



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Race reflection

Indy 500 runner-up shows falling short of glory can fuel ultimate success, page 4.

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## Trusting the spirit within

At left, Jennifer Brandon poses in front of fog-enshrouded Chartres Cathedral in France. At right, wisteria grows in front of the French cathedral that the music teacher at St. Matthew the Apostle School in Indianapolis visited as part of her travels for a book she is co-authoring, *Places of Light: The Gift of Cathedrals to the World*. (Submitted photos)

## Music teacher discovers her true voice in soaring cathedrals and God's whispers

By John Shaughnessy

On one level, Jennifer Brandon's faith journey is connected to her travels around the world, visiting and writing about the great cathedrals that people have created to honor God.

On another level, her path to a deeper relationship with God has come in far less grand settings—in quiet moments when this Indianapolis singer, music teacher and mother of two believes God is whispering to her.

One of her most memorable "God whispers" moments occurred on the first pilgrimage she made to the Chartres Cathedral in northern France in 2015.

Starting in Paris with her fellow pilgrims, Brandon walked and carried her backpack for three days through the fields and forests of France on the way to the town of Chartres.

"One of the most special musical experiences of my life happened on the road, on the third day of walking," recalls Brandon, the music teacher

at St. Matthew the Apostle School in Indianapolis. "We had walked into a small country church, and as soon as we got inside, the heavens opened up with rain. We sat in silence for a while, and then I felt moved to sing. I sang 'Great Is Thy Faithfulness.'

"I felt a sense of aliveness. It comes from the freedom to inhabit the moment. Singing is the gift I've been given. It is my joy to share that. To sing in a worshipful place is such a privilege.

See CATHEDRALS, page 8

## Supreme Court allows fetal burials, rejects abortion limits in Indiana

WASHINGTON (CNS)—The U.S. Supreme Court weighed in on two different aspects of Indiana abortion laws on May 28.

It upheld a state law—reversing an appeals court ruling—that requires abortion providers to bury or cremate fetal remains. It also refused to take up a challenge to a block of the state law that would prevent women from obtaining abortions based on the gender, race or a potential diagnosis of Down syndrome of the fetus.

"We're pleased that they did rule in favor of one part of it—recognizing the dignity of the fetus and proper disposal is important part of the sacredness of life—and disappointed, of course, that [the court] is not dealing with the question of abortion based on



Glenn Tebbe

sex, race or disability," said Glenn Tebbe, executive director of the Indiana Catholic Conference, the public policy arm of the state's bishops.

"At least one is a step in the right direction," Tebbe said, noting that "fetal life is life and should be treated in a respectful or proper way."

The court's three-page decision, issued without oral arguments, was unsigned. It said its decision to uphold the law concerning the disposal of fetal remains "does not implicate our cases applying the undue burden test to abortion regulations" nor does it involve a challenge that the law "imposes an undue burden on a woman's right to obtain an abortion."

The court said the state has "a legitimate interest in proper disposal of fetal remains," referring to a 1983 court decision, *Akron v. Akron Center for Reproductive Health, Inc.* The justices voted 7-2 to uphold the fetal remains aspect of the state's law, with Justices Ruth Bader Ginsburg and Sonia Sotomayor dissenting.

The court also examined the appellate court's ruling which struck down a provision in the state law that prevented women from obtaining abortions because of

See ABORTION, page 8

## Parish's miscarriage ministry aims to help people through grief and promote sanctity of life

By Jennifer Lindberg

Special to *The Criterion*

GREENSBURG—Like many women suffering a miscarriage for the first time, Rebecca Harpring was uncertain what resources were available to her and her family to bury their baby.

Harpring and her husband Chris, members of St. Mary Parish in Greensburg, want to make it easier for other mothers and fathers who find themselves in the same situation. The Harprings lost two babies to miscarriage in 2016—Agnes Marie and Andrew Paul. While they were able to bury the babies in a family plot, there was still a lot to figure out.

Rebecca had to find an appropriate bottle for the remains, ask her father to build a small wooden casket and then find a plastic vault for the burial.

"Although people were very kind to us, it still felt like we had a lot of decisions to be made and a lot of searching for things while also processing the fact that I was no longer pregnant," said Rebecca.

See MISCARRIAGE, page 10



Members of St. Mary Parish's Miscarriage Ministry in Greensburg stand at the spot of the soon-to-be built Little Souls Cemetery. Pictured are Dan, left, and Diane Scheidler; John Harpring; Chris Harpring, holding Philomena Harpring; and Rebecca Harpring holding Louis Harpring. The families are spearheading the ministry at the parish to help women know they can bury their miscarried babies. (Submitted photo)



## Official Appointments

Effective July 3, 2019

### Pastors Retiring

**Rev. Stephen J. Banet**, St. Jude Parish, Indianapolis.

**Rev. Clement T. Davis**, St. Bartholomew Parish, Columbus, and remaining as senior associate pastor and offering sacramental assistance, Holy Trinity Parish, Edinburgh.

**Rev. H. Michael Hilderbrand**, St. Mary-of-the-Knobs Parish, Floyd County.

**Rev. Msgr. Mark A. Svarczkopf**, Our Lady of the Greenwood Parish, Greenwood.

**Rev. George Joseph Nangachiveettil**, St. Thomas the Apostle Parish, Fortville.

### From Administrator to Pastor

**Rev. James M. Brockmeier**, St. Mary (Immaculate Conception) Parish, Rushville.

**Rev. Douglas A. Hunter**, St. Roch Parish, Indianapolis, and chaplain coordinator for Roncalli High School, also in Indianapolis.

### Pastor or Administrator New Appointments

**Rev. Stephen D. Donahue**, from pastor of St. Mary of the Immaculate Conception Parish, Aurora, to pastor of St. Michael Parish, Cannelton and St. Pius V Parish, Troy.

**Rev. Dennis M. Duvelius**, from pastor of St. Paul Parish, Tell City and St. Mark Parish, Perry County, to pastor of St. John the Apostle Parish, Bloomington and St. Jude the Apostle Parish, Spencer.

**Rev. Todd M. Goodson**, from pastor of St. Monica Parish, Indianapolis, to pastor of Our Lady of the Greenwood Parish, Greenwood.

**Very Rev. Sengole Thomas Gnanaraj**, VF, administrator of St. Michael Parish, Cannelton, and St. Pius V Parish, Troy, and Dean of the Tell City Deanery, to administrator of St. Elizabeth Ann Seton Parish, Richmond.

**Rev. Robert J. Hankee**, from pastor of St. Joseph Parish, Corydon, to pastor of St. Thomas the Apostle Parish, Fortville.

**Rev. Robert T. Hausladen**, from pastor of St. Joseph and St. Ann parishes, both in Indianapolis, to pastor of St. Joseph Parish, Indianapolis, and St. Susanna Parish, Plainfield.

**Rev. Francis Joseph Kalapurackal**, administrator of St. Thomas More Parish, Mooresville, to administrator of St. Thomas More Parish, Mooresville, and St. Ann Parish, Indianapolis.

**Rev. Daniel J. Mahan**, from pastor of

St. John the Apostle Parish, Bloomington, and St. Jude the Apostle Parish, Spencer, to pastor of St. Barnabas Parish, Indianapolis.

**Rev. Douglas W. Marcotte**, from pastor of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville, to pastor of St. Simon the Apostle Parish, Indianapolis.

**Rev. William G. Marks**, from pastor of St. Mark the Evangelist Parish, Indianapolis, to pastor of St. Mary-of-the-Knobs Parish, Floyd County.

**Rev. Peter A. Marshall**, from director of spiritual formation, Saint Meinrad Seminary and School of Theology, St. Meinrad, to pastor, St. Jude Parish, Indianapolis, and director of continuing education for priests.

**Rev. John P. McCaslin**, from pastor of St. Simon the Apostle Parish, Indianapolis, to pastor, St. Monica Parish, Indianapolis.

**Rev. Benjamin D. Syberg**, pastor of St. Lawrence Parish, Lawrenceburg, to pastor of St. Mary of the Immaculate Conception Parish, Aurora, and continuing as pastor, St. Lawrence Parish, Lawrenceburg.

**Rev. Christopher Wadelton**, from pastor of St. Philip Neri Parish, Indianapolis, to pastor, St. Bartholomew Parish, Columbus, and sacramental minister, Holy Trinity Parish, Edinburgh.

### New Administrators

**Rev. Jeffrey L. Dufresne**, from associate pastor of St. Monica Parish, Indianapolis, and chaplain coordinator, Cardinal Ritter Junior/Senior High School, also in Indianapolis, to administrator, St. Philip Neri Parish, Indianapolis.

**Rev. Anthony P. Hollowell**, from associate pastor of Our Lady of the Greenwood Parish, Greenwood, to administrator, St. Paul Parish, Tell City, and St. Mark Parish, Perry County.

**Rev. G. Kyle Rodden**, from associate pastor of St. Bartholomew Parish, Columbus, and sacramental ministry at Holy Trinity Parish, Edinburgh, to administrator of St. Joseph Parish, Corydon.

**Rev. Matthew H. Tucci**, from associate pastor of St. Barnabas Parish and Catholic chaplain, University of Indianapolis, both in Indianapolis, to administrator of Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville.

**Rev. Timothy M. Wyciskalla**, from completing a licentiate in canon law in Rome to administrator, St. Mark the Evangelist Parish, Indianapolis, and part-time Metropolitan Tribunal Defender of the Bond.

### Associate Pastors

**Rev. Timothy DeCrane**, being ordained to the priesthood on June 1,



## Public Schedule of Archbishop Charles C. Thompson

May 31 – June 15, 2019

**May 31 – 7 p.m.**  
Cardinal Ritter High School graduation, Indianapolis

**June 1 – 10 a.m.**  
Priesthood ordinations of transitional Deacons Timothy DeCrane and Vincent Gillmore, at SS. Peter and Paul Cathedral, Indianapolis

**June 2 – 3 p.m.**  
Confirmation of youths of Our Lady of the Springs Parish in French Lick; St. John the Apostle Parish in Bloomington; St. Jude the Apostle Parish in Spencer; St. Martin of Tours Parish in Martinsville; St. Mary Parish in Mitchell; St. Paul Catholic Center in Bloomington; and St. Vincent de Paul Parish in Bedford; at St. John the Apostle Parish

**June 4 – 11 a.m.**  
Catechetical leaders' Mass and celebration, St. Agnes Church, Nashville

**June 4 – 7 p.m.**  
Confirmation of youths of St. Matthew the Apostle and St. Lawrence parishes, both in Indianapolis, at SS. Peter and Paul Cathedral

**June 6 – 10 a.m.**  
Leadership team meeting, Archbishop Edward T. O'Meara Catholic Center

**June 6 – 7 p.m.**  
Confirmation of youths of St. Philip Neri Parish in Indianapolis, at SS. Peter and Paul Cathedral

**June 9 – 10:30 a.m.**  
Confirmation of adults, SS. Peter and Paul Cathedral

**June 10-14**  
U.S. Conference of Catholic Bishops Plenary Assembly, Baltimore

**June 15 – 10 a.m.**  
Mass and Certification Ceremony for Spiritual Direction and Leadership programs, St. Andrew the Apostle Parish, Indianapolis

**June 15 – 6:30 p.m.**  
Mass, Holy Trinity Church, Edinburgh

(Schedule subject to change.)

2019, to associate pastor, St. Monica Parish, Indianapolis, and chaplain coordinator, Cardinal Ritter Junior/Senior High School, also in Indianapolis.

**Rev. Vincent Gillmore**, being ordained to the priesthood on June 1, 2019, to associate pastor, Our Lady of the Greenwood Parish, Greenwood.

**Rev. Santhosh Yohannan**, associate pastor of St. Simon the Apostle Parish, Indianapolis, to associate pastor, St. Louis Parish, Batesville, and sacramental ministry, St. Charles Borromeo Parish, Milan.

### Other Assignments

**Rev. Stanley L. Pondo, JCD**, pastor of St. Louis Parish, Batesville, to continuing as pastor of St. Louis Parish, Batesville, and sacramental minister, St. Charles Borromeo Parish, Milan.

**Rev. Msgr. Anthony L. Volz**, from pastor of St. Barnabas Parish, Indianapolis, to staff member of Bishop Simon Bruté College Seminary, Indianapolis.

**Rev. Wilfred E. Day**, administrator of St. John the Baptist Parish, Starlight appointed to an additional one-year term.

**Rev. Thomas E. Clegg**, pastor of St. John Paul II Parish, Sellersburg, appointed to a second six-year term.

**Rev. William L. Ehalt**, pastor of St. Catherine of Siena Parish, Decatur

County, appointed to a second six-year term.

**Rev. C. Ryan McCarthy**, pastor of Our Lady of the Most Holy Rosary Parish, Indianapolis, appointed to a second six-year term.

**Very Rev. Michael E. O'Mara, VF**, pastor of St. Gabriel the Archangel Parish, Indianapolis, appointed to a second six-year term and continuing as Dean of the West Deanery.

**Sister Gail Trippett, C.S.J.**, from temporary parish life coordinator, Holy Angels and St. Rita parishes, both in Indianapolis, to a three-year term as parish life coordinator.

**Very Rev. Joseph Moriarty**, rector of Bishop Simon Bruté College Seminary, Indianapolis, to providing sacramental minister for Holy Angels and St. Rita parishes, both in Indianapolis, and continuing as rector of Bishop Simon Bruté College Seminary.

**Rev. Andrew W. Syberg**, formation staff, Bishop Simon Bruté College Seminary, Indianapolis, to sacramental minister for Holy Angels and St. Rita parishes, both in Indianapolis, and coordinating the assistance of other priests on staff at Bishop Simon Bruté College Seminary when needed.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

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# Bishop says book on abuse crisis written from ‘pastor’s heart’

LOS ANGELES (CNS)—Auxiliary Bishop Robert E. Barron of Los Angeles said his new book addressing the Church’s sexual abuse crisis and urging



Bishop Robert E. Barron

Catholics to “stay and fight for the body of Christ” comes from his “pastor’s heart.”

“It is simply my statement coming out of my whole life as a Catholic—33 years as a priest, almost four years as a bishop,” he said in a podcast posted on YouTube on May 13, the release date of his book

*Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis.*

“It was my pastor’s heart that wanted to say something to the people of God,” added the bishop.

The book was published by Word on Fire Catholic Ministries, which was founded by Bishop Barron. He gave an overview of the 125-page book in the podcast with Brandon Vogt, Word on Fire’s content director.

In both the podcast and the book’s preface, Bishop Barron strongly emphasized he is speaking for himself and that the new volume is not an official statement of the U.S. bishops.

It is his attempt, he explained, to respond to the pastoral needs of Catholics demoralized by the abuse crisis and who are grieving over what it is doing to the

Church. He said he wants to give them encouragement and hope and show “that there is a clear path forward for us today.”

Bishop Barron said that as the Los Angeles Archdiocese’s regional bishop for the Santa Barbara area, he has seen firsthand the grief of many Catholics over the abuse scandal. In the wake of the scandal over former Cardinal Theodore E. McCarrick last summer and fall, as he visited parishes in his region, many people “came up to me not so much in anger but in deep grief, I would say, with tears in their eyes, in grief over the Church.”

“The book, the letter is my attempt to respond to that pastoral need—so it is not more or less than that,” he added.

There are five chapters titled: “The Devil’s Masterpiece,” “Light from Scripture,” “We Have Been Here Before,” “Why Should We Stay?” and “The Way Forward.” There is a concluding section followed by a “Prayer for a Suffering Church.”

In the podcast, Vogt tells viewers that Word on Fire’s goal “is to get this book out to as many Catholics as possible, and to do that we’re trying to make it as cost effective as possible.”

U.S. residents can get one copy for free by going to the website [wordonfireshow.com/letter](http://wordonfireshow.com/letter). Recipients must cover shipping and handling. The site also has instructions for a digital download for those outside of the United States.

Vogt added that parishes and Catholic groups that order 20 or more copies can get them for \$1 apiece with free shipping. Other resources include a parish “launch

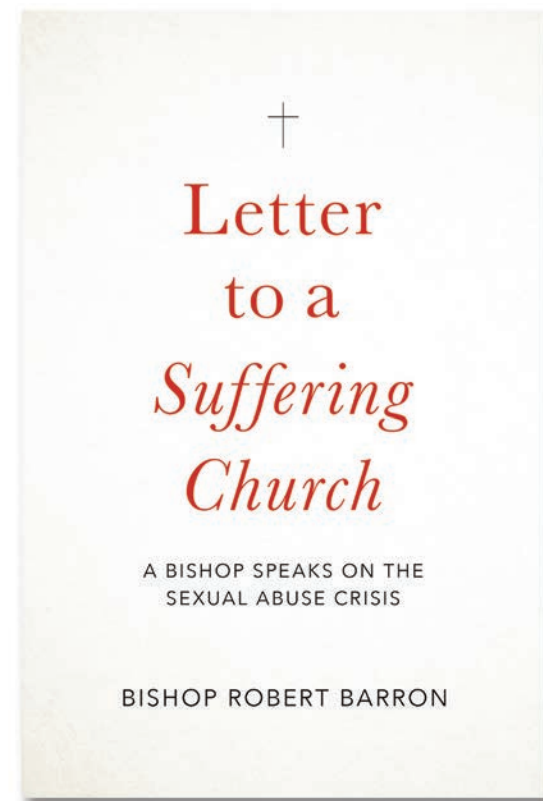
kit,” an FAQ for priests and parish staff, and a five-part video series by Bishop Barron. All profits from the sale of the book will be given to charities that support victims of sexual abuse.

Asked his response to a recent Gallup poll revealing that 37 percent of Catholics are considering leaving the Church due to the sexual abuse crisis, Bishop Barron said in the podcast that “it broke my heart ... but there is never a good reason to leave the Church.”

“I understand emotionally, I understand why people feel deep frustration. I feel it,” he said, “but there’s never a good reason to absent oneself from the font of grace, to leave the mystical [body] of Jesus [no matter] how badly Church people behave or how grave the sin is on the part of Church people.”

Bishop Barron said his *Letter to a Suffering Church* offers a theological, spiritual and biblical perspective on the crisis, and is an addition to what has already been written about the psychological, sociological, legal and various other aspects of the crisis.

“I have written this book for my fellow Catholics who feel, understandably, demoralized, scandalized, angry beyond words and ready to quit,” he said in the preface. “What I finally urge my brothers



and sisters in the Church to do is to stay and fight—and to do so on behalf of themselves and their families, but especially on behalf of those who have suffered so grievously at the hands of wicked men.”

He added: “My prayer is that these reflections might encourage Catholics who are attempting to navigate today in very choppy waters.” †

## Wanted: Your nominations for Excellence in Catechesis award

Criterion staff report

Would you like to nominate a parish catechetical leader for an award? The archdiocesan Office of Catechesis has a streamlined nomination process that makes it easy to do.

The Excellence in Catechesis honor has been awarded by the Office of Catechesis since 1996. Previous award winners still active in catechetical ministry include Mary Jo Thomas-Day, Ann Northam, Deacon John Jacobi, Cynthia Flaten, Dolores Snyder, Barbara Black, Kim Sprague, Julie Haney and Anita Navarra.

To nominate someone for 2019, take a few minutes to provide brief answers to the questions below:

—How do your nominee’s efforts help parishioners grow as disciples of Jesus, experiencing intimacy with him and enjoying participation in his holy, Catholic Church?

—In what ways does your nominee’s ministry encourage parishioners to bridge the gap that can be present between knowledge of our faith and practicing it in everyday life—making religion a way of life and a virtue that benefits communities?

—Providing meaningful experiences of formation for catechists helps bring about excellence—by God’s grace! How does your nominee encourage and motivate those who teach the faith with ongoing affirmation in the form of certification, recognition and commissioning?

Brief answers—two or three sentences—are sufficient to let us know the reasons you are nominating your parish catechetical leader. If you’d like to provide additional information, feel free to do so.

Please include the name of the nominee; his or her parish; your name; and the best way of contacting you. Each

nominee’s pastor, administrator or parish life coordinator will be contacted to affirm nominations.

Nominations are due by June 30 and can be faxed to 317-592-4032. They

can also be mailed to Ken Ogorek, c/o Archdiocese of Indianapolis, 1400 N. Meridian St. Indianapolis, IN, 46202, or replies can be e-mailed to: [kogorek@archindy.org](mailto:kogorek@archindy.org). †

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# The Criterion

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## Editorial



A group of women gather for prayer during Bible study in this undated photo. A new survey released by the Walking With Purpose program shows that women who participate in Bible study courses reported being happier, having more patience and feeling less stressed. (CNS photo/courtesy Walking With Purpose)

## Got stress? The Bible just might be your remedy

The resources we have available on our journey of faith are endless.

We can peruse the *Catechism of the Catholic Church*, the *Catholic Encyclopedia*, book on saints and by saints, and so many other resources as we try and become more Christlike while living out our life's vocation.

But maybe some of us—and maybe even more of us than we'd like to admit—have forgotten about the greatest book available for us on our faith journey: the Bible.

Stop and think about it: there is surely one in your home; and we see them in churches, adoration chapels, and thanks to Gideons International, in many hotels when we make those out-of-town trips for business or pleasure.

But does that book play a central role in our lives—as in taking the time to open it up, read it and reflect on God's word—beyond the readings shared at daily or weekly Mass? If it doesn't, maybe it should. And if it did, maybe it would assist us in more ways than we thought possible.

According to a recent survey, the Bible was a huge benefit to women who use it as part of a study group.

A story posted on Catholic News Service (CNS) on May 23 revealed that women participating in the Walking with Purpose Bible study program at parishes around the country reported the courses had a positive impact on their attitudes and lifestyle, in addition to being a source of inspiration and a tool to bring them closer to God.

According to the survey conducted by Walking with Purpose ([walkingwithpurpose.com](http://walkingwithpurpose.com)), a nonprofit organization based in Greenwich, Conn., women who participated in the program cited increased patience, reduced stress, and improved relationships with family and friends as benefits of the program.

Walking with Purpose was founded in 2002 by Lisa Brenninkmeyer. A convert to Catholicism, she "saw a lack of fresh, relevant Bible studies that could cater to young mothers and took it upon herself to create one with the support of her Maryland parish."

In the last year alone, the organization has helped more than

35,000 women "deepen their relationship with Jesus Christ," a press release said.

The program impacted participants' lives in other ways, too. Ninety-one percent of women reported they are either somewhat or significantly able to better manage stress, and 94 percent indicated that they are somewhat or significantly more patient with others.

"The Walking with Purpose Bible study has taught me that God wants me to live a joyful life, to live strengthened, to not be stressed," said one respondent. "That has greatly impacted my personal life; I am a happier, more grateful person and I can keep the stress in my life in perspective."

Another commented that "the friendships and bonds created among the women of our community are directly attributable to Walking with Purpose," while another wrote, "I now appreciate family and friends more than I ever had."

Ninety percent of survey respondents reported that their relationships with family members have improved because of the group Bible study; 93 percent said friendships have grown or improved.

Said Brenninkmeyer, "I've spoken with countless women at dozens of parishes over the years, and it always warms my heart to hear how their lives are being transformed by Walking with Purpose, in so many ways. When you put Christ first in your life, the rest falls into place."

With the secularist mentality that so many in society try and push into our lives and homes, it is a challenge to put Christ first in today's world. But our faith reminds us it's our duty as Catholics.

We also cannot stress enough how much we believe that taking part in this Bible study program as a community played a significant role for these women.

We must do all we can to make sure no one ever feels alone as they face life's challenges.

And let's not forget what our faith teaches us: "For where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20).

—Mike Krokos

## Reflection/Sean Gallagher

### Indy 500 runner-up shows that falling short of glory can fuel ultimate success

Alexander Rossi *should* have won the 103rd Indianapolis 500 on May 26 at the Indianapolis Motor Speedway.

He poured his heart and soul into his effort to win the race. All day long, he fought hard to keep up with pole sitter Simon Pagenaud, who dominated much of the race, leading 116 of its 200 laps.

During a pit stop on lap 138, Rossi's crew struggled to fuel his car, costing the California driver several places on the track. As he waited and waited for the problem to be resolved, an obviously frustrated Rossi banged his fist on his steering wheel.

Back on the track, Rossi fought hard, eventually making his way back to the front.

His passion came through later in the race when Oriol Servia, who was a lap down, made it difficult for Rossi to pass, nearly forcing him into a wall. As he finally made it past the Spanish driver, Rossi, driving close to 230 miles per hour down the front stretch, took a hand off his steering wheel to shake a fist at Servia.

With 13 laps left, Rossi was finally able to duel it out with Pagenaud. The pair traded the lead several times. Rossi willed his way past the dominant Pagenaud for the lead on lap 197.

Had he been able to hold on to the top spot and cross the finish line first on lap 200, it would have been an Indy 500 storybook ending among the best of them.

Three years after coming out of nowhere to win the 100th Indy 500 as an unheralded rookie, Rossi this year was an established driver, racing with passion and making daring passes to compete with Pagenaud, who clearly had the best car in the field.

What a great story it would have been if he had won. ... But he didn't.

## Be Our Guest/Stephen Bussell

### Reader: Immigration problem is not as important or morally urgent as abortion

In a recent "Be Our Guest" column "Learning from an immigration culture" in the May 17 issue of *The Criterion*, the author says that helping migrants, immigrants, and children is just as important as opposing abortion. Her compassion for those who struggle is admirable. Still, she seems to labor under the impression that all life issues are equally important, which is decidedly not the case.

As the Church teaches, abortion is an "intrinsically evil" act that can never be morally justified. For voters, it has been described as a "non-negotiable" issue, meaning that, under ordinary circumstances, Catholics may not vote for "pro-choice" politicians.

The immigration problem is not as important or morally urgent as the abortion problem because it does not involve the act of murdering innocent human beings. Indeed, immigration or refugee policies can be good, evil, or even good and evil, depending on the wisdom of the policy makers.

As we know, the abortion procedure is so grisly that none of the major television

Pagenaud made a pass for the lead on lap 198, held on and crossed the yard of bricks two-tenths of a second ahead of Rossi.

With Pagenaud celebrating his victory nearby, a dejected Rossi climbed out of his car, telling a reporter that "unfortunately, nothing else matters here except winning."

Nothing else matters except for winning for us as Christians, too. Except that it's not here where we win. It's in heaven.

God blesses each of us with a unique set of gifts and talents. And he created us, too, with a desire to achieve greatness.

On this side of heaven, though, we often fall short of the greatness for which we strive. And failing to make our dreams a reality is all the more difficult when their fulfillment seems to be within our grasp.

"It was right there and then it wasn't, and I won't get over that," Rossi said moments after the race. "I don't want to get over that."

Maybe God allows us at times to fall short of our dreams of passing glory here and now to ultimately fuel our desire to share in his unending glory in heaven.

Still, knowing that this greatest of prizes is there to be received as a gift from God can give us little consolation in the initial wake of disappointment.

Frustration and dissatisfaction can push out thoughts of heaven as we live in a world where fulfillment is defined as being number one by beating out our rivals.

But God defines fulfillment in a radically different way. St. Teresa of Calcutta succinctly put it this way: "God has not called me to be successful. He has called me to be faithful."

Alexander Rossi winning the 103rd Indianapolis 500 would have been a story to remember for a long time. Remaining faithful to God with the help of his grace through the failures that will inevitably come our way in life is a story to be remembered for eternity.

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

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations,

pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).





# Christ the Cornerstone

## The Lord ascends into heaven but remains close to us

*“As he blessed them he parted from them and was taken up to heaven. They did him homage and then returned to Jerusalem with great joy” [Lk 24:53]. The Lord ascends, then returns to us with even greater intimacy through his gifts-of-self in Word and sacrament” (Cardinal Joseph W. Tobin).*

Forty days after his resurrection from the dead, Jesus returned to his Father. After firmly establishing his victory over the power of death through numerous appearances to his faithful friends and disciples, the Lord blessed them, parted from them and was taken up to heaven (Lk 24:51).

The Ascension of the Lord which we celebrate on Sunday, June 2, is a great mystery. In fact, it is one of the most sublime paradoxes of our Catholic faith.

On the one hand, this feast day recalls the sad fact that Jesus is no longer with us. Having risen from the dead, it was necessary (he tells us) for him to assume his rightful place at the right hand of his Father in heaven. The Lord's absence from the world as we know it should be a source of great

sorrow, but St. Luke tells us that after witnessing his ascension the disciples “returned to Jerusalem with great joy” (Lk 24:52).

How can this be? How is it that the Lord's departure from us can be an occasion for both immense sadness and profound rejoicing? The answer is the Holy Spirit.

In the Acts of the Apostles, we read this amazing account of the ascension:

*“When they had gathered together they asked him, ‘Lord, are you at this time going to restore the kingdom to Israel?’ He answered them, ‘It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the Earth.’ When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, ‘Men of Galilee, why are you standing there looking at the*

*sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven’” (Acts 1:6-11).*

Jesus returns to his Father so that his disciples can receive the gift of the Holy Spirit. He leaves them (and us) but he promises to return. The disciples don't know when or how, and it is foolish of them to “stand there looking at the sky” (Acts 1:11) or, as Pope Francis would say, to remain sitting on their comfortable couches out of complacency, indifference or fear. The only authentic response to the Lord's ascension into heaven is to receive the Holy Spirit, to rejoice and be witnesses “to the ends of the Earth” (Acts 1:8).

This feast is an occasion for both sadness and joy, but most of all it is a vivid reminder that we who wish to follow Jesus Christ cannot stand idly by gazing up to heaven. We must evangelize, giving witness to the presence and power of the risen Lord who appears to be far away from us—seated at the right hand of God in heaven—but who is actually closer to us than we are to ourselves. By the

power of the Holy Spirit, and through the amazing grace of his gifts-of-self in word and Sacrament, Jesus remains with us, as Cardinal Tobin observes, “with even greater intimacy.”

Of all the blessed paradoxes of our faith, this one is especially powerful, especially today. During a time of increasing secularism, when “the absence of God” is all-too keenly felt in our homes, our society and even our churches, it is truly Good News to learn that “[t]his Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven” (Acts 1:11), that he is, in fact, right here with us—with even greater intimacy.

My prayer is that our observance of the Ascension of the Lord this year will bring us closer to Jesus and to all our sisters and brothers in the one family of God.

May we open our hearts to the gift of the Holy Spirit, and may we find real fellowship and joy in our belief that Jesus Christ, who left us 40 days after his resurrection, is, paradoxically, both with us now and planning to return. †



# Cristo, la piedra angular

## El Señor asciende al cielo pero permanece cerca de nosotros

*“Los discípulos, que se habían postrado delante de él, volvieron a Jerusalén con gran alegría, y permanecían continuamente en el Templo alabando a Dios” [Lc 24:52-53]. El Señor asciende y luego vuelve con nosotros con una cercanía incluso mucho más profunda a través del regalo de su entrega en la Palabra y en el sacramento” (Cardenal Joseph W. Tobin).*

Cuarenta días después de su resurrección de entre los muertos, Jesús regresa con su Padre. Tras establecer firmemente su victoria sobre el poder de la muerte mediante numerosas apariciones a sus fieles amigos y discípulos, el Señor los bendijo, se alejó de ellos y ascendió al cielo (Lc 24:51).

La Ascensión del Señor que celebramos el domingo 2 de junio es un gran misterio. De hecho, es una de las paradojas más sublimes de nuestra fe católica.

Por un lado, en esta fecha recordamos el triste hecho de que Jesús ya no se encuentra entre nosotros. Tras haber resucitado de entre los muertos tuvo que asumir el lugar que le corresponde legítimamente en el cielo, a la derecha de su Padre. La ausencia del

Señor en el mundo que conocemos debería ser una fuente de gran tristeza, pero san Lucas nos dice que luego de presenciar el ascenso, los discípulos “volvieron a Jerusalén con gran alegría” (Lc 24:52).

¿Cómo esto posible? ¿Cómo la partida del Señor puede ser una ocasión de inmensa tristeza pero también de profundo júbilo? La respuesta está en el Espíritu Santo.

En Hechos de los Apóstoles leemos el maravilloso relato de la ascensión:

*“Los que estaban reunidos le preguntaron: ‘Señor, ¿es ahora cuando vas a restaurar el reino de Israel?’ Él les respondió: ‘No les corresponde a ustedes conocer el tiempo y el momento que el Padre ha establecido con su propia autoridad. Pero recibirán la fuerza del Espíritu Santo que descenderá sobre ustedes, y serán mis testigos en Jerusalén, en toda Judea y Samaría, y hasta los confines de la tierra.’ Dicho esto, los Apóstoles lo vieron elevarse, y una nube lo ocultó de la vista de ellos. Como permanecían con la mirada puesta en el cielo mientras Jesús subía, se les aparecieron dos hombres vestidos de blanco, que les dijeron: ‘Hombres de Galilea, ¿por qué siguen mirando al cielo? Este Jesús que les ha sido quitado y fue*

*elevado al cielo, vendrá de la misma manera que lo han visto partir” (Hc 1:6-11).*

Jesús regresa con el Padre para que sus discípulos puedan recibir el don del Espíritu Santo. Los deja (al igual que a nosotros) pero promete que volverá. Los discípulos no saben cuándo ni cómo, y era una tontería que siguieran “mirando al cielo” (Hc 1:11) o, como lo expresaría el papa Francisco, que permanecieran sentados en la comodidad de sus sillones por despreocupación, indiferencia o temor. La única respuesta auténtica ante el ascenso del Señor al cielo es recibir el Espíritu Santo, alegrarse y dar testimonio “hasta los confines de la tierra” (Hc 1:8).

Esta conmemoración es una ocasión triste y alegre, pero por encima de todo, es un recordatorio vívido de que quienes deseamos seguir a Jesucristo no podemos permanecer de pie absortos mirando hacia el cielo. Debemos evangelizar, dar testimonio de la presencia y el poder del Señor resucitado que aparenta estar lejos de nosotros, sentado a la derecha de Dios en el cielo, pero que en verdad está más cerca de nosotros que nosotros mismos. Por el poder del Espíritu Santo y a través de la maravillosa

gracia de su entrega en la palabra y en el sacramento, Jesús permanece con nosotros, tal como lo señala el cardenal Tobin: “con una cercanía incluso mucho más profunda.”

De todas las sagradas paradojas de nuestra fe, esta resulta particularmente poderosa, especialmente hoy. En esta época cada vez más secularizada en la que la “ausencia de Dios” es cada vez más palpable en nuestros hogares, en nuestra sociedad e incluso en nuestras iglesias, en verdad es una buena nueva descubrir que “[e]ste Jesús que les ha sido quitado y fue elevado al cielo, vendrá de la misma manera que lo han visto partir” (Hc 1:11), es decir, de hecho, aquí mismo con nosotros, y con una cercanía incluso más profunda.

Oro para que la conmemoración de la Ascensión del Señor este año nos acerque más a Jesús y a todos nuestros hermanos en la familia de Dios.

Que abramos nuestros corazones al don del Espíritu Santo y que encontremos un verdadero sentido de hermandad y alegría en la convicción de que Jesucristo, quien se marchó 40 días después de su resurrección, paradójicamente se encuentra ahora con nosotros y planificando su regreso. †



# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## 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](mailto: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 Carlo, bingo, midway, children and adult games, live music and entertainment. Information: 317-888-2861.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish Festival and Car Raffle**, Thur. 6-10 p.m.; Fri. 6-11 p.m.; Sat. 6 p.m.-midnight, international food, nightly food specials and entertainment, gambling tent, Texas poker, beer and wine garden, chicken bingo, kids' games, book fair, carnival rides, raffle tickets \$50 each or 3 for \$125, 2019 Kia Soul Base grand prize, \$1,500 second, \$1,000 third, \$500 fourth and fifth each. Information and raffle tickets: 317-839-3333.

## June 7

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Pentecost Event: Come Holy Spirit/Ven Espiritu Santo**, bilingual presentation "Led by the Holy Spirit" by Father Thomas Schleismann and Father Martin Rodriguez, praise and worship music, followed by reception. Information: Sandra Hartlieb, [shartlieb@saintlawrence.net](mailto:shartlieb@saintlawrence.net), 317-546-4065, ext. 335.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Benedictine Father Lambert Reilly presiding, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://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](mailto: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](mailto:mkeyes@indy.rr.com).

## June 7-9

St. Anthony Parish, former Max Bahr Park, 300 N. Warman Ave., Indianapolis. **Crossroads of the Americas Festival**, Fri. 5-midnight; Sat. 4 p.m.-midnight; Sun. noon-6 p.m.; multi-cultural food, carnival rides, beer garden, gaming, kids' games, raffle. Information: 317-636-4828.

## 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.

St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, Floyd Knobs. **Parish Social Ministry Gathering South**, for priests, deacons, parish staff and volunteers, 8:30 a.m. refreshments, 9 a.m.-noon program, free, but RSVP requested to Theresa Chamblee, 317-236-1404, [tchamblee@archindy.org](mailto:tchamblee@archindy.org).

## June 9

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St.,

Indianapolis. **Franciscan Day**, 2-4 p.m., Franciscan Father Ed Tverdek presenting, question-and-answer session and small group discussion to follow, snacks provided. Information: 317-638-5551.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## June 10-13

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

## June 11

Glendale Landmark Theatre, 6102 N. Rural St., Indianapolis. **Presentation of Where There is Darkness**, documentary about the 2016 disappearance and murder of Florida priest Father Rene Robert, 7 p.m., \$20 advance sale tickets only; benefit Seeds of Hope addiction recovery program. Tickets and

information: Marigrace Bailey, 317-709-6095, Laura Heraly, 317-508-0375.

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

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

## June 13-15

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **Funfest**, Thurs., 6-11 p.m.; Fri. and Sat., 5-midnight; amusements and midway, live entertainment, dinners in air-conditioned hall, grilled and multi-cultural foods, elephant ears, dessert bar, children's games, dunk tank, coin toss, Monte Carlo, bingo, 50/50, \$5,000 raffle, beer garden. On-site parking and free shuttle from southwest corner parking lot of Southport High School (Banta and Shelby St). Information: 317-787-8246.

## June 14-15

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., Italian food, wine, beer, music featuring "The Indigos" on Fri. and "The Woombles,"

on Sat., children's games and rides, Marian procession 6:45 p.m. on Sat. followed by Mass at 7 p.m., free parking in the Eli Lilly lots on East St. and New Jersey St., free admission. Information: [www.indyitalianfest.org](http://www.indyitalianfest.org), 317-636-4478.

## June 15

St. Maximilian Kolbe Parish, 5720 Hamilton Mason Road, Liberty Township, Ohio (Archdiocese of Cincinnati). **Cincinnati Men's Conference: Being a Family Man**, 8:15 a.m.-2:15 p.m., Father Leo Patalinghug, Matt Birk and Rich Donnelly presenting, vendor booths, Mass, confession, \$50 adults 18 and older, \$30 ages 17 and younger, priests free. Discount for groups of 50 or more at [info@catholicsspeakers.com](mailto:info@catholicsspeakers.com), 657-777-2535. Early online registration encouraged; June 1 deadline for mail-in ticket orders. Information, registration link and downloadable mail-in registration form: [www.catholicsspeakers.com/cincinnati-mens-conference](http://www.catholicsspeakers.com/cincinnati-mens-conference).

## June 17-20

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

## Theology on Tap summer series begins in Indianapolis on June 12

The first of a bi-weekly series of Theology on Tap summer events hosted by the archdiocesan Office of Young Adult and College Campus Ministry will be held at the McGowan Community and Event Center at the Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., in Indianapolis, on June 12.

The doors open at 6:15 p.m. with food and drinks available for purchase from local vendors and breweries.

The feature presentation begins at 7 p.m., followed by an opportunity

for questions and answers and fellowship.

Theology on Tap offers a relaxed atmosphere for young adults to consider how the Catholic faith can touch their lives and deepen their relationship with God; however, all faiths are welcome.

Free parking is available in the McGowan Hall lot and surrounding streets.

For more information, including the complete Theology on Tap summer schedule, visit [www.indycatholic.org](http://www.indycatholic.org) or contact Rebecca Kovert at 317-261-3373 or e-mail [rkovert@archindy.org](mailto:rkovert@archindy.org). †

## Sisters of Providence to host guided walking tour on June 16

The Sister of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, are hosting "Sundays at the Woods: Walk in the Woods," from 2-4 p.m. on June 16.

Forester Stu Haney will lead the 1.5-mile family-friendly guided tour of the nature trails and the cosmic walk starting at the White Violet Center for Eco-Justice.

Registration is not required nor is there a charge to attend; however, a freewill offering will be accepted.

For additional information, call 812-535-2952 or e-mail [provctr@spsmw.org](mailto:provctr@spsmw.org).

A complete list of all retreat and program offerings at Saint Mary-of-the-Woods can be found at [www.spsmw.org/events](http://www.spsmw.org/events). †

## Pre-Cana marriage prep to be offered in Spanish in Columbus on June 22

A Pre-Cana marriage preparation retreat will be offered in Spanish at St. Bartholomew Parish, 1306 27th St., in Columbus from 9 a.m.-4 p.m. on June 22.

The retreat is for Spanish-speaking engaged couples who are preparing to be sacramentally married in the Church. It is sponsored by the archdiocesan Office

of Marriage and Family Life in collaboration with the archdiocesan Office of Hispanic Ministry.

The cost is \$125 per couple, with room for 30 couples.

The deadline to register is June 15. Registration is available in Spanish at [www.archindy.org/precana](http://www.archindy.org/precana) or by calling 317-592-4007. †

## Mass in French celebrated monthly on second Sunday at St. Thomas Aquinas

Are you a native French-speaker who desires to worship in the language that speaks to your heart? Did you learn French and want to brush up on your language skills while participating in Holy Mass? Then come to the French-speaking Mass (*Messe Francophone*) at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis, at 12:30 p.m. on the second Sunday of every month. The June Mass will be celebrated on June 9.

Father Michael Hoyt, the parish's pastor, celebrates the Mass. He was

originally a professed member then a priest of the Community of St. John in Vezelay, France. His assignments included a year of ministry in Souvigny, France, and one year in Geneva, Switzerland, where French is an official language. He has served in the archdiocese since 2012 and was incardinated into the archdiocese in 2016.

A reception is held after Mass, allowing an opportunity to converse in French.

All are welcome to the French-speaking Masses. †

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://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.

## Preparación matrimonial Pre-Caná será ofrecida en español en Columbus el 22 de junio

Habrá un retiro de preparación matrimonial Pre-Cana en español, en el campus de la parroquia de San Bartolomé, 1306 27th St., en Columbus, de 9 a.m. a 4 p.m. el 22 de junio.

Es para parejas comprometidas que se preparan para casarse sacramentalmente en la Iglesia Católica. Es organizado por la Oficina de Matrimonio y Vida

Familiar, en colaboración con la Oficina del Ministerio Hispano.

El costo es de \$ 125 por pareja. Tenemos un límite de 30 plazas disponibles.

La fecha límite para registrarse es el 15 de junio. La inscripción está disponible en español en línea en [www.archindy.org/precana](http://www.archindy.org/precana) o llamando al 317-592-4007. †



# Faith at the 500

Right: Lafayette Bishop Timothy L. Doherty, left, Father Joseph Newton, Father Joseph Feltz, Archbishop Charles C. Thompson and Bree Katulak of Hulman & Company pose before the start of the Indianapolis 500 on May 26. The bishops and priests concelebrated a Mass in the Fan Zone of the Cooper Tire Stage before the big race. Katulak served as the group's chaperrone.



Below: The late Father Glenn O'Connor, known for years as "The Priests in the Pits" during the Indianapolis 500, was not forgotten during this year's race. Archbishop Charles C. Thompson poses next to Ed Carpenter's race car, which featured a sticker with a photo of the late Father O'Connor (see inset). Archbishop Thompson later delivered an invocation prayer before the start of the race on May 26. (Submitted photos by Charles J. Schisla)



## Roncalli Salutes the Graduating Class of 2019

Nicholas David Adams  
 Timothy James Adams  
 Audrey Christine Agresta  
 Madeline Danette Agresta  
 Taylor Ann Allen  
 Erik David Allstatt  
 Chloe Isabel Alspach  
 Jaidly Martin Anciso  
 Frank Edwin Anderson  
 Lucas Steven Ankeny  
 Zoe Rose Annee  
 Grace Anne Armbruster  
 Haley Gabriell Arteaga  
 Emily Rocio Asis  
 Mariah Anastasia Attai  
 Nicholas James Bandy  
 Alexander Thomas Barrett  
 Jackson Robert Barrett  
 Caroline Elizabeth Barron  
 Anthony Joseph Bates  
 John Zachary Battiston  
 Anna Maureen Bauer  
 William Bawi  
 Olivia Taylor Beach  
 Sophia Karen Becerra-Tellex  
 Griffin Michael Beckham  
 Kathleen Marie Beeson  
 Emily Sharon Bell  
 Brandon Elijah Berger  
 Arianna Elise Bergman  
 Amanda Marie Blankenberger  
 Darci Meredith Boehm  
 Micaela Ann Bohannon  
 Lillian Irene Boring  
 Samantha Ann Bova  
 Elizabeth Suzanne Bradley  
 Ryan Francis Brandenburg  
 Eliza Marie Brown  
 Samuel Alexander Brown  
 Michael James Buckel  
 Gabriel Thomas Buening  
 Ryan Gillen Burns  
 Robert Bradford Butts III  
 Benjamin Michael Callon  
 Teresa Marisol Canchola  
 Cody Wade Carmony  
 Peri Elizabeth Carothers  
 Justin Michael Carpenter  
 Nicholas Carl Carson  
 Vincenza Sue Cascella  
 Sophia Leone Cecil  
 Hannah Rose Cenkner  
 Patrick Thomas Cherry

Nathan Andrew Cleveland  
 Sydney Marie Clifford  
 Todd Michael Cline Jr.  
 Chloe Catherine Coffman-Keister  
 Walter David Colvin  
 Dominic Salvatore Conover  
 Olivia Grace Craig  
 Gabriella Lyn Crihfield  
 Elizabeth Louise Crosley  
 Maximus Allen Cross  
 Wesley Andrew Cunningham  
 Marie Angela Curd  
 Anthony Delynn Dafforn  
 Madison Gabrielle Dahlrtorp  
 Joseph James Ryan DeArmond  
 Camryn Margaret DeLuca  
 Connor Benjamin DeLuca  
 Connor Allen DeMoss  
 Jacob Todd Denney  
 Simon Josef Dias  
 Nicolas Anthony Dietz  
 Lucas John Dill  
 Casey Robert Donovan  
 Eric Paul Doyle  
 Maeci Ann Dristas  
 Allison Marie Dwyer  
 Elizabeth Leigh Eads  
 Devin Michael Edwards  
 Samuel Joseph Eiland  
 Derek Matthew Elam  
 Paul Bennett Elliott  
 Chase Allen Elmore  
 Isabel Rose Elsener  
 Samuel Joseph Erickson  
 Alissa Mae Farabaugh  
 Kaleigh Rose Farrell  
 Spencer Grant Fears  
 Ainsley Marie Flask  
 Breelyn Michelle Flaughter  
 Macalyn Ann Flaughter  
 Alexis Marie Foreman  
 Marachey Ranin Fowler  
 Garret Mitchell Freeman  
 Faith Marie Fries  
 Aubrey Louise Fuhrman  
 Mary Alice Louise Furgeson  
 Juan Fransisco Gallo  
 Sarah Michele Gantner  
 Gianna Marie Garcia  
 Kathleen Rebecca Gaskill  
 Mackenzie Gabrielle Gaskill  
 Matthew Wyatt Gaskill  
 Sophia Grace Gaura

Lewis Gene Geiger  
 Elizabeth Darlene Genier  
 Rachel Lynne Gerdt  
 Samuel Otis Gervasio  
 Makayla Lynn Gilley  
 Lea Louise Glander  
 Olivia Grace Glowner  
 Nicholas Stephen Golab  
 Alejandro Gonzales-Tovar  
 Mateo Alexander Gonzalez  
 Samantha Katherine Gosser  
 Abigail Grace Grahm  
 Nathaniel Joseph Gramman  
 Luke Joseph Grannan  
 Ezekiel Darby Gremore  
 Bryan Guerrero-Tafoya  
 Tam Ha  
 Natalie Marie Hahn  
 Thomas Daniel Hansen  
 Max Porter Harper  
 John Paul Harris  
 Sarah Lynn Hayden  
 Grace Cecilia Hegwood  
 Austin Bush Hendricks  
 Tristen Jacob Elias Henson  
 Katlyn Ann Hiatt  
 Emma Katherine Hill  
 Britney Marie Himelick  
 Meghan Nicole Hinson  
 Thomas Edward Hodge  
 Tyler Christopher Hoff  
 Nolan Michael Hoffman  
 Cassandra Grace Hofmann  
 Erik Riley Hommel  
 Isaac Reed Edward Hornung  
 Kara Jade House  
 Hannah Grace Howe  
 Mary Shannon Huck  
 Garrett Steven Huelskamp  
 Michael Ibarra  
 David Alexander Johnson  
 David Austin Johnson  
 Nicholas Kenneth Johnson  
 Joshua Steven Johnston  
 Austin Michael Jones  
 Amandeep Kaur  
 Brian Richard Keeney  
 Taylor Alexis Kehoe  
 Logan Michael Keigley  
 Madalyn Love Kellicut  
 Connor Crafton Gary Kennedy  
 Sally Marie King  
 Teresa Cecilia Kocher

Stephen Andrew Cole Krajcir  
 Sidney Renee Kritzmire  
 Connor Anthony Kuntz  
 Grace Riley Lakin  
 Maggie Ann Lakin  
 Thomas James LaMarca  
 Jacob Ryan Latimer  
 Olivia Madison Lauck  
 Benjamin David Leising  
 Abigail Marie Leister  
 Dylan Campbell Lewis  
 Kara Anne Linder  
 Andrew Evan Lockard  
 Ethan Thomas Lockard  
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 Blake Christian Ludge  
 Max Lucas Lundy  
 Miriam Rebecca Maddox  
 Elijah Eugene Mahan  
 Kelli Rose Mariutto  
 Mariel Adamari Martinez  
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 Jada Lee Moran  
 Olivia Grace Moreno  
 Joseph Ryan Mullin  
 Molly Anne Mullin  
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 Jack Timothy Naumovich  
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 Chinelo Cindy Nnatubeugo  
 Isabel Dayana Noe  
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 Kimberly Nicole Pantoja  
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Robert Joseph Pearsey  
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 Jared Robert Wojtowicz  
 Daniel George Woodruff  
 Camille Renee Woods  
 Valerie Christine Workman  
 Emily Marie Wray  
 Cassandra Jane Yohler



# CATHEDRALS

continued from page 1

“In many ways, I started to find my true voice there. I was learning to trust that spirit within me. I was finally learning to trust that ‘God whisper’ in me.”

That feeling grew even stronger for her when their group of 20 reached the Chartres Cathedral, considered one of the most beautiful cathedrals in the world and one that is dedicated to the Blessed Mother.

## ‘Completely surrounded by God’s presence’

Brandon was in awe when she first saw and entered the cathedral, which is the home of the relic known as *Sancta Camisia*, believed to be the cloak worn by Mary when she gave birth to Jesus.

She marveled at the beauty of the soaring structure that had been built in the 1200s after a fire destroyed the previous cathedral. She also was overwhelmed by the extensive details of the sculptures. Yet what struck her most of all was being bathed in the “glorious” light from the sun shining through the stained-glass windows that dated to more than 800 years ago.

“I looked up at the light streaming through and just felt God’s presence in a unique way,” she recalls. “I asked for forgiveness for all the times in my life when I had turned away from God or hadn’t paid attention to him. I felt so completely surrounded by God’s presence. That was a comforting moment, a moment of strength.”

“I’ve discovered that it’s not God who withholds forgiveness from us. We withhold it from us. We get in our own way. I’ve learned self-forgiveness, so I can stand in God’s presence. I’m more available. That’s been my journey.”

She spent three days visiting Chartres Cathedral during her first pilgrimage there, an experience that left her so overwhelmed that she has returned each of the past three years to help lead pilgrimages to Chartres and its cathedral.

That initial journey also led her to take a break from teaching to commit to an 11-month family trip during the 2016-17 school year—a trip she describes as “a dream come true.”

## Hope and heartbreak

During those 11 months, the family traveled through England, Ireland, Scotland, Italy, France, Spain, Germany, the Netherlands, Lithuania, Greece, Morocco and Israel, visiting places of worship from small churches to great cathedrals.

They walked on the Hill of Crosses in Lithuania where more than 100,000 crosses—of all sizes—seem to rise from the ground and toward the heavens, all part of a tradition connected to the efforts of local Catholics to stand up for their faith and defy their oppression by the Soviet Union through the years.

Among many places of worship, their faith was also especially enhanced by visits to St. Peter’s Basilica in Rome, the Basilica of Sagrada Familia in Barcelona dedicated to the Holy Family, and the Church of the Holy Sepulchre in Jerusalem, which is located on the site where it’s believed Christ was crucified and where he was buried and resurrected from the tomb.

Before their return to Indianapolis, the last house of worship they visited during that nearly yearlong journey was Notre Dame Cathedral in Paris.

So Brandon was devastated as she watched footage of the cathedral consumed in fire on April 15.

“It was the starting point for the walking pilgrimages I have taken to Chartres,” she says. “In many ways, Notre Dame has been the starting and closing points of all of my pilgrimages. It became so obvious that millions around the world consider Notre Dame to be a home of sorts.”

“I join many in being relieved that so much of Notre Dame was able to escape total devastation, most notably the precious relics and the exquisite stained-glass windows. I can hardly fathom how the rose windows withstood the heat and pressure. I am hopeful that the world will come together to rebuild her.”

## Homes for Our Souls

That hope is buoyed by the histories of the churches she has visited, by the people through the centuries whose talents, persistence and faith have created them.

Even the challenges of the 11-month trip increased Brandon’s faith.

“My trust in myself and in the Holy Spirit just grew,” she says. “When there was



Music teacher Jennifer Brandon enjoys teaching a dance to her second-grade students at St. Matthew the Apostle School in Indianapolis. (Photo by John Shaughnessy)

a need, something occurred to help us out.”

She kept that attitude during her school’s fall break of 2018 when she visited worship sites in New York, St. Louis, San Francisco, Washington and Mexico City for the book she is co-authoring with Austrian writer Gernot Candolini.

“We traveled to the American sites in an effort to experience these places and gain insight into the heart of what they stand for and the people who worship within them,” she says regarding the research for the book that is scheduled to be released late this year, *Places of Light: The Gift of Cathedrals to the World*.

“That is actually our focus—to try to tell the ‘heart stories’ of these massive structures.”

One of her favorite worship sites is the Basilica of Our Lady of Guadalupe in Mexico City.

“It wasn’t just a story for Mexico and Latin America. I feel like she belongs to me. She belongs to all of us,” Brandon says as she sits in her classroom where the walls are lined with large photos of worship sites from her travels.

“My students will ask me about my experiences. I love to share my experiences with them. I did that on the feast day of Our Lady of Guadalupe.”

## ‘A pure gift’

Her travels this summer will once

again take her back to the place she considers her “soul home.” She will lead another pilgrimage to the Chartres Cathedral in July.

“It’s a pure gift to me,” she says. “The simple act of walking alongside someone in their pilgrim experience and helping their transformation doesn’t get any better for me. There’s such a sense of connectedness. You’re connected with other pilgrims and the world around you, and there’s such a wonderful presence of the community of saints in that place. You feel you belong to ‘the body of Christ.’”

“There’s a piece of my heart in that cathedral.”

While she acknowledges that people don’t have to go on a pilgrimage to have a “God experience,” she has learned that such a journey helps her in her life and her faith.

“I have found that being on a pilgrimage is a great time to practice being present in each moment, to be listening and watching for the movement of the Holy Spirit. It allows you to see and hear in ways you’re not always able to see and hear in your regular life.”

“So when you come home, you’re able to walk through the daily grind in a new way. You’re more in tune listening for that ‘God whisper’ inside you. You’re able to hear that voice more clearly.” †

# ABORTION

continued from page 1

fetal characteristics.

Both laws were signed in 2016 by Vice President Mike Pence when he was Indiana’s governor and were blocked by the 7th U.S. Circuit Court of Appeals last

year.

Justices Ruth Bader Ginsburg and Sonia Sotomayor said they would have denied review of both issues in the case.

Justice Clarence Thomas in a 20-page opinion, not joined by other justices, said he agreed with the court for not taking up the issue of abortion limits at this time, but said it would have to

do so in the future, warning that the provision promotes a “compelling interest in preventing abortion from becoming a tool of modern-day eugenics.”

“Given the potential for abortion to become a tool of eugenic manipulation,” he added, “the court will soon need to confront the constitutionality of laws like Indiana’s.”

The court’s decision will keep the appeals court ruling in place on abortion limits and uphold the law requiring abortion providers to bury or cremate fetal remains.

All eyes have been on the court taking up an abortion case to potentially challenge its 1973 decision in *Roe v. Wade* which legalized abortion nationwide. †



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and trust to repentance. The Father of mercies is ready to give you  
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~Saint John Paul II, The Gospel Life*



INTERNATIONAL PILGRIMAGE  
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OCTOBER 10, 2019

## France

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# Universal law should guide local Churches on abuse

VATICAN CITY (CNS)—Pope Francis' latest effort to help the Catholic Church safeguard its members from abuse and hold its



Pope Francis

leaders accountable came in the form of a new universal law, "*Vos estis lux mundi*" ("You are the light of the world"), which takes effect on June 1.

Like all universal legislation, the papal document had to factor in the vast diversity

of cultures and traditions of the more than 200 countries where the Church is present, Archbishop Charles Scicluna, the Vatican's top abuse investigator, told reporters the day the document was released in May.

It had to strike a balance of being clear and precise, but not so narrow that "it would be inoperative. You need something that can be flexible enough to work," the archbishop said.

But as Jesuit Father Arturo Sosa, the order's superior general, warned during the safeguarding summit at the Vatican in February, the Church also must never use its "multicultural reality" to justify, excuse or ignore abuse. No matter the culture or local attitudes, the fundamental principle guiding everyone must be to follow the Gospel message, always and everywhere, bringing to light the truth that sets everyone free, he said.

In the end, it becomes clear a law can't fix a problem by itself if there is no implementation or too loose an interpretation that fails to fulfill the law's desired intent.

The critical companion needed to make any law effective is the active cooperation and unity of leaders and laity—the entire universal Church to whom the law is addressed.

Mercy Sister Sharon Euart, a canon lawyer and executive director of the Resource Center for Religious Institutes, based in Silver Spring, Md., praised many of the provisions in the pope's new document, issued "*motu proprio*" (on his own accord).

"The questions I and others may have about implementation are not based on the merits of the '*motu proprio*,' but on how it is going to work in a particular setting" when dioceses and others set up the mandated reporting mechanisms, she told Catholic News Service (CNS) by phone on May 23.

"There will always be some lacunae; as you implement any law you find that out" and flag those gaps that would need to be addressed, said Sister Sharon, who is a consultant to the U.S. bishops' Committee on Clergy, Consecrated Life and Vocations and past president of the Canon Law Society of America.

Not only does the "*motu proprio*" call for compassion "across the board for those affected" by abuse, but those leaders charged with implementing the new law also should recognize the compassion extended to them, she added.

"The superior or the bishop or the metropolitan is not making these decisions alone, but [is urged] to take the advice of those who have the expertise. That is a sign of compassion because the expertise of others informs how the law is going to be applied and you want to apply it in a way that respects both the intention of the law as well as the persons

involved," Sister Sharon said.

The Second Vatican Council profoundly changed the way the Church and its *Code of Canon Law* were to function, she said. While the ultimate purpose of all laws in the Church is the salvation of souls, its principles focus less on penalties and punishment and more on pastoral outreach and personal responsibility.

"Prior to Vatican II, the law on religious governed your entire day, from the moment you got up to the moment you went to bed," she said.

Revised laws not only recognized the need for individuals to take personal responsibility for carrying out their mission or ministry, "if you couldn't handle that responsibility, then there were provisions in the law for that and that was a wonderful revision."

Kurt Martens, a professor of canon law at The Catholic University of America in Washington, D.C., said "*Vos estis lux mundi*" was "revolutionary."

It recognizes there was something wrong with the way allegations against bishops or religious superiors were being dealt with, he said, and it establishes new procedures aimed at "getting reporting right" worldwide.

"It sets the tone for the whole Church, and it also recognizes that [abuse] is not just an American or Western issue," he told CNS.

But what is going to be most important, he said, is "how adult is everyone going to be when dealing with this law" locally by actually following through with mandatory reporting and taking victims seriously.

Experience in the United States showed that process "didn't come automatically"

when procedures for dealing with allegations of abuse against minors by clergy were established in 2002.

Creating a climate of trust will also be key, he said, because even though the law has whistleblower protections, "people may still be reluctant to report because they are afraid, and fear is not something you can legislate away."

The major problem with the abuse scandal, in fact, he said, had been leaders not implementing what was already present in canon law.

"Implementing the law will always be a challenge, but that shouldn't be an argument to do nothing," he said, adding that new norms with penalties can always be established later if "people don't take it seriously."

Martens said it was necessary to deal with reporting and accountability with universal law because not only do "you get recognition that this is not a local problem but is worldwide," but also so everyone is prompted to be adequately prepared despite what they believe about the extent of abuse.

The professor said he tells his students the *Code of Canon Law* and other Church legislation "is your tool box," and it contains everything needed to fix a problem.

"But it doesn't tell you what to do in a particular case, it's up to you. And that is always the case with universal law," he said. It is up to people on the ground making sure it works.

All of this, as well as the reform of the Roman Curia, requires what Pope Francis continually calls for: a conversion of hearts, a focus on service and collaboration. "And that is something you can't legislate," Martens said. †

## Former secretary says officials knew McCarrick's ministry was restricted

VATICAN CITY (CNS)—Pope Benedict XVI had imposed restrictions on the public ministry of former Cardinal Theodore E. McCarrick in 2008, but they were not formal sanctions and were not followed strictly, even during the papacy of Pope Benedict himself, McCarrick's former secretary said.

Msgr. Anthony J. Figueiredo, who was the former cardinal's secretary for nine months in 1994-95, but continued to assist him from Rome, released extracts from correspondence on May 28, saying he wanted the truth out about what was known about McCarrick, when and by whom.

Besides knowing about the restrictions himself, the monsignor also said he had evidence that recently retired Cardinal Donald W. Wuerl of Washington knew about them, as did Cardinal Giovanni Battista Re, prefect of the Congregation for Bishops from 2000-10, Cardinal Tarcisio Bertone, Vatican Secretary of State from 2006-13, and Archbishop Pietro Sambi, who was apostolic nuncio to the United States from 2005-11.

Msgr. Figueiredo said he decided to publish online excerpts of correspondence in his possession—available at [thefigueiredoreport.com](http://thefigueiredoreport.com)—after attempting "since September 2018 to share and discuss these with the Holy See and other Church leaders." He did not publish the full texts of any of the correspondence or e-mails he quoted online.

The monsignor, who in October was suspended from driving in England for 18 months after pleading guilty for drunk driving and hitting a car driven by a pregnant woman, said in his online report that "the hierarchy's abuse of authority and cover-up, in their various and serious manifestations, have inflicted consequences upon me," including by "seeking consolation in alcohol."

Pope Francis removed McCarrick from the priesthood in February after he was found guilty of "solicitation in the sacrament of confession and sins against the Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power."

After an initial investigation in the

Archdiocese of New York, the Vatican ordered McCarrick's removal from ministry last June. A month later, Pope Francis accepted his resignation from the College of Cardinals.

In August, Archbishop Carlo Maria Viganó, a former apostolic nuncio to the United States, published a document calling on Pope Francis to resign because, he claimed, Pope Francis had known there were sanctions on McCarrick and not only did he lift them, he allegedly made McCarrick a trusted confidante and adviser on bishops' appointments in the United States.

Archbishop Viganó later clarified that Pope Benedict issued the sanctions "privately" either because McCarrick was already retired or because the pope thought "he was ready to obey."

Msgr. Figueiredo quoted a letter he says he was asked to translate into Italian for McCarrick. In the letter to Cardinal Bertone, Vatican Secretary of State under Pope Benedict, McCarrick acknowledged one case of "an unfortunate lack of judgment," without explaining further.

McCarrick also has been accused of regularly inviting too many seminarians to his New Jersey shore beach house so that one of the young men would have to share a bed with him.

In the letter to Cardinal Bertone, McCarrick wrote, "I have always considered my priests and seminarians as part of my family, and just as I have shared a bed with my cousins and uncles and other relatives without thinking of it being wrong, I had done this on occasion when the Diocesan Summer House was overcrowded. In no case were there minors involved, but men in their twenties and thirties."

In the same letter, Msgr. Figueiredo said, McCarrick told Cardinal Bertone, "I have never had sexual relations with anyone, man, woman or child, nor have I ever sought such acts."

The letter to Cardinal Bertone, according to the monsignor, was written after Archbishop Sambi, the nuncio to the United States at the time, had presented McCarrick with a letter from Cardinal Re of the Congregation for Bishops apparently ordering him not to "to accept

any public appearances or talks without the express permission of the apostolic nuncio or the Holy See itself."

Msgr. Figueiredo said the letter from Cardinal Re should be in the files of the Congregation for Bishops.

Cardinal Marc Ouellet, current prefect of the congregation, in a response to Archbishop Viganó's allegations, said in October that McCarrick "was strongly exhorted not to travel and not to appear in public so as not to provoke further rumors" about his sexual misconduct.

However, Cardinal Ouellet said, "it is false to present these measures taken in his regard as 'sanctions' decreed by

Pope Benedict XVI and annulled by Pope Francis. After re-examining the archives, I certify that there are no such documents signed by either pope."

Cardinal Ouellet's letter was published a day after the Vatican announced that the pope had ordered a "thorough study of the entire documentation present in the archives of the dicasteries and offices of the Holy See regarding the former Cardinal McCarrick in order to ascertain all the relevant facts, to place them in their historical context and to evaluate them objectively."

As of May 28, the report had not been published. †

## Pope Francis denies knowing of allegations against McCarrick

VATICAN CITY (CNS)—Nearly a year later, Pope Francis denied claims made by a former apostolic nuncio to the United States who accused him and other Church officials of failing to act on accusations of abuse of conscience and power by former Cardinal Theodore E. McCarrick.

"I knew nothing, obviously, of McCarrick. Nothing, nothing. I said several times that I didn't know, that I had no idea," the pope said in an interview with Mexican journalist Valentina Alazraki published by Vatican News on May 28. "You know that I didn't know anything about McCarrick; otherwise, I would not have stayed quiet."

In an open letter first published in August, Archbishop Carlo Maria Viganó, who served as nuncio to the United States from 2011 to 2016, claimed he told the pope of the allegations in 2013.

The pope, who was in Dublin for the World Meeting of Families at the time, refused to comment directly on the allegations and told reporters to "read that statement attentively and make your own judgment."

The pope told Alazraki that response was "an act of faith" in people reading the document. "Maybe when a bit of time has passed, I'll talk about it," he had said on his return flight to Rome.

At the time, he said, he had not read Archbishop Viganó's entire letter and decided to "trust in the honesty of journalists" and asked them to make their own conclusions.

Pope Francis said the reporting on inconsistencies in Archbishop Viganó's testimony "was very good, it was better than me explaining to defend myself. [Journalists] judged with the proof they had in their hands."

Another reason for remaining silent, he said, was to try to imitate the approach Jesus took on Good Friday, where in the face of "a climate of viciousness he closed his mouth."

"The Lord taught us that path, and I follow it," the pope said.

"In front of a climate of viciousness, you cannot answer," Pope Francis said. "And that letter was vicious as you later realized by the results, that it was—as some of you reported—paid for. I do not know [if that is true] but I look at the consequences." †



# MISCARRIAGE

continued from page 1

Rebecca also had the “false thought” that she was being a burden on people, asking them to do so much for her and Chris.

Yet when they began to open up about the miscarriage and how they had buried their babies, people responded with their own stories of loss through miscarriage.

“We heard over and over again, ‘I wish I would have known that I could bury my baby,’” said Rebecca.

The medical definition of miscarriage is the loss of a fetus before 20 weeks gestation. Any baby born after that has to have a death certificate and follow state laws for burial.

St. Mary is making a special cemetery—Little Souls Cemetery—that will provide everything a mother and father need if they lose their baby through miscarriage. It has become a community endeavor, with local funeral homes providing miscarriage kits and burial vaults. St. Mary will then bury the baby with an 8 inch by 8 inch granite marker for \$110.

The cemetery is also providing memorial markers for women who were not able to bury their babies through miscarriage. Financial assistance will be available to those in need.

Father John Meyer, pastor of St. Mary Parish, said this ministry is an answer to helping people through their grief and

another way to promote the sanctity of life. “This becomes a more obvious ministry for the protection of the unborn,” he said. “How else can you say that the life of the child begins at conception? This speaks volumes. This helps us say as much as we can for life.”

Father Meyer also said it helps couples feel they are not alone in their loss.

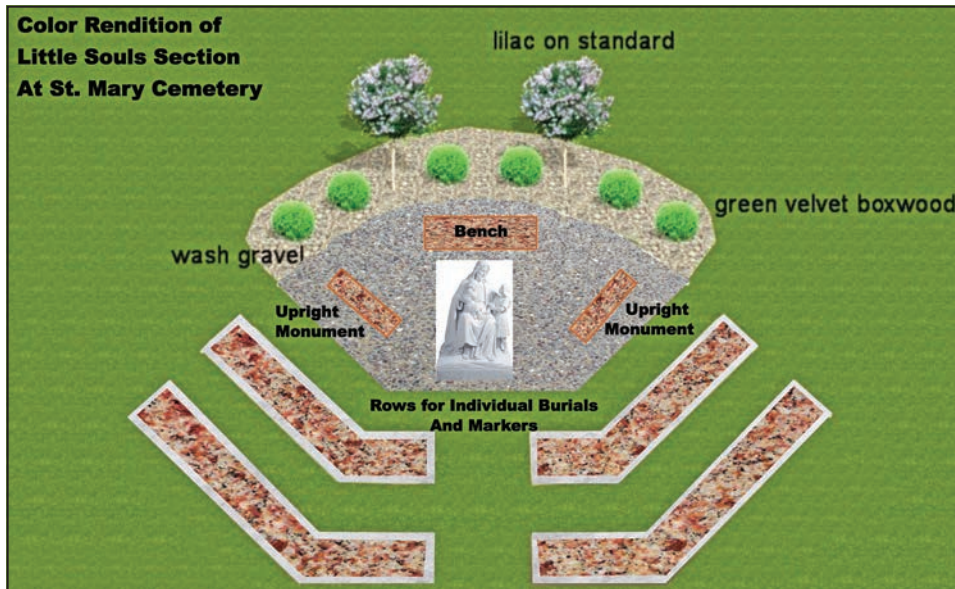
Rebecca agrees that this ministry helps affirm life. A volunteer in pregnancy care centers, she said starting the miscarriage ministry was about affirming that life begins at conception.

“If it is a baby, then why shouldn’t it have just as dignified a burial as a baby who is a couple months older,” she said. “I think this helps affirm what the culture of life has been saying all along. It is a baby.”

The ministry is already seeing women being healed of their grief. A woman approached Rebecca who had two miscarriages 40 years ago. She was crying over the loss of those babies that no one seemed to acknowledge and felt she just had to move on without grieving, Rebecca said.

“I told her it was OK to cry. She lost two babies,” said Rebecca. “When no one acknowledges that it was a baby that was lost, it is even harder on the woman. She goes through the grief process, but is confused about why she is grieving since no one says to her, ‘I am sorry for the loss of your baby. Can I do anything to help you?’”

However, a woman who did not bury



her baby lost to miscarriage must not feel like she did something wrong, because many women do not know they have the option to bury the baby, Rebecca said.

Part of the miscarriage ministry at St. Mary is about informing couples of the rights they have when they lose a baby through miscarriage.

If you miscarry at a doctor’s office or hospital, you have a right to bring your baby’s remains home with you. If the remains were sent to a lab for testing, you have the right to have them returned to you. If you miscarry at home, you have the right to bury your miscarried baby’s remains.

The Little Souls Cemetery will be a place of prayer and hope. The parish has commissioned a statue of Jesus holding a baby combined with a bench to sit and pray that has the words, “Surrounding us our babies lost prior to 20 weeks gestation. God has them in His keeping. We hold them in our hearts.”

Father Meyer said the importance of this ministry has been shown in the great outpouring of support and donations at the parish, amounting to \$26,000. The cemetery is expected to open later this summer.

Extensive rain in the area has not allowed for some of the concrete to

be poured. During this time, Rebecca and other volunteers are making sure there are brochures in the church with prayers to say after a miscarriage and a brochure that explains a woman’s rights in a miscarriage situation. There are also phone numbers on the brochures of women who have had miscarriages, and who are willing to help women who need to talk about their miscarriage or ask questions about the ministry.

“People see how important this is,” Father Meyer said. “So many people stepped up immediately. It is a beautiful sign of compassion and empathy.”

The Harprings said they hope this idea spreads to other parishes and communities.

“We want to help ease the burden for others,” Rebecca said. “I feel like seeing the memorials and burials will help portray a message about the fact that these are little souls that were created.”

For more information on how to start your own miscarriage ministry or to donate to St. Mary’s miscarriage ministry, call the parish office at 812-663-8427.

(Jennifer Lindberg is a freelance writer and a member of St. Joseph Parish in Shelbyville.) †

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# Marriage

## ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 12, 2019, issue of *The Criterion*

Couples who are planning to be married between July 12 and Dec. 31, 2019 in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 11, 2019 in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 12 Fall Marriage Edition.

Announcements can be submitted using the form below, or electronically at [www.archindy.org/criterion/local/forms3/wedding-form.html](http://www.archindy.org/criterion/local/forms3/wedding-form.html).

### E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to the e-mail: [cclark@archindy.org](mailto:cclark@archindy.org). Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

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

### Deadline

All announcements and photos must be received by 10 a.m. on Friday, June 21, 2019. (No announcements or photos will be accepted after this date.)

#### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367  
Deadline with photos: Friday, June 21, 2019 at 10 a.m.

Please print or type:

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



## God's voice can be heard in prayer, life experiences

By Br. David Henley, G.H.M.

"Samuel, Samuel!" the Lord calls, in one of the more famous stories of discernment in the Bible. After Samuel bothers his teacher, Eli, three times, thinking it is him who has called him, the wise man realizes it is the Lord who is doing the calling. "If you are called," said Eli, "reply, 'Speak, Lord, for your servant is listening.'" (1 Sm 3:9).

The story reveals a lot about listening for God. When Samuel finally listens, the Lord begins a lifetime of revelation for Samuel.

Don't we each wish for the same? How do we discern what God is asking of us? In real estate, we hear that location, location, location is key. For discernment, it's prayer, prayer, prayer. But that prayer needs to be informed by experience, both in doing new things and by listening to those around us.

Our friends and family can sometimes see things that we can't see in ourselves! We listen to our experience, then we pray, listening for God's calling.

Discernment isn't exactly about broccoli versus ice cream. But discernment can be an everyday practice about how we handle relationships and small, daily choices.

Is it a good choice to fudge it on this test or on that business decision? Is this the day to go easy on my children? These decisions add up as we go. And God is in them, in some easy ways (Don't cheat or steal!) and some harder ones.

There are bigger stakes in discernment, too, as we all know. What job or profession is best for me? Does my inner disposition suggest I get married—to this person, or another? Am I called to be a religious sister or brother, a priest? Am I open to having children? When? Will I be happy to settle in this part of the country, or another?

In these big questions of lifestyle, one choice is not better than another, generally speaking. But some choices are definitely better for me and for you, particularly. "Where am I called?" is the question. In a life well lived, it's a question we keep asking.

In discernment, the first and most important thing we need to do is set aside time for prayer. "Speak, Lord, for your servant is listening" (1 Sm 3:9), as Samuel said. Find silence. We need to turn our questions over to God and tell him what our fears and desires are.

Will God's voice be audible? I was hoping for that kind of thing as I



Young women speak with a nursing home resident in Manassas, Va. Prayer and action go hand in hand for discerning God's will. Consider how the quiet, though active, times in our day—doing dishes, gardening, exercise routines—can be times of listening for God. (CNS photo/courtesy Carmelite Sisters for the Aged and Infirm)

discerned my own vocation to become a Glenmary brother—a burning bush, a voice from the sky, maybe even lightning to strike around me! But that didn't happen. For me, it was in regular periods of silence that I was able to hear God calling.

His voice comes in other times in our lives, too. Maybe it could be in conversation with a friend, perhaps sharing insight into what I'm experiencing or what I've turned over to God for some type of answer. The insights of that person can be a tool for our own discernment.

Here's an example similar to one from a man, Leo, whom I worked with for many years. As a young man, he had deep questions about what path he should choose—he worked them out by writing letters home to his mother. In the end, he came to his own decision, but his family's sense of him was a key to discerning the priesthood.

On the other hand, a woman I knew, Catherine, went to Appalachia for volunteer work and found her inner spirit singing, and people around her responding joyously. She took her affirmation from those people around her rather than from her family and went on to devote her life to nursing.

Dan, a young man I met once, told me that, despite his self-doubts, he found people repeatedly seeking his opinions and personal advice—maybe God was calling him to be a counselor, maybe even a priest or brother.

Or maybe you just have a knack for cooking, for fixing things or for organizing complicated tasks. All these experiences, good and bad, help you discern God's calling in your life.

My advice? Stop, think, pray. Where is joy? Where do you feel peace? What feels like you?

Spending quiet time with Scripture is also important. True, we're not going to stop throughout the day and see what Scripture says about each small action, but reflecting on Scripture and listening closely during the liturgy can help orient our lives.

Prayer and action go hand in hand for discerning God's will. Consider how the quiet, though active, times in our day—doing dishes, gardening, exercise routines—can be times of listening for God.

I tell people who come to my Glenmary "Come and See" programs to listen closely. God doesn't want you to suffer. Try things out, then pray about them. If the choice you see before you isn't right for you, don't do it!

But when you feel peace, when you hear that inner voice telling you that something is right, trust that you're on the right path. That's the fruit of discernment.

(Glenmary Brother David Henley is vocations director for the Cincinnati-based Glenmary Home Missioners. Before becoming a vocations counselor, he served in missions in Georgia, Kentucky and Arkansas. The Glenmary website is [www.glenmary.org](http://www.glenmary.org).) †

In discernment, the first and most important thing we need to do is set aside time for prayer. Where is joy? Where do you feel peace? What feels like you?



People pray during a Spanish-language Mass at St. John-Visitation Church in the Bronx, N.Y. When you feel peace, when you hear that inner voice telling you that something is right, trust that you're on the right path. That's the fruit of discernment. (CNS photo/Gregory A. Shemitz)



For The Journey/Effie Calderola

## Refugees lead to thoughts on small ways to save the world

So, you want to save the world? Yeah, so do I.

At least, most of us want to do good, some giving that will make a dent in the world's woes, something from which we can see positive results. And sometimes in my daydreams I envision a rather large dent. I know I'm not superwoman, but, hey, a little minor world-saving would be terrific.



I was thinking these random thoughts as I waited in a concession line on a hot Midwestern day one summer with four Syrian refugee kids in Omaha, Neb. They had fled the destruction of Aleppo with their parents and subsequently spent two years in a camp in Turkey while being vetted for placement in the U.S.

This day, they were at soccer camp at a Jesuit prep school, arranged for them by someone in my faith-sharing group. Our group equipped them with balls, shoes, shinguards and now some of us took turns transporting them to and from camp for a week.

It seemed hundreds of little kids were

kicking balls around when I arrived for pickup. All four seem to be enjoying this sport and playing aggressively.

Someone had told the 7-year-old that the truck out front had ice cream for a dollar, so the first thing he did when he saw me today was pull out a carefully folded dollar bill and inform me that they had each brought a dollar for ice cream.

How could I say no? But by the time we get to the line, it seems to snake on forever. And it's apparent that this is not an ice cream truck, but rather a scheme to market a cup of ice with flavoring added, topped off with a couple of gummy worms, for \$3 each.

But how could I say no? So I got out a \$20 bill and told them to put their money away.

We mull over the choices: watermelon, cherry, bubblegum, blueberry. Everyone rejects the gummy bears. The line is at a standstill. I try to find shade from the relentless sun and chat with friendly moms.

We finally arrive at the front of the line. "Four watermelons, no gummy bears," I say, probably more abruptly than I should. I add a smile and make sure my friends say thank you.

Armed with about 30 napkins, we

head to my car, one of the last left in the parking lot. We endeavor to buckle seat belts without spilling red coloring on the black upholstery. It takes about a half an hour to get to their apartment, and we are so late their mom calls to see, in very limited English, if we are OK.

The oldest daughter, 11 years old, has learned English remarkably well and she sits in the front seat and we converse and laugh. The little ones in the back make quiet slurping noises.

Their dad works about 60 hours a week at low-paying jobs far below his skill level and his former status in the middle class.

Aleppo, a beautiful modern city once, with remnants of medieval stone work and artifacts, has been reduced to rubble. This little group's extended family has disbursed, some to Germany, some still in Turkey.

I would like to save the world, preferably in some heroic, flashy way. But the things for which we volunteer, the ways we show our love, are often small and seemingly insignificant. All I've been asked to do on this day is to buy some overpriced treats in a long line in the hot Midwestern sun.

How could I say no?

(Effie Calderola writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

## Mary's prayers for families help them through life's ups and downs

Worshipping with my wife Cindy at any Mass is special for me. The faith we share in God serves as the foundation



for our marriage and gives it so much meaning. So to enter into the highest expression of that faith side by side with her remains fresh for me, now almost 18 years after we exchanged our marriage vows.

But Mass during the Easter season is a bit sweeter for us, at least at our home parish of Our Lady of the Most Holy Rosary in Indianapolis.

After each Mass during the Easter season there is concluded, the worshippers chant together the "Regina Coeli." It is a Marian antiphon that Catholics have traditionally prayed during the Easter season since at least the 12th century.

The text of the antiphon is a prayer and reads thus in translation: "O Queen of heaven, rejoice! Alleluia! For he whom you merited to bear, alleluia, is resurrected, just as he said! Alleluia! Pray for us to God, alleluia!"

This short antiphon (which takes less than a minute to pray) has special meaning for Cindy and I because we chanted it together at our wedding Mass on June 9, 2001, at St. Bartholomew Church in Columbus.

It's common in Catholic weddings for there to be a prayerful musical offering to Mary after Communion, often sung by a soloist while the bride and groom place flowers by a statue of the Blessed Mother.

Cindy and I wanted to make the offering wholly our own, so I taught her the "Regina Coeli," which has a simple chant melody. We chanted it together after Communion while standing before a statue of the Holy Family at St. Bartholomew.

So each time we sing it at Holy Rosary, it's like we're back at St. Bartholomew on our wedding day. At the same time, at least on Sundays, we're blessed to see the fruits of Mary's prayers for us over the past 18 years in four of our boys serving around the altar and our youngest son, Colin, next to us, waiting to grow old enough to be able to join his brothers in the sanctuary.

Although the life Cindy and I have shared since June 9, 2001, has been marked by many blessings, it has had more than its fair share of crosses, too, which is true of the life of any marriage or family.

Our faith has done so much to help us bear those crosses, as difficult as some of them have been and continue to be. Asking Mary on our wedding day to pray for us to God, and our renewing that prayer each time we chant the "Regina Coeli," has surely been a great channel of divine grace for us and our family.

The "Regina Coeli" is also a prayer of great joy in the resurrection of Christ. Perhaps then Mary's prayers for us have helped us over the years experience a bit more keenly the joys of family life.

It's always good for families to pray for each other. With all the challenges facing families in society today, we need to support each other in so many ways. We as Catholics should always make prayer the basis of such mutual assistance.

But this prayer can only be strengthened when we reach out to include our mother Mary in them, she who is the spiritual mother of us all.

With her prayers to support us, the families that make up the Church can transform this world more and more into the kingdom of God among us. †

Intellect and Virtue/John Garvey

## When it comes to society, why don't we let the people decide?

Recently, the Supreme Court ruled 5-4 in *Franchise Tax Board of California v. Hyatt* that states have sovereign



immunity from suits brought by individuals in the courts of another state. There is a lot to be said for that conclusion. But the court had held otherwise in *Nevada v. Hall* 40 years ago. Hyatt

overruled Hall.

Justice Clarence Thomas wrote the opinion, and he was joined by Chief Justice John Roberts and Justices Samuel Alito, Neil Gorsuch and Brett Kavanaugh. That is the lineup some people are counting on to overrule *Roe v. Wade*, and the point was not lost on the dissenters. Justice Stephen Breyer, writing for them, said, "Today's decision can only cause one to wonder which cases the court will overrule next."

We may be nearing the day when *Roe v. Wade* is finally overturned.

Living Well/Maureen Pratt

## Parish disability ministry requires a welcoming faith community

"Prayer, listening, a heart for advocacy and not being afraid of pushing doors open when they seem to be closed."



Jess Streit's description of what it takes to build a parish disability ministry sums up more than seven years of grassroots and graced effort at her home parish, St. Francis of Assisi in West

Des Moines, Iowa. "I have bachelor and master's degrees in special education and was the Sunday school coordinator for nine years," said Streit. "The director of religious education [DRE] and I knew we had persons with disabilities, and we needed to build something."

Recognizing the importance of getting input from persons with disabilities and their caregivers, Streit and the director of religious education networked "from within," encouraging clergy and other leadership to host an open forum to discuss disability and the parish.

"The forum was a risky move," said Streit. "But the pastor and the DRE weren't afraid, although it did open wide a wound. The parents sent a resounding message: 'We're a pro-life church, and

Although many pro-life supporters dream of this as the end of their labors, they are wrong. It would only be the beginning.

We're already seeing hints of what would happen if *Roe* were overturned. A few states are determined to fund abortions with taxpayer money (California and Oregon) and to make them legal until the very last moment of pregnancy (New York).

On the other side, Mississippi, Ohio and Georgia have passed laws banning abortion beginning at about six weeks, when a fetal heartbeat can be detected. On May 14, Alabama voted to pass a near-total ban, which will likely become a vehicle for directly challenging *Roe*.

Many states that decide to keep abortion legal would nevertheless restrict it more than they do now. Many more will move to stop funding it, without nearly as much judicial interference as has been common in the *Roe* era.

Abortion would unquestionably remain legal in many states, and available to anyone with bus fare. But the reversal of *Roe* would at least make abortion part of

we knew our children would be born with special needs. You encouraged us to give birth, our children were baptized, and then there was no support after baptism."

"A number of parents went to Protestant churches, they told us," said Streit. "A lot of sad, hard truths came out. But afterward, everyone decided, 'We need to do this well.'"

Leaders in the parish recruited Streit to start "from the ground, up." She worked with a parish special needs advisory committee to develop 10-year and short-term goals.

"We started with awareness building and sensitivity training for the whole parish," said Streit.

With a focus on liturgy, pew cards and preaching introduced parishioners to various disabilities and reinforced the parish's commitment to welcome for all. A cabinet in a coat closet became a "special needs library," filled with sensory tools, picture missals and other items. Low-gluten hosts were made available and sacramental preparation was expanded to adults with disabilities who had not had the opportunity for catechesis before.

Early on, there was no budget for the ministry, but volunteers, special pricing from local businesses, and donations from individuals and the Knights of Columbus

our democratic debate for the first time in almost half a century.

That would be a good thing, for democracy and for the law itself. Respect for the law would increase if states were permitted to make their own decisions, and we had a better match between the law and voters' moral sensibilities.

Overturing *Roe* would also extricate the Supreme Court from the business of making things up to enforce social norms that some justices prefer—the kind of ad hoc jurisprudence that *Roe* epitomizes.

Voters in various states would finally get to choose their own social norms, instead of receiving them from an unelected board of Platonic guardians. This would increase respect for the court as well as the law.

It would also spare us the poisonous nomination fights we have seen ever since President Ronald Reagan nominated Robert Bork in 1987.

*Marbury v. Madison* held that the Supreme Court's decisions are the supreme law of the land. When you

See INTELLECT, page 14

filled needs and brought everyone together in common efforts.

"I've spent so much time praying for the right people to come at the right time," said Streit. "It makes a huge difference when others participate."

The ministry continues to grow.

A gluten-free option was offered at the parish fish fries and a low-sensory dining area was set up in another room for families with children with autism. A "Mothers of Mary" group brings together mothers of children with disabilities in fellowship and support. American Sign Language interpretation enhances liturgies and other events. Respite nights provide a break for parents and other caregivers.

Streit networks with local churches, the National Catholic Partnership on Disability, and Catholic authors and speakers on disability. She recognizes the importance of involvement of persons with disabilities, especially the participation of children and adults with disabilities in liturgy and elsewhere.

"We are so beyond 'the invitation,'" said Streit. "These individuals have amazing gifts."

With hopes to continue disability ministry on an ever-expanding scale, Streit is leaving her position soon. A

See LIVING WELL, page 14



The Ascension of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 2, 2019

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Luke 24:46-53

The date for celebrating the feast of the Ascension of the Lord is changeable in this country. The decision is made by bishops of each Church province for their province.



These reflections are upon readings when the feast is celebrated on what otherwise would be the Seventh Sunday of Easter.

The Acts of the Apostles supplies the first reading for Mass on this great feast, a story of the ascension of the Lord from Earth into heaven. This passage begins the Acts of the Apostles.

As with the Gospel of St. Luke, Acts seems to have been composed for a person whose name was Theophilus. It is not known if this was a proper name, or if it were a title. (In Greek, "Theophilus" means "friend of God").

Regardless, Acts opens with a powerful message. Resplendent is the ascension of Jesus into heaven, or the lifting of Jesus from earthly space and time to return to the eternity of heaven. Like the resurrection, this act of ascending, not of being assumed, reveals that Jesus came from God, is with God, is eternal, and possesses the power of and the very nature of God.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them in a divine act. The Holy Spirit came upon them.

Jesus taught the Apostles as no one else was taught. He guided and directed them. They obeyed him. They witnessed the ascension. They were especially trained because they had a unique mission. Yet, they were humans and subject to confusion. But, Jesus promised that the Holy Spirit would give them insight and wisdom. Indeed, the Holy Spirit came to them, as the Church celebrates on Pentecost Sunday.

To underscore the divinity of Jesus and the Apostles' mission, angels appear after the ascension telling the Apostles to go forward with their mission to preach the Gospel and to bring into the world

the mercy, love and presence of God in Jesus.

St. Paul's Epistle to the Ephesians is the source of the second reading. It is a beautiful prayer, asking God to give the followers of Jesus wisdom and perception. God's wisdom and strength, the Apostle states, will be "God's wisdom and revelation" resulting in "knowledge of him" (Eph 1:17). It counsels believers to put everything under the feet of Jesus.

St. Luke's Gospel, the last reading, also offers an ascension narrative. Jesus leads the Apostles to a place near Bethany. (The Mount of Olives, traditionally said to have been the site of the ascension, is near Bethany.) Jesus tells the Apostles that the Scriptures have been fulfilled. This, too, is proof of the identity of Jesus.

It also is proof of God's communication with people through the centuries, and of God's mercy.

The Gospel passage further establishes the Apostles as the chief witnesses and primary students of the Lord. The Apostles watch the ascension of Jesus and then return to the city, determined and committed to pray in the temple constantly and to proclaim the praises of God.

## Reflection

The readings powerfully testify that Jesus is God. He rose again to life after being crucified and dying. Jesus ascended into heaven. He was not "assumed" into heaven or taken to heaven. He went to heaven, breaking the bonds of Earth, with the power of God, but not forsaking the people of the Earth then or in all the subsequent years.

The readings are strongly ecclesial, stressing the identity of the Apostles, who learned from Jesus. The Spirit would come to guide them.

Important for us today and for the continuing unfolding of salvation, the Apostles formed the Church, of which true believers are part. Through the Church, in Christ, God lives and touches us still.

The Easter story and the story of salvation are approaching their climax. Jesus still lives in the Church. He is not gone from us. †

## Daily Readings

### Monday, June 3

St. Charles Lwanga and companions, martyrs  
Acts 19:1-8  
Psalm 68:2-7b  
John 16:29-33

### Tuesday, June 4

Acts 20:17-27  
Psalm 68:10-11, 20-21  
John 17:1-11a

### Wednesday, June 5

St. Boniface, bishop and martyr  
Acts 20:28-38  
Psalm 68:29-30, 33-36c  
John 17:11b-19

### Thursday, June 6

St. Norbert, bishop  
Acts 22:30; 23:6-11  
Psalm 16:1-2a, 5, 7-11  
John 17:20-26

### Friday, June 7

Acts 25:13b-21  
Psalm 103:1-2, 11-12, 19-20ab  
John 21:15-19

### Saturday, June 8

Acts 28:16-20, 30-31  
Psalm 11:4-5, 7  
John 21:20-25

### Vigil Mass of Pentecost

Genesis 11:1-9  
or Exodus 19:3-8a, 16-20b  
or Ezekiel 37:1-14  
or Joel 3:1-5  
Psalm 104:1-2a, 24, 35c, 27-28, 29bc-30  
Romans 8:22-27  
John 7:37-39

### Sunday, June 9

Pentecost Sunday  
Acts 2:1-11  
Psalm 104:1ab, 24ac, 29bc-30, 31, 34  
1 Corinthians 12:3b-7, 12-13  
or Romans 8:8-17  
John 20:19-23  
or John 14:15-16, 23b-26

## Question Corner/Fr. Kenneth Doyle

### People with developmental disabilities may receive the sacrament of confirmation

**Q** Our son, age 24, has severe cognitive delays. Would he be able to be confirmed? What level of understanding is required? (Ohio)

**A** Your son would certainly be able to be confirmed, and should be. Canon 889 of the Church's Code of Canon Law states that the reception of this sacrament requires that "a person who has the use of reason be suitably instructed, properly disposed and able to renew the baptismal promises."

But with regard to individuals with developmental disabilities, the U.S. bishops' "Guidelines for the Celebration of the Sacraments with Persons with Disabilities" are even more expansive. Those guidelines, revised most recently in 2017, say that "persons who because of intellectual or developmental disabilities may never attain the use of reason can receive the sacrament of confirmation and should be encouraged either directly or, if necessary, through their parents, to receive it."

This would be consistent with the thinking of Pope Francis, who has spoken strongly about the need to make the sacraments available to persons with disabilities. In June 2016, he celebrated a Mass in St. Peter's Square as part of the Church's Year of Mercy. Persons with disabilities proclaimed the first two Scripture readings, including by using Braille, and several altar servers with Down syndrome assisted the pope.

The day before, the pontiff held an audience for those whose work involves catechesis for people who have disabilities; with regard to holy Communion for people who have developmental disabilities, the pontiff noted that some might object on the basis that recipients might not understand what they were doing. Opposing that view, Pope Francis explained, "We all have the same possibility of growing, moving

forward, loving the Lord, doing good things."

Referencing Pope St. Pius X, who ruled in 1910 that children as young as 7 years old could receive Communion, Pope Francis noted that "each one of us has a different way of understanding things. One understands one way and another in a different manner, but we can all know God."

**Q** Recently the Gospel read at Sunday Mass was from the 21st chapter of John, where Jesus appears to the Apostles after his resurrection and tells them to lower their nets into the sea—and they catch 153 fish.

Our visiting priest said in his homily that the number 153 related to the number of regional territories in that era. But then I read Bishop Robert E. Barron's explanation—that 153 was the number of species of fish known at the time. I'm confused. Which is it? And does it matter? (Georgia)

**A** I am tempted to side with the second part of your question—"Does it matter?" I confess that it's never been an issue that has kept me awake at night. But on the other hand, if John chose to use this precise number in his inspired writing, some allegorical significance may well have been intended.

Two theories proposed by scriptural scholars over the years are the ones you mentioned—that "153" stands for the species of fish in the Sea of Galilee at the time, or that the number indicates the known population groups of that day. St. Jerome, who died around 420, first popularized the "species of fish" view, and that is the one still favored by most commentators.

Either way, though, I think the general meaning is the same: that the mission and message of Jesus, and the salvation he was offering, were meant not just for the Jews of his day, but for all people of every generation.

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

## My Journey to God

### I Call

By M. Lynell Chamberlain

I call to the willow  
And it calls to me,  
Pale leaves fluttering  
In the young spring breeze.

I call to the sky  
And the sky calls to me,  
Beckoning upward  
To soar fearless and free.

I call to the Lord  
And God answers me,  
Surrounds me with love  
For eternity.



(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: A willow tree frames grave markers in the distance at Crown Hill Cemetery in Indianapolis.) (Photo by Natalie Hoefer)



# 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.

**BRINKER, Anna**, 91, St. Elizabeth Ann Seton, Richmond, May 17. Mother of Mike and Ronald Brinker. Grandmother of five. Great-grandmother of two.

**DALL, Anthony R., Sr.**, 88, St. Anthony, Morris, May 13. Husband of Joanna Dall. Father of Barb Hoots, Cecelia Taulbee, Fred, Gregory, John, Mark, Paul, Pete, Phil, Richard and Tony Dall. Brother of Martha and Mary Schuman. Grandfather of 25. Great-grandfather of 24. Great-great-grandfather of four.

**DWYER, John R.**, 91, Prince of Peace, Madison, May 16. Husband of Barbara Dwyer. Father of Barbie Baker, Anne Higgins, Patti Howard, Marta Johnson, Mary and David Dwyer. Grandfather of 16. Step-grandfather of five. Great-grandfather of seven. Step-great-grandfather of three.

**ESTES, Lois**, 86, Holy Name of Jesus, Beech Grove, May 21. Mother of Patty Sharp, Donna and Les Estes. Sister of Joan Starbuck and Tom Pearson. Grandmother of five. Great-grandmother of two.

**GALLOTTA, Rita**, 87, St. Mary, Lanesville, May 16. Aunt of several.

**HODGES, Della R.**, 87, Holy Family, Oldenburg, May 9. Mother of Kathleen Meer, Karen Nance, Father Jonathan Stewart and Michael Hodges. Sister of Audrey Lipps. Grandmother of nine. Great-grandmother of 15. Great-great-grandmother of one.

**KRUEER, Elizabeth**, 70, St. Patrick, Salem, April 23. Wife of Thomas Krueer. Mother of Kathe, Andrew and Matthew Krueer. Grandmother of eight.

**MASTERTON, Irene M. (Hubbs)**, 84, St. Vincent de Paul, Bedford, May 20. Mother of Lynn Brinegar, Terry Rogan, Kelly, Kevin and Kyle Masterson. Sister of Linda Anderson, Meg Boswell, Kitty Farquhar, Ann Fowler, Jane Meek, Vicky Smith, Beann Spahn, Emily Weddle, Bill and Mark Hubbs. Grandmother of 10. Great-grandmother of seven.

**MAUNE, Carol A.**, 80, St. Michael, Brookville, May 7. Aunt of two.

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

**NELSON, Myrna J.**, 83, St. Luke the Evangelist, Indianapolis, May 12. Wife of Don Nelson. Mother of Maureen Nelson Faul, Cynthia, Adam, Daniel and Matthew Nelson. Grandmother of 11.

**PARAS, Gloria L.**, 81, St. Louis, Batesville, May 10. Mother of Felecia Paras Krakowka, Teresita Romweber, Maria Corazon and Pepe Paras. Sister of Steven Dowler. Grandmother of three.

**PARKER, Randall L.**, 77, St. Jude, Indianapolis, May 12. Husband of Maggie Parker. Father of Autumn Currens, Candice Parker Lyon and Brett Parker. Brother of Sandra Bunnell, Charlotte Hickle, Kathleen Styck and Deborah White. Grandfather of six. Great-grandfather of two.

**RAIMONDI, Cosmas A.**, 71, Our Lady of the Most Holy



## El Salvador tragedy

Priests pray over the casket of Father Cecilio Perez Cruz during his funeral Mass in Sonzacate, El Salvador, on May 20. Parishioners found Father Perez dead in his residence in Juayua early on May 18 with a note nearby that said he had not paid "rent," a euphemism for extortion money. (CNS photo/Jose Cabezas, Reuters)

Rosary, Indianapolis, May 19. Husband of Dianna Raimondi. Father of Lisa Anne Brown, Anna Marie Mundy and Doran Santacrose. Grandfather of seven.

**RILEY, Theresa**, 94, St. Lawrence, Indianapolis, May 7. Aunt of two.

**RISCH, Joanne (McDonald)**, 94, St. Lawrence, Indianapolis, April 30. Mother of Kathryn,

James, Martin and Thomas. Grandmother of five. Great-grandmother of one.

**ROSEBROCK, Helen G. (Searcy)**, 101, St. Roch, Indianapolis, May 11. Aunt and

great-aunt of several.

**WEINTRAUT, Mark**, 88, St. Lawrence, Indianapolis, April 13. Father of Julie. Grandfather of one. †

## Providence Sister Michaela Galvin served as an educator for 55 years

Providence Sister Michaela Galvin died on May 15 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on May 24 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Arline Clare Galvin was born on April 19, 1925, in Melrose, Mass. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 16, 1943, and professed final vows on Jan. 23, 1951.

Sister Michaela earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at the University of

Notre Dame in northern Indiana.

During her 75 years as a member of the Sisters of Providence, Sister Michaela ministered as an educator for 55 years in schools in Illinois, Indiana, Massachusetts, Texas and Washington, D.C. She also served as a provincial councilor for four years in Massachusetts.

She retired from education to the motherhouse in 2000, continuing to serve her community in a variety of ways. In 2011, Sister Michaela dedicated herself entirely to prayer.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Vatican official: Easter attacks were an act against all of Sri Lanka

COLOMBO, Sri Lanka (CNS)—One of the Vatican's top officials visited Sri Lanka to show solidarity with Catholics still reeling from the Easter suicide bombings that claimed more than 250 lives and injured more than 400.

Cardinal Fernando Filoni, prefect of the Vatican Congregation for the Evangelization of Peoples, said on May 22 that it was time to focus on rebuilding the nation, reported [ucanews.com](http://ucanews.com).

The cardinal condemned the April 21 bombings on a handful of luxury hotels and churches in Colombo and

Negombo by local extremists affiliated with the Islamic State group.

"What happened on Easter Sunday was not only an act against a few people or a religion, it was an act against the people of Sri Lanka," he said.

Cardinal Filoni served as the apostolic nuncio of Sri Lanka from 1981 to 1983. He flew to Colombo after a trip to Thailand to celebrate the 350th anniversary of the Church's mission to the country.

While visiting the national shrine of St. Anthony in Colombo, he spoke to some of the bereaved family members from the Easter attacks, reported [ucanews.com](http://ucanews.com).

"I am here first of all to bring you all closer to Pope Francis," he said at the venue where the first of the coordinated blasts took place. It is now being reconstructed with the assistance of the Sri Lankan navy.

## INTELLECT

continued from page 12

combine this with the power to invent law not found in the Constitution, which the court asserted in *Roe*, the stakes for nomination fights have no limit. This has, inevitably, led to cutthroat struggles, junking Senate rules and character assassination of nominees.

Overturing *Roe* and trusting state democratic processes would also, I like to think, save a lot of lives.

State abortion restrictions and the good work of pregnancy help centers brought annual reported totals down to about 640,000 as of 2015, according to the Centers for Disease Control and Prevention. That's less than half the number of abortions performed in 1990. And it approaches the number reported in 1973, the year *Roe* was decided.

(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is [www.cua.edu](http://www.cua.edu).) †

The papal representative's itinerary included stops at all three major cities targeted by the terrorists, including Batticaloa on the eastern side of the island nation, and meetings with various priests and civil and religious personalities.

At St. Sebastian Church in Negombo, which suffered the heaviest casualties, he was due to take part in a groundbreaking ceremony for a new cemetery chapel.

The cardinal also joined a foundation stone-laying event for a museum where relics of St. Anthony will be placed. The building will include a soup kitchen that will provide free meals to nearly 200 people of all faiths on a daily basis. The Sri Lanka Ports Authority, the government institution that runs the harbor, donated the land. The navy will handle its construction.

Cardinal Filoni said it is time for people of all faiths to work together to make Sri Lanka stronger and more united.

He told a group of workers from the navy that "your hands are building a mission where people praise God," and described the new church they were building as "a house of hope for all religions."

Referring to St. Anthony's shrine, Cardinal Filoni said it "was not only a shrine for Catholics, but for Buddhists, Hindus, Muslims and Christians. It is like a house for this big family of Sri Lanka." †

## LIVING WELL

continued from page 12

search is on for someone to continue the work she helped start, and she is optimistic, now as then.

"It's an exciting time [in the Church]," she said, "and the Catholic bishops have given us such amazing documents. Persons with disabilities are a vital part of our churches. We are not full without their participation."

(Maureen Pratt's website is [www.maureenpratt.com](http://www.maureenpratt.com).) †

### 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](http://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](mailto: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:

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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)





# New archbishop urges renewed faith amid challenges

WASHINGTON (CNS)—During his installation ceremony as the new archbishop of Washington, Archbishop Wilton D. Gregory acknowledged the struggles that have recently impacted the Catholic Church and urged Catholic leaders and laity not to lose faith.

“We stand at a defining moment for this local faith community,” he said in his homily during the May 21 Mass at the Basilica of the National Shrine of the Immaculate Conception, stressing that “our recent sorrow and shame do not define us,” but should chasten the archdiocese to continue the work ahead.

The archbishop, reflecting on the day’s Gospel reading about the Apostles who had grown fearful with turbulent weather at sea, said the narrative is a “worthy metaphor for us as people of faith who have been tossed about” by “waves of unsettling revelations.”

The former leader of the Atlanta Archdiocese who also had served as the bishop of Belleville, Ill., and as an auxiliary bishop of Chicago, did not mention the sexual abuse crisis by name, but clearly he didn’t have to.

The congregation in the basilica greeted the archbishop with some cheers during the opening procession, sustained applause after his formal acceptance of the role as their shepherd and in waves of applause during the recessional at the end of the two-hour Mass, when some reached out to him and many took pictures with their cellphones.

His message focused primarily on comparing the Church now with the frightened Apostles at sea who had forgotten that Jesus was on the boat with them.

“I know in my heart and I believe you know in your hearts as well: Jesus is in the boat with us” even in turbulent times, he said.

Archbishop Gregory stressed that he didn’t have the answers, nor was there a single ministry or program to solve the current crisis, but he was confident that the Church should put its trust in God and God alone.

He urged Church leaders to admit their own failures and stressed that for his part he would laugh and cry with members of the archdiocese and would admit faults “when I commit them, not when they are revealed,” which drew applause.

“We begin our journey on unnaturally choppy seas,” he reiterated at the end of his homily and once again reminded the congregation to realize that Jesus has never left them.

The new archbishop of Washington also thanked his family members and those he had served in other dioceses, with a particular shoutout to the Atlanta Archdiocese, noting that he has told them: “There will never be a day when Georgia isn’t on my mind.”

The Mass included petitions in multiple languages, a reading in Spanish, comments and prayers by the

archbishop in Spanish and a song by a Gospel choir reflecting the diversity of the archdiocese. The archbishop also greeted archdiocesan representatives, holding many of their hands in both of his hands as they spoke to him.

The Mass was attended by more than 3,000 people and was concelebrated by eight cardinals, 50 bishops and more than 300 priests.

At the opening of the Mass, Cardinal Donald W. Wuerl, acting administrator of the archdiocese after the pope accepted his resignation last year, welcomed Archbishop Gregory as a “faith-filled pastor” and thanked Pope Francis for selecting him as the new archbishop of Washington. This is a “day we have looked forward to with great anticipation,” he said.

Archbishop Christophe Pierre, U.S. apostolic nuncio, thanked the cardinal for his work shepherding the archdiocese, and also said the new archbishop was prepared for his mission of evangelization here.

“Trust your instincts and get out of chancery” to encounter your new archdiocese, the nuncio said, reiterating what Archbishop Gregory said on the day of the announcement of his new assignment that he certainly intended to do.

In response to these opening remarks, Archbishop Gregory said he comes to this humble moment with gratitude, joy and confidence, believing that God who has always been with him will continue to be at his side.

The archbishop was welcomed by local Catholics, those from nearby states who wanted to show support and Catholics from the Atlanta Archdiocese wishing him well.

For many in the congregation, the installation of the first African-American archbishop of Washington marked a significant moment in history.

Ron Jackson, who grew up in Mississippi and remembers being required to sit in the back pews while attending Mass, sat near the front of the basilica on May 21 and said: “To see an African-American archbishop be appointed to the archdiocese ... it really means a lot.

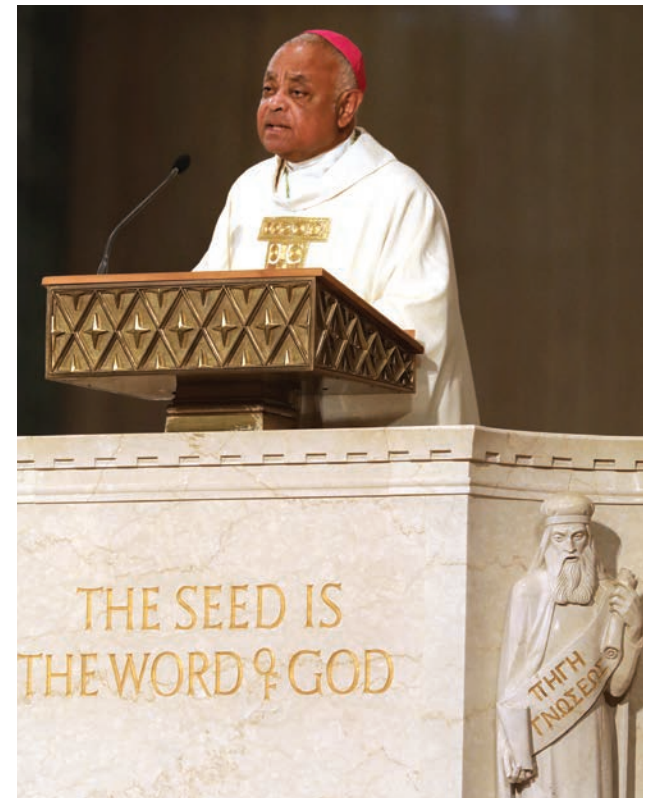
“This is a blessed day for me as a lifelong Catholic,” he added.

Jackson, who is the former director of the D.C. Catholic Conference and now works as the senior director of government affairs for Catholic Charities USA, also remembered knocking on doors to register black voters when he was just 16, under the leadership of his pastor.

“But for the Church, we wouldn’t have been able to make the gains we did,” he said.

Now, Jackson is looking forward to seeing Archbishop Gregory shepherd the local Church.

“For him to get this assignment is ideal,” he said. “It speaks volumes for his ability to lead and his service to the Church,” he told the *Catholic Standard*, archdiocesan newspaper of Washington.



Archbishop Wilton D. Gregory speaks to the congregation during his installation Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on May 21. (CNS photo/Bob Roller)

Many in the congregation came from Atlanta with mixed feelings about saying goodbye to their leader.

Janise Miller, a member of St. Anthony of Padua Parish in Atlanta, said the archbishop listens to people and is caring and concerned about them. “He takes very seriously his pledge and hope to be a shepherd for the people,” she said, adding: “His gift is bringing people together.”

“I think it is God’s grace and mercy that has brought us to this moment,” said Sister Roberta Fulton, a member of the Sisters of St. Mary of Namur and the president of the National Black Sisters Conference.

She has known the archbishop for several years and said there is “nothing too hard for him to do, because he takes it in a spirit of God has called him to it and he needs to go out and be a disciple. He is a truly humble servant.”

And whenever he accomplishes something, she said, he will tell you it was by God’s grace.

Sister Roberta said he would always say: “God will do things through us that we cannot imagine.” †

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### Employment



## HIGH SCHOOL CAFETERIA/FOOD SERVICE MANAGER

Bishop Chatard High School, an archdiocesan high school serving 750-800 students, is currently accepting applications for a School Food Service Manager. This is a full-time position, with salary based on experience. The primary function of the manager is to administer the school food service program in an efficient and effective manner, while supporting the mission of Bishop Chatard as a ministry of the Roman Catholic Archdiocese of Indianapolis. To view a full job description and for more details about applying, visit: <https://www.bishopchatard.org/about/employment/>

E-mail resumé with cover letter to:  
**Dan Thompson, Director of Business Operations**  
[dthompson@bishopchatard.org](mailto:dthompson@bishopchatard.org)  
Application deadline: June 14

## TRIBUNAL ADVOCATE

The Roman Catholic Archdiocese of Indianapolis is seeking an Advocate for the Metropolitan Tribunal office located in the Archbishop Edward T. O’Meara Catholic Center. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have at least a bachelor’s degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. The qualified candidate must also be a Catholic in good standing, have a general understanding and acceptance of the Church’s teachings regarding marriage, have excellent verbal and written communication skills, strong organizational skills, computer knowledge and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client. The position is an opportunity to work directly in Church ministry that serves people’s human and spiritual needs.

Please e-mail cover letter, resumé and list of references, in confidence, to:

**Ed Isakson**  
Director, Human Resources  
Archdiocese of Indianapolis  
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E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)  
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| Colorado State University              | Miami University, Oxford              | University of Detroit Mercy         |
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| George Mason University                | St. Edward's University               | University of South Florida         |
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