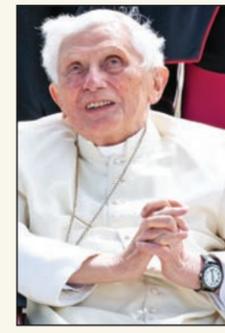




The

Criterion

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Family visit

Retired pope visits his ailing brother in Germany, page 15.

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Patrice Payne, left, Tim Nation, Joseph Smith and Eileen Walthill are some of the members of the Race and Culture Committee at St. Thomas Aquinas Parish in Indianapolis that has strived to increase diversity in the parish and improve race relations in the community. (Photo by John Shaughnessy)

Parish paves a path to help overcome deep pain of racism through a more profound faith

By John Shaughnessy

On the road to change regarding race relations in America, Patrice Payne offers one part of the road map needed to get there.

It's the story of how two families from different cultures and backgrounds came together through their efforts to understand and appreciate their common humanity.

"Twenty years ago, we moved into a neighborhood that was a mixture of various races, cultures and religions," says Payne, a member of St. Thomas Aquinas Parish in Indianapolis who is African-American.

"Our family was very fortunate to

have a family from India move in as our next-door neighbors. I had never had any previous experience with anyone from that culture. As the years progressed, we socialized often and shared meals and music and customs. Our children played together, and we went camping together. We met each other's extended families."

The mother of four added, "Our family approached our relationship with our neighbors with open hearts and minds. We loved learning about each other's culture. When I learned about Sikhism and found out that some of their tenets were, 'belief in one God, and the way to become closer to God is to be of service to each other,' I was fascinated by the similarities.

"Even though we are no longer neighbors, we still get together several times a year."

The closeness and beauty of that relationship has guided Payne as she has helped to lead the Race and Culture Committee at St. Thomas, an effort that started in late 2018 when parish leaders thought their church-and-school community was no longer as diverse and as active in working to improve race relations as it was in the 1970s and '80s.

"It was felt that parishioners and families needed to become more informed and more active in the area of race relations," Payne says. "It was hoped that parishioners would then go out and make

See RACISM, page 8

Rescheduled executions 'add violence on top of violence'

By Natalie Hoefler

The federal Department of Justice (DOJ) announced on June 15 that the executions of four prisoners have been rescheduled for

July and August at the Federal Correctional Complex (FCC) in Terre Haute, within the Archdiocese of Indianapolis.



Archbishop Charles C. Thompson

Five executions were originally slated to take place in December 2019 and January 2020. One inmate received a stay of execution. In the other four cases,

lawyers challenged a new protocol for the executions, resulting in a preliminary injunction.

In April, an appeals court overruled the preliminary injunction, leading to the recent rescheduling of four of the executions: Danny Lee, Wesley Ira Purkey, Dustin Lee Honken and Keith Dwayne Nelson.

"We offer our sincerest prayers for the murder victims and their loved ones," Archbishop Charles C. Thompson said in a statement

regarding the announcement. "The suffering and sorrow that family and friends of such victims have experienced is heartbreaking. We must do what we can to help them heal from the deep and personal wounds they have suffered."

In his statement, the archbishop noted the wording of Pope Francis' August 2018 revision of paragraph 2267 of the *Catechism of the Catholic Church*, that "the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person."

"The basis of this revision is consistent See EXECUTIONS, page 9

Indianapolis streets 'covered in prayer' during Soldiers for Peace Rosary Walk

By Natalie Hoefler

As Matt Evans watched the destructive riots take place in Indianapolis on May 29-31, "It kind of left a really bad taste in my mouth," he said. "It's the city I grew up in. I felt helpless watching it."

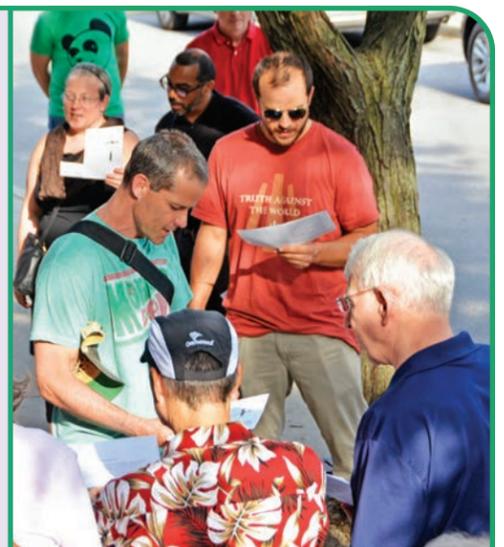
The member of St. Barnabas Parish in Indianapolis shared the story with a large group of people gathered near the steps of Our Lady of the Most Holy Rosary Church in the capital city on the evening of June 17. The name of the church was significant to his story and the reason for the gathering.

Evans went on to explain that as he walked and prayed the rosary—his normal exercise regimen—the week prior, he got an idea: Why not have Catholics walk the streets of Indianapolis praying the rosary for peace in the city?

That idea launched the June 17 event, which he called Soldiers for Peace Rosary Walk.

He said the idea was inspired by Father Richard Heilman, a priest of the Diocese of Madison, Wis., who started the United States Grace Force. The priest walks the streets of Madison praying a rosary for peace,

See ROSARY, page 10



Matt Evans, left in green shirt, leads a prayer outside of Our Lady of the Most Holy Rosary Church in Indianapolis on June 17 before leading a group of about 60 people on a rosary walk for peace around the capital city. (Photo by Natalie Hoefler)

A statement from Archbishop Charles C. Thompson concerning upcoming federal executions in Indiana

The resuming of federal executions, scheduled from July 13 to August 28, to be carried out in Terre Haute, falls within the Archdiocese of Indianapolis. As



Archbishop Charles C. Thompson

such, the supreme law of the Church, *the salvation of souls*, demands that I speak out on this very grave matter at hand. We offer our sincerest prayers for the murder victims and their loved ones. The suffering and sorrow that family and friends of such victims have experienced is heartbreaking. We must do what we can to help them heal from the deep and personal wounds they have suffered.

In accordance with the revision of paragraph 2267 of the *Catechism of the Catholic Church*, as promulgated by Pope Francis, “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person.” The basis of this revision is consistent with the teachings of the last three popes—namely, Pope St. John Paul II, Pope Emeritus Benedict XVI and Pope Francis. The Church has consistently held up the dignity of the person and sacredness of life from the moment of conception to natural death.

The Church’s teaching on the moral inadmissibility of the death penalty is not meant in any way to condone criminal behavior and despicable acts of evil violence. Rather, underlying Catholic teaching on this particular matter is grave concern for the care of souls of all involved—including the judge, jury, prison personnel,

families of these officials and society itself. Taking the life of any human being, even one who is guilty of grave crimes against humanity, weighs on the conscience of both individuals and society as a whole.

Since the pontificate of Pope St. John Paul II, it has been the Catholic position that today’s prison system is quite adequate to protect society from inmates escaping or being unlawfully set free.

Keeping in mind the fate of the so-called good thief traditionally known as Dismas, hanging on the cross next to Jesus, the Church has long held the belief in conversion as a lifelong process that remains a possibility for each and every person until the final moment of death.

Certainly, the grave criminal acts for which those on “death row” have been found guilty of committing can never be overlooked, diminished or forgotten. For the welfare of the common good, anyone who commits such crimes must not be allowed to return to society.

Yet, humanity cannot allow the violent act of an individual to cause other members of humanity to react in violence. The taking of life, no matter how “sanitary” or “humane,” is always an act of violence. While the Church is certainly concerned with the soul of every person, including those on death row, I make this plea against the death penalty out of ultimate concern for the eternal soul of humanity.

Together, let us seek the intercession of Blessed Virgin Mary, as we pray for divine grace of wisdom and perseverance in carrying forth the Gospel of life in the name and mission of Jesus Christ our Savior. In him, may we seek to glorify God, the author of all life. †

Rev. Jonathan P. Meyer, pastor of All Saints Parish in Dearborn County, appointed to an additional term.

Rev. Patrick F. Hyde O.P., administrator of St. Paul Catholic Center in Bloomington, appointed pastor of the parish.

Effective September 9, 2020

Rev. Carlton L. Beever, pastor of St. Mary Parish in Indianapolis, granted permission to retire from active ministry.

Rev. Patrick J. Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis and executive director of the Secretariat for Worship and Evangelization, appointed pastor of St. Mary Parish in Indianapolis while remaining rector of SS. Peter and Paul Cathedral and executive director of the Secretariat for Worship and Evangelization.

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

Official Appointments

Effective July 1, 2020

Rev. J. Nicholas Dant, pastor of St. Matthew the Apostle Parish in Indianapolis, appointed to an additional term.

Rev. Michael C. Fritsch, pastor of Mary, Queen of Peace Parish in Danville, appointed to an additional term.

Rev. John J. Hollowell, pastor of Annunciation of the Blessed Virgin Mary Parish in Brazil, St. Paul the Apostle Parish in Greencastle, and Catholic chaplain at DePauw University in Greencastle and the Putnamville Correctional Facility, appointed to an additional term as pastor of the parishes while continuing as Catholic chaplain at DePauw University in Greencastle and the Putnamville Correctional Facility.



Public Schedule of Archbishop Charles C. Thompson

June 25-29, 2020

<p>June 25 – 7 p.m. Confirmation for youths of Good Shepherd Parish in Indianapolis at St. Patrick Parish, Indianapolis</p> <p>June 27 – Noon Reception honoring seminary graduates at Bishop Simon Bruté College Seminary, Indianapolis</p>	<p>June 27 – 7:30 p.m. Confirmation for youths of Our Lady of the Most Holy Rosary Parish in Indianapolis at Holy Rosary Parish</p> <p>June 28 – 10 a.m. Mass at St. Maurice Church, Napoleon</p> <p>June 29 – 2 p.m. Chrism Mass at SS. Peter and Paul Cathedral, Indianapolis</p>
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Declaración del arzobispo Charles C. Thompson sobre las próximas ejecuciones federales en Indiana

La reanudación de las ejecuciones federales, programadas del 13 de julio al 28 de agosto, que se llevarán a cabo en Terre Haute, Indiana, recae en el territorio de la Arquidiócesis de Indianápolis. Por consiguiente, la ley suprema de la Iglesia, *la salvación de las almas* exige que me pronuncie sobre este asunto tan grave. Ofrecemos nuestras más sinceras oraciones por las víctimas de asesinato y sus seres queridos. El sufrimiento y el dolor que la familia y los amigos de tales víctimas han vivido resultan desgarradores. Debemos hacer lo que podamos para ayudarles a sanar las heridas tan profundas y personales que han sufrido.

De conformidad con la revisión del párrafo 2267 del *Catecismo de la Iglesia Católica*, según lo promulgó el papa Francisco: “la pena de muerte es inadmisibles, porque atenta contra la inviolabilidad y la dignidad de la persona.” El fundamento de esta revisión es coherente con las enseñanzas de los últimos tres papas, a saber, el papa san Juan Pablo II, el papa emérito Benedicto XVI y el papa Francisco. La Iglesia ha sostenido siempre la dignidad de la persona y el carácter sagrado de la vida desde el momento de la concepción hasta la muerte natural.

Las enseñanzas de la Iglesia sobre la inadmisibilidad moral de la pena de muerte no significan de ninguna manera condonar el comportamiento criminal y los despreciables actos de violencia maligna. Más bien, la enseñanza católica subyacente en este asunto particular es una gran preocupación por el cuidado de las almas de todos los involucrados, incluyendo el juez, el jurado, el personal de la prisión, las familias de estos funcionarios y la sociedad misma. Tomar la vida de cualquier ser humano, incluso de alguien que es culpable de graves crímenes contra la humanidad, pesa en la conciencia

de los individuos y de la sociedad en su conjunto.

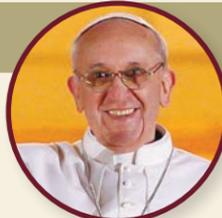
Desde el pontificado del papa san Juan Pablo II, la posición católica ha sido que el sistema penitenciario actual es muy adecuado para proteger a la sociedad y evitar que los reclusos que se escapan o se los libere ilegalmente.

Teniendo en cuenta el destino del llamado buen ladrón conocido tradicionalmente como Dimas, colgado en la cruz junto a Jesús, la Iglesia ha defendido durante mucho tiempo la creencia en la conversión como un proceso de toda la vida que sigue siendo una posibilidad para todas las personas hasta el momento final de la muerte.

Ciertamente no se pueden pasar por alto, disminuir ni olvidar los graves actos criminales de los que se ha declarado culpables a los que están en el “corredor de la muerte.” En aras del bien común, no debe permitirse que quien cometa tales delitos regrese a la sociedad.

Sin embargo, la humanidad no puede permitir que el acto violento de un individuo haga que otros miembros de la humanidad reaccionen con violencia. Tomar una vida, no importa cuán “sanitario” o “humano” se considere, es siempre un acto de violencia. Aunque la Iglesia ciertamente se preocupa por el alma de cada persona, incluyendo a los condenados a muerte, hago este alegato contra la pena de muerte, en definitiva, por el alma eterna de la humanidad.

Busquemos juntos la intercesión de la Santísima Virgen María, mientras oramos por la gracia divina de la sabiduría y la perseverancia para llevar a cabo el Evangelio de la vida en el nombre y la misión de Jesucristo nuestro Salvador. Que, en Él, busquemos glorificar a Dios, el autor de toda la vida. †



Pope Francis' prayer intention for July

- **Our Families**—We pray that today’s families may be accompanied with love, respect and guidance.



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Chrism Mass to be celebrated on June 29, will be livestreamed

The annual archdiocesan chrism Mass has been rescheduled for 2 p.m. on June 29 at SS. Peter and Paul Cathedral in Indianapolis. The date is the Solemnity of SS. Peter and Paul, the patronal feast of the cathedral and the ninth anniversary of the episcopal ordination of Archbishop Charles C. Thompson, the principal celebrant of the liturgy.

Originally scheduled for April 7, the Tuesday of Holy Week, the chrism Mass was postponed due to the coronavirus pandemic.

Because of continued necessary social distancing measures to slow the spread

of the virus, seating in the cathedral for the liturgy will be by invitation only and will be limited to priests, parish life coordinators and a small representative group of deacons, seminarians, religious and lay Catholics from across central and southern Indiana.

A livestream of the chrism Mass will be available at www.archindy.org/streaming.

During this annual liturgy, ordinarily celebrated during Holy Week, priests renew their ordination promises. Also, oils used throughout the archdiocese to celebrate certain sacraments and to dedicate churches and altars are blessed during the Mass. †



Joined by several priests serving in the archdiocese, Archbishop Charles C. Thompson blesses chrism oil during the annual chrism Mass on April 16, 2019, in SS. Peter and Paul Cathedral in Indianapolis. Assisting in the liturgy are then-transitional Deacon Vincent Gillmore, second from left, and seminarian Justin Horner. (File photo by Sean Gallagher)

Racial issues need ‘honest discussion,’ not destruction, says archbishop

SAN FRANCISCO (CNS)—San Francisco’s archbishop said on June 20 the “toppling and defacing” of a statue of St. Junipero Serra and other statues in the city is the latest example of some people using the current movement against racial injustice as a reason for violence, looting and vandalism.

“The memorialization of historic figures merits an honest and fair discussion as to how and to whom such honor should be given,” said Archbishop Salvatore J. Cordileone. “But here, there was no such rational discussion; it was mob rule, a troubling phenomenon that seems to be repeating itself throughout the country.”

The *Mercury News* daily newspaper reported that on the night of June 19, a group of about 100 protesters toppled the Serra statue as well as statues of Francis Scott Key and President Ulysses S. Grant and defaced a monument to Spanish writer Miguel Cervantes, author of *Don Quixote*.

“Police were called to the area just after 8 p.m., and said people in the group threw objects at the officers. The crowd dispersed

around 9:30 with no arrests or reports of injuries,” according to the paper.

The protesters’ actions are being repeated around the country as demonstrators in a number of cities topple statues of Confederate generals and other figures from U.S. history that they consider monuments to white supremacy.

“What is happening to our society?” asked Archbishop Cordileone. “A renewed national movement to heal memories and correct the injustices of racism and police brutality in our country has been hijacked by some into a movement of violence, looting and vandalism.”

St. Junipero Serra, who was canonized by Pope Francis on Sept. 23, 2015, during his pastoral visit to Washington, is known for spreading the Gospel in the New World during the 18th century.

The Franciscan priest landed in Mexico, then made his way on foot up the coast of Mexico and to California, where he established a chain of missions that are now the names of well-known cities such as San Diego, San Francisco and Santa Barbara.

He was the first president of the California mission system, and personally founded nine of the state’s 21 missions. It is estimated that during his ministry, St. Junipero Serra baptized about 6,000 native people.

In 2015, some people objected to the canonization of the Spaniard, like critics did of his beatification in 1988, because of questions about how Father Junipero treated the native peoples of California and about the impact of Spanish colonization on native peoples throughout the America.

“Everyone who works for justice and equality joins in the outrage of those who have been and continue to be oppressed. It is especially true that followers of Jesus Christ—Christians—are called to work tirelessly for the dignity of all human beings. This is a cornerstone of our faith,” Archbishop Cordileone said.

“Our dear city bears the name of one of history’s most iconic figures of peace and goodwill: St. Francis of Assisi,” he continued. “For the past 800 years, the various Franciscan orders of brothers, sisters and priests

that trace their inspiration back to him have been exemplary of not only serving, but identifying with, the poor and downtrodden and giving them their rightful dignity as children of God. St. Junipero Serra is no exception.”

The archbishop said the saint “made heroic sacrifices to protect the indigenous people of California from their Spanish conquerors, especially the soldiers,” he said.

“St. Junipero Serra also offered them the best thing he had: the knowledge and love of Jesus Christ, which he and his fellow Franciscan friars did through education, health care and training in the agrarian arts,” he added.

However, the archbishop acknowledged that “historical wrongs have occurred, even by people of goodwill, and healing of memories and reparation is much needed.

“Historical wrongs cannot be righted by keeping them hidden,” he said, noting that historical wrongs also cannot be righted “by rewriting the history.” †



A vandalized statue of St. Junipero Serra in San Francisco is seen on June 19. The Spanish Franciscan founded several missions in what is now California. (CNS photo/David Zandman via Reuters)

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ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 10, 2020, issue of *The Criterion*

Couples who are planning to be married between July 10 and Dec. 31, 2020, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 9, 2020, 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 10 Fall Marriage Edition.

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

E-mailed photos

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

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

Deadline

All announcements and photos must be received by noon on Tuesday, June 30, 2020. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: FRIDAY, June 26, 2020 at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone
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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



The Criterion

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Editorial



A man in Phoenix protests racism and injustice during the “Peaceful, Prayerful Protest” on June 13. (CNS photo/Tony Gutierrez)

Our need for God, and God’s need for us to be there for others

“Now more than ever before, our world, our society, our human family—indeed our Church—need to be reminded that we need God.”—Archbishop Emeritus Daniel M. Buechlein, *Surprised by Grace: Memories and Reflections After 25 Years of Episcopal Ministry*, page 111.

Are we people of prayer?

That question seems appropriate to ask as we continue moving into what appears for many of us to be uncharted territory.

A new illness that has taken hundreds of thousands of lives across the globe. Violence marring the streets of Indianapolis, where more than 100 people have been murdered in less than six months. Several people across the U.S. unjustly killed by police officers, which has resulted in civil unrest that reminds us that people of all races are created in the image and likeness of God, even if some people fail to recognize this basic truth of our common human condition.

Now may be a good time to remind ourselves—and our neighbors—about our brothers and sisters.

If Christ appeared today, and asked, “Who are your brothers and sisters,” what would your response be?

Would they include: the unborn child? The “Dreamers” who moved to the United States from a foreign country as young children with their parents? The African-American born in the U.S. living down the street from you? The growing number of victims of violent crime in our cities? The inmate on death row waiting to be executed?

Our faith teaches us that all of these individuals—and each of us—are brothers and sisters in Christ. Together, we are the masterpiece of humanity that God created.

Each of us is unique in our Creator’s eyes, and much is demanded. None of us is perfect, but we must strive to see Jesus in others and be Jesus for others. The words sound so simple, but living out that tenet in today’s world is a challenge for many.

It doesn’t help when some in society bring divisiveness to our message of faith, hope and love—each so desperately needed in today’s world. They try to tell us to keep our faith inside our churches and not bring it to the public arena. In their opinion,

it’s OK to practice it in our church buildings, but not in public.

But our faith demands more of us.

As missionary disciples, we are reminded that we must live out our faith in all we say and do. And we are also called to plant seeds of faith to all who cross our path.

Being a Christian today can be a daunting experience, but we must not let fear take hold of our hearts.

During the praying of the *Angelus* on June 21, Pope Francis invited Christians to “have no fear” in the face of hostility, persecution and even in the feeling of being abandoned by God. That is never the case, he noted.

“The life of disciples lies firmly in the hands of God, who loves us and looks after us. . . . The Father takes care of us, because our value is great in his eyes,” the pope said. “What is important is the frankness of our witness of faith . . . the condition of salvation, of eternal life with him in Paradise.”

As we continue on this earthly journey, we first and foremost must be people of prayer, unafraid to be witnesses of Christ in both public and private. Sometimes, our efforts will lead others to step outside their comfort zones and allow the light of Christ to shine through in their actions.

“In prayer, we speak to God and he speaks to us. We become open to God, and he directs us away from our self-centeredness to the service of others,” the late Archbishop Emeritus Daniel M. Buechlein wrote in his 2012 book, *Surprised by Grace: Memories and Reflections After 25 Years of Episcopal Ministry*. “This is how prayer teaches us to hope—by reminding us that we are never alone and by placing us in the presence of God, the true source of our hope.”

We must also stand up to any wrongs we see in society, not be afraid to challenge the status quo, and work for systematic change.

As Archbishop Buechlein wrote, “Now more than ever before, our world, our society, our human family—indeed our Church—need to be reminded that we need God.”

As we face society’s challenges and all that awaits us, may his words always guide us.

—Mike Krokos

Reflection/John Shaughnessy

The great gift of a second chance

It may be the best story ever of the difference that giving someone a second chance makes.



It’s also the story of the great blessing of having someone in your life who gives you that opportunity.

To get the full impact of that real-life story, imagine yourself at the center of it.

You have a friend who has always wanted the best for you, a friend who has always given you the best of himself. Yet in the toughest moment of his life, a moment when he desperately needs you—if only to know you are there for him—you deny you even know him, letting him fend for himself against people who want to destroy him. And he knows you have done this, and it strikes him to the heart even more than the words and the actions of his enemies ever could.

In that moment, you are ashamed of how you have let down and betrayed someone who had so much faith in you, so much love for you. In that moment, you desperately wish you had an opportunity to redeem yourself, even while you are convinced it can never happen. Then something extraordinary does happen.

Your friend comes to you unexpectedly. Even more stunning, he never mentions your fear or your betrayal. He shows no anger toward you. Instead, he has already forgiven you in his heart. And he expresses his love for you and his faith in you by asking you to do something special for him. Humbled and revived, you embrace that second chance with all your heart and soul.

That’s the essence of the friendship between Jesus and St. Peter, the only two people in the history of the world who are known to walk on water—even if it was for the briefest of moments in Peter’s case. Yet that unique connection isn’t what makes their friendship so amazing—or so important for our own lives.

At different points in their relationship, Jesus calls Peter “Satan,” chastises him for his pride, and publicly declares that

Peter will betray him three times in one night. And Peter doubts Jesus even as Jesus stands before him, and he betrays Jesus just as Jesus said he would.

Many of us on either side of that kind of friendship would have cut the bond at some point. Yet Jesus keeps seeing the value and the promise of Peter’s life, and Peter keeps trying to live up to the potential and the promise that Jesus sees in him. All those second chances from Jesus eventually transform Peter. The doubts and the fears he had give way to a resolve and a courage to fearlessly share the message of Jesus, including the teaching to forgive “70 times 7.”

In their actions, we see more than the essence of the friendship between Jesus and Peter. We see the essence of friendship itself—of any relationship—starting with a desire to keep moving closer and a continuing willingness to forgive. We are also offered a view of the friendship that Jesus extends to all of us, a friendship in which we will be given numerous second chances.

It’s there for anyone who’s ever felt lowly and despised, in the same way that Christ befriended tax collectors, prostitutes and people who were physically lame. It’s also there for anyone who has ever worried that it’s too late to turn to God, as Christ offered that opportunity to the good thief dying next to him on the cross.

It’s there for all of us.

At some point, we will be called to follow Christ’s example—to give a second chance to someone in our lives, to help them live up to the potential and the promise that God sees in them.

And there’s no doubt that we will need a second chance—multiple second chances—to become the people God calls us to be. God will continue to give us those opportunities for redemption.

When those times come, offer someone a second chance. Make the most of a second chance.

(John Shaughnessy is the assistant editor of *The Criterion*. This reflection has been adapted from his book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God.*) †

Letter to the Editor

Dialogue must include law enforcement, who put their lives on the line each day

I recently received the June 12 edition of *The Criterion*, and I would like to comment on the article “Panelists discuss ‘virus’ of racism, praise protesters demanding justice.”

I am a retired deputy sheriff that served the community for 32 years. Anytime a “bad cop” was discovered in our midst, the entire law enforcement family would become that person’s worst critic, and every effort was made to remove that person from our profession.

I would like to think that Archbishop Wilton D. Gregory would certainly understand that there are “bad people” in any profession, including “bad priests.” I feel the law enforcement profession has done a much better job of removing “bad employees” than the Church has done.

While the article mentioned “dialogue,” the participants were lacking in any kind of diversity. How can a dialogue be started when you do not hear from the group that you are demeaning and criticizing?

I did not read any mention of the hundreds of law enforcement officers that have been injured during the recent protest, which often contain a violent

element and a radical group that is intent on revolution.

I did not hear of the federal law enforcement officer that was ambushed and killed protecting the U.S. Federal Building in Oakland, Calif. I did not read about the police officer that was shot in the head in Las Vegas.

No one in our profession will ever condone the treatment of George Floyd. I agree with the article that “it was hard to watch.”

Law enforcement officers in the U.S. make several thousand contacts with the community daily, including the worst elements of society, and do the best they can in a very dangerous profession.

There are many issues that need to be discussed, including black-on-black crime, single parents raising children, drug abuse and racism.

The Rev. Martin Luther King Jr., in a speech, mentioned judging people by their character, and not the color of their skin. It would be nice if the so-called experts could keep this in mind instead of being so one-sided.

Mike Robison
Lawrenceburg



Christ the Cornerstone

Scripture readings about life and death provide paradoxes

“If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as dead to sin and living for God in Christ Jesus” (Rom 6:8-11).

The Scripture readings for this weekend (the Thirteenth Sunday of Ordinary Time) speak to us about the mysteries of life and death. They reveal two fundamental paradoxes of Christianity: 1) In Christ, we are dead to sin and living for God (Rom 6:11), and 2) Whoever finds his life will lose it, and whoever loses his life for Jesus’ sake will find it (Mt 10:39). What do these apparently contradictory ideas mean for our daily lives?

We Christians believe that death has been transformed by Jesus from the bitter end of life—a time of absolute loneliness and the cruel loss of everything we have known and loved—to the point of entry into a new and better life with God. We believe

this because our Lord himself tasted the bitterness of death and overcame it. He descended to the dead (“into hell” some translations read). In so doing, he experienced the worst possible human emotions—the fear of being abandoned by God and the loss of all hope for the future.

Pope Emeritus Benedict XVI has written, “If there were such a thing as a loneliness which could no longer be penetrated and transformed by the word of another ... then we should have real total loneliness and frightfulness, what theology calls hell.”

We believe that Christ experienced this “real total loneliness and frightfulness” when he suffered death for our sake. But we also believe that his love was stronger than death. As a result, death has lost its finality. Life is victorious and, as we sing in the Easter liturgy, death has lost its sting!

Heaven and hell are concepts that modern minds struggle with. Surely there are no such “places” geographically speaking. Traditional imagery points to the skies above and speaks of God’s dwelling place, but no spaceship will ever accidentally enter

the kingdom of heaven. And no amount of tunneling to the center of the Earth will ever uncover the fiery (or some say frozen) regions of hell.

Heaven and hell are states of being. Simply put, we are in heaven when we are with God, and we are in hell when we have cut ourselves off from God by our selfishness and sin. The choice that each of us must make is clear: Do we want to spend all eternity united with God in the joy of heaven, or do we prefer to go our own way and risk suffering the total loneliness and fear of hell?

The decisions that we make every day determine our readiness to face the Last Judgment. Am I in a state of grace, close to the Lord? Do I communicate with him in prayer, by my reception of the sacraments, and by my service to “the least of these” Christ’s sisters and brothers who are hungry, thirsty, naked or in prison (Mt 25:40)? Or do I find myself on the road to hell’s frightful loneliness because of my self-centeredness and my refusal to keep God’s commandments and live as he directs me?

We believe that Christ died for our

sins, that he descended into hell in order to liberate us from the power of death and to “open the gates” for all. We believe that he rose again on the third day and ascended into heaven where he now sits at the Father’s right hand. We affirm that Christ will come again at the end of time to judge the living and the dead.

Is this a frightful thing—to be held accountable for how each one of us has used (or abused) the gifts God has given us? It doesn’t have to be. God’s love has transformed death. His forgiveness is freely given, and his grace is always available to help us live better lives in communion with Jesus Christ and all the saints.

The frightful loneliness of hell can be avoided by the power of God’s grace, and the joy of heaven can be ours if we trust ourselves to him. “Consequently, you too must think of yourselves as dead to sin and living for God in Christ Jesus,” as St. Paul says (Rom 6:11).

Let’s pray for the grace to live in Christ so that we will experience the joy of his presence—now and in the life to come. †



Cristo, la piedra angular

Las lecturas de las Escrituras sobre la vida y la muerte plantean paradojas

“Ahora bien, si hemos muerto con Cristo, confiamos que también viviremos con él. Pues sabemos que Cristo, por haber sido levantado de entre los muertos, ya no puede volver a morir; la muerte ya no tiene dominio sobre él. En cuanto a su muerte, murió al pecado una vez y para siempre; en cuanto a su vida, vive para Dios. De la misma manera, también ustedes considérense muertos al pecado, pero vivos para Dios en Cristo Jesús” (Rom 6:8-11).

Las lecturas de las Escrituras de este fin de semana (el 13° domingo del tiempo ordinario) nos hablan de los misterios de la vida y la muerte, y nos revelan dos paradojas fundamentales del cristianismo: 1) En Cristo, estamos muertos al pecado y viviendo para Dios (Rom 6:11); y 2) Quien encuentre su vida la perderá, y quien pierda su vida por causa de Jesús la encontrará (Mt 10:39). ¿Qué significan estas ideas aparentemente contradictorias para nuestra vida diaria?

Los cristianos creemos que la muerte ha sido transformada por Jesús desde el amargo final de la vida—un tiempo de absoluta soledad y la cruel pérdida de todo lo que hemos conocido y amado—hasta el punto de

entrar en una nueva y mejor vida con Dios. Creemos esto porque nuestro Señor mismo probó la amargura de la muerte y la superó. Él descendió a los muertos (“al infierno,” dicen algunas traducciones). Al hacerlo, experimentó las peores emociones humanas posibles: el miedo a ser abandonado por Dios y la pérdida de toda esperanza en el futuro.

El papa emérito Benedicto XVI escribió que: “Si existiera una soledad que no pudiera ser penetrada y transformada por la palabra de otro ... entonces deberíamos tener una soledad y un miedo totales, lo que la teología llama infierno.”

Creemos que Cristo experimentó esta “verdadera soledad total y espantosa” cuando sufrió la muerte por nosotros. Pero también creemos que su amor fue más fuerte que la muerte. Como resultado, la muerte ha perdido su finalidad. La vida es victoriosa y, como cantamos en la liturgia de Pascua, la muerte ha perdido su aguijón.

El cielo y el infierno son conceptos contra los cuales se rebelan las mentes modernas. Seguramente desde el punto de vista geográfico esos “lugares” no existen. Las imágenes tradicionales apuntan a los cielos y hablan de la morada de Dios,

pero ninguna nave espacial entrará accidentalmente en el reino de los cielos. Y ninguna cantidad de túneles hacia el centro de la Tierra descubrirá jamás las regiones ardientes (o algunos dicen congeladas) del infierno.

El cielo y el infierno son estados del ser. En pocas palabras, estamos en el cielo cuando estamos con Dios, y estamos en el infierno cuando nos hemos separado de Dios por nuestro egoísmo y pecado. La elección que cada uno de nosotros debe hacer es clara: ¿Queremos pasar toda la eternidad unidos a Dios en la alegría del cielo, o preferimos seguir nuestro propio camino y arriesgarnos a sufrir la soledad total y el miedo al infierno?

Las decisiones que tomamos cada día determinan nuestra disposición a enfrentar el Juicio Final. ¿Estoy en estado de gracia, cerca del Señor? ¿Me comunico con Él en la oración, en la recepción de los sacramentos y en el servicio a «los más pequeños» de los hermanos y hermanas de Cristo que tienen hambre, sed, que están desnudos o en la cárcel? ¿O me encuentro en el camino de la espantosa soledad del infierno debido a mi egocentrismo y a mi negativa a guardar los mandamientos de Dios y a

vivir como él me dirige?

Creemos que Cristo murió por nuestros pecados, que descendió al infierno para liberarnos del poder de la muerte y “abrirnos las puertas.” Creemos que resucitó al tercer día y ascendió al cielo donde ahora está sentado a la derecha del Padre. Afirmamos que Cristo volverá al final de los tiempos para juzgar a los vivos y a los muertos.

¿Acaso es esto algo espantoso, tener que rendir cuentas de cómo cada uno de nosotros ha usado (o abusado) de los dones que Dios nos ha dado? No tiene por qué serlo. El amor de Dios ha transformado la muerte. Su perdón se da libremente, y su gracia siempre está disponible para ayudarnos a vivir mejor en comunión con Jesucristo y todos los santos.

La espantosa soledad del infierno puede ser evitada por el poder de la gracia de Dios, y la alegría del cielo puede ser nuestra si nos encomendamos a Él. “Por consiguiente, también vosotros debéis pensar que estáis muertos al pecado y que vivís para Dios en Cristo Jesús,” como dice san Pablo.

Oremos por la gracia de vivir en Cristo para que experimentemos la alegría de su presencia, ahora y en la vida futura. †

VIPS

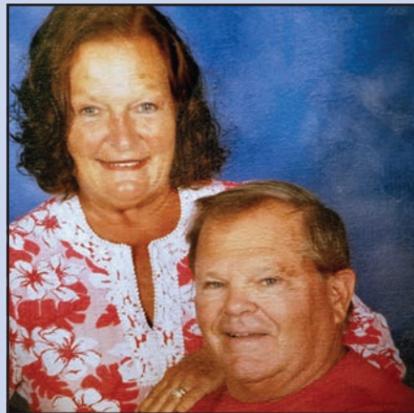
Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Bobby and Virginia (Dupont) O'Dell, members of St. Paul Parish in Tell City, celebrated their 55th wedding anniversary on June 19.
The couple was married in St. Paul Church in Tell City on June 19, 1965.
They have two children: Bobby O'Dell, Jr., and the late Randy O'Dell. †



Steven and Rita (Caito) Beck, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on June 14.
The couple was married in Our Lady of the Most Holy Rosary Church in Indianapolis on June 14, 1970.
They have two children: Rory Small and Josephine Kelley.
The couple also has six grandchildren. †



Bruce and Janice (Laker) Meyer, members of St. Catherine of Siena Parish in Decatur County, celebrated their 50th wedding anniversary on May 30.
The couple was married in St. John the Evangelist Church in Enochsburg (now a campus of St. Catherine of Siena Parish) on May 30, 1970.
They have one child, Ben Meyer.
The couple also has two grandchildren. †



James and Rita (Simon) Bedel, members of St. Mary Parish in Greensburg, celebrated their 50th wedding anniversary on May 2.
The couple was married in St. Maurice Church in Napoleon on May 2, 1970.
They have three children: Angela Bousman, Laura Meyer and Tamara Padgett.
The couple also has seven grandchildren. †



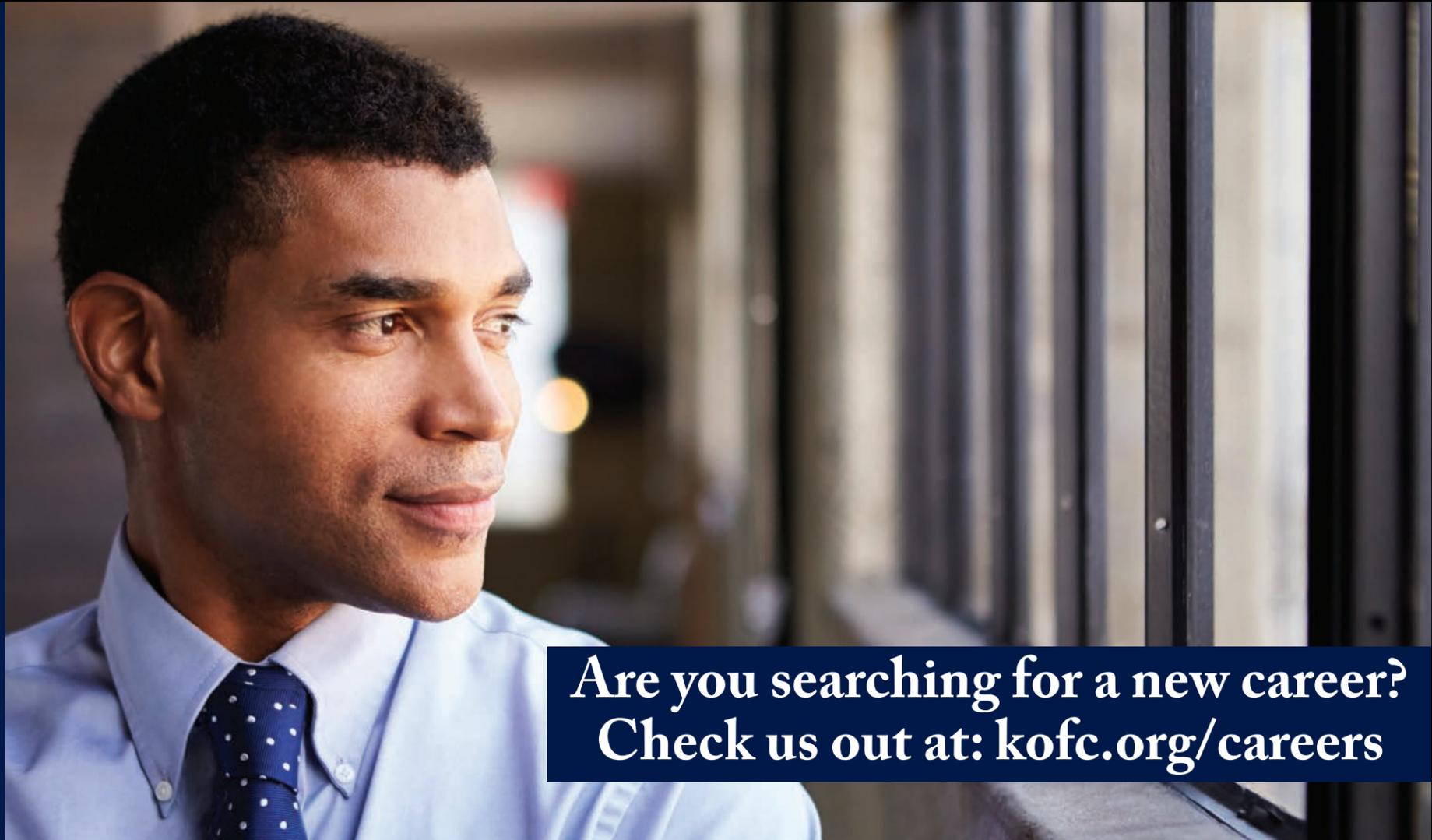
Carroll and Judy (Kunkel) Lanning, members of St. Michael Parish in Brookville, celebrated their 50th wedding anniversary on June 20.
The couple was married in Holy Guardian Angels Church in Cedar Grove on June 20, 1970.
They have two children: Trisha and Robert Lanning.
The couple also has 10 grandchildren. †



Patrick and Linda (Keller) Newett, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 50th wedding anniversary on June 6.
The couple was married in St. Simon the Apostle Church in Indianapolis on June 6, 1970.
They have two children: Josh and Justin Newett.
The couple also has four grandchildren. †



Donald and Dorothy (Butcher) Striegel, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on June 6.
The couple was married in the former St. Martin Church in Whitefield, Ind., on June 6, 1970.
They have two children: Darlene Seymour and Kevin Striegel.
The couple also has three grandchildren.
They celebrated with a Mass, special blessing and family dinner. †



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Bishop Bruté Days to be held on July 10 at college seminary

By Sean Gallagher

Bishop Bruté Days, an annual event sponsored by the archdiocesan vocations office for teenage boys open to a vocation to the priesthood, will take place on July 10 at Bishop Simon Bruté College Seminary in Indianapolis.

Ordinarily a three-day event with high school participants staying at the seminary, it has been changed this year to a one-day event because of the coronavirus pandemic.

Other measures to be taken to slow the spread of the virus will include holding most of Bishop Bruté Days outside, forgoing activities such as dodgeball and basketball, and observing social distancing as much as possible.

"That will help everybody be safer," said Father Michael Keucher, archdiocesan vocations director. "We'll have activities, but we'll do them very carefully."

This year's Bishop Bruté Days, Father Keucher said, will focus on diocesan priests who later became saints. They include St. John Vianney, St. Pius X, St. John Paul II and St. Philip Neri.

Attention will also be given to the story of the Servant of God Bishop Simon Bruté, the first bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

Mass, eucharistic adoration and the opportunity for the sacrament of penance will be part of Bishop Bruté Days this year, as well as talks given by priests and seminarians.

"It's a life-giving experience to allow these young men to come together and think and pray about the priesthood," said Father Keucher. "A lot of our college seminarians today went to Bishop Bruté Days at one time or another. It clearly is a tree that is bearing a lot of fruit."



Archbishop Charles C. Thompson delivers a homily during a June 26, 2018, Mass at Bishop Simon Bruté College Seminary in Indianapolis that was part of Bishop Bruté Days. It is an annual event sponsored by the archdiocesan vocations office for teenage boys open to a vocation to the priesthood. Bishop Bruté Days will take place this year on July 10 at the seminary.

(File photo by Sean Gallagher)

Bishop Bruté Days will begin at 9 a.m. for high school students and at noon for seventh- and eighth-graders. There is no

cost for participation, but those wanting to attend are asked to register at www.HearGodsCall.com/bishop-brute-days. †

Young people call DACA ruling good news, but know battle is not over

WASHINGTON (CNS)—"It's DACA; it's good."

Those were the words Giovana Oaxaca wrote to her staff, hands trembling, when she heard the Supreme Court ruled in favor of recipients of the Deferred Action for Childhood Arrivals program, or DACA. "I prayed for this moment for you and your brother and here we are," was the only sentence the 23-year-old DACA recipient's mother could muster in between tears, as the two rejoiced in this small victory in a battle that is far from over.

On June 18, the U.S. Supreme Court in a 5-4 ruling said President Donald J. Trump could not stop the program with his 2017 executive order. DACA protects about 700,000 young people who qualify for the program from deportation and allows them to work, go to college, get health insurance and obtain a driver's license.

The program was established by President Barack Obama with an executive order in 2012 to allow young people brought into the country illegally as minors by their parents to stay in the United States.

Oaxaca works as a government relations associate for Network, a Catholic social justice lobby. Part of her job is being an activist and advocate for immigrant rights.

"I was filled with, I use this word not lightly but, trepidation because every sign pointed to the decision being unfavorably toward DACA," said Oaxaca in an interview with the Catholic News Service (CNS).

"I grew up thinking that I was going to have DACA for an uncertain amount of time and there would be a solution eventually," she continued. "And when this administration came around in 2016, all of those hopes were immediately whisked away."

"Because that's what the administration ran on, and that's what the administration had been proposing—an end to DACA. So, for several years now, I've felt this lack of support, lack of acknowledgment that there is a need for a solution here," she continued.

Though the June 18 decision was favorable, Oaxaca believes the immigration system in the U.S. as a whole is not.

"If the Supreme Court had elected to allow the administration to go through with ending DACA, there's a very real possibility that I would not have been able to renew my DACA on time, and I would not be able to work legally in the country," she explained. "And that's in the midst of an economic and public health crisis."

This is the reality for many DACA recipients and their families. Oaxaca and activists like her have worked for years to create a permanent solution for "Dreamers."

Congress has considered the proposed Development, Relief and Education for Alien Minors Act, or DREAM Act, which would grant temporary conditional residency to these young people. First introduced in 2001, it has yet to pass.

"I think it shows that we've taken DACA nearly as far as you can go, and we've done everything we can as organizers, as immigrant rights activists and advocates, to show that a program like DACA needs to exist with full protections, meaning pathway to citizenship eventually being made available," said Oaxaca, reiterating her commitment to fighting for immigrant rights.

"Dreamer" Claudia Quinonez, a recent graduate of Trinity Washington University in the District of Columbia and also a DACA recipient, came to the United States in 2011 from Bolivia with her mother.

"We came together fleeing political instability and climate change. My mother wanted me to have a better life, better education [and] better opportunities," she told CNS.

"I've been going since Monday to the Supreme Court with a group of young people, and as we were walking to the Supreme Court at 10 a.m. together and waiting for the decision [on June 18], we got a text message saying that the decision had come out and we didn't know what it was," Quinonez explained. "Later on, we found out that we had a favorable decision."

Quinonez attributes all that she has accomplished to DACA. Without the Social Security card that has enabled her to enroll in school, get a driver's license and find work, she would have no place in this country to exert her ambition.

"I feel like ever since DACA was rescinded in 2017, I've been living under so much uncertainty," said Quinonez. "We don't know the exact details of what this decision means, but I have a feeling that I will be able to plan ahead and look forward. And not just exist but continue to live."

In 2017, when Trump issued the executive order, the administration stopped considering new applications for DACA, but allowed current DACA recipients with a permit set to expire before March 5, 2018, the opportunity to apply for a two-year renewal if they applied by Oct. 5, 2018.

Because various lawsuits were filed to challenge the executive order, an injunction was put on Trump's plan until the suits made their way through the courts, with the case finally ending up at the Supreme Court. The court agreed to hear the case in June 2019.

"Growing up as a DACA recipient or as an immigrant in general, you don't really know what to expect," said Tania Hernandez-Orozco, a nursing student at Delaware University and a TheDream.US scholar. "You just listen to the news and pray that your family isn't the next to get separated."

This fear for Hernandez-Orozco has been fellow TheDream.US scholar Christian Aguirre's reality.

Around March 2017, Aguirre was separated from his mother. After she was diagnosed with dementia, he and his family made the difficult decision for her to move back to Guadalajara, Mexico, where she could get the

care she needed from their family.

At the time, Aguirre thought he could visit her in a few short months. However, in September 2017, DACA was rescinded and he has not seen his mother since; he could not leave the U.S. and expect to come back in.

Like his peers, Aguirre feels a sense of relief from the Supreme Court ruling, but he knows the fight is far from over.

Citizenship is the only thing that will end the uncertainty for DACA recipients and guarantee the security that many others take for granted, as well as the privilege to travel, so in Aguirre's case, he could go see his mother.

"Before DACA, I was undocumented, so it was always unsure. With DACA, at least I had an opportunity to kind of pretend like I was a part of society, but the last two years I was reminded of the harsh reality that it is not a permanent fix," said Jose Arnulfo Cabrera, the director of education and advocacy for migration with Ignatian Solidarity Network.

"What we have been advocating, what we have been talking about, is just that. This was not intended to be a permanent solution," he said. "This is not the end game, and we have been for the last few years and continue today to fight for a pathway to citizenship."

"My family and I were open to getting bad news. We were like, OK, we're not sure if they're going to continue the DACA program, but whatever it is, God is in control," said Ewaoluwa Ogundana.

Born in Nigeria and currently studying at Trinity Washington University, Ogundana explained her fear was more for her brother, who may not have the same opportunities DACA and the TheDream.US scholarship have given her.

"When I got the notification, I quickly opened it and I screamed, 'Oh my gosh!' It's such an answer to a prayer," she exclaimed, relieved to have been given more time to fight for the right to become a U.S. citizen. †

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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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

40th Wedding Anniversary



Jon and Julie (Kreutzjans) Webster, members of St. Mary Parish in North Vernon will celebrate their 40th wedding anniversary on June 28.

The couple was married in St. Mary's Church in North Vernon on June 28, 1980.

They have three children Ellie Bright, Annie Stock and Jonathan Webster. The couple also has eight grandchildren.

Can change lead us from fear to fairness, friendship?

By John Shaughnessy

Marcha Bennett never expected the situation to end in friendship.

In fact, the situation could have more easily led to distrust and even hatred.

The situation unfolded in the late 1970s when Bennett moved from Chicago to Indianapolis to take a job as a management trainee at a large, local bank. As part of her training, Bennett, who is black, was assigned to a branch where both the manager and the assistant manager were white.

"For the first couple of months, the assistant manager never called me by my name," recalls Bennett, a member of St. Thomas the Aquinas Parish in Indianapolis. "He would kind of wait until we made eye contact and give me something to do or explain a procedure. One day, three or four months in, I looked up, and he pointed at me and said, 'You, come here.'

"I was appalled."

Bennett left her chair, approached the assistant manager and said, "We need to talk with the manager now."

"Long story short, he grew up west of Indianapolis and had never interacted

with black people before," she says.

"Even though he attended IU [Indiana University], he lived in a frat house where everyone was white, and he was in the business school where it was predominantly white. So this was a new experience for him.

"We talked about our differences, which was mainly about color, and what his expectations had been. He just didn't have a clue. In the end, we became good friends, and he helped paint our first house."

That story matches the goal of the Race and Culture Committee at St. Thomas—"That They All May Be One." Bennett was instrumental in starting the committee in late 2018, with the hope of creating more diversity at the parish and better understanding of race relations. While she has worked toward those goals, Bennett says she has also gained some insights about the best way to pursue them.

"I have learned through the committee that in order to effect change at the local and national level, there has to be education on both sides of the equation," she says. "There must be an orderly process. That is the only way we can be sure that change will occur and stick."



'I have learned through the committee that in order to effect change at the local and national level, there has to be education on both sides of the equation. There must be an orderly process. That is the only way we can be sure that change will occur and stick.'

—Marcha Bennett, a member of the Race and Culture Committee at St. Thomas Aquinas Parish in Indianapolis

And change is what she continues to long for against the backdrop of recent events in Indianapolis and across the country.

Bennett has long seen the need for change in the routine traffic stops of black men by police. As a wife, a mother and a grandmother, she finds it demoralizing that "Indiana is way down the list" regarding infant mortality in the black community. She also is aware of the difference between the number of black men and white men in prison and the difference in sentencing they often receive.

"I truly hope that before I die I see a

sustainable change in this country where everyone is treated the same and not feared because of their skin color."

At the same time, there is one change that gives her a measure of hope, a change that reminds her of a time from earlier in her life when two people from different races became friends.

"I think that's what's going on with the younger generation now," she says. "They have gone to school with black kids, played on sports teams with black kids, and even spent the night at their homes. We are one, but we have to have more of these interactions." †

RACISM

continued from page 1

a difference in their communities."

More than 1 1/2 years later, the committee has created a road map that offers directions for how Catholics and their parishes can work to improve race relations in their community and the country. At a time of riots, peaceful protests, despair, hope, senseless deaths and calls for the need to listen and live together, Payne shares some of the parts of that road map.

"Work to integrate neighborhoods," she says. "Educate yourself about the daily struggles of African-Americans. Find ways to make a more just and equitable society. Keep an open mind and heart, and have a desire to change, learn and grow."

She includes another direction that's especially personal to her.

"Develop meaningful relationships. Doing so can help lives become fuller and more complete—just like ours did because of our neighbors from India."

Listen, learn and share

Eileen Walthill is one of the 10 women and the 10 whites who are part of the 17-member committee at St. Thomas.

Jose Samperio is the only Latino on the committee, which also includes six members who are black.



Jose Samperio

Walthill and Samperio have been part of the committee's efforts to provide parishioners with opportunities to listen, learn and share—including being part of dinners with people from different races and ethnic backgrounds,

having discussions of books and movies on the issue of race in America, and inviting speakers to the parish to provide training on improving race relations.

Samperio and Walthill say they have grown from such experiences, including

growing in humility at times.

"I have learned that there are wonderful humans of all different backgrounds, cultures and social status that have an amazing spirit to help," Samperio notes. "I have also learned that it is incredibly difficult to decide what actions one should take to channel this helping spirit.

"Mostly, I have learned that effective change is within me—and the actions that I take every day—to make a difference. This country needs Martins [Luther King], Rosas [Parks] and Susans [B. Anthony]. But it also needs everyday people effecting a change within their community."

Walthill believes that people who are white have to make a commitment to create and support changes that will lead to equality in jobs, education and healthcare for people who are black.

"One of the things I have learned about race in our country is the lack of interest, support and will of white people to actually walk alongside black people and do the work needed to change the systemic racism in this country," she says.

"We—whites—must be willing to educate ourselves on the inequality in our country, to accept that we created the issues in our country and then fight for change."

Both Walthill and Samperio believe their Catholic faith has an important part in helping work toward the committee's goal, "That They All May Be One."

"I am a white female who often does not have patience for my faith to catch up with my actions," Walthill says. "Yet, I realize if I don't have my faith front and center in my life then I react to situations in a very frustrated and angry way. Which usually gets a very negative result."

Samperio says, "We need to continue to have faith in the better angels of our nature. I fundamentally believe in the good spirit of human beings. We need to channel the love for positive action and accept that we can be wrong."

A deep pain, a deeper faith

At 78, Joseph Smith is one of the six black people on the St. Thomas committee. He has seen more of life than the others,

more of the struggles and inequalities that black people face in America.

He has also felt the devastating pain that comes when people who share the same Catholic faith don't live that faith toward others. It's a feeling he learned early, as a child.

"I have had to bend and twist and turn every day of my life to exist in this world," Smith says. "I have learned that from the first day I entered Holy Angels School as one of the first African-Americans to walk into that previously all-white Catholic school in 1949.

"I looked for Christ, and I did not see him when we sang songs such as 'Ole Black Joe,' and the class turned to me and laughed at me. But being in America, I had to accept that humiliation.

"That was my pain of being a student in a Catholic school in America in the '40s. The integration of my church/school did not remove racism in the '40s. And not a lot has advanced toward removing that deep, settled effect of racism."

While that pain is settled deep in him, he has also stayed deeply committed to his Catholic faith through the years. His passion to work for change hasn't wavered either.

"This parish really wishes to overcome the obstacles of racism—and tackle the root causes," he says. "We realize that there is a need for reconciliation, and we can begin to reach out to listen and lead. Our faith is strong, and we truly seek methods and approaches to educate our fellow parishioners with passion, with material such as books, films and workshops. And honest dialogue."

That honesty sears through in his effort to help white people understand what black people have to endure.

"We were born in a nation which identifies humans by the pigments of their skin. And this is so ingrained in all of us that we do not know it.

"No white brother of mine can truly comprehend what it feels like to be wrapped in my skin. Why, you may ask? Because you, my brother, do not have to. It is something I have lived with for nearly 80 years now."

Smith believes that all Catholics, all people have a part and a responsibility to end racism.

"There must be an ability to open up our own heart and head to the facts of racism," he says. "Admit that there is racism, and combat it together."

Working to change hearts and minds

Payne shares that same belief.

"I have learned that it takes everyone working together on the issue of race," she says. "Each person has wisdom and knowledge to share. If we don't listen with intentionality and compassion, plans and activities won't be as successful. You need as many voices as possible that represent all entities of the population."

On an individual level, she says that working toward ending racism involves "a lifetime of learning, reading, listening and doing."

That approach continues to be imperative in the wake of recent events, she says.

"As events within the last weeks have unfolded, many of our hopes have been doused," Payne says. "But hope springs eternal. After a period of time for grieving, members started to develop plans to lead our parish into next steps."

A virtual prayer service was set up in early June for the parish to "pray for and lament" the loss of black lives at the hands of police officers. She says future plans include a proposed meeting "for police and civilians to calmly discuss ways to make changes, followed by prayer."

It's all guided by a commitment to keep their Catholic faith at the core of everything they do.

"Have faith that 'God has this,' and that the Holy Spirit is moving within people now to make a change of hearts and minds," Payne says. "Pray without ceasing. Read the Bible, especially the Acts of the Apostles, and notice how the Holy Spirit touched the disciples to boldly proclaim the Word of God and live together in community.

"Finally, ask God to show *you* what actions to take, so that all may be one." †

Recommendations offered for improving race relations

By John Shaughnessy

As the head of the Race and Culture Committee at St. Thomas Aquinas Parish in Indianapolis, Patrice Payne was asked to share recommendations that would help individuals, their communities and the United States to move toward racial equality.

Here are some of her recommendations:

- "Pray for forgiveness for injustices that have been done, both historically and currently.
- "Do an honest self-inventory. Reflect on your

childhood and young adult years. Think about what biases are a part of your world, what assumptions you make about people of color/Caucasians, and what history you were taught.

- "Research information that will help you grow in the area of race relations.
- "Turn your new awareness into action.
- "Develop relationships with someone of a different culture than you.
- "Help redistribute the imbalance of systemic racism by making sure people of color in your workplace or

community are represented in decision-making roles.

- "If you don't know what to do, start by doing one small action. This can be the beginning of a transformation for yourself and those around you."

(The Race and Culture Committee at St. Thomas has also created a list of movies, books, podcasts, articles and other resources to help people learn more about improving race relations. The list is available on the parish's website at www.staindy.org/church/race-relations-resources.) †

EXECUTIONS

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with the teachings of the last three popes, namely, Pope St. John Paul II, Pope-emeritus Benedict XVI and Pope Francis,” Archbishop Thompson explained. “The Church has consistently held up the dignity of the person and sacredness of life from the moment of conception to natural death.”

Rather than condoning criminal behavior and despicable acts of evil violence, he said, the “underlying Catholic teaching on this particular matter is grave concern for the care of souls of all involved—including the judge, jury, prison personnel, families of these officials and society itself. Taking the life of any human being, even one who is guilty of grave crimes against humanity, weighs on the conscience of both individuals and society as a whole.”

When Deacon Steven Gretencord heard the news of the rescheduled executions, he felt “profound sadness.” Deacon Gretencord has ministered to men on death row at the FCC in Terre Haute for nearly 10 years.

“Our country has just gone through a time of terrible turmoil in the racial confrontations because of our lack of respect of human life,” he said. “And now our country is doing it again, not respecting lives by carrying out

executions. We’re trying to bring about healing, and we don’t bring about healing by killing.

“That’s where my profound sadness comes in,” Deacon Gretencord



Deacon Steven Gretencord

explained. “The fact that I know these men, yes, that hurts. But on a spiritual level, the concept of execution makes no sense. It’s archaic. It serves no purpose. It’s not a deterrent—that’s been proven time and time again.”

Providence Sister Barbara Battista, who serves as Justice Promoter for the Sisters of Providence of Saint Mary-of-the-Woods, said she was also “surprised” by the timing of the announcement.

“I do think it’s important to put this [rescheduling of the executions] in the context of the violence that has been and is being inflicted on communities of color across the nation,” she said. “Eyes are being opened across the country to the depth of the violence and how long it’s been happening.”

Sister Barbara said the Sisters of Providence and many others see this decision “as another act of violence.”

“We know the criminal justice system is deeply flawed, racially biased, and



Archbishop Charles C. Thompson offers a reflection at Sacred Heart of Jesus Church in Terre Haute on Nov. 5, 2019, during a prayer vigil for five federal prisoners originally scheduled for execution in December 2019 and January 2020 at the Federal Correctional Complex in Terre Haute. One received a stay of execution, while a preliminary injunction halted the other four. Those four executions have been rescheduled for this summer. (File photo by Natalie Hoefler)

in fact, innocent persons have been executed,” she said. “It’s not debatable—the facts are there.

“To resume executions in the midst of this awakening just adds more violence on top of violence.”

In the statement issued by the DOJ, it is noted that the four inmates in question have exhausted their number of appeals, “and no legal impediments prevent their executions.”

Sister Barbara, however, said that her “sources, folks who work for the abolition of capital punishment and the death penalty, tell me in fact the inmates have not completed all of their appeals.”

Additionally, the Supreme Court expedited a *cert* petition (petition of *writ of certiorari*) on behalf of the inmates seeking to overturn the lower court’s April ruling against the preliminary injunctions. On June 26, the justices will discuss and possibly decide whether to consider or decline the petition. If they choose to accept it, the upcoming executions will likely be stayed.

Still, the Terre Haute Death Penalty

Resistance group, of which Sister Barbara is a member, is working on ways for citizens to petition against the DOJ decision, and on plans for those who wish to pray or protest to be allowed on the prison grounds during the executions should they occur.

Meanwhile, Deacon Gretencord noted, the focus needs to remain on the dignity of all human life.

“Yes, these men made terrible mistakes,” he said. “For some it was a matter of passion. And yes, sometimes it was even cold-blooded. But they were mistakes.

“They’re human beings. In order to teach that all life matters, we have to live it, we have to believe it and act on it.

“Their lives are just as important as any other life.”

(To stay informed on local actions to participate in to oppose the upcoming executions and the death penalty, search on Facebook for “Terre Haute Death Penalty Resistance.” To sign the National Catholic Pledge to End the Death Penalty, go to catholicismobilizing.org.) †

‘We know the criminal justice system is deeply flawed, racially biased, and in fact, innocent persons have been executed. It’s not debatable—the facts are there. To resume executions in the midst of this awakening just adds more violence on top of violence.’

—Providence Sister Barbara Battista, who serves as Justice Promoter for the Sisters of Providence of Saint Mary-of-the-Woods



Pandemic showed just how much people need each other, pope says

VATICAN CITY (CNS)—During the darkest, most deadly days of the COVID-19 pandemic in northern Italy, medical professionals and volunteers were “silent artisans of a culture of closeness and tenderness,” a culture that cannot be allowed to disappear, Pope Francis said.

In one of his first large-group meetings since the pandemic struck Italy in late February, Pope Francis on June 20 welcomed to the Vatican doctors, nurses, paramedics, civil protection volunteers, priests, bishops and civil officials from Italy’s Lombardy region.

The coronavirus struck the region much harder than any other area of Italy; as of June 21, close to 93,000 of the region’s residents had contracted the virus, and 16,570 of them had died. Italy as a whole has had some 238,500 cases of COVID-19 and 34,630 deaths.

Pope Francis told the group that most Italians had faced the pandemic with “generosity and commitment,” but medical personnel truly led the way, becoming “sure

points of reference” for the sick and for their families who were not allowed to visit them.

The sick “found in you, health care workers, almost members of the family, able to unite professional competence with the kind of attention that includes concrete expressions of love,” the pope said. “The patients often felt like they had ‘angels’ alongside them, helping them recover their health and, at the same time, consoling and supporting them and sometimes accompanying them to the threshold of their final encounter with the Lord.

“Now is the moment to treasure all of this positive energy that was invested,” the pope said. “It can and must bear fruit for the present and the future.”

To honor the sacrifices, the suffering and the death, he said, people must make a commitment to continuing the witness of “generous and gratuitous love, which have left an indelible mark on consciences and on the fabric of society, teaching how much need there is for closeness, care and sacrifice to increase fraternity and civil coexistence.”

“We can come out of this crisis spiritually and morally stronger,” Pope Francis said. “That will depend on the

conscience and responsibility of each one of us. Not alone, though; only together and with the grace of God.

“God created us for communion, for fraternity, and now more than ever it has been demonstrated how illusory is the claim of counting only on oneself—it’s illusory—and of making individualism the guiding principle of society,” the pope said.

People must be attentive as the pandemic slows because “it’s easy to slide, it’s easy to fall back into this illusion,” he said. “It’s easy to forget” that all people need others.

Pope Francis said that although during the lockdown people were not able to attend Mass in person, “they did not stop feeling part of a community. They prayed alone or with their families, including through the means of social communication, spiritually united and perceiving the Lord’s embrace.”

Many priests showed “pastoral zeal” in obeying the rules and regulations put in place by government officials “to safeguard the health of the people,” while also finding ways to reach out to their parishioners, phone the sick and lonely, feed the poor and help those who could not leave their homes. †

Pope recognizes martyrdom of sister, brings others closer to sainthood

VATICAN CITY (CNS)—Pope Francis advanced the sainthood causes of three men and two women, including an Italian nun who was brutally murdered by three teenage girls who claimed it had been a satanic sacrifice.

The pope signed the decrees on June 19 during a meeting with Cardinal Angelo Becciu, prefect of the Congregation for Saints’ Causes. The Vatican published the decrees the same day.

The pope recognized the martyrdom of Sister Maria Laura Mainetti, a 60-year-old member of the Congregation of the Daughters of the Cross, who had been killed “in hatred of the faith” when she was murdered on June 6, 2000, the sixth day of the sixth month. The three girls

had planned to stab her six times each to indicate the biblical “number of the beast.”

Born near Milan in 1939, Sister Maria had dedicated her life to helping those excluded by society, particularly drug addicts, juvenile delinquents, the poor and sex workers. Her killers had known Sister Maria from catechism class when they were younger.

When they ambushed and attacked her, she prayed for the girls, asking that God forgive them. The young women were found guilty of murder with reduced sentences because the court determined they were partially insane at the time of the crime.

Except in the case of candidates officially recognized as martyrs, the Catholic Church usually requires a

miracle attributed to a candidate’s intercession as a condition for beatification. Even for martyrs, a miracle is required for canonization.

Among the other decrees signed on June 19, the pope recognized the miracle needed for the beatification of Jose Gregorio Hernandez Cisneros, a Venezuelan doctor born in 1864. He was a Third Order Franciscan and became known as “the doctor of the poor.” He was killed in an accident in 1919 on his way to help a patient.

The pope also signed decrees recognizing the miracle needed for the beatifications of:

• Bishop Mamerto Esquiú of Cordoba, Argentina. He was born in 1826 and died in 1883.

• Father Francis Mary of the Cross Jordan, founder of the Salvatorians, which includes the men’s Society of the Divine Savior and the women’s Congregation of the Sisters of the Divine Savior. Born Johann Baptist Jordan in 1848 in Germany, he also founded the Catholic Teaching Society, in which members would defend and proclaim the faith. He died in 1918 in Switzerland.

• Pope Francis also signed a decree recognizing the heroic virtues of Sister Speranza Elizondo Garcia, also known as Sister Gloria Maria of Jesus. Born in Durango, Mexico, in 1908, she was elected the superior general of the Congregation of Missionary Catechists of the Poor in 1961 and died in 1966 in Monterrey. †

ROSARY

continued from page 1

“and he’s pushing for other cities to cover their streets in prayer,” said Evans.

“Once I got that idea in my head, I kept thinking about it,” he continued. He called his friend and fellow Catholic Eric Slaughter, “the one who really organized this event,” he noted.

Using social media, they spread the word of the event: a 4.5-mile rosary walk from Holy Rosary following the path of the city’s original mile-square boundaries, praying the rosary and the Divine Mercy chaplet for peace in Indianapolis.

“I just saw [the event] in an email the other day,” said Joannie Johnson of St. Jude Parish in Indianapolis. “I called Matt. ... He said he was afraid he might be the only one [participating].”

Instead, approximately 60 people gathered for the event. They came from parishes around the city and beyond, including Mary Patout, a member of Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese. She came with friends from St. Luke the Evangelist Parish in Indianapolis.

“I almost didn’t [come] because of fear,” she said. “Then I decided I wasn’t going to let that stop me. That’s exactly what the evil one wants us to do is to be afraid. This [rosary walk for peace] is a very good reason to come, and I’m very glad I did it. I’m not in the least bit afraid. And we’ve got our weapons to protect us!” she said with a smile, holding up her rosary.

Also joining in the walk were Clare and Micah Nantz, both 28, of St. John the Evangelist Parish in Indianapolis, which sustained damage during the late May riots. The couple, expecting their third child later this year, alternated carrying their sons Joel, 4, and John Paul, 1, and pushing them in a stroller during the walk.

“It shows [the boys] we care about prayer, that prayer is powerful, and that they can be a part of it even if they don’t understand everything,” Micah said of choosing to bring their children on the 4.5-mile walk.

Clare called the event “powerful and peaceful, and a good way to support the fight against racial injustice.”

A van carrying chilled bottled water followed the group. Joannie and her husband Larry Johnson, both 80, also found respite in the van after walking some distance.

“I told Matt I didn’t think we’d be able to walk the whole way, but he told us to come and just do whatever we could,” said Joannie.

She and her husband “believe wholeheartedly” in what Evans and Slaughter are seeking to accomplish.

“This cause [peacefully opposing racial injustice] needs to have some positive action taken on it, something in good faith and not violent, to show that we’re in support of the people who are having a



Part of a group of about 60 Catholics walk 4.5 miles around downtown Indianapolis praying the rosary for peace in the city on June 17. (Photos by Natalie Hoefler)

hard time,” said Joannie. “And it’s a long time coming.”

Larry agreed, noting the need for the Catholic Church “to be proactive.”

“Talk is cheap,” he said. “Things like this get something done. [The May protests] were very sincere and with good cause, and the Catholic Church should help keep it a peaceful protest. Things like this help.”

Except for the voices of those praying the rosary, the city was quiet on the evening of June 17.

“Praised be to God, we didn’t encounter any major conflicts,” said Evans as the group again gathered around the steps of Holy Rosary to conclude the event with prayer.

The goal moving forward is for folks to walk and pray on downtown streets as they can, he explained.

“All you have to do is walk and pray,” Evans said. “No bull horn, no sign, no chanting. Just simply hold your rosary. That’s the only sign we need.”

For now, Evans and Slaughter ask that participants notify them when a street has been “covered in prayer.” The two hope that at some point an interactive map can be put online so participants can mark the streets themselves.

But the effort doesn’t stop with inner-city roads.

“A lot of you don’t live around downtown,” Evans acknowledged. “So try to do a rosary walk around



Clare Nantz pushes Joel in a stroller while her husband Micah Nantz holds John Paul as they participate in a rosary walk for peace around downtown Indianapolis. The Nantzes and their sons are members of St. John the Evangelist Parish in Indianapolis.

your neighborhood and in your local communities.

“If we can do that, if we can start a prayer revolution with the rosary and Our Lady, I think we can start to turn things around a bit.”

(For more information, to report a prayed-upon street or to offer to create an interactive online map, contact Matt Evans at mattevens74@hotmail.com, or Eric Slaughter at ericslaughter@sbcglobal.net.) †



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Faith *Alive!*

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Returning to Mass a chance to experience God's power anew

By Katie Prejean McGrady

The first weekend of quarantine, my husband and I decided we were not going to attend Mass. Things weren't publicly suspended yet in our diocese, but I'd just returned home from Missouri and was self-isolating for fear I might have been exposed to COVID-19 while traveling. We watched Mass using the CatholicTV app and made a spiritual Communion.

The second weekend of quarantine, with the dispensation from the bishop in place and rumors Mass would be canceled publicly in the coming week, we still stayed home. At 13 weeks pregnant, with a squirmy toddler who has never met a stranger, I was hesitant to pile into crowded pews.

Here we are, 10 weeks later, Louisiana is in phase 2 of reopening, and part of me is still hesitant to return now that 50 percent capacity is allowed in the buildings.

I miss the Eucharist, desperately. The last time I received Jesus was in an airport chapel. My hunger for the Lord is intense, weighing heavy on my heart. But I hesitate to go back to Mass, not just for fear of the virus, but because of a worry that Mass won't feel like Mass in the way I want.

There will be all the familiar Mass parts, though we won't sing, we'll be donning masks and the toddler's favorite part (the sign of peace) will be omitted. Jesus will still be present, the Eucharist still given to us, our knees still on the ground as we pray and worship, and what good news that is!

But will it feel the same? After nearly three months away, will I feel the same? Will I be relieved we are home, happy to be back in the church where we were married, our daughter baptized, where I've gone my whole life?

Or will I be anxious the entire



Father Michal Sajnog of Our Lady of the Wayside Parish in Chaptico, Md., gives Communion to a woman on Pentecost Sunday on May 31. It's expected for us to be unsure of what to do as things feel and look different as Masses resume during the pandemic, but one thing is certain and unchanging: Jesus will be present in the Eucharist, and we will get to receive him. (CNS photo/Andrew Biraj, Catholic Standard)

time, nervous my 2 1/2-year-old will touch someone, lick the pew or run off at top speed, her mask flying in the wind? Will I be at peace as I sit down in our favorite spot or stressed by the

distanced assigned seating, staring at dear friends I haven't seen in weeks wearing colorful masks with only their eyes visible?

But perhaps, after weeks of uncertainty and nearly unhealthy doses of hopelessness, our church is precisely the place we can bring those feelings— anxiety, fear and nervousness—and lay it down at the altar.

Even if the common things we've grown used to are gone, like handshakes at the sign of peace, coffee and donuts in the narthex after Mass, and even choosing our own seat (by friends with whom we go to brunch after), we are still gathering to worship the Lord in the way he invites us to: at the altar, in community, receiving his precious body and blood. That remains unchanged, constant and steady, a source to give us life and a summit we can approach with great joy.

When things change in life, big or small, I find it best to approach that change by first acknowledging my anxiety and fears, giving myself permission to "feel my feelings." As I do, there's a chance to think through the experience that's coming my way. In some sense, by first allowing myself to be nervous and worried, calm and peace is then possible.

So too with returning to Mass. We can cling to what is sure to never change—the Eucharist being present—and then we can calmly think through the various scenarios of what may look, feel and even sound different.

As I ponder what may feel different, and give myself permission to be worried or anxious about what our first Mass back may look like, I can't help but think of Pentecost, the birthday of the Church.

The Apostles huddled together not knowing what was to come, but were confident of Jesus' promises—even in their anxious hiding. Then, in the most unexpected of moments, the Holy Spirit descends upon them and they experience the power of God in a new way, one they never could have predicted, and they rush to the streets to preach, baptize, heal and literally change the world with the Gospel.

Perhaps then this moment of returning to worship at Mass—even with the necessary changes like signing up online a week before, worshipers sitting in every other pew, wearing a mask, not singing and having to postpone our usual large parish gatherings—will be a chance to experience God's power in a new way, giving us strength to continue bringing the Gospel to the world.

It's OK if we are nervous. It can give way to hope. It's good that we are cautious. It can give way to joy.

It's expected for us to be unsure of what to do as things feel and look different, but one thing is certain and unchanging: Jesus will be present in the Eucharist, and we will get to receive him. Mask wearing, no sign of peace, no singing and assigned seating or not, Jesus will be there—and God's power will pour into our hearts in a new, yet familiar way.

(Katie Prejean McGrady is an international Catholic speaker and author of four books from Ave Maria Press. She hosts the Ave Explores podcast and writes for various outlets, including Blessed Is She and Catholic News Service. Katie lives in Louisiana with her family.) †



A man takes the temperature of a nun before she enters St. Peter's Basilica at the Vatican on May 18. As Masses throughout the world reopen to the public, there will be assigned seating, mask wearing, no sign of peace, no singing but Jesus will be there—and God's power will pour into our hearts in a new, yet familiar way. (CNS photo/Stefano Dal Pozzolo)

Corrections Corner/Susan Hall

Peanut butter, prisoners and a pandemic perspective

One thing I've learned during the last few months is that during a shutdown a lot of peanut butter is eaten!



I've heard from many prisoners that during lockdowns they eat a lot peanut butter. During the recent coronavirus pandemic and shutdown, many friends—including myself—have survived partially on peanut butter. Prisoner or free,

we have peanut butter in common.

Looking back on the last few months, there has been a lot of time during the pandemic shutdown to reflect and to see how our lives run parallel to prisoners' lives in several ways. In no way have our isolated lives completely mirrored prisoners, but it does make for interesting insight into a little bit of what they go through, day after day, year after year.

Pictures and memes on social media have shown the agony that parents and grandparents have gone through in not being able to hug or touch their children and grandchildren.

In one picture, I saw a grandfather's

face pressed against a window offering a high-five with two grandchildren. There was such love in that face, but agony as well.

Prisoners in the general population can have visits with family and friends, but visits are monitored and strict rules on touching are in place. Those in solitary have limited visits, and no touching is allowed—ever.

During the pandemic, we have been assured that "this too shall pass," and we can, once again, go back to touching all those we love whenever we can. The prisoners' lives remain static.

During our pandemic shutdown, we have been able to leave our houses for essential purposes. At least we have had the knowledge that a couple of times a week we could go outside, get in our cars, and drive around a bit. It's been a boring inconvenience for many people, a state of depression for others.

Consider the prisoner in solitary who may get to leave his cell for an hour a day for exercise only and nothing else. Volunteer work at our county jail recently resumed, and the prisoners who came to religious studies were able to see outside for the first time in months because the

room we use has windows. Their cells contain only a small sliver of a window.

There has also been a rise in domestic abuse during the pandemic shutdown. Domestic partners have been forced to remain together indefinitely. The same is true between prisoners. Cells are small and frustrations many.

Most of us have kept in touch during this time with family and friends through social media and phone calls. Prisoners pay for their phone calls but are not allowed to use social media, restricting how much contact they can have with loved ones.

When we count our blessings at the end of the day, may we remember the prisoners and the lives that we paralleled in a small, small way during the pandemic.

May our prayers be focused on God in their lives, giving them what they need to carry their burdens courageously and with hope.

(Susan Hall is a Prisoner Visitation and Support volunteer. She is also a member of St. Benedict Parish in Terre Haute and of the archdiocese's Corrections Advisory Committee.) †

Faith and Family/Sean Gallagher

Love family and friends more through God's timeless eyes

My wife Cindy and I celebrated our 19th wedding anniversary earlier this month. One of the ways that we marked the occasion was by watching part of a video of our wedding day with some of our boys.



I hadn't viewed it in many years. It turned out to be a moving experience in ways that I did not expect in advance.

Of course, I loved watching my beautiful bride and me. We were the stars of the show.

But, in some ways, my attention was caught more by all of our friends and loved ones who were on hand for that blessed liturgy at the old St. Bartholomew Church in Columbus and at the reception at the nearby Commons Mall.

I saw a niece and nephew who were only babies then but are now college sophomores. Then I saw a number of friends and family who have died. They included my mom, Cindy's two grandmothers and a college friend of Cindy and I who died last fall.

Seeing a video of these people whom I love very much, made at a time when they and I were so different than we are now, maybe gave me a fleeting glimpse of God's infinite love for each of us.

My love for the family and friends I saw in the video seemed so much more intense as I saw them as they were 19 years ago, remembering my relationship with them through the intervening years, and seeing them in my mind's eye as they are now.

My love for them wasn't any less before watching the video. It's just that at other times I'm focused on the moment in which I'm living or carrying out the duties I'm called to take up at the time.

These are all good. Living in the moment can open us to God's loving presence right before our eyes in our friends, family and even complete strangers. Doing what we're called to do at a particular time is nothing less than fulfilling God's will for us in that moment.

But perhaps we can understand God's boundless love for us a little more by realizing that he sees the entirety of our lives in one instant, in what might be described as his "eternal now."

In one glimpse, he sees the times when we cooperated with his grace to do his will in many small and sometimes large moments of our lives—loving others who might be hard to love or giving of ourselves to our children, family and friends at inconvenient times.

In one glimpse, he sees the many moments when we tried but failed to do his will, or even sought our own will instead of his, but repented of it later.

In one glimpse, he sees us bear suffering, both in hard times that are forced upon us and in trials of our own making. Perhaps especially in these moments, the love God has for his Son, who suffered for all of us, finds an echo in his love for us, his adopted sons and daughters.

So, when I watched our wedding video with my family, my love seemed a little more timeless and expansive for family members who have grown from infancy to young adulthood or who, please God make it so, have gone from this life to the heavenly wedding feast of the Lamb.

Maybe with the help of God's grace, we can view in our daily lives our family and friends in such an expanded way and love them a little more like our heavenly Father does. †

For the Journey/Effie Calderola

After protests, we must work for racial justice in society

I grew up in farm country where community was maintained by certain customs.

If a farmer was taken seriously ill or died near harvest time, a cadre of neighboring farmers would appear to take in his harvest and deliver it to the mill. No questions asked.



Likewise, if there was a death in your family, food in copious amounts would arrive at your door. Sometimes people are tongue-tied expressing condolences or reticent about hugs. So, handing someone a ham, a cake or those ubiquitous casseroles was a neighbor's way of saying, "I'm sorry for your trouble."

Many of us are looking at the current moment in our nation's history and wondering, what can I do? The response for many—for millions—has been to show support by showing up at memorials, protests, peaceful demonstrations.

It has been inspiring to see the crowds, the banners and "Black Lives Matter" painted on the boulevard near the White House. It's as if a sleeping giant has been aroused, an America we've been yearning to see.

But in the "what can I do" category, a protest is sort of a national way of delivering a casserole. It's heartfelt, it's well-meaning, it's important and it needs to be done. But it's a gesture that must be followed by more.

Maybe now we need to bring in the harvest.

Martin Luther King Jr. said, "Lightning makes no sound until it strikes." Boom. We've seen the strike, we've heard the thunder.

Now we have work to do.

We're called to examine our entire criminal justice system, the housing discrimination that was systemic and state-sanctioned even as black American soldiers came home from World War II.

We still have much de facto segregation in housing and schools. And in our Church. Remember the old adage that the

most segregated hour in America begins at 11 a.m. on Sunday? Still true.

We feel frustration and anger. We can't do everything. But maybe we can do something.

The heroes of every movement toward freedom did not spend time in anger. Righteous anger, yes, but not the soul-eroding kind that ties you up in knots. Not the social media, personal insults kind of anger.

We begin with prayer. That's a given. Does my day include silence and reflection? If not, why not? Starting first with an encounter with that rebel Jesus helps me to ask for guidance and listen.

Showing up at the ballot box is another given. Am I educated about the candidates, especially the down ticket ones that I may not know much about? Much change begins locally.

Educate myself. Someone said, "Information is power, but you decide what to do with it." I have my senators and congressperson in my phone contacts, and they hear from me often.

Let's be in touch with our pastors and our bishop. Encourage homilies and prayers of the faithful that support life issues of concern to our Church, including abortion, abolishing the death penalty, climate concerns and racial justice.

Trying to get information from a wide variety of sources helps me widen my perspective.

The book, *Just Mercy: A Story of Justice and Redemption*, is a memoir of one of my heroes, Bryan Stevenson, and an impactful look at our country's justice system. A bonus: The movie based on this book is now available to stream for free on many platforms through June. Visit the Equal Justice Initiative at www.eji.org to learn ways you can help.

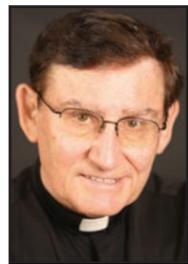
Jesus said, "The harvest is abundant, but the laborers are few" (Lk 10:2). The country is ripe for change. Let's do our part.

(Effie Calderola writes for Catholic News Service.) †

The Human Side/Fr. Eugene Hemrick

The spiritual roots of protest and bending a knee to God

Hordes of protesters have flooded the streets over burning concerns crying to be addressed. Will racism continue to divide society? Will those protecting law and order become more neighborly with those they protect? Will African-Americans and Hispanics continue to die from COVID-19 at a higher rate?



Will the realization that immigrants enrich our country grow? Will access to health care increase for all? Will the less advantaged receive more opportunities for an education? Will the rich share their wealth more generously with the destitute? Will the word "politician" connote humble selfless service and wisdom? Will the media strike a better balance between inspirational news and the

provocative and sensational?

Creating a forum on issues like the ones above is one of the positive results of a protest march. When conducted with dignity, protests contain powerful means for the governed and those who govern to live true democracy.

To be effective, reasonable expectations are needed for protests to succeed. Jim Forest, in his memoir, *Writing Straight With Crooked Lines*, reflected on a three-day retreat given by Thomas Merton on the spiritual roots of protest.

Forest wrote: "Merton forced us to consider that protest, if it is to have any hope of constructive impact on others, has to be undertaken not only for good reason but with great care for those who feel accused and judged by acts of protest.

"What is needed, Merton argued, was genuine sympathy and compassion for those who don't understand or who object

to one's protest, who feel threatened and angered by it, who even regard the protester as a traitor.

"After all, what protest at its best aims at is not just to make a dissenting noise, but to help others think freshly about our social order and the self-destructive direction in which we are going. The protester needs to remember that no one is converted by anger, self-righteousness, contempt or hatred. ...

"If it is to be transformative, protest needs to be animated by love, not love in the sentimental sense but in the sober biblical sense of the word. Hence Christ's insistence on love of enemies."

People bending their knee during the marches was touching. It would be equally touching if it caused everyone to bend a knee to God.

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

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

The Sunday Readings

Sunday, June 28, 2020

- 2 Kings 4:8-11, 14-16a
- Romans 6:3-4, 8-11
- Matthew 10:37-42



The first reading for Mass this weekend is from the first of two books in the Bible that bear a name suggesting that they are about the kings of Israel. Kings indeed are mentioned, but from a very particular point of view. Kings were judged on how well they led the people to abide by the covenant and to love and obey God.

Nothing else in life was as important. So, the prophets were very important as they taught the people to follow God. This reading is about Elisha, who visits a household in which lives a wealthy woman. She receives him. She has no children, but the prophet assures her that she will bear a child by divine power.

In the second reading, St. Paul encourages and challenges the Christians of Rome. He reminds them that living with Christ also means dying and ultimately rising with Christ.

Death is inevitable for all human beings, but it had an especially fearful context for Christians in Rome. Being a Christian was a capital crime. Death was the penalty, and unless the Christian was a citizen, as was Paul—and few were citizens—executions were agonizing and brutal.

The Gospel reading from Matthew begins quite solemnly. Indeed, it can be puzzling. Jesus says that if anyone loves father or mother more than the Lord, they are not worthy to be his disciple. He says that the true disciple must also carry a cross.

Put these verses in the context in which they were written. Families were divided, maybe often, when a member converted to Christianity. Anyone convicted of being a Christian literally had to carry her or his cross and be crucified like Jesus was.

When the first Christians heard these words, they knew very well that persons considered very dear, for self-survival, might desert them and even denounce

them to authorities to save themselves.

This passage from Matthew, in effect, reassured believers who feared the worst. The terrible consequences were worth the price of being with the Lord forever.

Indeed, many early Christians proved the point. They were martyred, but they live now in glory with Jesus.

Reflection

A line in the musical, *Oklahoma!*, says that “everything’s up-to-date in Kansas City!” Well, in the first decades of Christianity, everything was up-to-date in Rome, more than in any other place on Earth. It was a glittering city, with every opportunity and comfort the human heart could desire.

It was impossible, however, to enjoy all the wonders and pleasures of Rome while being true to the Gospel.

As if this were not enough, professing Christianity was a major crime, as already noted. Roman justice operated on the hunch, as does American justice today, that the death penalty deterred others from committing similar crimes, namely becoming Christian and living the Christian life.

The example of countless martyrs proved the folly of this hunch, but the temptation to forsake the Lord was still heightened by the aspect of dying for the crime of Christianity, and executions were horrifying in the Roman system. Crucifixion was not the only way criminals in the Roman judicial system were killed in agony and viciousness.

As had the prophets of old, Paul and Matthew insisted that living in obedience to God was the only thing that mattered, and its reward humbled all the glories and the pleasures of mere human existence, even if this existence occurred in Rome, the very crown of human life at the time.

The readings call us to reality. Win the lottery. Receive \$300 million. Will it subtract one week from an aging life? Will it erase the pain of grief? Will it give a sense of purpose to life? It will not.

Only the spiritual rewards endure. This world will pass away. †

Daily Readings

Monday, June 29

SS. Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Tuesday, June 30

The First Martyrs of the Church of Rome
Amos 3:1-8; 4:11-12
Psalm 5:4b-8
Matthew 8:23-27

Wednesday, July 1

St. Junipero Serra, priest
Amos 5:14-15, 21-24
Psalm 50:7-13, 16b-17
Matthew 8:28-34

Thursday, July 2

Amos 7:10-17
Psalm 19:8-11
Matthew 9:1-8

Friday, July 3

St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1b-2
John 20:24-29

Saturday, July 4

Amos 9:11-15
Psalm 85:9ab, 10-14
Matthew 9:14-17

Sunday, July 5

Fourteenth Sunday in Ordinary Time
Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13-14
Romans 8:9, 11-13
Matthew 11:25-30

Question Corner/Fr. Kenneth Doyle

The Sabbath, a weekly Jewish holy day, is distinct from the Lord’s Day

Q Is it true that the Church changed the day of the Sabbath? I have always felt that the Sabbath occurred



on Saturday, but I have learned that the early Church decided to celebrate the breaking of bread on Sunday because that was the day of Christ’s resurrection. (Nigeria)

A The Church did not change the day of the Sabbath. It is still a weekly Jewish holy day that begins at sundown on Friday and ends with sundown on Saturday, marking the fact that God rested from creation on the seventh day.

In the very earliest days of Christianity, believers—who were mainly Jewish—observed the Sabbath with prayer and rest; but very quickly (as Col 2:16 shows) Christians began to see this as no more obligatory than Jewish rules on food and drink. The followers of Jesus gathered instead to

break the bread of the Eucharist on the first day of the week (Acts 20:7)—the day which Jesus, completing a New Covenant, had made sacred by rising from the dead. It came to be known in the Church as “the Lord’s Day.”

The *Catechism of the Catholic Church* explains the relationship between Sunday and the Sabbath: “Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the Sabbath. In Christ’s Passover, Sunday fulfills the spiritual truth of the Jewish Sabbath and announces man’s eternal rest in God” (#2175).

The catechism’s following section

goes on to say that “the celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public and regular worship” (#2176).

Q My beloved husband of 35 years passed away two years ago, and I have had great difficulty attending Mass since his death—it invariably causes me to feel lightheaded and to cry. (I have usually had to sit down for the entire Mass, so as not to get dizzy.)

A My husband and I (we had no children) always went to Mass together, and it was the highlight of our weekend. I am 68 years old, and I often watch Sunday Mass on television—although even the television Mass fills me with memories and causes me to weep.

Every day now, I listen to a sermon on my iPhone, and I read my Bible and pray to the saints daily. Each night, before I go to bed, I say one decade of the rosary. And my sister-in-law, who is an extraordinary minister of holy Communion, often brings me holy Communion.

My husband was a popular cantor at several different churches; being present at Mass reminds me of him in the hardest ways imaginable and seems more than I can handle. So, my question is this: Is it still a sin if I do not attend Mass physically? A friend told me it’s not a mortal sin to miss Mass after the age of 65. (Ohio)

A Please relax and be at peace. In your situation, you are not committing a mortal sin—or any sin at all—by not going to Mass. Your emotional condition, which is as real as any physical illness, exempts you from the obligation to attend. And your regular habit of personal prayer is surely pleasing to the Lord.

I do want to comment, though, on your friend’s contention that the obligation of Sunday Mass ceases at age 65; that is not true. If a person’s health enables him or her to be present, the responsibility of Sunday Mass attendance continues.

It should also be noted that, at present, many bishops across the country are continuing to give dispensations from the obligation to attend Mass on Sundays and holy days of obligation because of the coronavirus pandemic. This is the case in the Archdiocese of Indianapolis until Aug. 15.

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

My Journey to God

GOD STOPPED BY

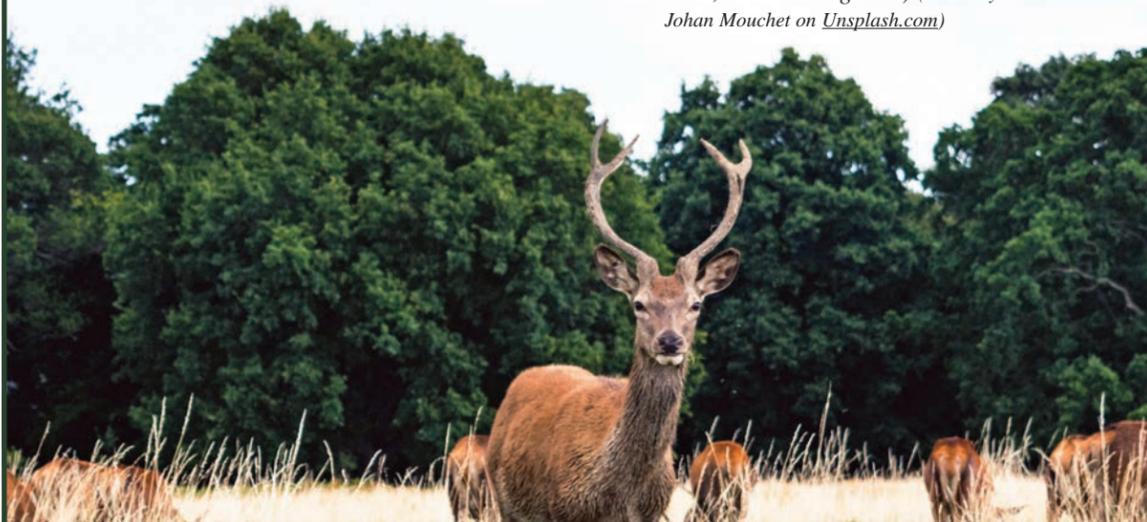
By M. Lynell Chamberlain

Light gray clouds, rippled and swirled,
Float across the sky.
The sun peeks through a tiny hole,
Its sunbeams flashing by.

A doe steps out from the wooded hill
Into the silken field,
Then stops to graze in measured steps
As I watch from up the hill.

God stopped by to talk with me
On this soft summer day,
By peering through the rippled clouds
And coming out to graze.

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: Deer graze in Richmond Park in Richmond, United Kingdom.) (Photo by Johan Mouchet on [Unsplash.com](https://unsplash.com))



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.

ARMBRUSTER, Eugene W., 90, St. Mary of the Immaculate Conception, Aurora, April 18. Husband of Patricia Armbruster. Father of Diana, John, Richard and Robert Armbruster. Brother of Mary House and Patricia Schonegg. Grandfather of 10. Great-grandfather of 13.

BEDEL, Virginia F., 81, St. Louis, Batesville, April 16. Mother of Shirley Ellison, Candy Kennedy, Cynthia Napier and Larry Bedel. Sister of Donnalene Holman, Lydia Smith, David and Vincent Herbert. Grandmother of 13. Great-grandmother of 18.

BENNETT, Larry W., 59, St. Joseph, Corydon, April 21. Father of Rachel Dunaway, Son of Betty Bennett. Brother of Pamela Martin and Mark Bennett. Grandfather of three.

BILLMAN, Catherine A., 70, St. Anthony of Padua, Morris, April 13. Sister of Jeanette Cuellar. Aunt of several.

BORNHORST, John L., 81, St. Bartholomew, Columbus, April 13. Husband of Nancy Bornhorst. Uncle of several.

BOYD, Bob, 68, All Saints, Dearborn County, April 12.

Husband of Doris Boyd. Father of Anthony, Bruce and Robert Boyd. Brother of Nancy Lee Dills and Larry Ray. Grandfather of nine. Great-grandfather of 12.

BRUNS, Mary E., 53, St. Mary, Greensburg, April 21. Wife of Paul Bruns. Mother of Stephanie Volz and Aaron Bruns. Sister of Phil Geis. Grandmother of one.

CARR, Ellen C., 80, St. Lawrence, Indianapolis, April 7. Wife of Dan Carr. Mother of Mary Findlay, Julie McAfee, Joseph, Michael and Vincent Carr. Grandmother of six.

CLIDINST, James R., 68, Our Lady of Lourdes, Indianapolis, April 18. Brother of Rose Marie Houff. Uncle of one.

CREBBE, Kenneth R., 76, St. Malachy, Brownsburg, April 5. Father of Carrie Lange, Susan Sonoyama and Neil Crebbe. Brother of Pamala Fyffe, Betty Hysell, Linda Zimmerman, Doug and Scott Crebbe. Grandfather of six.

DANT, Thomas J., 63, St. Joseph, Shelbyville, March 29. Husband of Noreen Dant. Father of Alycia Iaria, Christine, Meagan, Jeremiah, and Tommy Dant. Brother of Beth Derwin, Kathy Henderson, Chris, Gary, George, Greg, Harold, Jerry, Tim and Father Nicholas Dant. Grandfather of nine.

DEES, Judy B., 82, St. Lawrence, Indianapolis, April 14. Wife of John Dees. Mother of Julie, Charlie, Sr., and John Dees. Sister of one. Grandmother of nine. Great-grandmother of two.

FISCHER, Vaughn A., 5, All Saints, Dearborn County, April 8. Son of Brad and Shelly Fischer. Brother of Carmen Fischer. Grandson of Dan and Kris Schneider and Bob and Betty Fischer.

FISHER, James, 80, St. Elizabeth Ann Seton, Richmond, April 9. Husband of Patricia Fisher. Father of Kim

Mary Elizabeth Gallagher, mother of Father John Peter Gallagher, died on April 12

Mary Elizabeth "Libby" (Moore) Gallagher, the mother of Father John Peter Gallagher, pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, died on April 12, Easter Sunday, at Morristown Manor nursing home in Morristown. She was 88.

Because of restrictions related to the coronavirus pandemic, only private funeral home and graveside services were held. She was buried at St. Joseph Cemetery in Shelbyville.

Gallagher was born on March 8, 1932, in Shelbyville to Flavia and Lelia Moore.

She was a longtime member of St. Joseph Parish in Shelbyville and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. After

working for 20 years in medical records at Major Hospital in Shelbyville, Gallagher assisted in the after-school program at St. Joseph School.

She loved her family, especially her grandchildren, and never met a stranger.

She is survived by her daughters Ann Gallagher of Indianapolis, Beth Gallagher of Lincoln, Neb., Kathryn Gallagher of Omaha, Neb., and her sons David Lee Gallagher of Indianapolis, Father John Peter Gallagher, Kevin Gallagher of Fort Collins, Colo., Patrick Gallagher of Shelbyville, and R. T. Gallagher of Crane, Ind., 12 grandchildren and 16 great-grandchildren.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN, 47577. †

Conventual Franciscan Brother Jeffrey Hines served at Ohio shrine for 22 years

Conventual Franciscan Brother Jeffrey Hines, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on April 11 in Bloomington, Minn. He was 81.

Because of the coronavirus pandemic, a memorial Mass for Brother Jeffrey will be celebrated at a later date. Burial will follow at the friars' cemetery.

Richard Joseph Hines was born on June 24, 1938, to Charles and Marie Hines in Minneapolis. He entered the Conventual Franciscans when he was 20, professed simple vows on July 14, 1962, and solemn vows on July 26, 1965.

Marked by a great devotion to the Blessed Virgin Mary, Brother Jeffrey served for 22

years at the province's Our Lady of Consolation Shrine in Carey, Ohio, giving pastoral care to the thousands of pilgrims that came there annually. He also ministered as director of Franciscan Retreats and Spirituality Center in Prior Lake, Minn., and in the education and formation of friars in their first years in religious life.

Brother Jeffrey's love for the Our Lady of Consolation Shrine continues on in a history of the shrine which he wrote, and in a prayer book for pilgrims to the shrine.

He is survived by his brothers, Jerry and Tom Hines.

Memorial gifts may be made to the Province of Our Lady of Consolation, Mission Advancement Office, 103 St. Francis Blvd., Mount St. Francis, IN, 47146. †



School assists health care workers

Anthony Pennock, a seventh-grade student at St. Bridget School in Richmond, Va., prints a door grabber on his 3D printer on May 8. Students from the Catholic school have been busy using 3D printers to make important gear for health care workers during the coronavirus pandemic. (CNS photo/courtesy St. Bridget School)

Hawkins, Debbie Reimsnyder and James Fisher, Jr. Brother of Jack and Robert Fisher. Grandfather of 14. Great-grandfather of 17.

FORSTON, Elizabeth C., 41, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 15. Daughter of Ronald and Faye Nicholls. Sister of Molly Cox, Emily Roggenburk and Jessica Watkins. Aunt of several.

FRIEDMAN, Nancy M., 68, Christ the King, Indianapolis, April 10.

FULLENKAMP, Viola A., 80, St. Joseph, Shelbyville, April 14. Mother of Lisa Kern, Renee Strukel and Michelle Wagner. Sister of Mary Bossert, Dorothy, John

and Paul Schoettelkotte. Grandmother of seven. Great-grandmother of two.

FURNISH, David E., 62, Prince of Peace, Madison, April 13. Husband of Sherri Lynn Furnish. Father of Bryce Furnish. Son of Earl Furnish. Brother of Alan Furnish.

HAMILTON, Harriet M. (Bunarek), 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 11. Wife of Robert Hamilton. Mother of Dawn Garcia, Lisa Gibbons and Cheryl Vaughan. Stepmother of Rebecca Arnold, Beverly Phalen and Anthony Hamilton. Grandmother of six. Step-grandmother of nine. Great-grandmother of two. Step-great-grandmother of two.

HILL, Erma Belle, 94, St. Augustine, Jeffersonville, April 8. Mother of Melanie Kaelin, Joe and Tom Hill. Grandmother of eight. Great-grandmother of 11.

HOLTHOUSE, Ronald, 83, St. Elizabeth Ann Seton, Richmond, April 21. Husband of Regina Holthouse. Father of Rene Chronert, Rebecca Hamlin, Randy and Ross Holthouse. Brother of Kathleen Kutter and Tom Holthouse. Grandfather of 11. Great-grandfather of eight.

HORAN, Teresa, 89, St. Mary, Greensburg, April 8. Mother of Nancy Buening, Kathleen Cunningham, Susan Huey, Sharon Kreuz, Anthony, Dennis, Joseph, Thomas and William Horan. Sister of Catherine Mauer. Grandmother of 39. Great-grandmother of 31.

LITMER, Jeanette M., 88, St. Catherine of Siena, Decatur County, April 14. Mother of Jeff Litmer. Sister of Carol Ann Litmer. Grandmother of two.

LUNG, Donald J., 93, St. Mary-of-the-Knobs, Floyd County, April 6. Husband of Vivian Lung. Father of Roxanne Banet, Mary Anne Lynch, Daniel, Donald and Randall Lung. Grandfather of six. Great-grandfather of six.

MARSHALL, Anna Marie (Braun), 98, Nativity of Our Lord Jesus Christ, Indianapolis, April 16. Mother of Theresa Keenan. Sister of Celestia Bergfeld, Delephine

McNutt, Marie, Loraine and Clarence Braun. Grandmother of three. Great-grandmother of three.

MATTHEWS, Gloria (Ewing), 86, Our Lady of Lourdes, Indianapolis, April 6. Wife of Joseph Matthews. Mother of Julie Brown, Susan McCauley, Eddie, Joe and Tony Matthews. Grandmother of 23. Great-grandmother of 36.

MAUCK, Jolene, 81, St. Bernard, Frenchtown, April 6. Mother of Leisa Roll and Charles Mauck. Sister of Joyce Briscoe, Linda Rothrock, Phyllis Whittaker and Larry Colin. Grandmother of 15. Great-grandmother of seven.

MEYER, Edith, 97, St. Elizabeth of Hungary, Cambridge City, April 5. Mother of Jennifer Dieselberg, Betsy Schultz, Jill, Brian, Christopher, Glen, Jeff, Mark and Michael Meyer. Grandmother of 14. Great-grandmother of 10.

MILLER, Frederick J., 88, St. Lawrence, Indianapolis April 8. Husband of Shirley Miller. Father of Theresa Russell, Andrew and Eric Miller. Grandfather of six. Great-grandfather of seven.

NIEDENTHAL, Alice, 94, St. Mary, Rushville, April 17. Mother of Mary Aulback, Joanne Parrett, Cathy Rohrer, Donald, Joe and Louis Niedenthal. Grandmother of 16. Great-grandmother of 26. Great-great grandmother of three.

O'CONNOR, Edgar C., 89, Sacred Heart, Indianapolis, April 16. Father of Eileen Ellis, Carol Simpson, Sharon VanTilburg, Kathleen and Marie O'Connor. Brother of Harlan and Richard O'Connor. Grandfather of five. Great-grandfather of seven.

POWERS, Hayden M., 19, St. Mary, Greensburg, April 15. Son of Chastity Powers and David Heath. Grandson of Angela Miller.

REDELMAN, Dorothy, 94, St. Mary, Greensburg, April 10. Mother of Linda Blake, Mary Jane Bedel, Diana Deiwert, Rita Gutman and Karen Stier. Sister of Robert Schoettmer. Grandmother of 10. Great-grandmother of 17.

RUETH, Kenneth M., 79, St. Elizabeth of Hungary, Cambridge City, April 15. Father of Susan Schaeffer, Carol and David Rueth. Brother of Judith Rezy and Frederick Rueth. Grandfather of five.

SCHMIDT, William, 94, Holy Family, New Albany, April 5. Husband of Anna Schmidt. Father of Daniel and Gregory Schmidt. Brother of Evelyn Banet. Grandfather of four.

SINKHORN, Edward W., 88, St. Mary, Navilleton, April 15. Husband of Thecla Sinkhorn. Father of Cathie Schneider, Benedictine Sister Michelle Sinkhorn, Dan, Dave and Tim Sinkhorn. Grandfather of 13. Great-grandfather of nine.

SNODDY, William M., 92, St. Malachy, Brownsburg, April 18. Husband of Rita Snoddy. Father of Suellen Bertram, Mary Houston, Cynthia Pate, Stacey, Meade and Stephen Snoddy. Grandfather of 13. Great-grandfather of 10.

SVARCZKOPF, Anthony S., 87, Christ the King, Indianapolis, April 8. Father of Cheryl Bertovich and Stephen Svarczkopf. Brother of Irene Lohmeier and George Svarczkopf. Grandfather of seven. Great-grandfather of seven.

SWANEY, Dorothy, 90, St. Elizabeth Ann Seton, Richmond, April 5. Aunt of several.

TESTERMAN, Sharon A., 81, St. Malachy, Brownsburg, April 15. Mother of Denise Schreier, Ruthanne Williams, Phyllis, Mark and Matthew Testerman. Sister of Roberta Russell. Grandmother of seven. Great-grandmother of 11.

WILSON, Charles D., 66, St. Bartholomew, Columbus, April 18. Husband of Luann Wilson. Father of Elizabeth Beers, Jonathon and Nicholas Wilson. Brother of James and John Wilson. Grandfather of three.

YOUNG, Rita Mae, 99, St. Lawrence, Lawrenceburg, April 7. Mother of Barbara Temple, Mary Jo Withered, James, Jay and Jerry Young. Sister of Jack Lemm. Grandmother of nine. Great-grandmother of nine. †

Retired pope returns to Vatican after visiting his brother in Germany

VATICAN CITY (CNS)—Retired Pope Benedict XVI returned to the Vatican on June 22, five days after flying to Germany to spend time with his ailing, 96-year-old brother.

During his last morning in Regensburg, the 93-year-old retired pope visited his brother, Msgr. Georg Ratzinger, one last time before being driven to the airport in Munich. Msgr. Ratzinger was director of the renowned Regensburg boys' choir from 1964 to 1994, when he retired.

Markus Soder, minister-president of Bavaria, was at the airport to say farewell to the retired pope, who was flown to Germany on June 18 aboard an Italian Air Force jet.

Soder tweeted two photographs and said saying farewell was emotional. "We are very proud of our Bavarian pope."

In addition to celebrating Mass each day with his older brother and visiting him every morning and each evening, Pope Benedict also used his visit home as an opportunity to pray at the graveside of his father, mother and sister, Maria, who had run his household in Rome when he was a cardinal. She died in Germany in 1991.

Pope Benedict and Msgr. Ratzinger were ordained to the priesthood together in 1951 and have always been close. While his brother was pope and even after he stepped down from the papacy, Msgr. Ratzinger would come to the Vatican to spend Christmas and a summer holiday with his brother.

When the retired pope arrived in Germany, the Diocese of Regensburg



Retired Pope Benedict XVI smiles at Germany's Munich Airport before his departure to Rome on June 22. Pope Benedict, who is 93, traveled to Germany to see his ailing older brother, Msgr. Georg Ratzinger, who is 96. (CNS photo/Sven Hoppe, pool via Reuters)

issued a statement asking the public to respect his privacy and that of his brother, who was not well.

"It may be the last time that the two brothers, Georg and Joseph Ratzinger, see each other in this world," the diocesan statement said.

He was met at the Munich airport by

Bishop Rudolf Voderholzer of Regensburg, who accompanied him to the city and back to the airport when his visit was over.

The retired pope traveled with his personal secretary, Archbishop Georg Ganswein, one of the consecrated laywomen who cares for him and his household, a doctor, a nurse and the vice commander of the Vatican gendarme corps, said Matteo Bruni, director of the Vatican press office.

While in Germany, he was transported in his wheelchair in a specially equipped van belonging to Malteser International, the medical service of the Knights of Malta.

After praying at his family members' graves on June 20, he went to the Regensburg suburb of Pentling and visited the house where he lived as a professor from 1970 to 1977 and which he used for vacations as archbishop of Munich and Freising and as prefect of the Congregation for the Doctrine of the Faith.

He continued to own the house even after being elected pope in 2005 and spent a few hours there in 2006 during a papal trip to Germany. In 2010, he transferred ownership of the house to the Pope Benedict XVI Institute, which runs it as a museum and study center. †

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Employment

President, Roncalli High School

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master's degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by June 22, 2020; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
 - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
 - What experience have you had leveraging diversity to achieve success?
 - How can you be a champion for the Catholic education and formation of young people in the role of president?
 - Resume
 - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link: <https://www.applicantpro.com/openings/archindy/jobs/1415916-366235>

For questions about this Catholic leadership position, please email or call:

Rob Rash
Office of Catholic Schools
rrash@archindy.org
317.236.1544

Legacy Gala

Keeping in Step with the Spirit



Archdiocese of Indianapolis
The Church in Central and Southern Indiana

"If we live by the Spirit, let us also walk by the Spirit." Galatians 5:25



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Friday, April 16, 2021 | 6pm

JW Marriott, Indianapolis
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SCAN the QR Code below to see a message from our Chancellor, Mickey Lentz, and Archbishop Thompson.



So, what is this event all about?

In an effort to be good stewards of its people, resources and our donors' time, the Archdiocese of Indianapolis has made the decision to combine the Celebrating Catholic School Values and Spirit of Service events. In doing so, we are establishing the **Legacy Gala** as a way to garner support among the Catholic community for three vital archdiocesan ministries: Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary.

OUR 2021 LEGACY GALA HONOREE IS... *Annette "Mickey" Lentz*

Celebrate with us as we honor Mickey Lentz for her 59+ years of service to the Archdiocese of Indianapolis.



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