



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Serra Club Vocations Essay

Student finds inspiration in St. Clare to trust God through the Eucharist, page 10.

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## 'The heart and soul of my faith'



### God's gift shines through in a marriage proposal and a family's struggle

*(Editor's note: Many young adult Catholics experience the tremendous difference that eucharistic adoration makes in their life and their relationship with God. Here are two of their stories in this continuing series.)*

By John Shaughnessy

Before he proposed to the young woman he wanted to marry, 23-year-old Matthew Kubisch visited the one person he always checks with regarding major decisions in his life.

Kubisch walked into the chapel of the church during its hours of eucharistic adoration and asked God for his guidance.

A short time later, on the day before Palm Sunday of this year, Kubisch drove from Indianapolis to Minnesota to surprise his college sweetheart, Amanda Johnson, and pop the question to her.

The trip was worth the long drive and more as Johnson glowed when she told him yes.

"This is a real gift that God has given us—of each other," says Kubisch, a member of St. John the Evangelist Parish in Indianapolis.

As far as gifts, Kubisch also loves the difference that the Eucharist and eucharistic adoration make in his life.

See ADORATION, page 2

After asking God about it during eucharistic adoration, Matthew Kubisch proposed to Amanda Johnson on the day before Palm Sunday. (Submitted photo)

### Eucharistic Revival bishop: Magnifying 'stories of encounter' ignites hearts for Jesus and missionary action

(OSV News)—When Bishop Andrew H. Cozzens was a young priest studying in Rome, the Missionaries of Charity introduced him to a paraplegic man living in Ghent, Belgium.



Bishop Andrew H. Cozzens

The man, Fernand, had hoped to become a priest, but a month before he planned to enter seminary, he contracted a disease that paralyzed him, allowing him only to move his head and squeeze his right hand. When Bishop Cozzens met him, he had been bedridden for 50 years.

"And yet, he was the most joyful man I've ever met," said Bishop Cozzens, who leads the Diocese of Crookston, Minn. "This man loved the Mass and lived the Mass."

Fernand has since died, Bishop Cozzens said, but he cherishes a memory from his last visit: "I'd just given him holy Communion. We were just paused in those minutes right after Mass, and then he opened his eyes and he said to me, 'You know, Father Andrew, I'm just a man with all my weaknesses, but I'm burning with love.'"

"Brothers and sisters, this is what we're trying to do with a eucharistic revival," Bishop Cozzens said in a June 9 presentation at the Catholic Media Conference, held on June 6-9 in Baltimore. "All of us, just to say this: I'm just a man, I'm just a woman with all my weakness, but I'm burning with love. And if the Church catches that fire, the world will be affected."

Speaking at the Catholic Media Association's annual gathering, Bishop Cozzens asked Catholic communications professionals to support the three-year

See REVIVAL, page 8

## Corpus Christi

Archbishop Charles C. Thompson carries a monstrance holding the Blessed Sacrament during a eucharistic procession on June 12 at SS. Peter and Paul Cathedral in Indianapolis on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*. Assisting in the procession are Frank Lloyd, left, and Thomas Motyka. Parishes across central and southern Indiana celebrated *Corpus Christi* last weekend. More photos from the feast day honoring Christ's presence in the Eucharist can be found on page 16. (Submitted photo)





**‘It’s the deepest time of my intimacy with the Lord other than Mass. It’s that personal time with the Lord that really helps me in my relationship with God, and it’s what makes me love my Catholic faith again and again’**

—Evonne Corrales

# ADORATION

continued from page 1

“Receiving the Eucharist is the heart and soul of my faith,” he says. “In terms of my prayer life, eucharistic adoration is my foundation. It leaves me with so much peace, and it helps me discern so well what I feel God is calling me to do—and being open to it.”

A financial advisor, Kubisch usually stops before or after work at St. Luke the Evangelist Parish in Indianapolis, which has a perpetual adoration chapel open seven days a week, 24 hours a day.

“I try to go at least once a week. I try to do a holy hour. And if it’s a really rough week, I may be there two or three times.”

The extra visits usually coincide with two stressful concerns in his life. One is trying to build up his client base in his first year as a financial adviser. In the chapel, he talks with God, asking him if this career is the best way to serve people. The other main concern involves how he can best help a close friend going through a hard time in life.

“His family is just falling apart,” Kubisch says. “So, whenever something changes—I just know I don’t have the wisdom to counsel him, and I just feel so overwhelmed—I say I need to go pray about this. And hopefully God will tell me what I should say or tell him what he needs to do. Because I know I don’t have my own wisdom to give to him right now.”

Kubisch and his fiancée also plan to stay close to God as they look forward to their wedding on Sept. 30—and their marriage beyond that day.

“Marriage is a lot of work,” he says. “Learning to sacrifice for the other in all areas. Prioritizing what the other wants. And being open and loving. It takes so much to give. We’ve found that just spending time in prayer, spending time with Jesus—whether that’s with eucharistic adoration or just going to church and spending time together—it helps us re-stabilize and learn to forgive.”

“It’s so incredibly peaceful going with your partner and just praying together and coming out from prayer saying, ‘Let’s do this, let’s keep on going.’”

### ‘It’s been my refuge in the worst and the best of times’

At 34, Evonne Corrales has an inviting way of describing the way that eucharistic adoration makes a difference in her life.

She compares it to having a close friend who you text, call or write a letter to during the week, sharing what makes you happy, nervous or leads you to asking for a prayer. But the best part of that relationship is when you sit across from that close friend, talking with him or her about everything from your daily highs and lows to the deepest concerns and longings of your heart.

“I really need that face-to-face time with the Lord to deepen that friendship with him,” she says. “It’s definitely a time of solace and healing for me. It keeps me centered and ordered. It’s been my refuge in the worst and the best of times.”

She has especially relied upon that gift as her family struggles with a heartbreaking reality.

“My dad has been in a nursing home since COVID,” she says. “He has

## Wanted: Your nominations for the archdiocese’s annual Legacy Award

Criterion staff report

The list is an impressive one.


Former archdiocesan chancellor and longtime Catholic schools’ leader Annette “Mickey” Lentz, the late Msgr. Paul Koetter, longtime St. Monica Parish religious education director Mary Jo Thomas-Day, and the late Deacon Marc Kellams, who served as corrections ministry coordinator for the archdiocese. All were recognized in recent years by the archdiocese as Legacy Gala award winners.

Do you know a faith-filled individual or couple—like the group listed above—who has established a legacy through their involvement in Catholic ministry?

If so, the archdiocesan Office of Stewardship and Development is asking you to nominate them for a chance to be honored at the 2024 Legacy Gala next February.

While the gala is a fundraising celebration of the gifts the archdiocese shares with people across central and southern Indiana—through its 67 schools, its outreach of Catholic Charities agencies and its formation of seminarians at Bishop Simon Bruté College Seminary in Indianapolis—it also celebrates the contributions that Catholics make to these efforts.

A nomination form can be found at [tinyurl.com/3jztuxsb](http://tinyurl.com/3jztuxsb). The deadline is July 11. †



### Public Schedule of Archbishop Charles C. Thompson

**June 12–29, 2023**

<p><b>June 12-16</b> U.S. Conference of Catholic Bishops’ Spring general meeting in Orlando, Fla.</p> <p><b>June 19-22</b> Priest Convocation at West Baden Springs Hotel, French Lick</p> <p><b>June 26 – 5 p.m.</b> Vespers, Mass and dinner for Bishop Bruté Days at Bishop Simon Bruté College Seminary, Indianapolis</p>	<p><b>June 27 – 10 a.m.</b> Virtual meeting with Magis Center</p> <p><b>June 28 – 5 p.m.</b> Mass and certification ceremony for Spiritual Direction and Leadership Program at Our Lady of Fatima Retreat House, Indianapolis</p> <p><b>June 29 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p>
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Huntington’s disease, It’s a very severe neuro disease of the brain, very much like ALS [Lou Gehrig’s disease], Parkinson’s and Alzheimer’s all in one. I’ve inherited the same disease that my dad has, and there’s no cure for it. Adoration has been the refuge that my family has run to in our time of distress. Adoration gives us strength, and it allows me to be Christ to my family—to find hope and joy.”

It’s also been a source of strength and inspiration for her in her everyday interactions with people, including in her role as the director of youth and childhood ministries for Our Lady of Perpetual Help Parish in New Albany.

“I want to be the face of Christ to those I encounter in my daily life whether I’m at work or someplace else,” she says. “I can’t be the face of Christ if I don’t gaze at the face of Christ—and have that gaze of love returned. It’s like getting my

candle brighter when I’m there. That light is able to shine brighter when I go into adoration. I see that effect with others.

“The fruit of taking that time to receive healing allows me to be more patient to the people around me. It keeps me joyful despite whatever comes my way—the good, the bad, the ugly. It’s what roots me in the joy of who I am and whose I am.”

Those roots have connected her deeper to God and her Catholic faith.

“It’s the deepest time of my intimacy with the Lord other than Mass,” she says about eucharistic adoration. “It’s that personal time with the Lord that really helps me in my relationship with God, and it’s what makes me love my Catholic faith. I just fall in love with my Catholic faith again and again.

“It’s just so crucial to our faith to have that time with the Lord, to take advantage of that intimacy.” †

## Pope continues recovery by resting, praying

ROME (CNS)—Approaching his first week at Rome’s Gemelli hospital after undergoing abdominal surgery on June 7, Pope Francis’ days were dedicated to working, reading, resting, praying and respiratory therapy, the Vatican said.

The pope has been sleeping well at night and his recovery was going smoothly, according to daily updates from Matteo

Bruni, director of the Vatican press office. “The morning was devoted to work activities alternating with reading texts,” he said on June 13. “Before lunch, he went to the small chapel in the private apartment where he gathered in prayer and received the Eucharist,” Bruni added. His blood tests were normal, and “he is continuing respiratory physiotherapy.” †

## Official Appointments

Effective July 5, 2023

**Rev. Brian Esarey**, pastor of St. Augustine Parish, Leopold, and Holy Cross Parish, St. Croix, appointed priest *in solidum* with Rev. Luke Waugh, O.S.B., to St. Isidore the Farmer Parish, Perry County; St. Augustine Parish, Leopold; and Holy Cross Parish, St. Croix, for a period of six years.


**Rev. Binu Mathew**, administrator of St. John the Baptist Parish, Osgood, and Immaculate Conception Parish, Millhousen, appointed administrator of St. Maurice Parish, Napoleon, while

remaining administrator of St. John the Baptist Parish, Osgood, and Immaculate Conception Parish, Millhousen.

**Rev. Robert Sims**, pastor of Immaculate Heart of Mary Parish, Indianapolis, granted retirement from active ministry.

**Rev. Luke Waugh, O.S.B.**, pastor of St. Isidore the Farmer Parish, Perry County, appointed priest *in solidum* and moderator with Rev. Brian Esarey to St. Isidore the Farmer Parish, Perry County; St. Augustine Parish, Leopold; and Holy Cross Parish, St. Croix, for a period of six years.

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




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Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

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# U.S. archbishops, cardinal call for reparation and prayer to Sacred Heart of Jesus amid 'blasphemy'

(OSV News)—Two archbishops and a cardinal are calling on Catholics in the U.S. to pray and make reparations to the Sacred Heart of Jesus, as a professional sports team plans to honor a group parodying women religious.

"We call on Catholics to pray the Litany of the Most Sacred Heart on June 16 [the Solemnity of the Sacred Heart of Jesus], offering this prayer as an act of reparation for the blasphemies against our Lord we see in our culture today," said Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, who is president of the U.S. Conference of Catholic Bishops (USCCB); Cardinal Timothy M. Dolan of New York, chairman of the USCCB's Committee for Religious Liberty; and Archbishop José H. Gomez of Los Angeles in a joint statement issued on June 12.

The three noted that this year's solemnity coincides with a Los Angeles Dodgers' "Pride Night" game at which that city's branch of an organization called the Sisters of Perpetual Indulgence will be honored.

According to the group's website, the "queer and trans" persons posing as nuns use "humor and irreverent wit," often sexual in nature, "to promulgate universal

joy and expiate stigmatic guilt." Members don drag-style makeup, religious habits and use names such as "Sister Jezabelle" and "Pope Dementia the Last." The decentralized organization, founded in 1979 in San Francisco, counts an estimated 1,000 members globally, members of the Los Angeles chapter told OSV News.

The Dodgers' invitation had been briefly withdrawn after protests, but was reinstated with a public apology to the group from the team. The team's follow-up decision to host a July 30 Christian Faith and Family Day drew criticism from several Catholic leaders, including Bishop Robert E. Barron of Winona-Rochester, Minn.—previously an auxiliary bishop for the Los Angeles Archdiocese—who said in a May 26 tweet the move was "not enough."

In their statement, Archbishops Broglio and Gomez and Cardinal Dolan said the Dodgers had "shockingly chosen to honor a group whose lewdness and vulgarity in mocking our Lord, his Mother and consecrated women cannot be overstated.

"This is not just offensive and painful to Christians everywhere; it is blasphemy," they said.

However, the LA group maintains they have been unfairly characterized. In an

e-mail to OSV News, Sister Dominia—who heads the Los Angeles branch of the Sisters of Perpetual Indulgence as "a gay Catholic who went to Catholic school" and "loves and respects Catholic nuns"—said that the community is "not mocking nuns or Catholics," and that "most events detailed in the media that have shown offense were done by other, independent Sister houses, and we cannot speak for them.

"We are devoted to charity work and we raise much needed funds for local nonprofit charities," said Sister Dominia.

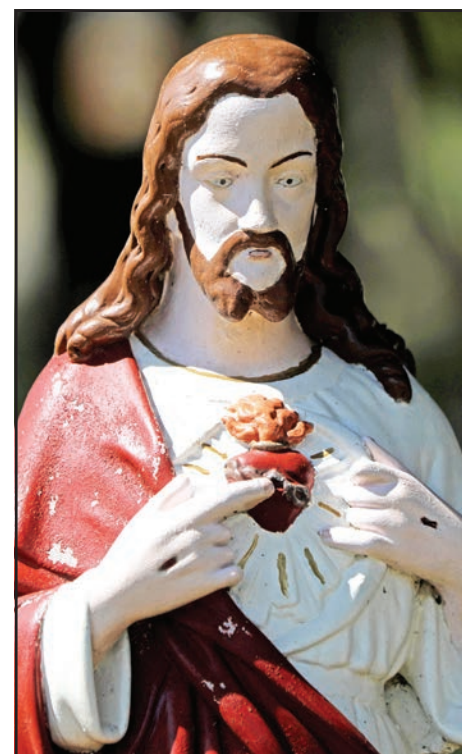
In an e-mail to OSV News, a member who goes by the name Sister Unity claimed "a number" of the LA Sisters "are practicing Catholics."

The bishops and cardinal said in their June 12 statement that "it has been heartening to see so many faithful Catholics and others of good will stand up to say that what this group does is wrong, and it is wrong to honor them."

June is traditionally recognized by Catholics as "the month of the Sacred Heart of Jesus," a time during which "we call to mind Christ's love for us, which is visible in a special way in the image of his pierced heart," the prelates said. "We pray that our own hearts might be conformed to his, calling us to love and respect all his people."

Devotion to the Sacred Heart of Jesus, which traces its origins to the writings of medieval mystics, became popular after St. Margaret Mary Alacoque, a 17th-century French Visitation nun, disclosed to her confessor a series of private revelations she had received from Jesus Christ.

In the visions, Christ told her he wished his heart to be revered with



A statue depicting the Sacred Heart of Jesus is pictured at Assumption Cemetery in Austin, Texas, on Sept. 8, 2021. (OSV News photo/CNS file, Bob Roller)

reparation for sin, frequent reception of holy Communion and eucharistic adoration. In 1856, Pope Pius IX added the solemnity, celebrated on the third Friday after Pentecost, to the Church's liturgical calendar.

(The text of the Litany of the Sacred Heart can be found on website of the U.S. Conference of Catholic Bishops at [www.usccb.org/prayers/litany-sacred-heart-jesus](http://www.usccb.org/prayers/litany-sacred-heart-jesus).) †

## Pope insists Christian politicians promote human dignity, common good

VATICAN CITY (CNS)—While the Catholic Church does not promote a single political party or legislative agenda, it does insist that Christian politicians always work to promote human dignity and advance the common good, Pope Francis said in a message to the European People's Party.

The group, a coalition of 82 Christian Democrat and other center-right political parties from 43 countries, had been scheduled to meet Pope Francis on June 9 at the Vatican, but the meeting was canceled because of the pope's abdominal surgery on June 7. Instead, the pope sent the group a message.

While national and cultural differences mean the European People's Party will have members with different positions and opinions, the pope said, "on some issues where primary ethical values and important points of Christian social doctrine are

at stake, we need to be united."

And, in fact, he said, it would be a good idea for the party to encourage and even organize continuing education opportunities for legislators, "moments of study and reflection in which to deepen and confront the most ethically relevant issues.

"The Christian politician should distinguish himself or herself by the seriousness with which he or she approaches issues, rejecting opportunistic solutions and always holding firm to the criteria of the dignity of the person and the common good," Pope Francis wrote.

While government leaders must be practical and skilled at normal administration, they also need "a strong inspiration, a soul," the pope said, something that encourages them to dream of a more fraternal and just world and to be open to creative ideas for making that dream a reality. †




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2023 Honoree Mary Jo Thomas Day with Archbishop Charles C. Thompson



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## Editorial



Shown here is an image of the Sacred Heart of Jesus, enshrined in wood and nailed to a tree, located on a Pinus Cembra tree in the Stubai Alps in Austria. It was painted in 1996. (OSV News photo/Hermann Hammer, Wikimedia Commons)

# The Sacred Heart of Jesus comforts and challenges us

*“Come to me, all you who labor and are burdened, and I will give you rest”*  
(Mt 11:28).

Friday, June 16, is the Solemnity of the Most Sacred Heart of Jesus. We rightly consider this to be a day when we focus on Jesus’ love and compassion. But it’s also an opportunity for us to remember that our Lord did not hesitate to challenge the disciples, the crowds who followed him or the religious and political leaders who placed undue burdens on the people Jesus loved.

The Gospels portray Jesus as a man whose words could be both disturbing and comforting. He spoke out forcefully against hypocrisy and injustice, but he also gave great comfort to those who were suffering—physically, emotionally or spiritually. We are called to act as Jesus did—to perform the spiritual works of mercy, such as “admonishing sinners” and “comforting the afflicted.”

When we admonish sinners, we warn them against the harm they are doing to themselves and others—and especially to their relationship with God. This spiritual work of mercy is not for the self-righteous hypocrites that Jesus spoke out against so often.

All of us are sinners, and we all need to be warned against the harmful effects of our self-centeredness. That’s why the Church urges her ministers to have a spiritual director. It’s also why each of us is invited to take full advantage of the sacrament of penance (confession).

When we warn sinners about the harmful effects of their behavior, we should do it out of love. When parents admonish a child saying, “Don’t talk to strangers,” they are not nagging or scolding; they are giving the child a loving warning about real dangers that exist in our society today.

The same is true when these same parents admonish older children, including young adults, about not attending Sunday Mass. The dangers they are warning against are every bit as real (only more subtle), and the loving admonition that is given isn’t nagging or scolding; it’s a gift that comes from parents who know from their own experience why the Church’s Sunday obligation is a blessing and not a burden.

As faithful citizens, we have an obligation to admonish our political

leaders against policies and laws that hurt the poor and the vulnerable. We are called to speak out against cultural values that weaken marriage and the family, or that prevent individuals from reaching their full potential as human beings made in God’s image.

Frequently we recognize our sins but are defensive about them. If the truth is not made known, it will be forgotten. Though it may cause strife at times, we must bear this cross and carry on. We must tell people when they are sinning—and let others do the same for us. We must not judge others, but when sins are committed in plain sight, they must be addressed.

Jesus admonished sinners all the time, but he didn’t judge them or reject them. On the contrary, he welcomed them from the depth of his heart—always inviting them to repent and be free of their burdens. Jesus admonished not to condemn but to save.

Jesus didn’t just issue warnings. He also comforted the sorrowful. Think of Martha and Mary and all the family members and friends in the Gospels who received consolation and hope as a result of Jesus’ healing words. Jesus wept. He was filled with compassion and mercy. He was present to the sick and the dying. Even on the cross, when no one would have blamed him for thinking of himself, he prayed for us, “Father forgive them . . .”

There are times when all we can do is give a thoughtful word to someone in pain or sorrow. We must comfort the afflicted. When we do, we help others cope with difficulties. When we share our presence and our kind words, we build up the dignity of our brothers and sisters in Christ who often suffer the most when they think they are alone. Let us never leave someone in misery without a loving word of consolation.

Whether disturbing or comforting, spiritual works of mercy are necessary activities for ordinary Christians who wish to be like the Sacred Heart of Jesus. When we perform these acts of charity, we build up the body of Christ first of all by growing in holiness ourselves and, secondly, by helping our sisters and brothers live authentic spiritual lives.

—Daniel Conway

## Reflection/Greg Erlandson

# ‘Ted Lasso’ and ‘Succession’: What makes a good dad?

Judging from media coverage, the press has been gaga over the HBO series “Succession.” It chronicled the Roy family, a dysfunctional media brood



with an oppressive, manipulative patriarch and an endless series of intrigues and betrayals.

The series’ finale arrived around the same time another popular series hung up its cleats: “Ted Lasso” (Apple

TV). “Ted Lasso,” about an American football coach recruited to manage an English soccer team called the Richmond Greyhounds, is a three-seasons’ long reflection on fatherhood, masculinity and forgiveness.

If “Succession” is a close examination of humanity gone bad, “Ted Lasso” is refreshingly aspirational. Here’s a coach who is quick to forgive even betrayal by his boss. He seeks to bring out the best in his players, preaches the power of teamwork, and sincerely believes that there are goals more important than wins and losses.

Ted, played by Jason Sudeikis, is a wounded healer. He must deal with the breakup of his marriage, separation from his son and the lasting impact of his own father’s suicide. In Lasso World, however, men are not afraid of getting help, both professionally and from their friends. The shame is not in the hurt, but in refusing to face the hurt.

There are plotlines that I could probably have lived without, and the “F-word” appears to be as common in England as “um” is in America. But “Lasso” is another contribution to what appears to be the discussion of the hour: What’s wrong with men, and where are the fathers?

Everyone from Missouri Sen. Josh Hawley (author of *Manhood: The Masculine Virtues America Needs*) to my brother Patrick (who founded an event called “Father-Con”) are weighing in on the topic. This spurt of introspection seems like something Ted Lasso could get behind.

## Letter to the Editor

# Reader: The best way to solve the gun problem is to heal our culture

It appears from Daniel Conway’s editorial (“Gun Rights and Responsibilities”) in the June 2 issue of *The Criterion* that the U.S. Conference of Catholic Bishops advocates only government solutions to what are actually spiritual problems.

“If guns are outlawed, only outlaws will have guns” is true. Banning most guns will penalize only people who won’t misuse them. A criminal is someone who disobeys laws, old or new. If he wants a gun, he will steal it or buy one from a “friend.”

The current background check system is poorly managed now, and adding to it will not make it better. Those who lie on application gun forms are rarely prosecuted; people who are adjudicated

As we head into another Father’s Day with barbecues and goofy cards, it is worth reflecting on what are the virtues of fatherhood we should be extolling.

Perhaps the first is presence. Fathers are too often absent from families, because of their own irresponsibility or inability to keep their commitments. Or because their commitments only extend as far as work. The old feminist slogan that “a woman needs a man like a fish needs a bicycle” makes for a good T-shirt, but it falls flat when it comes to families. As my brother tells it, the absence of concerned and involved fathers contributes to the rise of children being trafficked in this country.

Dads need to be present. They also need to be loving, genuinely to care for their wives and their children. I know Christians who confess they have trouble believing in a loving God the Father because they never experienced the kind of love that would have a father rush out to embrace his prodigal son. A father not afraid to love and able to forgive is a blessing indeed.

Dads need to be strong, of course. But this isn’t just bench-press strength. It is the strength that can lead by example, that isn’t afraid to admit when he’s wrong, or when he needs help. It is also the strength that allows one to stick to one’s convictions, to live one’s faith, to stick up for the weak or the marginalized.

I think there is one more thing that “Ted Lasso” implicitly gets. Men need a team. That team may be spouse and children, but it can also be a community that supports them and holds them accountable.

We are a lonely country, the pollsters tell us. So are all the people in “Succession,” I’d wager, but not Ted Lasso’s Richmond Greyhounds.

As Trent Crimm, the show’s skeptical Brit journalist, puts it, “If the Lasso way is wrong, it’s hard to imagine being right.”

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter @GregErlandson.) †

## Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

The editors reserve the right to select the letters that will be published and to edit letters from readers.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Jesus opens his heart to us, asks us to find rest in him

*“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light” (Mt 11:28–30).*

In these troubled times, we are invited by Jesus to turn to him and find rest for our anxious minds and hearts. “Come to me, all you who labor and are burdened,” he says, “and I will give you rest” (Mt 11:28). Who among us does not feel life’s burdens in some way? Can anyone truly say that she or he has no worries, no fear or no anxiety?

Wealth alone cannot shield us from fear. Nor can good health, a happy home, or the love of family and friends. All of these are welcome. All are the blessings that come from God’s gifts of life, love and forgiveness. All are good things that we work hard to appreciate and protect.

But no matter how blessed we are, we remain burdened by our own selfishness and sin—and regardless of who we are or where we live, each of us is confronted with dangers that

our best efforts cannot totally avoid, including natural disasters, random violence, and the ever-present threats of disease, economic hardship and war.

It’s only natural that we feel some anxiety. All of us have burdens to bear, some much more than others, and we understandably look to God, our Creator, Redeemer and Sanctifier, for help. Jesus welcomes our prayers for assistance, and he encourages us to find rest in him.

Today, Friday, June 16, our Church celebrates the Solemnity of the Most Sacred Heart of Jesus. This important feast day calls our attention to both the humanity and the divinity of Jesus Christ. Our Lord’s description of himself—“I am meek and humble of heart” (Mt 11:29)—complements the image vividly portrayed in the four Gospels of a man whose heart overflowed with love and compassion. His heart was so full that he wept at the sight of cruelty, injustice and greed. His love was so powerful that it overcame the apparently unconquerable forces of sin and death. In his heart, there was mercy, hope and unconditional love. No wonder millions of people throughout

the past two millennia have turned to him and found rest for their weary souls.

Jesus warns us that while his yoke is easy and his burden is light, there will be sacrifices required of those who follow him. A light burden is still a burden. His love is characterized by surrender and self-sacrifice. His way is one of service, discomfort and even martyrdom. The yoke that he bears is easy, but only because the grace of God makes impossible burdens light.

The love of God is what allows us to bear our burdens without being overwhelmed by them. We can proceed in the face of life’s difficulties because we know that God the Father is with us, helping us to find comfort, encouragement and rest in the Sacred Heart of his Son, Jesus, by the power of the Holy Spirit. Knowing that we are loved, comforted and supported by our triune God, we can find rest for our troubled souls.

Holy Mother Church encourages devotion to the Sacred Heart of Jesus because she knows how much we need his strength and compassion. In the preface for today’s Mass, we pray:

*It is truly right and just, our*

*duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.*

*For raised up high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the wellspring of the Church’s sacraments, so that, won over to the open heart of the Savior, all might draw water joyfully from the springs of salvation.*

This “wonderful love” which “poured out blood and water from his pierced side” is what makes it possible for us to bear our burdens and, in the process, share his boundless love and goodness with others whose burdens seem unbearable. By his wounds, we have been healed. By the mighty power of his meekness, we have been set free.

The Holy Heart of Jesus stands before us with open arms. “Come to me,” he says, “and I will give you rest. Abide in me and your troubled hearts will be healed.”

Let’s turn to the Sacred Heart of Jesus whenever we are overwhelmed by sorrow and fear. His yoke is easy, and his burden is light. †



# Cristo, la piedra angular

## Jesús nos abre su corazón, nos pide que encontremos descanso en él

*“Vengan a mí todos ustedes, los agotados de tanto trabajar, que yo los haré descansar. Lleven mi yugo sobre ustedes, y aprendan de mí, que soy manso y humilde de corazón, y hallarán descanso para su alma; porque mi yugo es fácil, y mi carga es liviana” (Mt 11:28-30).*

En estos tiempos turbulentos, Jesús nos invita a acudir a Él y a encontrar descanso para nuestras mentes y corazones ansiosos; nos dice: “Vengan a mí todos ustedes, los agotados de tanto trabajar, que yo los haré descansar” (Mt 11:28). ¿Quién de nosotros no siente de alguna manera las cargas de la vida? ¿Puede alguien decir de verdad que no tiene preocupaciones, miedo o ansiedad?

La riqueza por sí sola no puede protegernos del miedo; como tampoco la buena salud, un hogar feliz o el amor de la familia y los amigos. Todos estos son bienvenidos y son bendiciones que provienen de los dones de Dios de vida, amor y perdón; son cosas buenas que nos esforzamos por apreciar y proteger.

Pero por muy bendecidos que seamos, seguimos cargando el peso del egoísmo y del pecado, e independientemente de quiénes seamos o dónde vivamos, cada uno de nosotros

se enfrenta a peligros que no podemos evitar del todo, como las catástrofes naturales, la violencia aleatoria y las amenazas siempre presentes de la enfermedad, las dificultades económicas y la guerra.

Es natural que sintamos cierta ansiedad. Todos tenemos cargas que soportar, unas mucho más pesadas que otras, y es comprensible que pidamos ayuda a Dios, nuestro creador, redentor y santificador. Jesús acoge nuestras oraciones de ayuda, y nos anima a encontrar descanso en Él.

Hoy, viernes 16 de junio, nuestra Iglesia celebra la solemnidad del Sagrado Corazón de Jesús. Esta importante fiesta pone de relieve tanto la humanidad como la divinidad de Jesucristo. La descripción que Nuestro Señor hace de sí mismo—“soy manso y humilde de corazón” (Mt 11:29)—complementa la imagen vívidamente retratada en los cuatro Evangelios de un hombre cuyo corazón desbordaba amor y compasión. Su corazón estaba tan lleno que lloraba al ver la crueldad, la injusticia y la codicia; su amor era tan poderoso que venció las fuerzas aparentemente inconquistables del pecado y de la muerte. En su corazón había misericordia, esperanza y amor incondicional. No es de extrañar que

millones de personas a lo largo de los últimos dos milenios hayan acudido a él y hayan encontrado descanso para sus almas cansadas.

Jesús nos advierte que, aunque su yugo es fácil y su carga ligera, quienes le siguen tendrán que hacer sacrificios. Una carga, aunque ligera, sigue siendo una carga. Su amor se caracteriza por la entrega y el sacrificio desinteresado. Su camino es el del servicio, la incomodidad e incluso el martirio. El yugo que lleva es fácil, pero únicamente porque la gracia de Dios hace ligeras las cargas imposibles.

El amor de Dios es lo que nos permite soportar nuestras cargas sin sentirnos abrumados por ellas. Podemos seguir adelante ante las dificultades de la vida porque sabemos que Dios Padre está con nosotros, ayudándonos a encontrar consuelo, aliento y descanso en el Sagrado Corazón de su Hijo, Jesús, por la fuerza del Espíritu Santo. Sabiendo que nuestro Dios trino nos ama, nos consuela y nos apoya podemos encontrar descanso para nuestras almas atribuladas.

La Santa Madre Iglesia alienta la devoción al Sagrado Corazón de Jesús porque sabe cuánto necesitamos su fuerza y su compasión. En el prefacio

de la misa de hoy, rezamos:

*En verdad es justo y necesario, es nuestro deber y salvación, darte gracias siempre y en todo lugar, Señor, Padre santo, Dios todopoderoso y eterno, por Cristo nuestro Señor.*

*Porque elevado en lo alto de la Cruz se entregó por nosotros con un amor admirable y derramó sangre y agua de su costado traspasado, manantial de los sacramentos de la Iglesia, para que, ganados al corazón abierto del Salvador, todos puedan beber con alegría de las fuentes de la salvación.*

Este “amor admirable” que “derramó sangre y agua de su costado traspasado” es lo que hace posible que soportemos nuestras cargas y, en el proceso, compartamos su amor y bondad sin límites con otros cuyas cargas parecen insostenibles. Mediante sus heridas, hemos sido sanados; por el poder de su mansedumbre, hemos sido liberados.

El Sagrado Corazón de Jesús está ante nosotros con los brazos abiertos. “Vengan a mí todos ustedes—nos dice—que yo los haré descansar. Aprendan de mí [...] y hallarán descanso para su alma”.

Acudamos al Sagrado Corazón de Jesús siempre que nos sintamos abrumados por el dolor y el miedo. Su yugo es fácil y su carga ligera. †

# Events Calendar

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

## June 21, July 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [catholiccemeteries.cc](http://catholiccemeteries.cc).

## June 22

Victory Field, 501 W. Maryland St., Indianapolis. **Catholic Night at Victory Field**, 6 p.m. gates open, 7:05 p.m. game start, Indianapolis Indians vs. Columbus Clippers, benefitting St. Vincent de Paul Society of Indianapolis, Thirsty Thursday discount food and drink, \$10 (plus \$2.50 service fee) for SVdP ticket block. Tickets: [fevogm.com/event/Stvincent0622](http://fevogm.com/event/Stvincent0622). Information: 317-924-5769 ext. 238, [dsweeney@svdpindy.org](mailto:dsweeney@svdpindy.org).

## June 23-24

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, live music, kid's area, food, beer and wine, \$1 admission. Information 317-255-3666.

## June 24

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [holyrosary.prolife@gmail.com](mailto:holyrosary.prolife@gmail.com).

## June 25, July 9

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: [franciscansusa.org/bluegrass-jam](http://franciscansusa.org/bluegrass-jam).

## June 28, July 12

McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, 6-9 p.m., summer speaker series for young adults ages 18-39, free admission. Information: [emastronicola@archindy.org](mailto:emastronicola@archindy.org), 317-592-4006.

## June 29

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Catholic Charities Refugee and Immigrant Services Volunteer Information Session**, 10-11 a.m., refreshments provided. Information, registration: [cutt.ly/CCRIS](http://cutt.ly/CCRIS) or Laura Sheehan, [lsheehan@archindy.org](mailto:lsheehan@archindy.org).

## June 30

St. Jude Parish, Beatitudes Room, 5353 McFarland Road, Indianapolis. **The Masculinity Crisis: Conference and Q&A**, 5-7 p.m., Transitional Deacon Bobby Vogel presenting, free. Information: [homeschoolers4life@gmail.com](mailto:homeschoolers4life@gmail.com).

## July 5

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

## July 7

Women's Care Center, 4901

W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [mross1@hotmail.com](mailto:mross1@hotmail.com).

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:45 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

## July 8

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions 8:10-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Marian University Alumni Hall, 3200 Cold Spring Rd., Indianapolis. **Festival Mariano**, 9:30 a.m.-4:30 p.m., Parish Renewal Initiative conference, keynote addresses and breakout sessions in English and Spanish, includes lunch, \$35. Information, registration: [bit.ly/Mariano23](http://bit.ly/Mariano23), 317-955-6508, [ocastellanos@marian.edu](mailto:ocastellanos@marian.edu).

## July 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org) or 812-535-2952.

## July 13

Monastery of the Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **Adoration for Vocations**, 7 p.m. EDT, refreshments following. Information: [vocation@thedome.org](mailto:vocation@thedome.org), 812-367-1411, ext. 2842.

## July 15

St. Anne's Golf Course, 360 E. County Road 350 N., North Vernon. **Missy's Hope Maternity Home Golf Scramble**, 8 a.m. tee-time, \$50 per person or \$200 team of four, register by July 10. Information, registration: Peggy Dyer Bland, 812-767-2897, [peggydyerbland@yahoo.com](mailto:peggydyerbland@yahoo.com).

St. Monica Parish, 6131 Michigan Rd., Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods, linens, furniture, bicycles, helmets locks and backpacks. List of items most needed: [cutt.ly/ItemsNeeded](http://cutt.ly/ItemsNeeded). Information: [dsweeney@svdpindy.org](mailto:dsweeney@svdpindy.org).

## July 15-16

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Chicken Dinner and Summer Festival**, Sat. 5-midnight, Sun. 11 a.m.-9 p.m., food, beer garden, kiddie land, 14 Stations of the Eucharist religious exhibit, \$10,000 raffle, Sat. music by Yorkridge Boys, chicken dinner served Sun. beginning at 11 a.m., free admission. Information: 812-576-4302, [emilyalig.asp@gmail.com](mailto:emilyalig.asp@gmail.com).

## July 20

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, [catholiccemeteries.cc](http://catholiccemeteries.cc).

## July 21

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on July 18. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

## July 21-23, 28-30

Lutheran High School Auditorium, 5555 S. Arlington Ave., Indianapolis. **Agape Performing Arts presents "The Hunchback of Notre Dame"**, suitable for ages 11 and older, VIP tickets \$15, adult \$10, children ages 11-13 \$5. Information, tickets: [cutt.ly/agapehunchback23](http://cutt.ly/agapehunchback23).

## July 22

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [holyrosary.prolife@gmail.com](mailto:holyrosary.prolife@gmail.com).

## Wedding Anniversaries

**JERRY AND MARTHA (BOONE) WILKINSON**, members of St. Augustine Parish in Jeffersonville, celebrated their 60th wedding anniversary on June 15.

The couple was married in St. Raphael Church in Louisville, Ky., on June 15, 1963. They have three children: Lynn Marie, Keith and Stephen Wilkinson.

The couple also has eight grandchildren and one great-grandchild.



**MARTIN AND SHARON (STEMM) GEIS**, members of St. Bridget of Ireland Parish in Liberty, will celebrate their 50th wedding anniversary on June 16.

The couple was married in St. Bridget of Ireland Church in Liberty on June 16, 1973.

They have three children: Crystal, Travis and Trever Geis.

The couple also has five grandchildren and two great-grandchildren.



**TIM AND DARLENE (WEILER) MARLOW**, members of St. Mary Parish in Rushville, celebrated their 50th wedding anniversary on June 9.

The couple was married in St. Mary Church in Rushville on June 9, 1973.

They have three children: Katie Ash, Jennifer Drudge and Doug Marlow.

The couple also has two grandchildren.



**PERRY AND CINDY (BAUMAN) SMITH**, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on May 26.

The couple was married in Fort Eustis Regimental Memorial Chapel in Fort Eustis, Va. (Archdiocese for the Military Services, USA), on May 26, 1973.

They have two children: Celina Smith-Faulkner and Brian Smith.

The couple also has six grandchildren and one great-grandchild.



Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [cutt.ly/anniversaries](http://cutt.ly/anniversaries) or call 317-236-1585.

## Retreat for adults with intellectual and developmental disabilities set for July 22-23 in Beech Grove

The archdiocesan Office of Catechesis is hosting a Circle of Friends Retreat for adults with intellectual and developmental disabilities at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave. Beech Grove from 10 a.m. on July 22 through 4 p.m. on July 23.

The theme of the retreat is "Footprints in the Sand" and includes small breakout groups, Soul Collage activities, Stations of the Cross, outdoor activities, confession, adoration, a sing-along with Benedictine Sister Cathy Anne Lepore and fellowship.

Parish SPRED (Special Religious Education Development) adult groups are encouraged to attend.

The cost is \$85 for a shared room or \$90 for a single room. Commuters are \$12 per meal. T-shirts are \$10. Catechists and volunteers may attend at no cost.

Volunteers are also needed for this event, and no experience is necessary. Volunteers may serve for any amount of time during the weekend.

To register or volunteer, call Jenny Bryans at 317-236-1448 or e-mail [jbryans@archindy.org](mailto:jbryans@archindy.org).

## Nominations sought for Respect Life and Pro-Life Youth awards through Sept. 7

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Sept. 7.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life from birth to natural death in a parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of all human life in a parish community,

school community and in central and southern Indiana.

The awards will be presented at the Respect Life Mass to be celebrated by Archbishop Charles C. Thompson at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on Oct. 1.

Printable nomination forms can be found at [Inkiy.in/RespectLifeAwardForm](http://Inkiy.in/RespectLifeAwardForm).

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to [bvarick@archindy.org](mailto:bvarick@archindy.org).

For more information, call Brie Anne Varick at 317-236-1543 or e-mail [bvarick@archindy.org](mailto:bvarick@archindy.org).



# The Face of Mercy

By Daniel Conway



## Peace comes through harmony with all God's creation

*“Just as the hearts of babies in the womb beat in harmony with those of their mothers, so in order to grow as people, we need to harmonize our own rhythms of life with those of creation, which gives us life” (Pope Francis, Lac Ste. Anne in Alberta, Canada, July 2022).*

Almost a year ago, in July 2022, Pope Francis visited North America to offer a pastoral response to the abuse suffered by indigenous peoples of Canada at the hands of Christian missionaries, whose actions were in no way representative of the Gospel they had been sent to preach.

The Holy Father listened attentively to the descendants of these native Canadians, and he offered them his apologies and his profound hope that such abuses will never again happen in Canada or anywhere the Gospel is preached to God's people.

While visiting Canada's Lac Ste. Anne, a lake that has been a place of pilgrimage for many generations of indigenous people through the years, the pope reflected out loud:

*How many hearts have come here with anxious longing, weighed down by*

*life's burdens, and found by these waters consolation and strength to carry on! Here, immersed in creation, we can also sense another beating: the maternal heartbeat of the Earth.*

The maternal heartbeat that Pope Francis says he sensed while “immersed in creation” at Lac Ste. Anne, is an image that might have been used by the pope's patronal saint, St. Francis of Assisi, who attributed to all of God's creation (Brother Sun, Sister Moon, Mother Earth, etc.) personal qualities that identify them as members of the one family of God.

And like St. Francis, the Holy Father is convinced that true and lasting peace can only come if we, who are disrupted and divided by chaos and enmity, “harmonize our own rhythms of life with those of creation.”

Anyone who truly recognizes the wonder and beauty of God's creation must surely see that the Creator deserves to be revered and respected in and through his creation. Anyone who seeks to live in harmony with God's will must come to understand that to abuse God's creation is a serious offense against the

law of love that governs the universe as well as individuals' hearts.

Humanity is, of course, the summit of God's creation. Made in the image and likeness of God, every human being is sacred and inviolable. The attitude that allows us to destroy the air we breathe, the water we drink, the land we cultivate, and the natural resources that God has given us—not for exploitation, but for the common good—is the same attitude that leads to the abuse of people.

In his encyclical “*Laudato Si'*: On Care of Our Common Home,” the Holy Father explicitly connects abortion and other offenses against human life with our destructive behavior toward the environment. One form of abuse leads inevitably toward the abuse of all other aspects of God's creation. What's needed is genuine reverence and respect for all things that God has created out of his abundant love and goodness.

In his message for the celebration of the World Day of Prayer for the Care of Creation, which will be celebrated on Sept. 1, Pope Francis says:

*During this Season of Creation, let us dwell on those heartbeats: our own and those of our mothers and grandmothers,*

*the heartbeat of creation and the heartbeat of God. Today they do not beat in harmony; they are not harmonized in justice and peace. Too many of our brothers and sisters are prevented from drinking from that mighty river. Let us heed our call to stand with the victims of environmental and climate injustice, and to put an end to the senseless war against creation.*

The mighty river that the pope refers to is, of course, the grace that flows from the heart of God to create, nourish and sustain all life whether animal, vegetable or mineral. God's love makes all things and renews all things. It creates *ex nihilo* (from nothing) and it asks only that we be responsible stewards who take care of, and share, all God's gifts.

“We can and we must prevent the worst from happening,” the Holy Father says, “provided we come together like so many streams, brooks and rivulets, merging finally in a mighty river to irrigate the life of our marvelous planet and our human family for generations to come.”

*(Daniel Conway is a member of The Criterion's editorial committee.) †*

**“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”**

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)

**“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”**

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

**El rostro de la misericordia/Daniel Conway**

## La paz llega a través de la armonía con toda la creación de Dios

*“Así como los corazones de los bebés en el vientre materno laten en armonía con los de sus madres, así, para crecer como personas, debemos armonizar nuestros propios ritmos de vida con los de la creación, que nos da la vida” (Papa Francisco, Lac Ste. Anne en Alberta, Canadá, julio de 2022).*

Hace casi un año, en julio de 2022, el Papa Francisco visitó Norteamérica para ofrecer una respuesta pastoral a los abusos sufridos por los pueblos indígenas de Canadá a manos de misioneros cristianos, cuyas acciones no representaban en absoluto el Evangelio que les habían enviado a predicar.

El Santo Padre escuchó atentamente a los descendientes de estos nativos canadienses, y les ofreció sus disculpas y su profundo deseo de que tales abusos no vuelvan a repetirse en Canadá ni en ningún otro lugar donde se predique el Evangelio al pueblo de Dios.

Durante su visita a Lac Ste. Anne, un lago canadiense que ha sido lugar de peregrinación para muchas generaciones de indígenas a lo largo de los años, el Papa reflexionó en voz alta:

*¡Cuántos corazones han venido aquí*

*con ansioso anhelo, agobiados por las cargas de la vida, y han encontrado en estas aguas consuelo y fuerza para seguir adelante! Aquí, inmersos en la creación, también podemos sentir otro latido: el latido de la Madre Tierra.*

Ese latido que el Papa Francisco dice haber sentido mientras estaba “inmerso en la creación” en Lac Ste. Anne, es una imagen que podría haber utilizado el santo patrón del Papa, san Francisco de Asís, quien atribuyó a toda la creación de Dios (Hermano Sol, Hermana Luna, Madre Tierra, etc.) cualidades personales que los identifican como miembros de la única familia de Dios.

Y al igual que san Francisco, el Santo Padre está convencido de que la paz verdadera y duradera únicamente es posible si nosotros, trastornados y divididos por el caos y la enemistad, “armonizamos nuestros propios ritmos de vida con los de la creación”.

Todo el que realmente reconozca la maravilla y la belleza de la creación de Dios debe ver sin duda que el Creador merece ser reverenciado y respetado en su creación y a través de esta. Todo el que quiera vivir en armonía con la voluntad de Dios debe llegar a comprender que abusar de la creación de Dios es una grave ofensa a la ley

del amor que rige el universo y el corazón de las personas.

La humanidad es, por supuesto, la cumbre de la creación divina; hecho a imagen y semejanza de Dios, todo ser humano es sagrado e inviolable. La actitud que permite la destrucción del aire que respiramos, el agua que bebemos, la tierra que cultivamos y los recursos naturales que Dios nos ha dado, no para explotarlos, sino para el bien común, es la misma que conduce al abuso de las personas.

En su encíclica “*Laudato Si'*: Sobre el cuidado de la casa común” el Santo Padre relaciona explícitamente el aborto y otras ofensas contra la vida humana con nuestro comportamiento destructivo hacia el medio ambiente. Una forma de abuso conduce inevitablemente al abuso de todos los demás aspectos de la creación de Dios. Lo que se necesita es reverencia y respeto genuinos por todas las cosas que Dios ha creado por su abundante amor y bondad.

En su mensaje en ocasión de la celebración de la Jornada Mundial de Oración por el Cuidado de la Creación, que se celebrará el 1 de septiembre, el Papa Francisco dice:

*Durante esta temporada dedicada a la creación, detengámonos en esos latidos: los nuestros y los de nuestras*

*madres y abuelas, el latido de la creación y el latido de Dios. Hoy no laten en armonía; no se armonizan en justicia y paz. A demasiados de nuestros hermanos y hermanas se les impide beber de ese caudaloso río. Prestemos atención a nuestro llamamiento a apoyar a las víctimas de la injusticia medioambiental y climática, y a poner fin a esta guerra sin sentido contra la creación.*

El río caudaloso al que se refiere el Papa es, por supuesto, la gracia que brota del corazón de Dios para crear, alimentar y sostener toda vida, ya sea animal, vegetal o mineral. El amor de Dios hace y renueva todas las cosas. Crea *ex nihilo* (de la nada) y apenas nos pide que seamos administradores responsables que cuiden y compartan todos los dones de Dios.

“Podemos y debemos evitar que ocurra lo peor—dice el Santo Padre—siempre que nos unamos como tantos arroyos, quebradas y riachuelos, fundiéndonos finalmente en un río caudaloso para irrigar la vida de nuestro maravilloso planeta y de nuestra familia humana para las generaciones venideras”.

*(Daniel Conway es integrante del comité editorial de The Criterion.) †*





## SERRA CLUB VOCATIONS ESSAY

# Student finds inspiration in St. Clare to trust God through the Eucharist

By Amalie Zakel

Special to *The Criterion*

(Editor's note: The Indianapolis Serra Club's annual John D. Kelley Vocations Essay Contest ordinarily awards prizes each spring to

winning essayists in grades 7-12 in the archdiocese. This week, we begin with the winning entry in the seventh grade.)



St. Clare of Assisi once said, "Do not be disturbed by the clamor of the world, which passes like a shadow." She found this serenity in God and the Eucharist.

St. Clare was an Italian nun who founded the Poor Ladies of San Damiano, a convent where nuns lived in poverty and dedicated their lives to serving others.

St. Clare proved her devotion to the Eucharist during an incredibly dangerous time in her life. In the year 1224, Assisi was attacked by the army of Frederick II. However, when soldiers tried to invade the San Damiano church, Clare was not afraid.

She placed the blessed Eucharist on the walls of the church and went out to meet the invaders with the host in her hands. She prayed to God to protect her sisters in the church. She then turned to them and said, "Don't be afraid. Trust in Jesus."

The soldiers became frightened

and fled from the church. This is an example of St. Clare's dedication to the Eucharist. Because of her faith in the Eucharist, she was able to protect herself and her sisters in their time of need.

She was able to fulfill her vocation of a holy life because she was truly confident in the Eucharist's saving power.

St. Clare inspires me to put my trust in God, even when it is difficult. Sometimes, as human beings, we forget that God is always with us. We get caught up in our own lives here on Earth, even though our true purpose is to be with God forever in heaven.

St. Clare didn't care about earthly possessions. She only wanted to be close to God through the Eucharist.

I want to feel that connection in my own life. She inspires me to have a closer relationship with God and the Eucharist.

Her story is an inspiration to all people. Her story is a reminder that God can protect you and can give you the courage to face the challenges of life. She showed the world that, with faith, you will always be protected.

(Amalie and her parents, Andrew and Sara Zakel, are members of St. Mary of the Knobs Parish in Floyd County. She recently completed the seventh grade at St. Mary of the Knobs School in Floyd County and is the seventh-grade division winner in the Indianapolis Serra Club's 2023 John D. Kelley Vocations Essay Contest.) †

## Pope will never give up hope for peace, says papal envoy back from Ukraine

VATICAN CITY (CNS)—When it comes to peace in Ukraine, Pope Francis is not giving up hope, said Cardinal Matteo Zuppi, the papal envoy recently returned from the war-torn nation.

The pope is always asking everyone "to devote ourselves to peace. This is important because it involves all of us to never accept violence and war," he said on June 7 on the sidelines of a book presentation in Rome,

according to *Avvenire*, the newspaper of the Italian bishops' conference.

"Pope Francis does not give up," he said. His determination is so strong "that he wanted this mission precisely because he wants to seek out everything that might further the path of peace."

The pope chose Cardinal Zuppi of Bologna, president of the Italian bishops' conference, to lead an initiative for peace in Ukraine.

The cardinal was in Ukraine on June 5-6 visiting Kyiv and the suburb of Bucha, where hundreds of civilians were found killed—some bound and shot execution style—after it was freed from Russian occupation.


The cardinal also met with Ukrainian officials, including President Volodymyr

Zelenskyy, who said on his Telegram channel on June 6 that he and the cardinal "discussed the situation in Ukraine and humanitarian cooperation in the framework of the Ukrainian Peace Formula.

"Only united efforts, diplomatic isolation and pressure on Russia can influence the aggressor and bring a just peace to the Ukrainian land," the president wrote.

While he invited other states to find paths toward peace, "since the war is on our territory, the algorithm for achieving peace can be Ukrainian only," said Zelenskyy.

Cardinal Zuppi said the purpose of his mission was not "mediation," but to show the interest and closeness of the pope and to listen "so that the conflict might find pathways to peace." †



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# Marriage

## ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

Aug. 11 issue of *The Criterion*

Couples who are planning to be married between Aug. 11, 2023, and Feb. 17, 2024, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 28 in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Aug. 11 Fall Marriage Edition.

Announcements can be submitted by mail using the form below or electronically at [www.archindy.org/engagements](http://www.archindy.org/engagements).

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple's faces are close to each other. Please send the photo as an attachment to the e-mail: [alewis@archindy.org](mailto: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 photocopies or laser prints. 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 5 p.m. on Friday, July 28. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: [www.archindy.org/engagements](http://www.archindy.org/engagements). Deadline with photos: Friday, July 28 at 5 p.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone
Mailing Address	City State Zip Code
Name of Bride's Parents (first, last)	
City State	
Name of Bridegroom (first, middle, last)	
Name of Bridegroom's Parents (first, last)	
City State	
Wedding Date	Church City State

Photo Enclosed  
 Return photo  
 No Picture

Signature of person furnishing information      Relationship      Daytime Phone

# SIMPLY CATHOLIC

## Examen prayer of St. Ignatius has the power to change lives

By Jim Manney

(OSV News)—A few years ago, I started to pray using the Examen, a form of prayer developed by St. Ignatius Loyola in the 16th century. Everything changed for me. Prayer took on a new, refreshing character. I became an evangelist for the Examen.

I buttonholed friends, wrote blog posts and a book, and recorded guided Examens posted on the Internet. I did everything I could to spread the news about this way of praying.

All of this almost didn't happen. For years, I had occasionally heard people talk about the Examen as a good way to pray. But I wasn't interested, because I thought they were talking about the examination of conscience, the self-inventory of sins that I was taught to do as a boy in Catholic schools in the 1960s, which I didn't think of as prayer.

Then I learned that the Examen is not quite the old examination of conscience. It does include prayerfully reflecting on our failures and shortcomings. But the Examen is a prayer that more broadly focuses on God's presence in the whole of our daily lives.

It looks to a God who is near, present in my world and active in my life. It told me to approach prayer with gratitude, not guilt. It helped me find God in my life as I lived it. The Examen had me take myself seriously, as I am, not as I wished I were or thought I could be someday so long as I worked hard enough.

It's no exaggeration to say that the Examen changed everything. It might change things for you, too.

There's nothing complicated or mysterious about making the Examen part of your life. The subject matter of the Examen is your life—specifically the day you have just lived through. The Examen looks for signs of God's presence in the events of the day: lunch with a friend; a walk in the park; a kind word from a colleague; a challenge met; a duty discharged.

The Examen focuses on the humdrum. God is present in transcendent spiritual moments, but he's also there when you cook dinner, write a memo, answer e-mails and run errands.

The Examen looks at your conscious experience. The ebb and flow of your moods and feelings are full of spiritual meaning. Nothing is so trivial that it's meaningless.

What do you think about while sitting in traffic or waiting in a long line at the grocery store? What's your frame of mind while doing boring and repetitive chores? You'll be surprised at how significant such moments can be when you really look at them.

I was surprised. But then, on reflection, the Examen made intuitive sense. I am God's creature living in God's world. Of course, God would be present in my everyday experience. If prayer is making a connection with God, it makes perfect sense to spend some time finding God in my conscious experience of daily life.

Five hundred years ago, St. Ignatius Loyola designed the Examen to sustain and extend the intense experience of conversion to the cause of Christ that is advanced in his book *The Spiritual Exercises*.

He saw the Examen as a way to develop a reflective habit of mind that is constantly attuned to God's presence and responsive to God's leading.

I told my friends about my discovery. It wasn't long

### Examen in a nutshell

The Examen is a method of reviewing your day in the presence of God. It's actually an attitude more than a method, a time set aside for thankful reflection on where God is in your everyday life. It has five steps, which most people take more or less in order, and it usually takes 15 to 20 minutes a day. Here it is in a nutshell:

- Pray for light: Begin by asking God for the grace to pray, to see and to understand.
- Give thanks: Look at your day in a spirit of gratitude. Everything is a gift from God.
- Review the day: Guided by the Holy Spirit, look back on your day. Pay attention to your experience. Look for God in it.
  - Look at what's wrong: Face up to failures and shortcomings. Ask forgiveness for your faults. Ask God to show you ways to improve.
  - Resolution for the day to come: Where will you need God? What can you do to prepare? †



Stephen Guadagnino kneels in prayer on a beach in Long Beach, N.Y. The Examen prayer of St. Ignatius Loyola is a time-tested means of exploring how God is active and present in daily life. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

before one of them injected a skeptical note. "Why is sifting through our memories of the past 24 hours a sound way to pray?" she asked.

Our memories aren't reliable. She told me a story about discovering that something she remembered very vividly never happened at all. She pointed out that we all filter our memories through our preconceptions and desires. She thought the Examen sounded very self-centered. What's to keep it from becoming a play starring myself as the hero of a one-person show?

Good questions. The theological answer is that God really is present in our world. He is here, not simply "up there." God's project of saving our world involves God becoming personally caught up in the lives his creatures lead. This is an extension of the doctrine of the Incarnation—the fact that the God who created men and women is personally involved in their lives, because in his Son, Jesus Christ, he is human as well as divine.

Personal is the key word. God is a community of three persons—Father, Son and Holy Spirit—and the relationship we have with God is a personal one as well. The word for it is friendship, explained the late Jesuit spiritual director, Father William Barry. Nothing in our lives is so insignificant that it doesn't deserve God's attention.

In fact, the mundane and the humdrum parts of our lives give depth and texture to the relationship with God. The Examen focuses on God as present in our human experience. This is part of our relationship with God. It's not the whole of it, but it's a vital part of it.

The other argument for the Examen is a practical one. This is what sold me. The Examen helped solve some problems that I was having with prayer, problems that aren't uncommon. Here are several:

—**Where is God?** Often God seemed remote. That changed when I started praying the Examen and found

God present in my everyday experience.

—**What do I pray about?** I would grow tired of praying about the same things over and over. I'd try to meditate, but I'd draw a big mental blank, what Frank Sheed called "drifting in a pious coma."

To the question, "What do I pray about?" the Examen answers, "Everything." Every encounter, every challenge, every disappointment, every delight is a place where God can be found.

—**Let's pretend.** This is the most insidious problem—the inclination to put on a good face when we pray. For years, I prayed when I felt virtuous; I avoided it when I felt guilty or ashamed or defeated, which meant that I didn't pray very much for long stretches. The Examen is an excellent way to be honest in prayer. We review our day in the loving light of Christ precisely to strip away facades and correct self-delusions. It helps us say, "Here I am, Lord, warts and all."

—**How are Christians different?** A friend of mine, writer Chris Lowney, calls this "the Christian problem." Our lives look pretty much the same as everyone else's. We bob along on a river of e-mails, meetings, housework, errands, commuting and to-do lists. Believers of other faiths usually have outward signs of religious identity. Christians have few of these, because Jesus was more interested in the conditions of our hearts than in external signs of piety.

The answer to the Christian problem is to find God in all things—to see God in what we think, do and feel; in life with family, friends, colleagues and casual acquaintances; in our busyness and our rest. That's what the Examen does. That's why I call it the prayer that changes everything.

(Jim Manney is the author of *What Matters Most and Why: Living the Spirituality of St. Ignatius of Loyola*, published by New World Library in 2022). †

## Worship and Evangelization Outreach/Andrew Motyka

## Singing the dialogues helps us fully participate in liturgy

One of the most important liturgical emphases at the Second Vatican Council and since has been the *fully conscious and active participation* of the laity in the Mass.



An important liturgical principle of the 20th century and continuing now is the call for the laity to become more than “mute spectators,” as Pope St. Pius X described some of the disengaged faithful of his time. For the most part, priests, parishes and musicians make a

conscientious effort to promote participation by the people, especially by singing.

This is appropriate since singing is one of the ways in which everyone can engage the liturgical action. Common prayer, posture and singing are the main ways that we externally connect to the liturgy.

Regardless of the quality of our voices, every one of us is able to join in prayer through recitation and song. The effort required to pray through song is reflected in St. Augustine’s famous adage, *cantare amantis est*: singing is for one who loves.

Sometimes, however, we can become so focused on participation that we forget just what it is we are supposed to be participating in. Music, separated from the liturgical action, can become busy work. We are given a song to sing while the altar is prepared, or while we are waiting to receive holy Communion. But often either the text is lacking in richness or the tune to which it is set is uninspired. Lacking beauty in form or substance, such music is unsuited to the liturgy and disconnected from worship.

What, then, are we to sing? The “General Instruction of the *Roman Missal*” answers: “In the choosing of the parts [of the Mass] actually to be sung, preference is to be given to those that are of greater importance and especially to those which are to be sung by the priest or the deacon

*Regardless of the quality of our voices, every one of us is able to join in prayer through recitation and song. The effort required to pray through song is reflected in St. Augustine’s famous adage, cantare amantis est: singing is for one who loves.*

or a reader, with the people replying, or by the priest and people together” (#40).

What constitutes parts “that are of greater importance?” “*Musicam Sacram*,” the 1967 post-Vatican II instruction on music, divides the music of the Mass into three degrees.

Music in the first degree consists of the chants sung by the priest or deacon in dialogue with the people, such as “the Lord be with you,” or the introduction to the Gospel. The second degree is what we call the Mass Ordinary: the *Kyrie*, *Gloria*, Holy and Lamb of God. The third degree is the music sung during the entrance procession, responsorial psalm, offertory and Communion procession.

Most parishes sing music from this third degree and probably much of the music from the second, but the first is often neglected. This gets things backward. And while it is permitted to replace the designated texts of the third degree with appropriate songs, those proper texts are frequently ignored entirely.

This means that our musical emphasis of the Mass is often on the parts that are less important than that which is not sung.

Notice that music in the first and second degrees of importance are the actual texts of the Mass. This is what we are called to sing in “fully active participation.” We are to engage in the words of the Mass itself in song. It both reflects and edifies our interior devotion to offer our voices in the liturgy, especially those parts which are the liturgical action.

If your priest or deacon chants more of the Mass, this is your best opportunity to participate in the liturgical action, so take it. Don’t just sing at Mass; sing the Mass.

(Andrew Motyka is the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis. This is a modified version of a column that was published in The Criterion in May 2018.) †

## Be Our Guest/Margaret Rose Realy

## Let your garden honor the hearts of Jesus and Mary

We are in June, and Ordinary Time, with the sense of sharing the faith and expanding the Church. The green of this



liturgical season is symbolic of hope and new growth. Seedlings sprout—those planted in the earth or those growing in our soul—and we anticipate flowering, and when managed properly, an abundant harvest.

Interestingly, this season began with the month’s dedication to the Sacred Heart of Jesus and includes the Immaculate Heart of Mary. A more verdant pasture of hope would be hard to find! The Sacred Heart of Jesus signifies not only his physical heart but also his love for all mankind, and love is powerful. It is a restoration of peace which is encircled with a crown of thorns, for peace is not easily gained. There is a harsh reality of love, because when we love, we are vulnerable to pain, loss and anxiety.

During our dedication to the Sacred Heart, we give our hearts, an act of consecration, to him in return. And there are many beautiful ways to commemorate the Sacred Heart of Jesus in a garden. You can do so by using images or shrines attached to a tree or post, creating pavers, or adding symbolic plants and colors.

Plants for a Sacred/Immaculate Heart garden could include monochromatic or harmonious color schemes of reds and oranges, vines symbolic of clinging to God, or plants with heart-shaped leaves or flowers. If you plan to honor the Immaculate Heart of Mary, consider adding white or red roses, or a touch of blue representing her mantle.

A few of the more common flowers used for Sacred/Immaculate Heart gardens—both symbolically and in form—are anemone, angel wing begonia (*Begonia coccinea*), bleeding heart (*Dicentra*) and carnations (*Dianthus*).

Also consider green—the color of hope—which is the foundational architecture of any garden. It is the varying shades of green that lend depth to our gardens, as does our varying intensity of hope to our faith. It is against this backdrop that the flowers (our virtues) are revealed more distinctly.

For greens in a Sacred/Immaculate Heart garden consider using heart-shaped leaves. A few suggestions:

- Brunnera: This shade-loving genus comes in a range of leaf textures and venation, and has delicate blue flowers in spring—an excellent selection for a garden dedicated to the Immaculate Heart of Mary.

- Colocasia and Alocasia: Both genera are tropical plants with exceptionally large leaves, many of them shaped like a heart, and symbolize growing towards heaven.

- Cyclamen: This tuberous plant grows throughout the Mediterranean and parts of Europe, and red flowering cultivars are readily available. It is symbolic of resignation both to love and to death.

- Hosta: Nearly all species of this predominantly shade-loving plant have heart-shaped leaves, represent devotion and are closely related to the Virgin Mary.

- Ipomoea batatas: A sun loving trailing vine whose cultivars vary from bright chartreuse to deep magenta. It carries the same spiritual meaning as a morning glory, which is an enduring love even through eternity.

However you intend to develop your prayer garden, it will be one created from the heart. It is an outdoor space that moves your faith forward with its creation, and a space where others who visit can learn the spiritual significance each plant holds for you. And isn’t that a lovely way to evangelize?

(Margaret Rose Realy is a Benedictine Oblate and the author of *A Garden Catechism: 100 Plants in Christian Tradition and How to Grow Them*.) †

## That All May Be One/Fr. Rick Ginther

## A journey in ecumenical and interreligious ministry

How and why did I enter into ecumenical and interreligious ministry?

That question was asked by my advisory board at our April meeting.



They knew the answer. What they wanted me to do was write a column in response.

My theological involvement in this ministry began on Sept. 11, 1950, at my baptism.

Father Albert Ajamie baptized me. He had a great love of liturgy. He was biritual (Melkite Rite, Roman Rite). His Lebanese origin provided me roots both ecumenical and interreligious. I believe the Lord,

through his ministry, meant for me to be equally inclined.

Our situation also influenced me. I grew up four blocks east of the Indiana State Fairgrounds. The area was predominantly non-Catholic. Good people lived there. They practiced their faith. In a sense, they were “other.” Yet they were neighbors, sisters and brothers, too. How could they not be God’s friends?

The Latin School, the archdiocese’s former high school seminary in Indianapolis, proved equally foundational.

The priests who taught me never spoke ill of other Christians. Father John Rocap introduced the junior religion class to Congregation Beth-El Zedek. We witnessed a *bar mitzvah*. I was intrigued.

Saint Meinrad Seminary and School of Theology and the former Saint Meinrad College, both in St. Meinrad, afforded additional experiences.

During the 1973 January inter-term, we mixed with other Christian seminary students, either at Saint Meinrad or at their seminary.

I vividly remember accompanying two Methodist seminarians—both named Dave—to our daily Mass. My role was to make them feel welcome and answer questions.

We did liturgy well at Saint Meinrad. During the Mass, though, both Daves had tears in their eyes. Afterward, concerned that some form of hurt occurred, I asked about the tears.

Their response: “We had no idea that your Mass was so rich in Scripture! Readings, phrases, images throughout! Our tears were joyful!”

Insight is the stuff of ecumenical relationships’ joy! Upon this well-laid foundation, a larger appreciation occurred during my years of pastoral ministry.

Every parish assignment offered rich ecumenical clergy associations. Common belief in Christ and common care for the spiritual and temporal needs of our community was a glue that bound us in Tell City, Richmond, Indianapolis, and Terre Haute.

In my time as archdiocesan director of liturgy (1993-2005), I was privileged to pray with other Christians at funerals, memorial services and in other gatherings.

The Interfaith Thanksgiving Week Service at SS. Peter and Paul Cathedral in Indianapolis afforded annual opportunities to witness the prayer, preaching and music of other religions.

The prayer service on Sept. 11, 2001, at the Episcopal Christ Church Cathedral in Indianapolis was profound. Christians, Jews, Muslims and others planned the service in short order. We prayed and shared our grief and horror before God at 5:30 p.m.

In September 2013, then Auxiliary Bishop Christopher J. Coyne asked if I would take up the ministry of the archdiocesan Office of Ecumenical and Interreligious Affairs. Living in Terre Haute at the time, I questioned the practicality. He reassured me I could do the work effectively, even 70 miles west of Indianapolis.

This September, I will celebrate 73 years as a Catholic Christian, 41 years in pastoral ministry and 10 years in this office.

What sustains me? God’s goodness and the goodness of God’s multi-hued, multi-ethnic, multi-Christian and multi-religious neighbors.

And some clear, simple principles:

- The wisdom of the Holy Spirit at the Second Vatican Council.

- Ecumenism is essential to Christianity.

- Interreligious dialogue is essential for humanity.

- We are neighbor. We must reach out to the neighbor.

- Be not afraid. Rather, be willing to explore the faith of others. Be willing to share your faith. Be open to the Spirit in each person as they seek the face of God.

This is my journey and the principles flowing from it. I hope it sparks you, *Criterion* readers, to reflect on your experiences of ecumenical and interreligious relationships.

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

*The prayer service on Sept. 11, 2001, at the Episcopal Christ Church Cathedral in Indianapolis was profound. Christians, Jews, Muslims and others planned the service in short order.*

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

# The Sunday Readings

Sunday, June 18, 2023

- Exodus 19:2-6a
- Romans 5:6-11
- Matthew 9:36-10:8

The first reading for Mass this weekend is from the Book of Exodus. It describes an event in the flight of the Hebrews from Egypt, where they had been slaves, to the land promised them by God, the place mentioned elsewhere as the land flowing with milk and honey” (Ex 3:8).



The Hebrews recalled in this reading, however, saw little evidence of anything lush and blooming with sweet things. The Sinai Peninsula was as harsh then as it is today. The people were frightened and surely disheartened.

Speaking to Moses, God assured the people that they were not hopelessly lost on an unforgiving desert. God had recused them. He led them away from Egypt. He was with them still. He always would be with them.

For the second reading, the Church presents a passage from St. Paul’s Epistle to the Romans. Reflecting upon a key phrase in this reading provides all that is needed to understand it and to comprehend the entire letter.

The phrase is “courage to die” (Rom 5:7). The Christians of Rome to whom Paul sent this letter needed courage and fearlessness in the face of death. Roman laws then and for three centuries to follow outlawed Christianity. Professing Christianity was a matter of life and death, a capital crime and Roman executions were terrifyingly brutal.

Paul urged the Christians of Rome to hold onto Christ, to live with him and to proclaim him whatever the cost, even the possibility of death by being burned at the stake, nailed to a cross or devoured by lions.

The great Apostle also assured the Christian Romans that the courage to be disciples truly came as God’s gift, not occasionally or weakly, but generously and lavishly.

In the final reading, from the Gospel of St. Matthew, Jesus is recalled as selecting 12 men, none of them especially noteworthy, to be his Apostles. The

Gospel names them, one by one. This careful listing reveals how critical the identity of each of the 12 was to the first Christians.

The first believers to follow the Lord, in the Church, wanted to precisely know the words of the Gospel literally from those who heard the Lord speak the words and whom the Lord commissioned to carry these words to all people in all creation.

The Apostles, and only the Apostles, were their leaders and teachers.

## Reflection

During the Second World War, many Catholic nuns, clergy and laity risked their lives to protect Jews from the Germans intent on annihilating the Jewish people forever.

Among them were bishops and school teachers, bankers and seamstresses, even a Belgian queen who was the great-grandmother of Belgium’s current monarch.

All acted for one reason: to give testimony to the mercy of Jesus and to the dignity of every single person. Their heroism balanced, if not outshone, the fear that led other Catholics to be complicit in the German effort.

A group of French priests took some Jewish men into their monastery. Spring came. The priests celebrated Holy Week and Easter, but they also arranged an observance of Passover. One of them was puzzled. Why give Passover a thought? They were Catholics.

One of the other priests explained that Passover commemorated the Exodus, and while the Exodus had special meaning for Jews, whom the monastery had chosen to respect, it presented a lesson for anyone.

All people are at risk. All are on unfriendly ground. All are pursued. God protects all, guides all, strengthens all, and leads all to a “land flowing with milk and honey,” rich in peace and purpose in this life, but surely pointing to joy in the next.

Paul reminded the Christians in Rome that they were pursued. So are we all. God is our protector, leading us through our own exodus, our own Passover. †

## Daily Readings

### Monday, June 19

St. Romuald, abbot  
2 Corinthians 6:1-10  
Psalm 98:1-4  
Matthew 5:38-42

### Tuesday, June 20

2 Corinthians 8:1-9  
Psalm 146:2, 5-9a  
Matthew 5:43-48

### Wednesday, June 21

St. Aloysius Gonzaga, religious  
2 Corinthians 9:6-11  
Psalm 112:1-4, 9  
Matthew 6:1-6, 16-18

### Thursday, June 22

St. Paulinus of Nola, bishop  
St. John Fisher, bishop and martyr  
St. Thomas More, martyr  
2 Corinthians 11:1-11  
Psalm 111:1-4, 7-8  
Matthew 6:7-15

### Friday, June 23

2 Corinthians 11:18, 21-30  
Psalm 34:2-7  
Matthew 6:19-23

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

### Saturday, June 24

The Nativity of St. John the Baptist  
Isaiah 49:1-6  
Psalm 139:1b-3, 13-15  
Acts 13:22-26  
Luke 1:57-66, 80

### Sunday, June 25

Twelfth Sunday in Ordinary Time  
Jeremiah 20:10-13  
Psalm 69:8-10, 14, 17, 33-35  
Romans 5:12-15  
Matthew 10:26-33

Question Corner/Jenna Marie Cooper

## Incorrupt corpse does not necessarily mean that the deceased is a saint

Does the incorrupt body of the Benedictine nun, Sister Wilhelmina, mean that she is a saint? What does the Church think of it? (New York)



We say that saints are “incorrupt” when, years after their death, their mortal bodies are found to have remained in an unexplained state of preservation. That is, their bodies have not followed the expected natural process of decomposition. Some well-known incorrupt saints include St. Cecilia and St. Bernadette of Lourdes.

For saints to be considered incorrupt, their bodies must not have been subjected to any deliberate artificial embalming process. Natural explanations for the lack of physical decay—such as, for example, sustained cold temperatures due to climate or the specific chemical composition of the local soil potentially having preservative properties—must also be ruled out.

While we can’t come to any firm conclusions while the initial investigations are still ongoing, based on what we know so far it seems that Sister Wilhelmina’s case meets these criteria: she was buried without embalming and in moist Missouri ground that should have hastened the decomposition of a body.

It’s reported that since she had been buried for four years, her Benedictine community fully expected to find only her bones. It’s particularly striking that while the cloth lining of her casket had disintegrated, Sr. Wilhelmina’s religious habit remained in near-perfect condition.

Yet the question of whether a person is incorrupt has no bearing on whether he or she will be eventually declared a saint. It’s true that part of the canonization process involves exhuming the body of the proposed saint (essentially as a way of verifying his or her identity), but in the canonization process, the state of the person’s mortal remains is of minimal relevance.

What the Church looks at first and foremost is the way the proposed saint lived his or

her life. i.e., did he or she live a life of holiness and heroic Christian virtue? There are far, far more canonized saints who are not incorrupt and whose earthly bodies “returned to dust” in the normal way.

Still, when a deceased member of the faithful is found to be incorrupt, this can serve as a strong reminder to us of our belief in the “resurrection of the body,” which we profess when we pray the Apostles’ Creed. As the *Catechism of the Catholic Church* tells us:

“In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus’ resurrection” (#997).

What is the rule on consuming food and drink before or during Mass? I thought water was OK during Mass, but someone recently told me no water, and certainly no food, may be consumed within an hour of Mass. And are kids covered by this rule, too? (Kentucky)

In the *Code of Canon Law*, canon 919.1 states: “Whoever is to receive the blessed Eucharist is to abstain for at least one hour before holy Communion from all food and drink, with the sole exception of water and medicine.”

(Canon 919.2 exempts priests celebrating multiple Masses on the same day from this rule and Canon 919.3 goes on to likewise exempt the elderly and infirm.)

So, strictly speaking it would be permissible to drink water right before Mass, or even during Mass if this is necessary. And since the rule refers to fasting before the reception of holy Communion—rather than before the start of Mass—it’s also acceptable to, for example, have a snack before the start of what you know will be an exceptionally long Mass.

Since the rule applies to those who will actually receive Communion, children old enough to receive Communion are required to fast, while younger children are not.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to [CatholicQA@osv.com](mailto:CatholicQA@osv.com).) †

## My Journey to God

# God Made It

By John DeSantis

The wonders of creation God gives us for free  
All the beautiful flowers and tall graceful trees  
Creatures on Earth, in the water and in the air  
A lush rainforest and an arid desert that’s bare  
The blue sky with floating white wispy clouds  
The melodies of the birds chirping sweet songs  
The rain from the sky keeping everything alive  
Snow-capped mountains rising high into the sky  
The innocence of a precious newborn baby’s face  
The uniqueness of people of every culture and race  
How did the universe and these life forms happen?  
How could all of these things possibly be random?  
Every kind of life, the universe and everything in it  
Were made by our God whose power is unlimited  
God, the Almighty, is the architect of all of creation  
He wants us to share in the beauty of his celebration

(John DeSantis is a member of St. Pius X Parish in Indianapolis. Photo: The sun shines behind a sunflower in Indianapolis on May 8, 2019.) (File photo by Natalie Hoefler)



# 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.

**ALLEN, Theodore S.**, 75, St. Malachy, Brownsburg, May 5. Husband of Sara Allen. Father of Tara Cunningham, Shannon Horstmann and Teddy Allen. Grandfather of five.

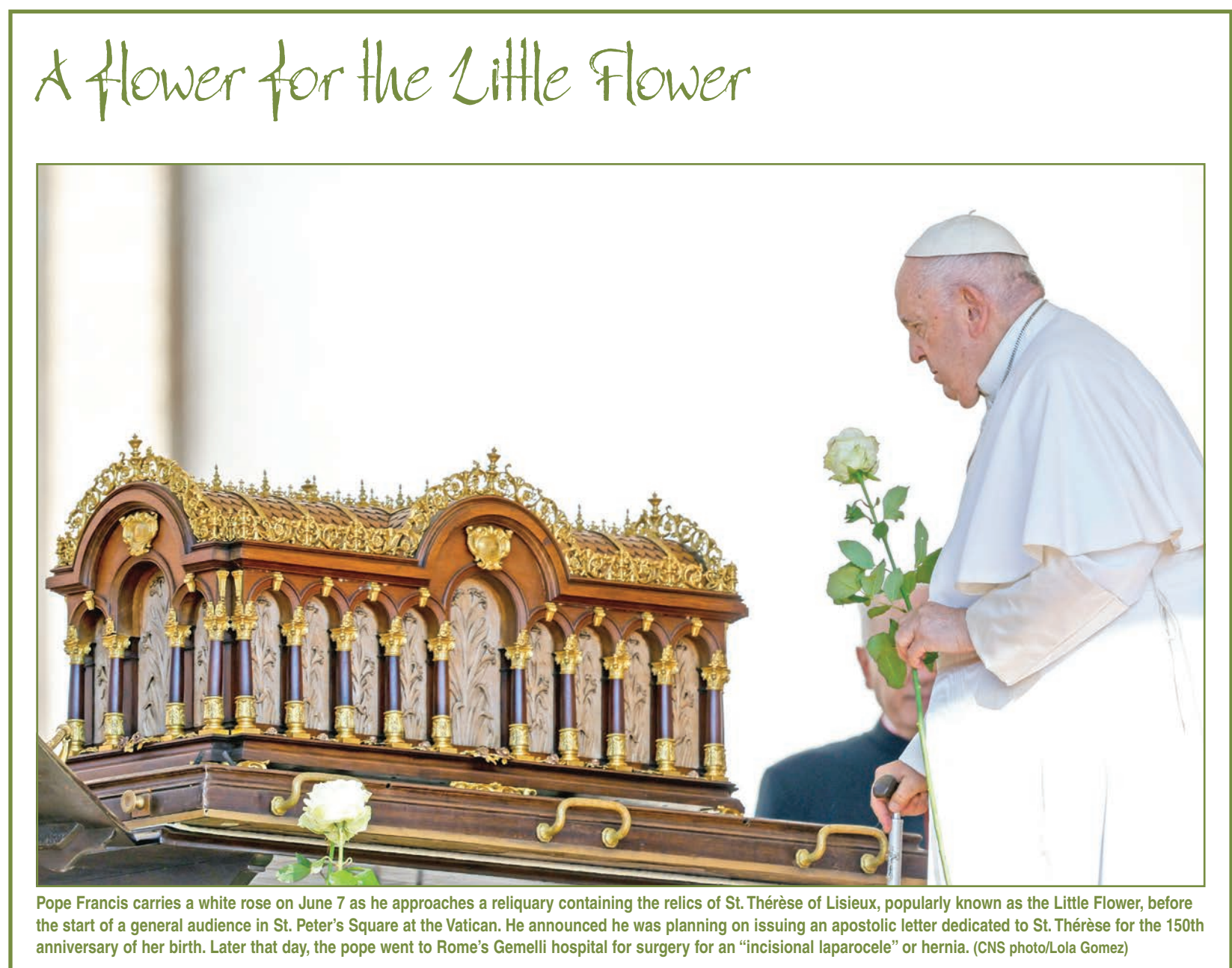
**ANDRETTI, Carolyn**, 81, St. Malachy, Brownsburg, May 28. Mother of Mary Joe Dial, Carolyn Molander, Adam and Mark Andretti. Grandmother of 11.

**BANET, Jr., Herman J.**, 80, St. Mary of the Knobs, Floyd County, June 1. Husband of Linda Banet. Father of Jodi Robinson and Bradley Banet. Brother of Kathy Fritz, Nancy Lemmon, Juanita Lilly, Janet Schmidt and Doris Stilger. Grandfather of five.

**BRUNS, Janet C.**, 81, St. Lawrence, Lawrenceburg, June 3. Wife of Gerald Bruns. Mother of Nicole Maul, Jennifer Seeney, Denise Standley, Douglas and Jeffrey Bruns. Sister of Mary Kampsen, Barb Monahan, Mildred Ruprecht, Donald, Edward, John and Lawrence Geiger. Grandmother of 20. Great-grandmother of two.

**COYLE, Sr., Michael D.**, 79, St. Augustine, Jeffersonville, April 3. Husband of Marianne Coyle. Father of Christopher and Michael Coyle, Jr. Brother of Walter Coyle. Grandfather of four.

**DELUCIO, Nancy E.**, 85, St. Elizabeth Ann Seton, Richmond, May 27. Wife of Robert DeLucio. Mother of Marianne DeLucio Aguilar,



Pope Francis carries a white rose on June 7 as he approaches a reliquary containing the relics of St. Thérèse of Lisieux, popularly known as the Little Flower, before the start of a general audience in St. Peter's Square at the Vatican. He announced he was planning on issuing an apostolic letter dedicated to St. Thérèse for the 150th anniversary of her birth. Later that day, the pope went to Rome's Gemelli hospital for surgery for an "incisional laparocoele" or hernia. (CNS photo/Lola Gomez)

Rachel DeLucio Hickey, David, Marco and Philip DeLucio. Grandmother 18.

**DYER, Stephen E.**, 81, St. Anne, New Castle, May 31. Husband of Janet Dyer. Father of Jennifer Martin and Patrick Dyer. Brother of Mary Lou Oxley and Janis Troxell. Grandfather of four.

**ELSNER, Gloria M.**, 89, St. Ambrose, Seymour, May 26. Mother of Brenda Bean, Gina Konkright, Bernadette Dial, Cynthia Gant, Eileen Sacks, Cecilia Sparks, Mary Trimble, Charles and Joseph Elsnier. Grandmother of 18. Great-grandmother of 34. Great-great-grandmother of one.

**HART, Denise M. Arndt**, 58, St. Thomas Aquinas, Indianapolis, May 19. Wife of George Arndt. Mother of Anna, Chloe, Erin, Caleb and

Jacob Arndt. Sister of Anne Bennett, Gina, Mellissa, Brett and Brian Ottavi. Grandmother of one.

**JONES, Barbara A.**, 72, St. Luke the Evangelist, Indianapolis, May 30. Wife of Ralph Jones. Mother of Caryn Del Preto and Elizabeth Khorana. Sister of Suzanne Hearne, Sandra Juckno, Bill and Richard Fortenbury. Grandmother of six.

**KELLEY, Ronald**, 74, St. Anthony of Padua, Clarksville, May 20. Husband of Beverly Kelley. Father of Diane Poteet. Brother of Patty Leffew, G.A. and Lyle Kelley. Grandfather of three.

**KURELIC, Amy Bulach**, 52, All Saints Parish, Dearborn County, May 20. Wife of Rick Kurelic. Mother of Emily Rodgers, Molly Vogt, Alyssa Welte and Cody Kurelic. Daughter of Jerry and Carolyn Bulach. Sister of Stephanie Collins, Nicki Hart, Gina Hoffman, Becky Hoog, Mandy Wilson and Jeff Bulach. Grandmother of seven.

**LANE, Connie**, 80, St. Gabriel, Connersville, May 22. Mother of Lee Ann Mifsud, Lori Savoy, Joan Trimpe, Daniel and John Lane. Sister of Carrie Curry, Janie Griffin, Millie Livingston, Cathy Tupper, Bud, Don, John and Tom Brunson. Grandmother of 19. Great-grandmother of 13.

**LINVILLE, Cheryl S.**, 74, St. Mary, Greensburg, May 26. Wife of Rock Linville. Mother of Sonja Kolkmeier and Alex Linville. Sister of Richard Pleak. Grandmother of four.

**LUDWIG, Jane A.**, 55, All Saints Parish, Dearborn County, June 1. Wife of Chris Ludwig. Mother of Alexandra Lierman and Chase Ludwig. Daughter of Paul and Anita Luz. Sister of Nancy Liber.

**MAPPES, Therese C., (Rolfsen)**, 92, St. Roch, Indianapolis, May 20. Mother of Mary Sue Craft, Connie Shelburn, Andy, Billy, Donald, John, Kenny and Terrence Mappes. Sister of Jack and Paul Rolfsen. Grandmother of 27. Great-grandmother of 29.

**MCQUEEN, Alberta C.**, 94, St. Mary, Greensburg, June 1. Mother of Anita Navarra, Debra Stuart, Richard Kramer and Brian McQueen. Grandmother of 22.

**MEYER, Janet M.**, 86, St. Mary, Greensburg, May 30. Wife of Rick Meyer. Mother of Angela Reynolds, Karen Spears and Donna Spears-Lecher. Grandmother of 10. Great-grandmother of five. Great-great-grandmother of three.

**MEYERS, Joann M.**, 71, St. Martin of Tours, Martinsville, May 12. Wife of Phillip Meyers. Mother of Kimberly Kerbrat and Stephani Meyers.

**MITCHELL, Nancy J.**, 90, Christ the King, Indianapolis, June 3. Wife of Ray Mitchell. Mother of Terry Buckman, Debi and Tracy Mitchell. Grandmother of seven. Great-grandmother of four.

**MOTSINGER, C. Daniel**, 66, St. Simon the Apostle, Indianapolis, May 23. Husband of Deborah Motsinger. Father of Katherine and David Motsinger. Brother of Greg Motsinger.

**NEWBOLD, Janice D.**, 81, Christ the King, Indianapolis, May 31. Wife of Mark Newbold. Mother of Debbie Borgmann and Mark Newbold. Sister of James Hall. Grandmother of three. Great-grandmother of one.

**PELSOR, Neal D.**, 51, St. Michael, Brookville, June 5. Son of David and Becky Pelsor. Brother of Lisa Pelsor.

**RENNEKAMP, Lawrence E.**, 88, St. Vincent de Paul, Shelby County, May 31. Husband of Joan Rennekamp. Father of Sandra Grunkemeyer, Donna Smith, Susan Wettrick, Daryl and Randal Rennekamp. Brother of Joan Botts. Grandfather of 14. Great-grandfather of 12.

**SCHELLER, Virginia A.**, 88, St. Ambrose, Seymour, May 28. Mother of Patty Scheller and Cathy Schneider. Sister of Margaret Effinger, Elizabeth Henderson, Wilma Ramseyer,

Alfred, Edmund and Gerald Hill. Grandmother of four. Great-grandmother of eight.

**SCOTTEN, Donn M.**, 74, Christ the King, Indianapolis, May 31. Husband of Christine Scotten. Father of Stephanie Gallagher, Suzanne Platt and Eric Scotten. Brother of Christine Bordenet and Daniel Scotten. Grandfather of seven.

**STEVELEY, Don R.**, 90, Prince of Peace, Madison, June 1. Father of Erika Coleman, Barbara Greene, Gina Stone, Jackie Thurston, Patti Wallace, JB Greene and Thomas Steveley. Grandfather of 15. Great-grandfather of five.

**STEWART, Eleanor A.**, 88, St. Simon the Apostle, Indianapolis, May 22. Mother of Mary Kay Curran, Nancy Herber, Joannie Newby and Mike Stewart. Sister of Kay Deck. Grandmother of 12. Great-grandmother of four.

**STIER, Dorothy**, 81, St. Maurice, Napoleon, May 13. Mother of Anita Fry, Cecilia Rose, David and Doug Stier. Sister of Marilyn Buening and Paul Gehl. Grandmother of eight.

**STOCK, Paul A.**, 95, All Saints Parish, Dearborn County, May 30. Uncle of several.

**TAYLOR, Gary A.**, 72, St. John the Baptist, Osgood, May 22. Husband of Kristina Taylor. Father of Rebekah May, Jessica, Maronite Monks of Adoration Brother Felix Maria and Micah Taylor. Brother of Kathy Davis, Nancy Pond, Doloris, David and Robert Taylor. Grandfather of two.

**TORRES-CUATLACUATL, Mckayla**, infant, St. Lawrence, Indianapolis, Feb. 16. Daughter of Raymundo Torres Rosas and Juana Cuatlacuatl Velazquez.

**WAGNER, Arnold F.**, 93, St. Luke the Evangelist, Indianapolis, May 15. Father of Frank, Mike and Paul Wagner. Grandfather of nine. Great-grandfather of 10. †

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

**317-236-1548 or 800-382-9836, ext. 1548**  
[victimassistance@archindy.org](mailto:victimassistance@archindy.org)

# Christ the King Parish offers ‘a joyful spirit, a welcoming spirit’

By Natalie Hoefler

The year 1939 was a busy year in the Archdiocese of Indianapolis. Three parishes were founded, including Christ the King Parish on the north side of Indianapolis. It was formed out of St. Joan of Arc Parish as the city’s population continued to expand northward.

For 84 years since the parish’s inception, the faith community and its members have been serving, welcoming and evangelizing those in its community and beyond.

## ‘We desire to share God’s love and mercy’

One of Christ the King’s largest forms of evangelization is its K-8 grade school, says Father Robert Hankee, the parish’s pastor.

“Our school won the National Blue Ribbon Award for the 2021-2022 academic year,” he notes with pride. “We’re very blessed to have a good student body, and teachers and parents who work hard to continue to provide the Catholic education we have.”

Each year, the eighth-grade students choose a charity then spearhead efforts to raise money for it.

“They get the whole school involved,” says Father Hankee. “It’s fun to see the school come together for a worthy cause.”

He also credits the parish with being “very generous when it comes to serving those in need.” Christ the King is one of five parishes in the Indianapolis North Deanery that supports the Boulevard Place Food Pantry of the Society of St. Vincent de Paul-Indianapolis Archdiocesan Council, Inc. The food pantry serves a large swath of the city’s north side.

“We have a box in the back of the church [for food pantry donations], and every week it’s filled up,” he says. “Providing parish volunteers at the food

pantry is one of our biggest ministries. We have that desire to love God and to express that love. That’s pretty evident here.”

A newer active

ministry in the parish called Families with Young Children “grew out of the isolation during the pandemic,” Father Hankee adds. “It’s an opportunity for young parents and kids not old enough for the school to come together to socialize, have fun, make crafts,” like making Christmas cards for residents of nursing homes, he says.

He calls the Families with Young Children ministry a “growing group.” One reason might be the demographics of the parish.

“We have a good mix of generations,” says Father Hankee. “But it seems we’re getting younger families. I’m starting to hear more babies cry at Mass—which is a good thing!”

Each year, Christ the King reaches out to evangelize the local community with its Summer Social, held on the weekend following Father’s Day.

“Our festival is unique compared to some others,” says Father Hankee. “It’s more about opening ourselves to the wider community, inviting them to our ‘home.’ It’s more about socialization than fundraising. We have an evangelization team with a booth out to welcome folks and invite them to come learn about us.”

This year’s festival will take place on June 23-24. It will include live music, a kids’ area plus food, beer and wine. Admission is \$1.

While visiting the church during the Summer Social or for Mass, Father Hankee suggests looking for one of his favorite features of the recently renovated sanctuary.

“One thing I find pretty cool—on the floor in the sanctuary is a huge crown of thorns, and the altar sits right in the middle. As I offer Mass, I’m surrounded by the crown of thorns. And the handrailing behind where the priest sits is embedded with thorns. We are Christ the King Parish, and the thorns remind us to be that sacrificial love for others that Christ was for us.”

Father Hankee invites people to come and experience the spirit of the faith community.

“There’s a joyful spirit, a welcoming spirit here,” he says. “We desire to share God’s love and mercy.

Hopefully people who come here will encounter that.”

Christ the King Parish is located at 1827 Kessler Blvd. E. Dr. in Indianapolis. For Mass times and more information, go to [www.ctlk-indy.org](http://www.ctlk-indy.org) or call 317-255-3666.

## Unique trails, unique art, unique food

Within Christ the King’s parish boundaries is a popular section of the city known as Broad Ripple Village. Situated along the White River, the village offers fun from arts to parks to recreation—with plenty of stops for unique food along the way. It’s a must-see when coming to worship with the members of Christ the King.

Broad Ripple is a walkable village, whether strolling its streets to shop at boutiques, taking a trail along the historic Indiana Central Canal or trekking the 28-mile Monon Trail.

The Indianapolis Art Center offers free exhibits and an arts park on its 12-acre campus. It is also the site of the annual Broad Ripple Art Fair in May, a monthly urban market during the summer, and a summer jazz concert series. For more information, go to [indyartcenter.org](http://indyartcenter.org) or call 317-255-2464.

The 62-acre Broad Ripple Park offers a playground, picnic shelters, a public swimming pool and wooded trails. For

pool hours and more information, go to [lnkiy.in/BroadRipplePark](http://lnkiy.in/BroadRipplePark) or call 317-327-7161.

Unique food opportunities fill the village. Try Mediterranean fare at Canal Bistro ([canal-bistro.com](http://canal-bistro.com), 317-254-8700), Choluta Taqueria for Los Angeles-style tacos and a variety of street food ([cholitatacos.com](http://cholitatacos.com), 317-389-5555), enjoy more than 40 flavors at Broad Ripple Ice Cream Station ([bricsindy.com](http://bricsindy.com), 317-257-5757), and sample or take home a bag of Just Pop In’s gourmet popcorn ([justpopinpopcorn.com](http://justpopinpopcorn.com), 317-257-9338).

(Mass Excursions is a feature highlighting an archdiocesan parish and local attractions, encouraging a trip to the area that includes Mass with the members of that parish.) †



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## Employment

### Director of Alumni Relations and Special Events Bishop Chatard High School

Bishop Chatard High School is seeking a full-time Director of Alumni Relations & Special Events. View the full job description for additional information and job requirements at [www.BishopChatard.org/about/employment](http://www.BishopChatard.org/about/employment).

Applicants are asked to submit a resume and cover letter of interest to Vice President of Institutional Advancement J.T. Funk at [jfunk@bishopchatard.org](mailto:jfunk@bishopchatard.org). Resumes will be considered until the position is filled.

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## Employment

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Holy Spirit at Geist Catholic Church in Fishers, Indiana is seeking candidates for the full-time position of Pastoral Associate. Essential duties of the applicant:

- Collaborate closely with the Pastor, Director of Evangelization, and with other members of the Parish Staff in the overall pastoral ministry of the parish
- Foster the faith life of the parish community through renewal and evangelization initiatives
- Act as coordinator of a number of parish ministries
- Participate in the recruitment, training, formation, supervision and empowering of volunteer ministry leaders
- Be present at important parish gatherings, liturgies and social functions
- Funeral planning with families and liturgical assistance in coordination with other pastoral associates

Applicant should be a practicing Catholic in good standing, have a thorough knowledge of Catholic teaching, have 3-5 years of experience in a related field, have experience with Microsoft Office applications, and supervisory experience with small groups and volunteers. Undergraduate degree in theology or related field preferred. Very competitive salary commensurate with education and experience. Cover letter and resume should be sent to Mark Timko at: [MTimko@parish.dol-in.org](mailto:MTimko@parish.dol-in.org).

# Parishes celebrate Christ's gift of himself in the Eucharist

By Sean Gallagher

The Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*, is a feast begun more than 750 years ago on which the Church honors the real presence of Christ in the Eucharist.

This year's *Corpus Christi* feast, celebrated last weekend, also marks the start of the second year of the three-year National Eucharistic Revival. The first year featured events organized for dioceses. In the second year, the focus shifts to parishes.

The parish year of the revival will culminate in the National Eucharistic Congress from July 17-21, 2024, in Indianapolis. Some 80,000 Catholics from across the country are expected to come to Indianapolis for what will be the 10th national eucharistic congress and the first in nearly 50 years.

To start the parish year of the National Eucharistic Revival, faith communities across central and southern Indiana celebrated *Corpus Christi* last weekend with festive Masses, the commissioning of extraordinary ministers of holy Communion, traditional *Corpus Christi* eucharistic processions, adoration of the Blessed Sacrament and Benediction.

Photos from these celebrations are featured in this week's issue of *The Criterion*. More photos will be published in next week's issue.

(For more information about the National Eucharistic Revival, visit [www.eucharisticrevival.org](http://www.eucharisticrevival.org). For more information on the eucharistic revival in the Archdiocese of Indianapolis, visit [eucharisticrevivalindy.org](http://eucharisticrevivalindy.org). For more information on the National Eucharistic Congress, visit [www.eucharisticcongress.org](http://www.eucharisticcongress.org).) †



Father Sean Danda, pastor of St. Malachy Parish in Brownsburg, elevates the Eucharist during a June 11 Mass in his parish's church on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*. (Submitted photo by Michael Harker)



Father Jude Meril Sahayam raises a monstrance holding the Blessed Sacrament during Benediction on June 11 in St. Ann Church in Indianapolis during a *Corpus Christi* celebration at the Indianapolis South Deanery faith community. Father Sahayam is administrator of St. Ann Parish and of St. Thomas More Parish in Mooresville. (Submitted photo)



Father Jack Wright, ordained an archdiocesan priest on June 3, carries a monstrance holding the Blessed Sacrament during a eucharistic procession on June 7 at St. Joseph Parish in Shelbyville. (Submitted photo)

Retired Father Todd Riebe, right, commissions 20 extraordinary ministers of holy Communion during a June 11 *Corpus Christi* Mass at St. Thomas More Church in Mooresville. The ministers seen are, from left, Tim Karas, Riley Lesh, Bob Lang, Patsy Lang and Judi Weihler. (Submitted photo)



Led by Father Sean Danda carrying a monstrance holding the Blessed Sacrament, members of St. Malachy Parish in Brownsburg take part in a *Corpus Christi* procession on June 11 on the grounds of the Indianapolis West Deanery faith community. (Submitted photo by Michael Harker)