and sanctuary of the church building.
- Additional water infiltration has caused additional damage to the interior plaster and paint.
- Based upon the report of the engineering firm, a general contractor estimated in December 2018 that the repairs of the floor and choir loft alone to be \$654,000.
- The income for Saint Charles Borromeo in the fiscal year of 2018/2019 was \$195,030; the expenses were \$188,110.

- The merged parish of Saint Charles Borromeo has no use for this building.

Whereas the Archdiocesan Presbyteral Council voted unanimously to recommend that church building of Saint Pius V be relegated to profane but not sordid use; and,

Whereas I have concluded that the economic hardship of repairing the building and its lack of usefulness to the parish of Saint Charles Borromeo constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, the Most Reverend Charles C. Thompson, D.D., J.C.L., Archbishop of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of the parish of Saint Charles Borromeo specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The church building of the former parish of Saint Pius V shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. The parish of Saint Charles Borromeo, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals, and with its dignity as a former place of Divine worship.

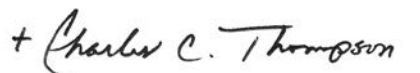
3. This decree is to be published to the pastor of the parish of Saint Charles Borromeo.

4. The parishioners of the parish of Saint Charles Borromeo are to be given notice of this decree upon its receipt by the moderator of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the moderator.

5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.

6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis on 11 May 2019.



The Most Reverend Charles C. Thompson, D.D., J.C.L.
Archbishop of the Archdiocese of Indianapolis



Annette "Mickey" Lentz
Chancellor †

Pope saddened by church attack in Burkina Faso, Vatican spokesman says

VATICAN CITY (CNS)—Pope Francis expressed his closeness to and prayers for the victims of a shooting at a Catholic Church in Burkina Faso, which claimed the lives of six people.

"The Holy Father has learned with sorrow about the news of the attack on the church in Dablo, Burkina Faso. He prays for the victims, for their families and for the entire Christian community in

the country," Alessandro Gisotti, interim director of the Vatican press office, tweeted on May 13.

According to the Agence France-Presse (AFP), armed persons entered the church on May 12 on motorcycles and shot at churchgoers attempting to escape. Father Simeon Yampa, who was celebrating Sunday Mass, was among those killed in the attack. The gunmen then set fire to the

church and several other buildings nearby before raiding a local health center.

Government officials blamed the attack on Muslim extremist groups, saying that after failing "to pit communities against each other with targeted killings of traditional chiefs and community leaders, terrorist groups are now attacking religion in an evil plot to divide us," AFP reported.

Burkina Faso has seen a rise in attacks

against Christians in the country in recent months.

Before giving his Easter blessing "*urbi et orbi*" (to the city and the world) on April 21, Pope Francis prayed for peace in several countries in the African continent, including Burkina Faso, which he said are "still rife with social tensions, conflicts and at times violent forms of extremism that leave in their wake insecurity, destruction and death." †

College grads can take steps to stay connected to their faith

By Megan Philip

A few years ago, my sister graduated from college and was quickly introduced to the brave new world of “Catholic adulting.”

Life after college brought her to a new city, parish, job ... and far away from the comfort of her close-knit Catholic campus ministry community.

After a few months, she called me in hopes that her “working for the Church” big sister could offer advice on how to make the transition less painful.

“Meg, I knew leaving college would mean a lot of changes in my faith, but I had no idea it would be this hard,” she said.

Each week, she dutifully dragged herself to Mass on Sundays, alone in a church full of strangers. There were no small groups to join, retreats to attend or ministries in need of volunteers—and no one there to support and encourage her in this new stage.

If you are a recent college grad reading this, you may be nodding your head. So, what is a 22-year-old to do?

This challenge is a two-way street: Catholics of every age and journey of faith need to provide vehicles of accompaniment and support for young adults transitioning into parish life.

At the same time, a few basic steps can help make the transition out of college easier:

Buy a planner

Make time for your relationship with God.

A graduate came to me for mentoring because she was in a spiritual rut and said: “I feel like giving up; maybe I’m just not a spiritual person.”

I asked her to take out a planner and fill out everything that would be happening in the next week. Once she had it all on paper, we looked at it. “OK,” I said, “where can we fit in priority No. 1?”

Eventually we found consistent pockets that worked for her every day. She was able to fit in daily prayer, a decade of the rosary, time for spiritual reading and even



A graduating senior cheers during commencement at Jesuit-run Le Moyne College in Syracuse, N.Y. Graduating can mean saying goodbye to friends that supported you in your faith throughout college. Keep in touch through the distance, but don’t be afraid to step out and meet new friends.

(CNS photo/Gregory A. Shemitz)

a favorite Catholic podcast to tune in to while doing chores.

The following month she came back full of examples of how God had been filling her with a renewed sense of joy and purpose. We laughed about how her “spiritual problem” disappeared with a \$5 planner.



How can a recent college grad stay faithful?

- 1) Make time for God.
- 2) Invest in friendship.
- 3) Find a mentor.
- 4) Join a parish and contribute.

Invest in friendship

Graduating can mean saying goodbye to friends that supported you in your faith

throughout college. Keep in touch through the distance, but don’t be afraid to step out and meet new friends: Show up at

local Catholic events or join a small group or a sports league.

Colin, a recent graduate of George Washington University in Washington, shared: “My friends have helped me so much to pursue Christ in postgrad life. We hold each other accountable, and pick each other up when we are down.”

Find a mentor and be a mentor

In virtually every area of life, we are encouraged to seek out mentorship to be successful. Companies like Google are investing millions of dollars in mentorship programs because it brings out the best in their employees. It is no different in our faith.

Colleen, a graduate of the University of Dallas, said, “Having people, especially women of faith, to look up to, ask questions, and receive support from has been a game changer for me. My mentor helps me look toward the future with hope and a sense of mission. She also models for me what it looks like to have all parts of her life completely fueled by a love of Christ.”

Join a parish and contribute

Don’t walk away if you do not immediately see something in your local parish that fits your needs or lifestyle. Be a “Church builder,” not a “Church consumer.”

David, a graduate from Westmont College in California, said, “Taking on a leadership role in my parish has kept me



A young woman prays during Mass. A few basic steps can help make the transition out of college easier. Make time for your relationship with God; invest in friendship; and join a parish and contribute. (CNS photo/ Gregory A. Shemitz, Long Island Catholic)

committed to continuously grow in my faith because I know I’ll be asked to share it with others and be a witness.”

(Megan Philip is coordinator for campus and young adult ministry for the Archdiocese of Washington. Originally from Dallas, she earned a master’s degree in theology from the Pontifical John Paul II Institute in Washington.) †



Bishop Frank J. Caggiano of Bridgeport, Conn., speaks to young adults at Theology on Tap in Washington. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

For the Journey/Effie Caldarola

Jean Vanier's legacy calls our world to a Gospel of inclusion

Death always catches us by surprise. So it was on May 7 when I learned of the death earlier that morning of Jean Vanier, the founder of L'Arche communities, which allowed those with disabilities to live with friendship, dignity and kinship side by side with those who consider themselves "enabled."



How could this death surprise me? Vanier was 90 years old, ill and living in a nursing home. But there are some people who make this weary world more bearable. We want to know they walk among us. How can you leave us, Mr. Vanier?

More important: What have you left us? L'Arche communities are built around the concept of relationship. It's not caretakers providing for the needy; it is people experiencing each other in their unique humanity. I've known Jesuit Volunteer Corps friends who have spent a year living in a L'Arche community. It's life-changing.

In the world in which we live, certainly in American society, our values are the reverse of Gospel values. We value beauty as defined by the cosmetics industry and Hollywood. We value financial success and

our "stuff." We value titles and degrees for what they say about us. We want our kids to be "happy" and rich and successful—and perfect, whatever that means.

I've experienced several early morning phone calls that continually challenge those values.

One of my best friends called with the news of her child's birth. We had been pregnant at the same time and I had beaten her to the birthing room by a few days, home with a healthy baby daughter. She called to let me know Patrick had arrived with Down syndrome.

Another morning, my friend Dave called to report the birth of his first son, with Down syndrome. A few years later, an early morning call introduced my brother's son Ethan, a Down syndrome trisecta.

Those delivering this news speak in a certain tone. There is gratitude for the gift of life, but a brokenness that speaks of challenge. It's not just that there are unique physical and intellectual hurdles lying ahead for families of children born with varying degrees of ability.

It's that families confront a world of upside-down values.

Into this world of scrambled standards of worth and goodness, Jean Vanier stood, like another Christ embracing the leper and walking among the poor, because

Vanier knew what we don't always get: We are all lepers and we're all poor. We're in this together.

Vanier, beautiful in his ecumenism and respect for all religions, could echo the words of Mary's *Magnificat* in Luke: "He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly" (Lk 1:51-52).

I recently went to a "special musicians" concert in which my nephew, Ethan, now a teenager, performed.

Ethan sang, with great gusto, Queen's "We Will Rock You." It didn't matter that the words were difficult to understand. It didn't matter that some of the musicians could barely hold their instruments or needed a lot of help. It mattered that the audience felt a kinship and a relationship with each other and with those on the stage.

Vanier changed attitudes toward the intellectually and physically disabled in ways so deep that we can hardly comprehend it.

What he has left us is the call to Gospel values of inclusion and a rejection of the false values that so permeate our culture.

(Effie Caldarola writes for *Catholic News Service*.) †

Worship and Evangelization Outreach/Georgene Beiriger

A vacation of a different kind

Ah, vacation time! It's that time of year when your planning and saving up materializes into, perhaps, a trip to another state or a foreign land, the mountains or beach, maybe to visit people you know or to meet new people in places you have never been.



Vacations are meant to get away from the routine of normal life, to spend time with your family or

friends in an amusement park or big city, or see some breathtaking vistas that maybe you've seen only in pictures. On vacation, we can leave behind the usual routines long enough to escape, but a vacation can also bring its own stress. Navigating new venues, arranging for hotels, transportation, meals, tickets to events, parks, museums—when do you truly rest?

Did you ever feel like you need a vacation after your vacation? When you get home, it's the same old things. Well, I have an idea for you.

Actually, it's Jesus' idea. He told his disciples (that's us): "Come away by yourselves to a deserted place and rest a while. People were coming and going in great numbers, and they had no opportunity even to eat" (Mk 6:31).

Jesus wants his disciples to retreat even when—no, especially when—they have no time to eat and people are constantly wanting things from them. Retreats are for busy people like you and me!

Jesus teaches us that the path to spiritual growth, our path to holiness—and sanity!—is resting and reconnecting with God. He did it on a regular basis and for various lengths of time, from an hour or two, to an overnight, to a stretch as long as 40 days and nights!

No matter how long, a retreat allows an inner change to occur: that ongoing conversion of heart that is critical to deepening our faith and our sense of inner peace.

There are different types of retreats: some are silent, some are not silent much at all. Some give you access to a spiritual director, and on others you may be able to connect with people with like interests or struggles. You might learn new prayer forms or have an opportunity to practice a favorite prayer form. Retreats may be for a day or several days, some for a weekend or during the week. You may also do a private retreat that fits your particular schedule.

The best part of a retreat is you just show up. There is no planning except how to get there and back. All you have to do is immerse yourself in the experience and open yourself up to hear God's call and seek God's healing grace.

On retreat, it is possible to gain clarity of God's will for you, surrender a problem that has burdened you, gain a new perspective that allows forgiveness in your heart, or receive strength to get through a challenging time. Or just rest your body, mind and soul in the care of our loving God. Refresh, renew and refocus.

So when you return to the same old things on a different day, you will be different. And that changes everything!

Vacations are fun, memorable and exciting—but can also be exhausting. Retreats are restful and transformational. Before you say "no," just try it—if even for a day.

"There's only one soul in all creation that you can truly know, and it's the only one whose fate is placed in your hands." — C. S. Lewis

(Georgene Beiriger is director of Our Lady of Fatima Retreat House in Indianapolis. For more information on Fatima and program opportunities or to donate to support its ministry, go to www.archindy.org/fatima, or call 317-545-7681.) †

That All May Be One/Fr. Rick Ginther

Snubs well worth the price of building unity among God's people

Have you ever been snubbed? If so, you know the pain it brings. You also know the negative emotions—anger, shame, bewilderment—which can ensue.



What if you came to bring good news and were snubbed by some, but welcomed by others? Would you not find yourself confused? Would you want to embrace those who welcome you and

retaliate against the snubber?

There is a price to pay for ecumenical and interreligious relations. In Christ, the relations are eminently important. They may be joyous, they may be strained, they even may be cold. But a relationship can change over time. And so, we continue.

Pope Francis spent time in Bulgaria and Northern Macedonia this month. Stories, including a page 1 article in the May 10 issue of *The Criterion*, attest that he found a variety of welcomes.

Other media outlets shared, "[Pope] Francis ... tried to use his trip to mend ties between the Catholic and Orthodox Churches, nearly 1,000 years after they formally split, but he did not appear to make much headway.

"On Sunday, he met ... with the Bulgarian Orthodox leader, Patriarch

Neophyte, [and spoke to him and the synod. He was greeted warmly by the patriarch]. But the Orthodox hierarchy ordered its priests not to worship with him, leaving Francis to pray alone in the St. Alexander Nevsky Cathedral in Sofia

"[Indeed,] a high-ranking figure in the Bulgarian Orthodox Church, Metropolitan Nikolai of Plovdiv, dismissed the pope's visit as political and condemned in harsh terms his efforts to improve ties between the Churches," said a story in the May 6 issue of *The New York Times*.

During his ecumenical and interreligious mission for the Church, the pope was not to be deterred from an official visit to the Catholic minority in both countries. He proclaimed the universal call to care for immigrants. He extended the peace of Christ to all—Orthodox, Muslims and other Christians.

During his audience at the Vatican on May 8, the pope recalled highlights of his visit.

"I renew my heartfelt gratitude to the civil authorities of both countries and to the respective Christian communities for their generous welcome," he said. "In Bulgaria, guided by the example of Saint John XXIII, I invited everyone to walk in the path of fraternity.

"It was a joy to meet Patriarch Neophyte and the Holy Synod of the Bulgarian Orthodox Church, and I was

also able to spend time in prayer before the throne of Saints Cyril and Methodius, two brothers who knew how to use their culture with creativity in proclaiming the Gospel. Today, too, we need such passionate missionary disciples.

"Finally, with representatives of different religions, we asked God for the gift of peace, while children carried burning torches: symbols of faith and hope."

The Holy Father continued: "In North Macedonia, the spiritual presence of St. Mother Teresa of Calcutta accompanied me. We can see in this small yet strong woman an image of the Church in that land: a small community that becomes a welcoming home where many can find rest.

"After holy Mass, I met with priests and consecrated persons, as well as youths from different Christian denominations and other religions, encouraging them to listen to the Lord's voice."

This is the stuff of relationship building toward a good purpose: unity of Christians, unity based in human dignity and the search for God.

And they are well worth the price. And so, we continue.

(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

Christ, Peter remind us challenge of reconciliation starts at home

"For it is not an enemy that reviled me—that I could bear—not a foe who viewed me with contempt, from that I



could hide. But it was you, my other self, my comrade and friend, you whose company I enjoyed at whose side I walked in the house of God" (Ps 55:13).

Peter's triple denial of Christ reminds us of the cutting words of Psalm 55

and the difficulty of reconciling Peter's dishonorable act.

Christ circumvents this difficulty in asking Peter, "Do you love me?" three times. He doesn't rebuke or break with Peter. Rather he opens his heart, reunites with him and lets life begin anew.

As inspiring is this reconciliation, St. John Paul II in his apostolic exhortation

on reconciliation and penance addresses the main stumbling blocks to reconciliation.

First, he points to the parable of the prodigal son and a merciful father who welcomes back his son, giving us an example of reconciliation *par excellence*. Then St. John Paul II turns our attention to the difficulty of reconciliation that is exemplified in the prodigal son's brother.

"To the extent that this brother, too sure of himself and his own good qualities, jealous and haughty, full of bitterness and anger, is not converted and is not reconciled and is not reconciled with his father and brother, the banquet is not yet fully the celebration of reunion and rediscovery" ("*Reconciliatio et Paenitentia*," #6).

Turning his attention to our human condition, St. John Paul II states, "Man—every human being—is also this elder brother. Selfishness makes him jealous, hardens his heart, blinds him and shuts

him off from other people and from God" (#6). These offshoots of hardness of heart are the foremost culprits of estrangement and unforgiveness.

How might we guard against this?

St. John Paul II reminds us failing to forgive is a "suicidal act" because it destroys our "internal balance" and the fabric of our relationship with others and the world. The harmony of life's order is ruptured, allowing chaos to reign.

Today we are not only experiencing greater disagreement but vicious disagreement that is far outweighing reconciliation. Where do we start to rectify this?

Christ's reunion with his close friend Peter reminds us to start at home, reconciling with family members, relatives, co-workers and neighbors.

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

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 19, 2019

- Acts of the Apostles 14:21-27
- Revelation 21:1-5a
- John 13:31-33a, 34-35



Once again in this Easter season, the Acts of the Apostles supplies the first reading for the Mass. It reports some of the missionary activities of Paul and Barnabas. Although eventually they parted, Paul and Barnabas, Paul's disciple, visited several prominent cities in Asia Minor, the Roman Empire of the first century.

While ancient traditions see all the Apostles as missionaries, since most of them went far and wide to proclaim the Gospel, the Acts of the Apostles concentrates on Paul's work in proclaiming the Gospel.

The reading is more than a travelogue. It is a lesson about the faith of Paul and Barnabas and about their uncompromising determination to make Jesus known. It also reveals the conditions in which these two great figures in early Christianity lived.

As they spoke to Christians in the cities that they visited, they warned these followers of Christ that hostility and difficulties faced them. Their warnings sprang from their own experiences. Paul and Barnabas met opposition and endured difficulties. And it is not surprising that these two great champions of the Gospel faced hardships.

The culture of the Roman Empire was absolutely hostile to the Gospel. The political order and the law were becoming hostile as well.

Nevertheless, Paul and Barnabas remained undaunted. They continued to move from city to city, from Christian community to Christian community, to reassure believers in Christ and to promote Gospel values. It was a risk, but despite the risks and the rejection they at times faced, their faith inspired and impelled them.

For the second reading, the Church this weekend offers a passage from the Book of Revelation. This book, the last book of the New Testament, is highly poetic and symbolic. Often, its symbolism is so involved or so unique to life in the

first century that understanding the book is difficult without reading scholarly commentaries along with the text itself.

For example, in this reading, the vision is of heaven, but symbolizing heaven is the holy city of Jerusalem, the ancient geographical center of the chosen people. Jerusalem, however, is presented as having been transformed and glorified because within it Jesus was crucified and rose again. The reading is a statement of faith.

St. John's Gospel is the source of the last reading. This is not a resurrection narrative, but it is strongly reminiscent of the resurrection, and of the Lord's death on Calvary because Jesus obliquely refers to the crucifixion.

He also refers to rising from the dead. Eternal life is an option for people who follow the Lord in obedience to God in sacrifice and faith. With Jesus, the faithful will die but also rise to eternal life.

Reflection

A month ago, the Church called us with joy and confirmed faith to celebrate the resurrection of Jesus after the terrible event of the crucifixion.

Since then, the Church has unrelentingly called upon each of us to respond to Jesus, to bond ourselves with the risen Lord Jesus, the Savior.

This weekend's readings again proclaim the sacrificial death as well as the rising of Jesus from the dead.

It also calls upon us to respond by following the Lord. As the second reading from Revelation tells, eternal life with God in heaven will be our reward.

While still in this life, we authentically become disciples by loving God, each other and all people, following Jesus' example. In this divine love, Jesus died on Calvary as a sacrifice. In God's plan, divine love triumphed when Jesus rose.

We are not alone in our effort to be with God, to love as Jesus loved. The Apostles are with us in their successors, because successors to early bishops such as Barnabas still guide us and strengthen us in the Church. †

Daily Readings

Monday, May 20

St. Bernardine of Siena, priest
Acts 14:5-18
Psalm 115:1-4, 15-16
John 14:21-26

Tuesday, May 21

St. Christopher Magallanes,
priest, and companions,
martyrs
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 22

St. Rita of Cascia, religious
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 23

Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 24

Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 25

St. Bede the Venerable, priest
and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de'Pazzi,
virgin
Acts 16:1-10
Psalm 100:1b-3, 5
John 15:18-21

Sunday, May 26

Sixth Sunday of Easter
Acts 15:1-2, 22-29
Psalm 67:2-3, 5-6, 8
Revelation 21:10-14, 22-23
John 14:23-29

Question Corner/Fr. Kenneth Doyle

God's self-revelation occurred slowly and was completed in Jesus Christ

QI am 91 years old and recently, after reading the Gospels, I began to read the Old Testament, which I think was a mistake! Please explain why God ordered Moses and Joshua to be so aggressive that they killed thousands of people and plundered their cities. (Georgia)



AYou have identified an issue that is clearly problematic and has been the source of discussion among theologians for centuries. One example of the passages to which you refer comes in the sixth chapter of the Book of Joshua, where God is said to have authorized Joshua to march around the walls of Jericho until they had fallen, then to enter the city with the Israelite army and to slay its inhabitants.

Some might argue that the Canaanite culture was inherently immoral—given to brutality, bestiality, incest and even human sacrifice—and that it therefore deserved God's wrath. But the passage certainly does not seem to square with our Christian notions of peace and nonviolence.

Pope Benedict XVI addressed the topic in his 2010 apostolic exhortation "*Verbum Domini*" ("The Word of God"). In a section titled "The 'Dark' Passages of the Bible," he explained that "God's plan is manifested progressively and it is accomplished slowly, in successive stages and despite human resistance"—which is another way of saying that the fullness of truth is revealed only in the person, teaching and ministry of Jesus (#42).

I would draw an analogy to the passage in the Gospel of St. Matthew (Mt 19:1-12) where Jesus is asked why Moses allowed divorce. Christ's response was that it was because of the "hardness of your hearts" (Mt 19:8). God was working, over time, with an imperfect people, gradually leading them to Christ.

QAs a longtime practicing Catholic, I would like to know whether the Church has a position on whether those

who are now in heaven can observe, and are aware of, how we are living our lives here on Earth. Also, can we pray to our deceased loved ones for help and guidance in the same way that we pray to the saints? (California)

AAs to your first question, the belief of the Church is that the saints in heaven are, in fact, aware of us and of how we are living. From the earliest days of the Church, Christians have prayed to the saints and asked them to petition the Lord on our behalf.

In the Book of Revelation (Rev 5:8), traditionally attributed to the Apostle St. John, those in heaven are portrayed as interceding for us before the throne of God, holding bowls filled with incense and offering our own prayers to the Father. If they are aware of our prayers, they clearly must know what we are about.

Your second question is a bit more complicated. As for praying to deceased loved ones, we may not be certain whether they have yet been purified enough by God to be welcomed into heaven. If they are still in purgatory, we can surely pray for them. But can they pray for us? And here, theologians have differed.

St. Thomas Aquinas believed that the souls in purgatory were not yet in a position to intervene on our behalf. St. Robert Bellarmine, on the other hand, felt that these souls were already secure in their eventual salvation and therefore were in a favorable position to beg divine help for those of us still in Earth.

If the deceased loved ones to whom we pray are already in heaven, then of course they can bring our prayers to the Lord.

So, to your question, I think that it does make sense to hope that they are already with God and to pray to them for help and guidance. I myself do this frequently—visit the graves of my parents and my sister and ask them to help me to live the way they taught me and to be a good priest.

(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

A Mother's Love to Behold

By Thomas J. Rillo

God's benevolent love is like no other to behold
His unconditional love that really has no equal
Except a mother's love of family accepted as a role
God puts his great love into mothers' souls ever regal.

God's immense love never falls nor does it ever falter
A mother's love is similar and full of sacrifice and pain
A mother's love is forgiving and much like living water
A mother's love is something that no one can ever explain.

Nothing can destroy a mother's love nor take it away
Only God's love and of His Son can match a mother's love
A mother's love is endless and unselfish each and every day
It is a mystery of creation that is God's gift from above.

On this day we pay homage to all mothers who endure every day
They are wondrous evidence of God's benevolent guiding hand
In imitation of His only begotten son they never let us lose our way
Mothers are God's gift of life though some can scarcely understand.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.)

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.

AMBERGER, Irma G., 100, Holy Family, Oldenburg, May 5. Mother of Mary Best, Marcia Luers and Jean Miller. Grandmother of 14. Great-grandmother of 42. Great-great-grandmother of 26.

BELVIY, William M., 89, Our Lady of Perpetual Help, New Albany, May 4. Husband of Mary Belviy. Father of Julie Rogers and Tom Belviy. Brother of Linda Ford and Gloria Rosenberger. Grandfather of two.

BILLMAN, Kerri, 46, St. Lawrence, Indianapolis, April 14. Mother of Jeremy Billman. Daughter of Ed and Martine Billman. Sister of Kathy Bouchez, James and John Billman. Grandmother of one.

BULLINGTON, Daniel J., Sr., 88, St. Mary, New Albany, April 18. Husband of Patricia Bullington. Father of Richard Targonski, Dan and Jon Bullington. Grandfather of five. Great-grandfather of three.

EHRGOTT, Richard M., 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 15. Father of Margaret and Richard Ehr Gott. Brother of Mary Clevenger, John and Steve Ehr Gott.

ELDER, Angela, 52, St. Mary, Lanesville, April 28. Wife of Mark Elder. Mother of Alexis, Holly, Marissa, Pamela and Thomas Elder. Daughter of John and Nancy Walter. Sister of Jo Anne Baker, Diana Kerr, Denise Sanders, Bobby,

Jim, Michael, Tom and Tony Walter. Grandmother of one.

ELSTRO, Dolores R., 103, St. Elizabeth Ann Seton, Richmond, May 1. Mother of Larry and Paul Elstro. Sister of Marjorie Dickey. Grandmother of four. Great-grandmother of four.

KNIGHT, Stanley D., 71, St. John the Apostle, Bloomington, March 13. Husband of Marlene Knight. Father of Eric and Paul O'Dell, Liz, Rachel and Scott Knight. Brother of Valerie Bourland, Clarice, Doug, Eric and Greg Knight. Grandfather of one.

KUEBEL, Anna M., 93, All Saints, Dearborn County, May 5. Sister of Gerald Huffman. Aunt, great-aunt and great-great-aunt of several.

MASON, Charles F., 91, St. Christopher, Indianapolis, April 28. Husband of Dorothy Mason. Father of Mary, Richard, Robert, Dr. Thomas and Warren Mason. Brother of Ralph Mason. Grandfather of eight.

MCGUINNESS, Mary T. (McKenna), 94, St. Michael the Archangel, Indianapolis, April 16. Mother of Mary Boland, Bernard, Jr., Kevin and Patrick McGuinness. Grandmother of 10. Great-grandmother of eight.

O'DONNELL, Donna M., 80, Christ the King, Indianapolis, April 24. Mother of Kevin O'Donnell. Sister of Kathy Turpin. Grandmother of seven. Great-grandmother of one.



Marian pilgrimage

Worshippers carry an image of Mary and the Christ Child during the annual pilgrimage of Asian and Pacific Island Catholics at the Basilica of the National Shrine of the Immaculate Conception in Washington on May 4.

(CNS photo/courtesy Archdiocese of Washington)

O'NEIL, Dr. Dana C., 58, St. John Paul II, Sellersburg, April 18. Husband of Gail O'Neil. Father of Faith and Grant O'Neil. Brother of Renee, Darin, Rod, Stanley, Stuart, Trent and Treva O'Neil. Grandfather of one.

ROSNER, Zia M. (Evard), 89, Our Lady of the Greenwood, Greenwood, May 3. Mother of Zita Jo Carroll, Daniel, David, Paul and Rob Rosner. Sister of Mary Patterson, Benedictine Sister Virginia and Joe Evard. Grandmother of 12. Great-grandmother of seven.

SCHAEFER, Robert T., 88, St. Louis, Batesville, May 3. Father of Shelly Hellmich, Theresa and Lawrence Schaefer. Brother of Rosemary Conrad, Harry and Lester Schaefer. Grandfather of six. Great-grandfather of eight.

SCHREINER, Robert J., 94, St. Joseph, Shelbyville, April 21. Husband of Norma Schreiner. Father of Diane Seitz and Michael Schreiner. Grandfather of four.

SEIPEL, Joan, 91, St. Mary, Lanesville, May 2. Wife of Dr. Stanley Seipel. Mother of

Ann Hudgins, Helen Lhotka, Martha Wingate, Jane, Mary, Benedictine Brother Brendan and Dr. Joseph Seipel. Grandmother of 12. Great-grandfather of four.

STOCKELMAN, Michael R., 54, St. John Paul II, Sellersburg, May 2. Husband of Sandra Stockelman. Father of Molly and Jacob Stockelman. Son of Hazel Stockelman. Brother of Daniel Stockelman.

SULLIVAN, Paul R., 83, St. John the Apostle, Bloomington, April 9. Husband

of Jan Sullivan. Father of Linda Runyon, Kelly Staggs and Michael Sullivan. Grandfather of three. Great-grandfather of one.

TALLENT, Eric, 39, St. Mary, Rushville, May 1. Son of Julie Haley. Brother of Gus Haley and Andy Tallent. Grandson of Gloria Bunch. Uncle of two.

THOMAS, Rosemary K., 91, St. Anne, New Castle, April 23. Mother of Evelyn Keller, Michael and William Thomas. Sister of Albert Kuntemeier. Grandmother of five. †

Philadelphia holds 'Pro-Life Rally Against Bullying'

PHILADELPHIA (CNS)—More than 1,000 people gathered in Philadelphia on May 10 to demonstrate against recent social media videos of a Pennsylvania lawmaker berating people for praying outside of an abortion clinic.

The "Pro-Life Rally Against Bullying" took place in front of the Planned Parenthood facility in downtown Philadelphia where the week before, Democrat State Rep. Brian Sims had confronted pro-life demonstrators and posted two videos on social media where he asked for donations to the abortion center while offering money to viewers who could provide the identities and addresses of the activists.

Shortly after the videos emerged on social media, the national organization Live Action organized a rally in response that featured representatives from the Pro-Life Union of Greater Philadelphia, the Pennsylvania Family Council, 40 Days for Life, Students for Life, Sidewalk Advocates for Life, Sidewalk Servants and the Susan B. Anthony List.

Lila Rose, founder and president of Live Action, served as the moderator. She called for Sims' resignation but also said the event was organized for a "much bigger reason"—to stand for the dignity of human life, a point emphasized in several other speeches at the rally.

Rose said: "Over 900 babies are killed every day at Planned Parenthood facilities

across the U.S., and 2,600 across the nation at abortion clinics."

Author and speaker Matt Walsh, who had called for the rally through a series of Twitter posts, said "abortion is not a reproductive issue, but a parenting decision," since "by the time the abortion happens, reproduction has already occurred."

He said he hoped the rally would become a regular event.

Ashley Garecht, one of the women who had been confronted in Sims' videos, drew cheers as she commended the longtime efforts of pro-life demonstrators and volunteers, noting they "are standing on the side of the angels."

Garecht also pointed out that the rally was taking place just blocks from the former home of James Madison, a primary author of the U.S. Constitution, which enshrines "a self-evident, inalienable right to life," she said.

Several speakers directly addressed Sims' claims that the pro-life advocates he had filmed were racist.

Richara Krajewski of the Pro-Life Union of Greater Philadelphia said she stood before the crowd "as a pro-life black woman."

Noting that "it's so popular now to call out racism," Krajewski wished to clarify that application of the term, particularly "in the context of pro-abortion politics."

"Real racism," she said, "is co-opting the language of liberation to advocate for the destruction of the lives of the most vulnerable. Real racism is a so-called white ally telling black and brown women that they need to choose between their dreams and their babies."

Toni McFadden, founder of Relationships Matter, described her own experience as an African-American

teenager who had turned to Planned Parenthood for an abortion induced through an abortifacient prescription. In speaking engagements, McFadden now shares her insights on post-abortion healing and spiritual development "so that no more babies need to die because of convenience."

Abby Johnson, author of the book *Unplanned* and a nationally recognized pro-life advocate, met with an enthusiastic response as she announced she is now 37 weeks pregnant.

A former Planned Parenthood employee, Johnson took the organization to task for "covering up statutory rape of minors, not sterilizing instruments that are being used woman to woman" and repeatedly failing health inspections.

"That is the antithesis of health care and the antithesis of feminism," said Johnson, whose book was also made into a movie by the same title and released in late March.

Earlier in the week, Philadelphia Archbishop Charles J. Chaput in a statement had encouraged people to attend the rally, and "meet the hateful actions of Representative Sims with the love of Christ." Philadelphia Auxiliary Bishop John J. McIntyre delivered a final blessing at the rally.

Margaret Kuhar, a Philadelphia resident who has just finished her freshman year at the University of Mary near Bismarck, N.D., said the rally was remarkable for its "shoulder-to-shoulder turnout" and the rapid way it came together.

She has attended the annual March for Life in Washington more than 15 times with her family, and said she has seen "a big turnaround" in the attitude of younger generations to abortion. †



Richara Krajewski, a board member of the Pro-Life Union of Greater Philadelphia advocacy group, speaks at the May 10 rally in Philadelphia to protest the verbal harassment of peaceful sidewalk witnesses by state Rep. Brian Sims, which came to light in recent videos he posted on social media. (CNS photo/Sarah Webb, Catholic Philly.com)

Church leaders in favor of new rules on sexual abuse reporting

WASHINGTON (CNS)—Church leaders in the U.S. welcomed the norms issued by Pope Francis on May 9 giving clear direction to the global Catholic Church about reporting abuse and holding Church leaders accountable, saying it confirms what they already have in place and also gives them a way forward.

The document—which among other things, requires all Catholic priests and women religious to report sexual abuse by clergy and Church leaders and provides whistleblower protection for those making allegations—was described as a “blessing that will empower the Church everywhere to bring predators to justice,” said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops.

Other bishops echoed his sentiment, issuing statements and speaking out on Twitter about their gratitude for the pope’s action. Several said that the norms directly address needed improvements to the Church’s response to abuse by requiring all dioceses around the globe to establish a public, accessible and reliable system for reporting crimes of clergy sexual abuse and any cover up of abuse within one year.

New York Cardinal Timothy M. Dolan described the norms as a sign of the pope’s “desire to institute reform, promote healing, and insure justice,” and said they were a “much-needed and tremendously important step forward for the Church universal.”

For Church leaders in the U.S., the

pope’s willingness to hold bishops as well as priests accountable was important in light of their own efforts this past year. They have been dealing with the fallout associated with the release of a Pennsylvania grand jury report last summer detailing hundreds of allegations of abuse over a 70-year period and the defrocking of one of their own earlier this year: Theodore McCarrick, a former cardinal and retired archbishop of Washington, in the wake of credible abuse allegations.



Cardinal Daniel N. DiNardo

Last fall, American bishops had planned to vote on their response to the clergy sex abuse crisis during their general assembly in Baltimore, but they didn’t do so at the urging of the Vatican, which had asked them to wait until after the February summit on clergy abuse with the pope and presidents of the bishops’ conferences around the world.

Boston Cardinal Sean P. O’Malley said the pope’s document, “*Vos estis lux mundi*” (“You are the light of the world”), was a fulfillment of Pope Francis’ pledge at the Vatican’s February summit on protection of minors to provide “concrete measures” to respond to the clergy sexual abuse crisis in the Church.

At the end of the February meeting, the Vatican promised to provide direction

for how bishops and religious superiors should handle abuse allegations, and how they should prepare the relevant documents for the doctrinal congregation when an accusation is found to be credible.

Now that the global Church has the required steps they need to follow in front of them in terms of abuse response, Church leaders in the U.S. are determined to discuss their implementation of the norms at their upcoming June meeting in Baltimore.

Chicago Cardinal Blase J. Cupich said in a May 9 statement that the new rule “validates many of the procedures already in place in the Archdiocese of Chicago and in the United States,” but it also “provides a framework for the bishops in this country to adopt measures at our June meeting that



Cardinal Sean P. O’Malley

will both implement the pope’s executive order and address the issue of holding everyone in the Church accountable.”

The U.S. bishops have a boilerplate to begin further work in response to the abuse crisis, but they also know from the pope’s document that they are hardly alone in directly confronting this problem.

Cardinal Joseph W. Tobin of Newark, N.J., pointed out on Twitter on May 9 that the pope’s new rule reflected his belief “that a worldwide problem demands

solutions that apply to the whole Church” and “having this new law already available in seven languages is a good start!”



Cardinal Joseph W. Tobin

Susan Reynolds, assistant professor of Catholic Studies at Emory University’s Candler School of Theology in Atlanta, echoed this view.

She said the norms “offer a global response to a global crisis,” noting that one of the challenges of February’s Vatican

summit on abuse was that, for years “clergy sexual abuse has been erroneously regarded by many in the Church as a Western problem” with Church leaders in many parts of the world saying clergy sexual abuse was “simply not occurring in their countries or regions.”

In an e-mail to Catholic News Service, Reynolds said that some Church leaders, right up to and during the Vatican summit, were suggesting that the “development of universal guidelines on abuse reporting would be impossible because of global cultural differences.”

But now, these new guidelines from the pope, on the heels of the February meeting show the pope “acting decisively to address abuse on a global scale. This is a major stride,” she said. †

ABUSE

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He told Vatican News on May 9 that the norms respond to Pope Francis’ continued insistence for concrete and effective measures to ensure bishops and religious superiors have a very clear understanding of what their obligations are and what they should and should not do when it comes to safeguarding.

It also requires all priests and religious to report suspected abuse or cover-ups and encourages any lay person to report through a now-mandated reporting “system” or office in each diocese.

How the office or “system” works will be up to each diocese, but “the idea is that anyone who has suffered abuse can have recourse to the local Church, while being assured they will be well received, protected from retaliation, and that their reports will be treated with the utmost seriousness,” Andrea Tornielli, editorial director of the Dicastery for Communication, told Vatican News.

The new norms now stipulate:

- Procedures for the investigation of bishops, cardinals, patriarchs, religious superiors and all those who lead—even temporarily—a diocese or particular

Church, including personal prelatures and personal ordinariates.

- Leaders will be held accountable not only with suspected cases of committing abuse themselves, but also accusations of having interfered with, covered up or failed to address abuse accusations they were aware of.

- When the accused individual is a bishop, the metropolitan archbishop in the region will receive a mandate from the Holy See to investigate or delegate a person in charge of the preliminary investigation. A status report must be sent to the Holy See every 30 days, and the investigation completed within 90 days with some exceptions. Vatican offices are also held to specific timeframes and prompt action.

- By June 2020, every diocese in the world must create an office or “public, stable and easily accessible systems” for reporting suspected abuse against a minor or vulnerable person, failure of compliance of abuse guidelines by bishops or superiors, and cases of interference or cover-ups in either a civil or canonical investigation of suspected abuse.

- All priests and religious that become aware of abuse or its cover-up must alert their bishop or religious superior promptly.

- A minor is anyone under the age of 18 and a vulnerable person is “any person

in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want to otherwise resist the offense.”

- The definition of child pornography as any representation of a minor, regardless of the media used, “involved in explicit sexual activities, whether real or simulated, and any representation of sexual organs of minors for primarily sexual purposes.”

- Bishops and religious superiors will be accountable not just for protecting minors against abuse but also for protecting seminarians, novices and members of religious orders from violence and sexual abuse stemming from an abuse of power. The norms apply to reports of “delicts against the sixth commandment” regarding clerics or members of religious orders and “forcing someone, by violence or threat or through abuse of authority, to perform or submit to sexual acts.”

- Those who report abuse cannot be subjected to pressure, retaliation and discrimination or told to keep silent. The seal of confession, however, remains inviolable and is not affected by the new norms.

- Procedures for carrying out the preliminary investigation include the

bishop immediately requesting from the Vatican that he or a delegate be assigned to begin the preliminary investigation. If he considers an accusation is unfounded, the papal nuncio is informed. The Vatican will have 30 days to respond to the request and the bishop sends a status report to the Vatican every 30 days.

- When the investigation is complete, the bishop sends the results to the proper Vatican office, which then follows existing canon law.

- The continued obligation to respect civil laws regarding mandatory reporting.

- Those who reported suspected abuse or cover-up will be told of the outcome of the investigation if they request to be informed.

- A fund can be set up by bishops’ conferences, synods and Church provinces to cover the costs of investigations.

The document is a follow-up to Pope Francis’ 2016 document, “As a Loving Mother,” on transparency and accountability of bishops and religious superiors.

The two documents together are meant to correct what had been a lack of or unclear procedures for investigating the way a bishop complies with already established norms against abuse and clearly expressing the consequences of noncompliance or cover-ups. †

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