New Catholics from Bright, Fortville, Greencastle and Indianapolis share their journey to the Catholic faith

By Natalie Hoefer

As the Church marks the resurrection of Christ at Easter, it also welcomes new members who enter into their own new life as Catholics. The Archdiocese of Indianapolis welcomed 849 souls into the full communion of the Church on Easter weekend through the Rite of Christian Initiation of Adults (RCIA) in parishes throughout central and southern Indiana.

Each new member brings a rich story of their call to Catholicism. Each bears the touch of God calling them closer to him in union with the one, holy, Catholic and apostolic Church founded by Christ.

Four of these special stories begin here:

‘I finally learned the truth’

If life is a series of peaks and valleys, Cassandra Guerra found herself in the lowest of valleys two years ago. So low, in fact, that she attempted to take her own life.

Guerra, 20, survived. She stayed a week in a stress center hospital—and there met someone who helped her journey not just out of the valley, but toward the highest peak of faith.

“I met a nurse there named Joe,” she recalls. “He was Catholic. And he asked me what was really bothering me. I was obsessed I was going to hell, not heaven.”

She says her fear was grounded in messages she gleaned from her faith experience.

“In the Baptist church, we got a lot of those sermons that if you don’t do this, this and this, you’re probably going to hell,” Guerra says. “That used to terrify me.”

Joe listened. Then, she says, “He said, ‘I finally learned the truth.’”

See a list of all our new Catholics, pages 8-10.

WASHINGTON (CNS)—As the U.S. bishops gathered in Baltimore starting on June 11, the centerpiece of their agenda focused on items dealing with the investigation of abuse claims against bishops themselves, or accusations they have been negligent in handling or covering up cases of wayward priests and other Church workers.

As The Criterion went to press this week, the bishops had just begun to consider the items on their agenda for their spring general assembly. Full coverage of the results of their meeting will be in our issue next week.

These proposals were before the bishops at the fall general assembly last November, but the Vatican requested they delay action on them until after the Vatican held a February meeting for presidents of bishops’ conferences worldwide to discuss the abuse crisis.

The items in question are contained in Pope Francis’ motu proprio, released on May 9 that went into effect as of June 1. The document, titled “Vos estis lux mundi” (“You are the light of the world”), is a new universal law from the pope to safeguard anyone from abuse and hold Church leaders accountable. The law governs complaints against clergy or Church leaders regarding the sexual abuse of minors or vulnerable adults. The U.S. bishops will vote on directives for implementing this Church law.

Bishops meet to vote on policies regarding sexual abuse crisis

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BISHOPS

continued from page 1

The full texts of the pope’s moto proprio and the U.S. Conference of Catholic Bishops' (USCCB) “Charter for the Protection of Children and Young People,” as well as the new reforms to be discussed in Baltimore, are available on a new website the USCCB launched on June 2: www.usccb.org/prevention.org.

The need for lay involvement, the effort to respond to the crisis is truly a lay issue. Indianapolis, for example, is made up of an archdiocese and other dioceses including Archbishop Charles J. Weisenburger of Tucson, Ariz., and Archbishop Edward Weisenburger, who is full accountability in my realm of the metropolitan archbishops is a grave responsibility,” he said. Since the November meeting, when the metropolitan “option” surfaced, “I’ve given it a lot of reflection, and I’m overwhelmed a little bit to receive this responsibility … and I pledge that I will do everything I can to ensure that there is full accountability in my realm of influence,” Archbishop Sample said. “To the eyes of some, it looks like the bishops are investigating themselves again and that this is what has gotten us into this mess in the first place,” he remarked. However, it is important for people “to know and understand” that the Church’s own structures—which are in place to really address these issues in a significant way, and the role of the metropolitan archbishops is a grave responsibility,” he said.

As for the proposal for metropolitan oversight, the archbishop said if a metropolitan himself, he takes this charge “extremely seriously.” “I think the Holy Father’s intention in the moto proprio he issued is that the Church use her own structures which are already in place to make adjustments to the Church’s own structure to deal with them” but this does not “hamper” what civil authorities must do to resolve abuse cases. Bishop Weisenburger called the metropolitan option “an excellent proposal.” “On the one hand it’s true to our history, who we are as a hierarchal church,” he said. “On the other hand, it’s a somewhat new adaptation which I think will allow general principles of accountability to be applied in a healthy, local manner. The time limits related to the various steps are especially helpful as it prevents a critical investigation from being delayed.”

When he looks at his region, whose metropole is the archbishop of Santa Fe, N.M., he said: “I trust that we have a wealth of experts who could come together and undertake an investigation in a timely and professional manner. I think something good for the Church is unfolding before us.”

Last fall, when the Vatican asked the bishops to postpone voting on these critical abuse protocols, many felt the Church was just stalling on the need to address issues of the hierarchy’s accountability, but Bishop Weisenburger feels “the November delay proved beneficial.” “There was tremendous pressure for the bishops to create an immediate response to the situation—I felt that pressure myself—but in retrospect I’m not sure we made the best decisions when we move that fast,” he told CNS. “I think the Vatican summit helped clarify some of the critical issues. I now think it’s time for the U.S. bishops to come to a consensus on a procedure that can be undertaken when ready a report needs to be made about an allegation against a bishop.” Bishop McKnight told CNS the last time these have given him “a consistent message” about the abuse scandal in listening sessions he has held, both in spring in preparation for his ad limina report to Rome and last fall ahead of the bishops’ November meeting. “The message is to ‘get it out now,’ rather than this piecemeal approach to revelations about abuse, past or present.” One of his biggest questions of the McCarrick scandal, he said, is why haven’t members of the hierarchy who were “knowledgeable and complicit in his promotion” just come forward on their own and take responsibility?” “This does not require an investigation or special adjustment of canon law,” Bishop McKnight said. “I understand and feel the frustration of the laity.”

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered for the page? E-mail us: criterion@archindy.org

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Public Schedule of Archbishop Charles C. Thompson

June 15 – 10 a.m. Mass and Certification Ceremony for Spiritual Directors and Leaders in Education programs at St. Andrew the Apostle Parish, Indianapolis

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

June 17-18 Priesthood Days at Four Winds Resort and Marina, Bloomington

June 19 – 10 a.m. Department heads meeting at Archbishop Edwin T. O'Meara Catholic Center, Indianapolis

June 19 – 7 p.m. Confirmation at Our Lady of the Most Holy Rosary Church, Indianapolis

June 20 – 10 a.m. Leadership team meeting at Archbishop Edwin T. O’Meara Catholic Center

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Published Schedule of Archbishop Charles C. Thompson

June 15 – 23, 2019

Mass for Missionary Disciples Institute at Marian University, Indianapolis

June 22 – 5 p.m. Mass at St. John the Evangelist Church, Enochsburg

June 23 – 10 a.m. Mass at St. Ambrose Church, Seymour

June 25 – 11 a.m. (CST) Institute for Missionaries of Nuestra Dame, Notre Dame, Ind.

June 25 – 9 p.m. Mass for Alliance for Catholic Education at University of Notre Dame, Notre Dame, Ind.

(Schedule subject to change.)
Giving opportunities ‘to say thanks’ and ‘do thanks’

By Leslie Lynch

FLOYD COUNTY—“How can we not give back?”

Susan Isaacs’ six-word question captured the tone and spirit of the Circle of Giving celebration at southern Indiana’s St. Mary-of-the-Knobs Parish on May 16. The gathering of nearly 90 people from Dearborn County to St. Meinrad celebrated the generosity of those who gave $1,500 or more to the United Catholic Appeal or who contributed to the future of the Church in central and southern Indiana through the Catholic Community Foundation.

“It [giving] doesn’t seem optional,” said Isaacs, a member of St. Mary Parish in Lanesville. Her husband Dean added, “We’ve been given an opportunity to use the gifts God has given us, and also an opportunity to give back. We are very thankful that we can.”

In his remarks to those who attended a Mass and dinner afterward, Archbishop Charles C. Thompson reminded those present that our faith calls us to be good stewards of our resources.

“We are called not only to say thanks to God,” he said, “but to do thanks as well. The mercy of God is not some beautiful idea, but rather a concrete action. There is no mercy without being concrete. Mercy is getting involved where there is something wrong, where there is illness, where there is hunger, wherever there is exploitation.”

He added, “The mission drives the resources, not the other way around.”

Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development, also thanked those in attendance.

“One hundred percent of gifts to United Catholic Appeal directly supports ministries, services and programs in the archdiocese that benefit everyone in our Church and in our surrounding communities,” she stated. She noted that the annual United Catholic Appeal has resulted so far in pledges of nearly $5.5 million.

Many Society members contribute $1,500 or more to the United Catholic Appeal, which meets the present needs of the Church in central and southern Indiana. Legacy Society members focus on the future with planned gifts contributed through the archdiocesan Catholic Community Foundation—providing for the Church in their wills, for example, or by starting an endowment.

Moore referenced a basket of prayer intentions returned with pledge cards. “Roughly 1,000 prayer intentions came in from across the archdiocese for Archbishop Thompson to offer up in personal prayer,” she said. “As we read through each of these, we started to notice that many of the prayer requests are actually answered thanks to [archdiocesan ministries supported by] generous donors. You are supporting ministries and programs that in turn answer prayers for others. Isn’t that beautiful?”

Generosity transcended generations through some families in attendance. Wilbur Richmer and his son, David, both members of St. Mary Parish in Lanesville, shared a habit of giving.

“I’m glad to be able to help out a little bit,” said Wilbur. “Priests’ formation and retirement are area needs. But I support the United Catholic Appeal because of the good it does, whatever the needs are.”

“Education was an immediate need,” he said. “Our schools are important to me,” said David. “Trying to bring people back to the Church, bring the young people. They want to give because I was taught to give back.”

Archbishop Thompson spoke about the appeal’s support of seminarians. “We give because we receive,” he continued. “We acknowledge all the gifts God has given us. We are blessed, and blessed even more in returning them to God.”

“Giving to the United Catholic Appeal reaches outside what we can do ourselves and helps those in need,” he said. “It gives us more than one way to help.”

One such way he noted is through the appeal’s support of seminarians. Seminarians of the archdiocese receive substantial financial support in order to complete their formation at Bishop Simon Brute College Seminary in Indianapolis and at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Gasper said his family knows several archdiocesan seminarians, “some who I went to high school with, and others through [parish pastor] Father [Jerry] Byrd. He’s always got seminarians at our parish, and knowing them touches me.”

The United Catholic Appeal also supports the archdiocese’s deacon formation program. Deacon Martin Ignacio of St. Mary Parish in New Albany expressed his genuine gratitude “to all the people who provided funds for my diocesan formation. I couldn’t have done it without your help.”

Sometimes that monetary help can be difficult to give. Lori Hamilton of Our Lady of Perpetual Help in New Albany noted that one year, during a time of financial difficulty, her husband Greg “insisted that we continue giving to the Church … and that taught me to trust God.

“Every year I grow more in my desire to give back. We are called to generosity. There is so much need in the world.”

“We can’t give directly to all the needs of the archdiocese, so we give to the United Catholic Appeal,” added Greg, noting a special place in the couple’s hearts for the appeal’s support of retired priests and St. Elizabeth Catholic Charities in New Albany, which helps vulnerable young women, children and families.

“We give because we receive,” he continued. “We acknowledge all the great gifts God has given us. We are blessed, and blessed even more in returning them to God.”

In his homily during the Mass, Archbishop Thompson spoke about creating a culture of giving through developing a culture of life, of vocations and stewardship—all Christ-centered.

“We are called not to participate in the kingdom of God, but to share in the kingdom of God. To actually participate in the kingdom of God is a spiritual adventure.”

“Every Good Deed, Like Every Holy Mass, Amplifies the Kingdom. It’s a Culture for Life.”

St. Mary Parish’s Generosity for Others

Susan Isaacs was among the group at the Circle of Giving Mass and dinner on May 16 at St. Mary-of-the-Knobs Parish in Floyd County. (Photo by Leslie Lynch)

“The wealth of generosity we have here, it’s just amazing. It’s a blessing to be able to see that.”

Jennings County agreed.

“I’m glad to be able to help out a little bit,” said Wilbur. “Priests’ formation and retirement are area needs. But I support the United Catholic Appeal because of the good it does, whatever the needs are.”

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You are supporting ministries and programs that in turn answer prayers for others. Isn’t that beautiful?” —Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development
Unborn children, the most vulnerable members of society

Abortion has once again become “front-page news” with states such as Alabama, Missouri and Georgia enacting laws that restrict access to abortion, and other states such as New York, California and Illinois seeking to remove virtually any limitations on abortion. Earlier this year, the Indiana General Assembly passed a bill, which Gov. Eric Holcomb signed into law, that bans dismemberment abortion in the state, although it did not make national headlines like the newly passed laws in other states.

Our Church considers abortion to be the most serious of all the challenges to life we face today, including end-of-life issues, capital punishment, HIV/AIDS, war, poverty, embryonic stem-cell research, immigration issues, homelessness and more. This is because unborn children are the most vulnerable members of society and the most in need of our protection. They are innocent members of society who are morally and completely on the care and protection of others.

All crimes against the dignity of human life are horrible and must be vigorously opposed. But abortion stands out in an unapologetic way. We must work to eradicate with all the resources at our disposal. As long as abortion remains legally and socially acceptable, our Church must speak out. We must pray and teach. We must protest and work to change the laws that permit this. We must also help women in crisis pregnancies, and we must help “unwanted” children find good homes and loving parents.

In his final address as president of the U.S. Conference of Catholic Bishops in 2010, Cardinal Francis E. George, then archbishop of Chicago, made the following statement: “Consistently, and ever more insistently since the sin and crime of abortion was legalized in the United States, our voice has been that of bishops of the Catholic Church ever since the first Christians condemned the abortion practices of ancient Romans. The act is immoral, and the laws that have permitted now 50 million children of our country to be killed in their mothers’ wombs are also immoral and unjust; the laws are destroying our society.” These are strong words that must be spoken—over and over again—until abortion becomes a thing of the past here in our archdiocese, in our country and throughout the world.

Pope Francis recently reminded us that a fetus is not just “biological material.” An unborn child is a new living being, dynamic and marvelously ordered, a new individual of the human species. “No human being can ever be incompatible with life,” the Holy Father said recently. Every child is “a gift that changes the history of a family and this child needs to be welcomed, loved and cared for.”

“Aspiration is never the answer,” the pope says. “Human life is sacred and inviolable and the use of prenatal diagnosis for selective purposes must be strongly discouraged, because it is in the expression of an inhumane mentality, which degrades families of the possibility of welcoming, embracing and loving their own infants.”

The pope also reminds us that threats against the dignity of human life do not end with birth. Violence, especially toward children, can be found everywhere in our society. We must work to change our hearts, our culture, our laws and our social practices. We must end abortion and, with it, all forms of violence and abuse against those who are most vulnerable and most in need of our protection and care.

As long as abortion is legal and socially acceptable, we Christians (and all who believe in the dignity of human life) ought to work to eradicate it. We cannot remain silent. We must be an active presence in our communities that are vulnerable in and need of our protection and care. As Cardinal George said, “If the poor are allowed to be born, then the voice of Christ continues to speak to the homeless and the jobless, the hungry and the naked, the uneducated, the migrant, the imprisoned, the sick and the dying. Our ministry is consistent because the concerns of Jesus Christ are consistent. He is at the side of the poor.”

To oppose abortion is to oppose all forms of violence against the dignity of human life. As the cardinal said, “It’s a consistent ethic of Christ’s concerns for all his people, especially the poor.”

Let’s pray for the unborn and for each other today. Let’s pray for those who share in the suffering of others. Let’s come together as a community of believers to work to protect and defend life in Jesus’ name.

—Daniel Conway

Modern-day corpse raiders

Most people recognize the importance of obtaining consent before retrieving organs from the bodies of deceased persons. They also understand the necessity of seeking respect for these bodies remaining following death.

Recent news stories have chronicled the troubling story of a newborn in Colorado clandestinely taken by his parents and sold to medical corps and selling them to medical supply companies.

One family was horrified to learn that their mother’s head, arms, pelvis and parts of her legs had been harvested without their knowledge or consent. They and others are now suing the company. The funeral home had been selling body parts to places as far away as Saudi Arabia and returning containers of ashes to the families that did not contain any actual remains of their loved ones.

The publicity following these revelations, and the subsequent FBI investigation and legal prosecution of the funeral home directors, reminds us how easy it is to transgress important moral boundaries when we fail to respect the remains of the deceased.

Indeed, legal measures can remind us of our duties toward others, what we should do through laws that criminalize grave robbing, for example, or those forbidding the use of executed persons’ bodies for research.

A few years ago, Chinese officials were timing the capital punishment of their prisoners in order to harvest their organs as soon as well-paying foreigners had arrived in Chinese hospitals to receive the transplanted body parts. International pressure quickly mounted to ban the practice.

While it is clear that we shouldn’t kill one person for the purpose of obtaining their organs or body parts, it should be equally clear that when an intentional act of killing has already taken place and a cadaver is available, valid informed consent is still required prior to harvesting bodily tissues. All ethically sound research involving human subjects is predicated upon informed consent, which needs to be given either by the donors themselves before they subjects die, or by their duly appointed proxy, acting on behalf of, and in the best interests of, the deceased.

When it comes to extracting cells or organs from the corpse of a deceased child after an abortion, however, these ethical requirements for consent cannot legitimately be satisfied.

Some have been tempted to argue that aborted children “would have consented” to organ donation if they had been given the chance, but those organs are no longer needed by them after death. But if the justification for harvesting fetal organs is alleged to be the implied consent of the child, this has to be characterized as a false and irresponsible claim.

The activity of harvesting tissues under these circumstances would only exacerbate the original evil act that terminated the child’s life. Taking cells or tissues without consent would be a callous extension of the original evil, not a reparation of its or his bodily harm. Additionally, it is important to recognize that even if the mother of an intentionally aborted child were to sign the dotted line saying she granted her permission for the baby’s cells and organs to be donated, that invocation of consent serves no useful purpose and is void. Because she arranged for the taking of the child’s life, she already categorically demonstrated that she does not have the child’s best interests in mind. From the ethical vantage point, she disqualifies herself from being able to provide valid consent on behalf of her now-deceased child by the very decision to have the abortion in the first place.

While the action of taking bodily tissues without consent would be a lesser evil than the original act of killing, this does not lead to the conclusion that we can therefore permit or encourage fetal corpse raiding at abortion centers. As we have seen in some good use, like pushing forward the frontiers of biological knowledge, or producing a possible next generation of experimental medicine, in others an important therapy for a serious disease. Wherever cells from directly aborted fetuses are used in research on organ development, alternative and ethically non-controversial cell sources should instead be pursued, including, if manageable, those obtained from routine surgeries like the removal of an appendix, or foreskin removal during newborn boys’ circumcision.

Nothing is more important to our country and the respect due the most vulnerable members of society for which many unborn children who unjustly perish in abortion clinics today.

Our Church defends our unborn children who are members of our society. Let’s work to eradicate with all the resources at our disposal. As long as abortion remains legal and socially acceptable, our Church must speak out. We must pray and teach. We must protest and work to change the laws that permit this.

—John F. Fink, Editor

Teen’s tragic death a reminder that some family histories are similar

Recently, I read the story of Juan de Leon Gutierrez, a 16-year-old boy from Guatemala who died after making his journey to the United States from his home country. Juan, like me, did not come to the U.S. and try to work to support his family. His family had been living in one meal a day due to the death of his parents. His family had no one else to care for their children.

Here is a boy who had enough watching his family suffer, who decided to do something about it, but who ultimately suffered the loss of the two most important things in his life: his childhood and his health.

The story is a sad tale that, unfortunately, is more common than we would like to think in our desire to help our families.

I come from a big family, as many of us do. We come from a tradition that is deaf to the needs of our family members. Our families are very close, and we often have to deal with the same problems that come in the same areas of this country, it can be difficult to discover family lineage when fathers and mothers are unknown. It is important that we take care of our family’s future by asking questions about the past answered.

One day my family was talking about our family history, and we asked my grandpa where his family came from. His story is a tale that, unfortunately, is more common than we would like to think in our desire to help our families.

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“Cuando Dios cimentó la bóveda celeste y trazó el horizonte sobre las aguas, allí estaba yo presente. Cuando estableció las nubes en los cielos y refogó las fuentes del mar profundo; cuando señaló los límites del mar, para que las aguas obedecieran su mandato; cuando plantó los fundamentos de la tierra, allí estaba yo, afirmando su obra. Día tras día me llenaba yo de alegría, siempre disfrutaba de estar en su presencia; me regocijaba en el mundo que él creó: «¡en el género humano me deleitaba!» (Pr 8:27–31).”

Este domingo celebramos la solemnidad de la Santísima Trinidad que destaca el misterio supremo de nuestra fe: las tres personas que conforman el Dios que conocemos, amamos y servimos. A lo largo de la historia de la Iglesia muchos comentaristas y predicadores han intentado “explicar” el misterio de la Santísima Trinidad, sin mucho éxito. Tal como lo expresó ingeniosamente san Agustín, intentar comprender las tres personas en un solo Dios es tratar de drenar el océano a baldazos. Es sencillamente imposible.

Y sin embargo, los cristianos bautizados estamos llamados a profesar nuestra fe en Dios como Padre, Hijo y Espíritu Santo, y a proclamar este enorme misterio con la confianza que proviene de la fe, se apoya en el amor y florece en la esperanza del futuro. No tenemos que “explicar” a Dios sino invitar a otros a encontrarlo en la oración, en los sacramentos y en la comunión con nuestros hermanos y en la familia de Dios.

La plenitud de la persona de Dios no fue revelada hasta que el Señor ascendió al cielo para sentarse a la derecha del Padre y los apóstoles recibieron al Espíritu Santo (al igual que nosotros) en Pentecostés. Por supuesto, en las Escrituras hay muchas pistas de que Dios no obedece por su propia cuenta, aunque sea el único actor en una escena en particular. “Cuando Dios cimentó la bóveda celeste y trazó el horizonte sobre las aguas, allí estaba yo presente” (Pr 8:27) nos dice el libro de Proverbios en la primera lectura de este domingo. “Cuando estableció las nubes en los cielos y refogó las fuentes del mar profundo; cuando señaló los límites del mar, para que las aguas obedecieran su mandato; cuando plantó los fundamentos de la tierra, allí estaba yo, afirmando su obra.” (Pr 8:28–30).

Con toda razón nos preguntamos: “¿Quién estaba con Dios antes de la creación del universo?” ¿Quién estaba a su lado como artesano? ¿Y quién era aquél que afirmaba: “allí estaba yo, afirmando su obra. Día tras día me llenaba yo de alegría, siempre disfrutaba de estar en su presencia; me regocijaba en el mundo que él creó: ¡en el género humano me deleitaba!” (Pr 8:27–31).”

En la lectura del Evangelio del domingo de la Santísima Trinidad (16, 12–15), Jesús les dice a los discípulos (y a nosotros) “muchas cosas” que no pueden ser explicadas, porque lo que él enseña no puede ser destruido. “¿Y quién era aquél que afirmaba: “allí estaba yo, afirmando su obra. Día tras día me llenaba yo de alegría, siempre disfrutaba de estar en su presencia; me regocijaba en el mundo que él creó: ¡en el género humano me deleitaba!” (Pr 8:27–31).”

Creer en el Dios trino es no un ejercicio académico, ni una enseñanza abstracta, ni un dogma o un credo estático. El misterio de la Santísima Trinidad revela la amplitud y la profundidad del amor de Dios. En verdad es muy sencillo. La Trinidad es quien Dios es y como comparte su vida divina con los demás. Sí, es un misterio, pero también es un enorme regalo para nosotros y toda la creación. Dios es amor y el amor se debe compartir. Dios comparte su amor entregándose a nosotros y a toda la creación, totalmente y sin reservas en las tres personas que están perfectamente unidas entre sí en la Santísima Trinidad que es Dios. Que la conmemoración de esta gran festividad nos acerque más a Dios y que encontremos al Padre, al Hijo y al Espíritu Santo mientras rezamos, celebramos los sacramentos y servimos al prójimo con amor. †
Father Clement Davis receives human rights award in Columbus on June 20

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, will receive the William R. Laws Human Rights Award at the 2019 Columbus Human Rights Commission Annual Dinner Meeting at The Commons, 300 Washington St., in Columbus, at 6:30 p.m. on June 20. The award is given to a local individual, group or organization who has made a substantial contribution to the community of Columbus in any area(s) of human equality. The event will also include a panel discussion on immigration. Tickets for the event are $30 per person or $240 for a table of eight; advance purchase is required. Tickets can be purchased online at www.columbus.in.gov/human-rights/annual-dinner by calling 812-376-2532, or at the Columbus City Hall, 123 Washington St., in Columbus. For more information, e-mail humanrights@columbus.in.gov.

Nominations sought for Respect Life and Pro-Life Youth awards through Aug. 31

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archdiocese O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award through Aug. 31.

The Archdiocese O’Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life from birth to natural death in the parish community and in the archdiocese. The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of all human life in the parish community, school community and in central and southern Indiana.

The awards will be presented at the Respect Life Mass to be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 6. Printable nomination forms can be found at www.archindy.org/human-life-and-dignity, then scroll down and select “Annual Respect Life Mass.” Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to humanlifedignity@archindy.org.

For more information, call Keri Carroll at 317-236-1521 or e-mail kcarroll@archindy.org.

Helpers of God’s Precious Infants Mass and pro-life prayer ministry to start on June 15

All are invited to join the Helpers of God’s Precious Infants, a prayer ministry in Indianapolis, for Mass at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, at 8:30 a.m. on the third Saturday of each month, starting on June 15. After Mass, participants are invited to either remain in the church or drive to the Clinic for Women abortion facility, 3607 W. 16th St., in Indianapolis, for the protection of life. Prayers at the abortion facility conclude between 10:30-10:45 a.m. The dates for the Helpers of God’s Precious Infants Mass and prayer in 2019 are June 15, July 20, Aug. 17, Sept. 21, Oct. 19, Nov. 16 and Dec. 21.

For more information, contact Peggy Geiss at peggeygeiss@at.net.

All Saints Eagle Scout honors life

John Lake, a member of All Saints Parish in Dearborn County, poses with his pastor, Father Joseph Ozment, on May 12 at one of four identical prayer monuments that were installed on each of the parish’s campuses as part of his Eagle Scout project. Lake, 18, a member of Boy Scout Troop 646 in New Alcasa and the son of Roger and Donna Lake, raised $8,000 to purchase and install monuments at the campuses of St. John the Baptist in Dover, St. Joseph in Leon, St. Martin in Yorkville and St. Paul in New Alcasa. The monuments were dedicated at the May 11-12 weekend Masses. (Submitted photo)
CATHOLIC

continued from page 1

GREGORIAN—As a child raised in the Buddhist faith by immigrant parents from Vietnam, Phi Chung “always felt at a disadvantage.”

“My goal from childhood was to catch up socially,” says the 20-year-old student of DePauw University in Greencastle, who just completed his sophomore year. He modeled his life after a fictional character in a story told to Buddhist children, “a kid in a village who set his mind to never give up. I made that my mindset.”

So Chung filled his life with sports and leadership roles in high school, and he no longer had time for the Buddhist temple. He continued that approach at DePauw. Chung was accepted to the university on a scholarship from The Posse Foundation, an organization that recruits and trains young adults with leadership potential from diverse backgrounds and places them on college campuses to initiate change.

He is also president of the university’s Association of Asian, Pacific Islander college campuses to initiate change.

Despite all his efforts and apparent success, Chung felt no peace.

“Some nights, I’d wake being so alone,” he admits. “I look back now, and I see how God didn’t pull me until I was in a position of needing help.”

That pull started last fall when he met Brandon Pangan, a Fellowship of Catholic University Students (FOCUS) missionary at DePauw.

“I invited him to come to FOCUS,” Chung recalls. “He said he would, if I talked to me for an hour and a half about God. I really feel like he led me to the Lord that day.

“Every day he told me that God loved me and wasn’t going to leave me. He made me a folder of Bible verses and quotes—I still have it. He really got me through that tough time.

“After that, I wanted to go to a Catholic church.”

But Guerra struggled with another message she received growing up: “I was told that Catholics weren’t true Christians.”

She says it took her a year and a half to build up the courage to go to a Mass. When she did, she chose her sponsor, her daughter’s request for Hornbach to be her confirmation sponsor added much to the emotion of the evening, she says.

For her own confirmation patron, Hornbach chose St. Jane. “It was my friend’s name, and that was healing for me,” she explains.

And just a few weeks after her own confirmation, she stood as a sponsor by Jane’s daughter’s side, witnessing to the faith of the young woman, a faith Hornbach now calls her own.

‘Never felt so much love’

By Natalie Hoefler

“SEEK was my first experience with adoration,” he says. “That was when I realized that God will always love me and forgive me. I wanted to be in that space every day.”

And along the way, God healed Chung’s wound of loneliness.

“I was alone all my life, in high school, in college,” he says. “I was all alone until that moment when I accepted God. And I wasn’t alone anymore.”

Through RCTA, Chung learned more about God’s unconditional love and desire for her to live eternally with him in heaven.

“I felt like at St. Thomas, I finally learned the truth,” she says. “Before that, I really didn’t believe God loved me. Through St. Thomas, my relationship with Christ grew into something I’d never had before.”

Guerra says Chung’s Easter Vigil Mass on April 20 when she was received into the full communion of the Church “is a bit of a blur.”

One of her favorite moments, she says, was being baptized, “feeling the water pour over my head. I felt at peace.”

And now Guerra looks forward to receiving the Eucharist at Mass. “I really like that we [receive] Communion every time we go to Mass,” she says. “I like the feeling of God being present there, [that] I’m actually worshipping the living God.”

As Guerra, a sophomore at Anderson University in Indiana, looks forward on her journey of life and faith, she says she does so while holding an image in mind—something that the Catholic nurse Joe told her.

“He told me to see my walk with God as having peaks and valleys,” she recalls. “Now I imagine me and Jesus walking through peaks and valleys together. It makes my journey more real for me.”

Catholic nurse Joe told her.

“Now I imagine me and Jesus walking through peaks and valleys together. It makes my journey more real for me.”

‘Together in the journey toward Christ’

By Natalie Hoefler

“Honestly, they thought I was Catholic—even my priest,” she says with a chuckle.

“That’s because she’s always here!” says Kim Sprague, parish director of religious education and youth ministry.

“She’s been a member of this parish since 2000, when the parish began. She attends Mass regularly with her husband and two daughters [and] she’s a youth volunteer.”

Hornbach was raised in a Protestant faith tradition. But when she married her husband Doug, a Catholic, she fully supported him in raising their children in the faith.

“I have always been a firm believer that you go to church as a family unit,” she says. “I assisted my husband with his Communion and confirmation for both of our girls. I volunteered as a chaperone for the school outings to nursing homes, I work the fish fry every year, and the summer picnic.

Yet Hornbach’s call to be received into the full communion of the Church did not come entirely through her family.

“My friend Jane passed away a little over a year ago,” she shares. “She was Catholic. I used to work with her, and we became close. When her daughter in eighth grade asked me to be her confirmation sponsor, what could I say? ‘No, because I’m not Catholic?’

But joining the Church had also been a thought on my mind, so this was my opportunity to do so.”

Hornbach was confirmed and received Communion for the first time at her parish’s Easter Vigil Mass on April 20.

“I’m not going to lie—it was emotional,” she admits. “My family was excited that I would be with them receiving the body and blood of Christ. Now we four are together in this journey toward Christ.”

But the loss of her friend Jane and her daughter’s request for Hornbach to be her confirmation sponsor added much to the emotion of the evening, she says.

For her own confirmation patron, Hornbach chose St. Jane. “It was my friend’s name, and that was healing for me,” she explains.

And just a few weeks after her own confirmation, she stood as a sponsor by Jane’s daughter’s side, witnessing to the faith of the young woman, a faith Hornbach now calls her own.

Standing next to her sponsor and husband Doug, Bridget Hornbach is anointed with oil by her pastor, Father Randall Summers, as part of the Rite of Confirmation during the Easter Vigil Mass at St. Teresa Benedicta of the Cross Church in Bright on April 20. (Submitted photo by Larry Strange)
Welcome to the New Catholics

Baptismal Rites

St. Louis, Bavette

Gavin Erin, David Rodriguez, Isabeltap Ramos, Justin Kostner, Landon Aymond, Mitchell Schmitt, Samson Waltersky, Teresa Jann, Brian Jost, Samuel Luza

St. Michael, Brookville

Dakota Bell, Colin Morgan, Rayn Phillas, Mallory Simms, Carissa Summy, Megan Stenger, Anika Brown, Colby Summy, Betty Wilt, Samuel Wiltz (candidates)

St. Andrew, Deerfield

Alyssa Romas, Elizabeth Roderick, Mollie Bedeney, Meg Cross, Mary Evans, Cassie Gilmore, Dylan Jordan, John Vanover, Ashley Wedler, Jake White (candidates)

St. Peter, Franklin County

Margaret Reppinger (catechumens)

St. Mary, Greenburg

Jamie Triplett, Trista Hunter, Mary Hume, Ashley Hume, Michelle Hickman, Hunter Nielson, Cassie Santilli, Beth Whitaker, Wayne Wiley, Chloe Williams, Cooper Williams (catechumens)

St. Lawrence, Lawrenceburg

Les Horman, Emily Hilt, Anise Morel, Lornad Radmon, Dae Davis (candidates)

St. Charles, Monroe

Brian Leitersberger (catechumens); Cheyler Powell, Elise Shiels, Morgan Webber, Scott Whitsitt (candidates)

St. Anthony of Padua, Morris

Tara Simon (candidates)

Holly Family, Oldenburg

Lucy Sprecher, Black Black, Brianne Black, Madison Bump, Hunter Sticro, Kyle Thomas (candidates)

St. Vincent de Paul, Shelby County

Kay Ron Hintz (candidates), Sam Williams (catechumens)

St. Joseph, Shelbyville

Lobit Aguirre, Lisi Aguilar, Samuel Chaupenas, Nicholas Guevara, Payton Johnson, Alyssa Laben, Eden Yankel, Kevin Lancaster, Erik Martinez-Moran, Joseph Martinez, Jarrod Minford, Miranda Soon, Bradley Wolford (candidates); Jeanne Chalmers, Jordan Howie, Hunter Minford, Matthew Miceli, Nick Miceli, Mary Mertz, Matt Miceli, Tizzie Schaffer, William Schaffer (catechumens)

St. Vincent de Paul, Bedford

Grace Campbell (candidates); Nicole Owens, Sam Williams (catechumens)

St. Charles, Rising Sun

Luke Aguirre, Alex Aguirre, Jony Arias, Abbie Lucas, Mollie Lucas, Makayla Rady, Mary Rady, Zo Ela Rady, Roman Rady, Roman Rady, Sabrina Rady (candidates); Dayna Hardin, Raneen Kashe, Hannah Kashe, Samantha Kashe, Stephen Kashe, Tara Kashe (candidates)

St. John the Baptist, Bavette

Jacob Drudel, Susan Miller, Travis Sutterlin (candidates); Carol Dowe, Anna Ferguson (catechumens)

St. Paul Cathedral, Bloomington

Becky Ford, Lee Lutsko, Nicholas Honeynolt Winter, Amanda Muegge, Martin Paton, Deyanna Pitalo-Arneson, Ryan Siler, Stephanie Siler (candidates)

St. John the Baptist, Beverly

Brian San Joe, Jason Snider, Karla Thomas, Kristie Telleffy, Alexander Vazquez, Brandon Becerra, Brandon Sanchez, Brandon Villalobos, Matthew Gonzales, geno Gonzalez, Edgar Hernandez, Jordan Grover, Kelly Jackson, Kevin Kuberski, Zachary Menard, Zachary Miller, Zachary Myres (candidates)

St. Emma, Southport

Cameron Boute, Calen Boute, Austin Hartman, Marty Olson, Jordan Olson, Chase Olson, mason Olson, Matthew Smith (candidates); Kerrick Adams, Aiden Aldea, Alison Aldea, basier Aldea, Sarah Aldea, Jaden Ayers, Jordan Ayers, Mckinley Ayers, Zane Ayers, Zaylin Ayers (candidates)

St. Elizabeth Ann Seton, Richmond

Kara Aguilar, Miranda Analah, Sam Alex Brown, Kerri Brown, Morgan Brown, Metro Brown, Morgan Brown, Guitar Brown, Tyler Brown (candidates)

St. Mary, Sultan

Dylan Miley, Madison Miley (candidates); chris Miley, Sydney Miley, Sydney Miley, Sydney Miley (catechumens)

St. Joseph, Washington

Dylan Miller, Lizzy Miller (candidates); chris Miller, Jeremy Miller, Tori Miller, Tori Miller (catechumens)

St. Luke the Evangelist

Ben Ambrose, Michael Appel, Ryan Appel, Steven Appel, Brandon Arredondo (candidates); David Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala (catechumens)

St. Michael, Seymour

Devin Arden, Logan Brown, Hunter Cates, Jacob Cates, Dylan Cates, Mason Cates, Evan Cates, Joey Cates (candidates)

St. Michael the Apostle

Malikai Minddle (candidates); Thomas Desorbo, Dylan Desorbo, Scott Desorbo (candidates)

Indianapolis North East

Christ the King

Karen Kedzie, Gary Levy (candidates); Megan Crompton, George Montie (candidates)

St. Luke’s Catechumens

Katherine Kedzie, Christopher Maki, Josh Mears, Evan Nester, Ashley Redd, Morgan Reilly, Austin Vincent (candidates)

St. Paul’s Evangelists

Ben Ambrose, Michael Appel, Ryan Appel, Steven Appel, Brandon Arredondo (candidates); David Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala (catechumens)

St. Paul’s Apologists

Collin Byers, Kirby Byers, Jordan Byers, Jordan Byers, Abby Byers, Alex Byers, Alex Byers, Alex Byers (candidates); Remi Byers, Rowan Byers, Carson Byers, Carson Byers, Carson Byers (catechumens)

St. Joseph’s Catechumens

Chris Arroyo, Braiden Burton, Andrew Butler, Rachel Butler, Annamarie Callicott, Morgan Callicott, Morgan Callicott, Morgan Callicott, Morgan Callicott (candidates)

St. Philip’s Catechumens

Paramount Singleton, Landon Singleton, Mckinley Singleton, Mckinley Singleton, Mckinley Singleton, Mckinley Singleton, Mckinley Singleton, Mckinley Singleton (candidates)

St. Francis Xavier

Dylan Brown, Ashly Clear, Jordan Clear, Lee Clear, Lee Clear, Lee Clear (candidates); Alex Clear, Alex Clear, Alex Clear, Alex Clear, Alex Clear, Alex Clear (catechumens)

St. Joseph’s Evangelists

Ben Ambrose, Michael Appel, Ryan Appel, Steven Appel, Brandon Arredondo (candidates); David Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala, Ethan Ayala (catechumens)

St. Joseph’s Apologists

Chelsea Birkland, Jordan Birkland, Dylan Bush, Alex Bush, Thomas Bush, Thomas Bush, Thomas Bush (candidates); Alex Birkland, Alex Birkland, Alex Birkland, Alex Birkland, Alex Birkland, Alex Birkland (catechumens)

St. Joseph’s Catechumens


St. Joseph’s Apologists

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By Natalie Hoefer

Most catechumens and candidates are received into the full communion of the Church during the Easter Vigil Mass. But not Ward Walker. After a long journey that included a rock band, alcohol and no religion for several decades, there was one last hurdle that delayed his reception into the Church—an unexpected brush with death in late March.

Walker, a 54-year-old real estate salesman, was baptized and raised Methodist.

“I reluctantly went to church,” he says. “But from high school until about age 30, I didn’t set foot in a church.”

Instead, he spent more than two decades as a musician, including 15 years touring a three-state area as a drummer for a rock band.

“I’ve been a drunken musician with long hair and tattoos who partied too much,” he adds.

Walker eventually settled down and married Tina, a Catholic woman from the Bahamas. The couple has 9-year-old twins.

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“I’ve been a drunken musician with long hair and tattoos who partied too much,” he adds.

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By Natalie Hoefer

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“came up to Indiana from areas of

distant relatives to recall similar stories

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grown up in the rich culture of Appalachia,

“came up to Indiana from areas of

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grown up in the rich culture of Appalachia,

And so he saw the choice in front of him

And the rest, as they say, is history.

“I’ve been inspired by their reverence in church,” he says of his children.

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“As a musician, I was on the road a lot, so the family, like many in the Hoosier State, came up to Indiana from areas of the United States. And the rest, as they say, is history.

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“I’ve been inspired by their reverence in church,” he says of his children.
Thank God on Father’s Day for the gifts he gives through children

By Soren Johnson

“So Dad, what do you want for Father’s Day?”

This annual question from my five kids is a fact of life, just as inevitable as the $15 billion our kids and spouses will shell out this year to mark our big day with ties, cards, tools and brunches. (Guys, FYI for budgetary purposes: That’s $1.35 per household.)

“A simple and sincere ‘thank you’ from his family is all that many dads want this Father’s Day,” notes sociologist W. Bradford Wilcox, speaking for many of us. “It matters a lot for dads, especially in a society where fathers are often belittled or minimized in the popular culture, to have their sacrifices and love recognized and appreciated.”

As I realize just how few Father’s Days remain before my kids enter the world, I can’t help but personalize my kids’ question: “What do I want—for my kids—this Father’s Day?”

After all, I’ve got enough ties. Reflecting on past Father’s Days, I’ve come up with seven things I actually want: seven truths that I want to prayerfully recommit to giving my kids this day—and always.

Bedtime blessings

My teenage daughter and firstborn recently gave me a little What I Love About Dad booklet. “When I was little, I loved to …” one page began, and my daughter completed the sentence with the words, “be rocked to sleep by you.”

Her bedtime memories date to the pre-Wi-Fi era, when we dads were less distracted and better at holding our precious children for long periods of time. This Father’s Day, let’s renew the bedrock of fatherhood by giving our kids our loving touch, bedtime rituals and our father’s blessing before they drift off to sleep.

Wrestling

In an “All About My Dad” card my 7-year-old son gave me recently, he scrawled, “I love when my dad resels [sic] with me.” My dad wrestled me, and now I’m getting pummeled on a regular basis.

Recent studies show that kids who roughhouse with their dads are more self-confident and self-controlled. Especially in our digital age, rough-and-tumble play needs to be part of our job description as dads. Happy wrestling, Dad!

Kissing mommy

It’s just a fact: Whenever I demonstrate my love for my wife with a special touch or focused attention, the kids immediately perk up, and at least one of them sprints toward us to hug our legs or leap into our laps.

The best thing parents can do for their children is to love one another,” notes one social worker on the proven purposes: That’s $135 per household.)

“Smile lines.” “Rejoice always,” (1 Thes 5:16), St. Paul wrote, and she wrote, “be the best person that I can be.” Few kids can compare with a dad’s experience of nurturing and calling forth a gift or talent in his child.

Handshakes

“I love getting your advice on …” the booklet began, which my daughter completed, “how to shake hands and make eye contact in a way that will get me a job!” Yes! I read her words with a surge of indescribable pride.

Let’s go easy on the kids on Father’s Day, but starting the next day, it’s back to coaching them 24/7 to prepare for effective, godly interactions in the world.

Calling forth the best

“This means so much that you show me how to …” my daughter’s booklet began, and she wrote, “be the best person that I can be.” Few kids can compare with a dad’s experience of nurturing and calling forth a gift or talent in his child.

The blessing of fatherhood gives us a front-row seat to two miracles: first, our child’s birth; and second, the development of their unique spiritual, intellectual and physical gifts.

“Thank God on Father’s Day for the gifts he gives through children.” (John preaches/Nancy Windschitl)
Joyful Witness/Kimberly Pohovey

Warm greetings has the power to transform others

The first time I encountered her, I stepped onto the elevator at the Archbishop Edward J. Slivka Catholic Center in Indianapolis and was met with her characteristically greeting of “How are you, my precious?” I was taken aback by her humble presence and stature as she is even shorter than me. But the immediate feeling I experienced from this meeting—and every encounter since—was an overwhelming sense of warmth, and the feeling that I am loved.

I do not know this woman well. The truth is, I don’t. I doubt she even knows my name, even though she may recognize me every time I see her in the hallways or again on the elevator. Each time I spy her approaching, I am immediately flooded with that same wonderful sense of warmth.

One day last summer, I asked my then 16-year-old daughter how she had been dealing with the day she had been as I picked him up from our parish’s Summer Bible Camp at which he had been volitionally chosen to be the typical “good.” However, he immediately became animated when he described to me some of the experiences he had had.

His story started at the youth center when a nun entered and looked as if she were going to leave. He instinctively knew she was there to help someone she might not know. She said she was there to help a single person. In those few words, she gave him the confidence he needed. And the next thing I knew, he was mutation in the world. He could see her courage. He felt uplifted. He was given the wisdom to be strong even when he didn’t feel strong.

One of my favorite quotes from St. Francis of Assisi is “Where there is charity and wisdom, there is neither fear nor ignorance.”

Pain, perseverance and the road to wisdom and maturity

“The signs of meanness we see around us heighten our fear of the ‘other’—the unknown, the foreign, the immigrant, the foreigner,” and thus many migrants and refugees “...are fleeing armed conflicts and terrible suffering. Whether it is war-wracked Haiti, the distant conflict in Yemen, or the long and arduous road to maturity. The majority are good, decent human beings who pay taxes while criminals of all sorts. But numerous lies that many are murderers, rapists and criminals of all sorts. However, the wise, the prudent, the courageous, will be given it” (Jas 1:5).

A media executive once offered a handy guide to “courage.” He asked you to ask yourself two questions about your criticism. Critics fling insults they would never dare in person. And in this time when social media makes our quicksand of fearing others’ judgment while instantly set about remeasuring themselves. More than 19 million people tuned in to watch Taylor Swift and shake it off. More than 1 million people signed an online petition to re-make the show’s final season.

Several “Game of Thrones” actors took umbrage, including Sophie Turner, who called the criticism “disrespectful” and defended the show’s writers and filmmakers. Whether the many critiques are fair remains subject to debate, but one fact gives me pause: the petition was drafted before the show’s finale aired, meaning a million people polled for a re-made season that they believed in season seven.
The Church celebrates Trinity Sunday this weekend, and it uses the celebration to teach us about the Holy Trinity, the mystery of three persons in one God. For its first reading, the Church offers us a passage from the Book of Proverbs. Proverbs is one of a series of books in the Old Testament called the wisdom literature. The purpose behind the writing of all these books was to reassure pious Jews that their belief in the one God of Israel, a divinity of mercy and eternal faithfulness, was not in the least contrasted to sound human reason. This reading reveals the essential link between God and the quality of wisdom. Wisdom is of God: “If you seek her, she will declare to you.” Wisdom declares in the reading, “From old it continues to say, ‘I was formed forth … at the first, before the Earth’” (Prov 8:21-23).

God gives us wisdom, another gift of divine mercy and love. As with knowledge, this wisdom, we cannot fully understand reality. St. Paul’s Epistle to the Romans furnishes the second reading. As so often appears in the writings of the Apostle Paul, the realities of Jesus and of life in Jesus are majestically presented. Through the Lord Jesus and through the sacrifice accomplished by Jesus in the incarnation and in the redemption, humans are at peace with God.

God’s love comes to us through the Holy Spirit. This statement affirms the Spirit’s divine identity. Love is dynamic. It is not a commodity. Love is something essential to the lover. It is not incidental. St. John’s Gospel provides the last reading. As is typical of all the parts of the fourth Gospel, the reading literally gleams with eloquence and grace. This passage is a direct quotation from Jesus. In it, the Lord Jesus and through the sacrifice accomplished by Jesus in the incarnation and in the redemption, humans are at peace with God.

The Most Holy Trinity/Mgr. Owen F. Campion

The Sunday Readings
Sunday, June 16, 2019

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

My Journey to God

Pray Today

By John Henry

Carefully consider the direction of your life in the years ahead. With that in mind, pray today.

Give a lot of thought to your education and career options in the months ahead. And make sure you pray today.

Seek out a personal level of peace and tranquility on the weekends.

To aid in getting there, pray today.

Search for joy and happiness in the days ahead.

That will come easier if you pray today.

Bring your light by helping others tomorrow as a next step.

And pray today.

Lovingly connect with God and neighbor before this day is out.

(John Henry is a member of St. Christopher Parish in Indianapolis. He wrote the poem for his granddaughter’s graduation. Photo: Jennifer Benitez, a graduate who received a master’s degree in theological studies, written during the May 20, 2017, commencement at the University of St. Thomas in Houston.)

(CNS photos/Jennifer Benitez, Texas-Catholic Herald)

“He will guide you into all truth,” the Lord tells the Twelve (Jn 16:13).

The reading establishes the place of the Apostles in the unfolding of salvation. It testifies to the esteem in which the Church holds the Apostles and their successors today.

Also, the reading reveals the Trinity, albeit obliquely. The Holy Spirit will convey to the Apostles God’s truth. As with love, truth is not a commodity. It is an awareness of what actually is. Only the supinely wise, namely God, possesses this unlooked-at view of what actually is.

Finally, the reading reveals the place of the Lord Jesus. The Holy Spirit of God will give glory to God in the bestowment of divine wisdom upon the Apostles. Jesus foretold the coming of the Spirit. God sends the Spirit. Guided and strengthened by the Spirit, the Apostles continue Christ’s works of salvation.

The Father sent Jesus. Jesus and the Father send the Spirit. The Father, Son and Spirit are one.

Reflection

The Church teaches that the Holy Trinity is the greatest revelation of God. As such, the Church presents this reading in its teaching, its prayer and on this great feast. The Church will never compromise the teaching. It is as the root of Catholic belief.

From the moment that Catholic parents teach toddlers the sign of the cross, through extensive studies at the highest levels of institutional education, Catholics hear of the Trinity, and they know that it is basic to the Catholic tradition.

Even so, even for those who believe, it can be quite dry, an academic statement of a reality that has little relevance. To the contrary, it is relevant to all that we are and to everything that we do. It explains creation. It explains salvation. It explains God. It explains who and what we are, and what is our purpose in life.

God is love. God is all-wise. God is with us. We belong to God.

The Church counsels that divorce should be avoided whenever possible

Q read your recent answer concerning divorced Catholics and their standing in the Church. You fail to reminds Catholics that the Catechism of the Catholic Church (#1934-45) calls divorce a grave injustice to the abandoned spouse and the children, and also introduces the word “penance into society.”

How can you say that someone who inflicted this can still receive Communion? In sin to be forgiven in the sacrament of confession, don’t people need to repair the damage they have done? Isn’t the abandonment of sound Christian moral teaching the reason the Church is in the mess it is right now?

How many spouses who have abandoned their marriages would return to their families (and maybe who would’ve left in the first place) if the Church clearly taught—as Christ did 2,000 years ago when speaking to the Pharisees—“What God has joined, no man may sever” (Mt 19:6).” (Ohio)

A In the column to which the reader refers, I was asked whether a divorced person, never remarried, may serve as an extraordinary minister of holy Communion in the Catholic Church. I responded yes or she can—and is encouraged to—participate in all aspects of parish life, including as an extraordinary minister of holy Communion.

I mentioned that sometimes it can happen that a person winds up in a divorce through “little or no fault of their own.” I stand by that answer because it is the solid and consistent teaching of the Church.

But I choose to respond to this reader’s question because it meets the valid point that divorce can bring considerable pain to families and should be avoided, using every opportunity for counseling, if at all possible.

Truly, as the Catechism of the Catholic Church points out, “Christian marriage is sacred.”儿童 can be “traumatized by the separation of their parents and often torn between them” (#2333).

It should be noted that there are certain circumstances, such as violence or abuse in a family, where the separation of spouses is important for the safety of one or more of the members. Apart from those more extreme cases, the view of the Church on the permanence of marriage, besides having been taught by Christ, represents wise social policy.

Q A follow-up question on the “crying babies” issue: I have ruined Sundays for many of my fellow parishioners. My children were very fussy during Mass and always at their worst. They would scream and wail, and there is not a “crying room” in our church.

I would go to the gathering area and put my baby (the one who can’t sit)—feeling more alone than ever—for the entire Mass. I felt like such a failure. Is there anything I can do, as a Catholic. I had postpartum depression, and this Sunday experience only served to deepen it.

I desperately searched the Internet looking for permission to skip Mass and recover some semblance of mental health, but the only opinions I could find said that I should be able to make Mass work even with a struggling child.

I spent my Masses wondering why I should even continue to the Church. So my question is this: When is it acceptable for a parent to miss Mass to care for children who are healthy—but who create turmoil in church? (Missouri)

A It seems to be that while you were going through postpartum depression, you could well have been excused from Mass while recovering—especially if your attendance needed to be compromised by bringing very active young children.

Generally, though, I would counsel a mother to seek out a way to be faithful to Sunday Mass—not only because it is a serious obligation for Catholics, but also since it provides important moments of respite and peace in the difficult job of raising children.

I know parents who attend separate weekend Masses while the other stays home with a little one, or seek out a parish with a “crying room” or—even better—with volunteers who offer baby-sitting during Mass. The Eucharist, after all, is the principal way that Jesus said he wanted to remain with us in this life. I don’t think we should feel lightly dispensable.

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

Please submit in writing to our office by 10 a.m. Thursday before the week of publication, to list those who have died since the previous entry 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.


Honoring D-Day veterans

Veterans hold the Union Jack and other ceremonial flags as they pay their respects during a ceremony marking the 75th anniversary of the D-Day landings at the Cathedral of Our Lady of Bayeux in Bayeux, Normandy, France on June 5. At left is Bishop Jean-Claude Boulanger of Bayeux and Lisieux; at right is Cardinal Marc Ouelle, prefect of the Congregation for Bishops. (CNS photo/Bertrand Guay, pool via Reuters)

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If you are a victim or believe a victim may be the
behavior of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are ways to do this without making a report.

Ethics Portal
In a joint statement, the archdiocese and University of Notre Dame released a list of counselors, mental health providers and a hotline for those who wish to seek help.

Contact Ethics Portal: by email or phone

www.archindy.org/ethicsreporting or 888-393-6810

www.atu.edu/ethicsreporting or 317-236-1548 or 800-382-9367, ext. 1548

ethics@archindy.org

CHARITY

continued from page 12

Periodically, however, we will find ourselves at a loss to know what to do or how to respond. It’s then we ask for help, and God delivers more than enough. It’s then we find ourselves taking note of how our small portion of the “mind of Christ.” When we have responded as we should to life’s blows, enduring them rather than escaping them, we are given more maturity that stays with us and new measures of wisdom, which we are able to draw upon for the balance of our lives.

(David Bethurum is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethurum@archindy.org )

DIFFERENCE

continued from page 12

looks and feels unhealthy. Refugees and migrants have died trying to walk down the wall and through the unforgiving Arizona Sonoran desert.

Joanna Williams, director of education and advocacy for the Catholic-run Kino Border Initiative, located near the border in Nogales, Mexico, told me asylum seekers are turned back when they seek to turn themselves in to Customs and Border Protection at U.S. ports of entry, and have to wait for many weeks or months before they have the opportunity to even ask for asylum. Please prayerfully read the Holy Father’s World Day of Migrants and Refugees message at bit.ly/2VOwCxL.

It will very likely inspire you to stand against the meaning—and stand with our desperate brothers and sisters who are knocking at nations’ doors begging for Christ’s kindness.

(Tony Magliano is an internationally syndicated social justice and peace columnist. He can be reached at tony.magliano@comcast.net)
Gift of friendship—human and divine—is at heart of book

Pope Francis names delegate for pastoral care of Lourdes pilgrims

VATICAN CITY (CNS)—Pope Francis has named a special delegate for the pastoral care of pilgrims to the French shrine of Our Lady of Lourdes.

Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, announced the appointment at a June 6 press conference, saying the pope had appointed Auxiliary Bishop Antoine Herouard of Lille, France, to the post.

An explanatory note published by Vatican News said Pope Francis had sent Bishop Herouard of Lille, France, to the post.

The appointment includes the management of the late Macklin Swiney and the shrine he developed with Father Rick Nagel, the priests who cared for a young patient with autism in Indianapolis, after the 26-year-old Swiney learned he had been diagnosed with the most severe stage of skin cancer.

After joining his grandparents at Mass one Sunday at St. John, Swiney fell called to be received into the full communion of the Church. As the story goes, he and Father Nagel developed a friendship, and Swiney, despite his precarious life situation, tells the priest he is “going to give up fear” during Lent that year.

Stunned and inspired, Father Nagel says, “I was struck by how God had worked so beautifully in that moment to have this young man in his wisdom, say, ‘I am going to give up fear.’”

“Pope Francis, in the words of Swiney and Father Nagel, we see how overcoming fear through a life of faith serves as an inspiration for us. Their friendship provides a witness for us of how God was present in the situation and in their lives.

“This is the story of Mark Peredo and Luke Hutchins, whose lives intersected when the strangers were involved in a car accident in 2015 that left them both seriously injured and emotionally and physically scarred. Through his pain and suffering, Peredo feels a need to reach out and connect with the other person involved in the crash. As they met in 2017, the two began to share their experiences of each other’s difficult life situations since the accident, which was caused by Hutchins suffering an epileptic seizure while driving.

Instead of condemning Hutchins, Peredo stuns him by sharing a plan to help them both heal their brokenness: Walking the Camino, Spanish for “the Way,” together, which Peredo had done alone in 2016. The ancient walking pilgrimage from France to Spain takes several weeks and ends at the shrine of St. James at Santiago de Compostela in northwestern Spain.

“I knew I was still broken. I wasn’t whole. I was hoping I could create a way to make something great out of something bad—and he would be a partner with me in this,” Peredo said.

“There is a beautiful story of two strangers who become spiritual brothers as they spend 40 days walking 460 miles to find peace and healing. Their friendship, too, provides a witness for us of how God was present in the situation and in their lives.”

If you’ve enjoyed reading John 316:1454.

Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis. To purchase a copy of Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God, go to www.amazon.com. The book can also be purchased at The Celtic Cross Catholic Gift Shop in Indianapolis. Cost is $12.99.

Reviewed by Mike Krokos

If you’ve enjoyed reading John 3:16 every day for the past 3 years, then you will certainly enjoy his latest book, Then Something Wondrous Happens: Unlikely encounters and unexpected graces in search of a friendship with God.

As assistant editor of The Criterion, the newspaper of the Archdiocese of Indianapolis, for the last 3 years, Shaughnessy has written many of the genuine, heartfelt stories of faith that are shared by our readers.

An inspiring selection of these stories can be found in Then Something Wondrous Happened. As the title suggests, friendships with others and with God are at the heart of the stories in the book.

“In many ways, God makes his grace and love known to us in the world through our friendships,” Shaughnessy writes in the book’s introduction. “Once we have opened ourselves to welcome us, lift us up and accept us as we are, with all our faults and limitations. They stand by us when we reach the peak of love and faith. Our best friends also encourage, inspire and challenge us to reach for something more in our lives.

Then there is our relationship with God, the author notes. “God takes this gift of friendship to an even higher level. He offers his friendship to each of us, and he offers it unconditionally. No matter what, God accepts us with all his mercy and love,” Shaughnessy writes. “He’s always there for us, even in our darkest times. He invites and challenges us to open up the purpose of our lives, our bonds with other people, and our relationship with him.”

The book includes the story of the late Macklin Swiney and the friendship he developed with Father Rick Nagel, the priests who cared for a young patient with autism in Indianapolis, after the 26-year-old Swiney learned he had been diagnosed with the most severe stage of skin cancer.

After joining his grandparents at Mass one Sunday at St. John, Swiney

According to the website Vatican Insider, Bishop Nicholas Brouzet of Tarbes and Lourdes, whose normal duties include caring for the shrine, hired a new business manager in 2016 to try to balance the shrine’s budget given the drop in pilgrims. While the business manager did turn the situation around, the website said, “the shrine has risked becoming almost a business and losing its identity as a center of spirituality.”

Andrea Tornelli, editorial director for the Dicastery for Communication, wrote in Vatican News that Bishop Herouard’s appointment is temporary and is focused on Pope Francis’ concern that pilgrimages from the spiritual primary over the temptation to overemphasize the managerial and financial aspects of the shrine.

The pope, he said, also “wants to promote ever more the popular devotion that is traditional in sanctuaries.”

In fact, Tornelli said, the pope’s letter of appointment asked Bishop Herouard to study new ways to ensure that Lourdes “would become ever more a place of prayer and of Christian witness corresponding to the will of the People of God.”

Le Figaro quoted a statement from Bishop Brouzet saying the appointment of a delegate is a demonstration of Pope Francis’ concern for the shrine.

The assistance of a delegate, he said, is “welcome to help us better structure our internal organization and to make us more and more effective at the service of the pilgrims.”

There are two examples of the book’s many heartfelt stories that feature friendships that begin in surprising ways and lead to unexpected graces.

An added treasure is a chapter featuring a beautiful essay written by Shaughnessy’s daughter Kathleen, who shows us how to “Rise and Soar” when life’s challenges weigh heavily on us. As you peruse the book, you will find the gift of friendship—the human and the divine—is at the heart of Then Something Wondrous Happened. At the end of each chapter is an “invitation/challenge” from Shaughnessy offering thoughts designed to help readers step outside their comfort zones, including “Laugh with God,” “Put Your Life on the Line for Love” and “Do Something that Takes Your Breath Away.” If readers take that leap of faith, we believe taking on those challenges may serve as a new and healthy way for them to approach life and deepen their relationships with God and others.

If you’re someone looking for inspirational stories to remind you that we can all learn from others’ journeys, this book is for you.

No matter where you are in life, we encourage everyone to embrace these words shared by the author at the end of one of the book’s chapters: “Live abundantly while believing ‘the best day of your life’ is still to come.”

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St. Michael teacher and students on TV

In this photo, Franciscan Sister Ramona Lumsden, a teacher at St. Michael the Archangel School in Indianapolis, is shown with students who would appear with her on an episode of “Sister Says,” a local Catholic television program that aired on WISH during the 1990s. The episode was part of a series titled, “A Tour Through the Roman Catholic Church.” The students were all part of a boy’s choir that performed during the episode. From left to right, the boys are: Jay Kofsky, Mark Haag, Duane Fricke, Mike Fleetwood, Pat Hennessey and Chris Crockett. This photo originally appeared in The Criterion on Oct. 29, 1995.

From the Archives

St. Michael teacher and students on TV

In this photo, Franciscan Sister Ramona Lumsden, a teacher at St. Michael the Archangel School in Indianapolis, is shown with students who would appear with her on an episode of “Sister Says,” a local Catholic television program that aired on WISH during the 1990s. The episode was part of a series titled, “A Tour Through the Roman Catholic Church.” The students were all part of a boy’s choir that performed during the episode. From left to right, the boys are: Jay Kofsky, Mark Haag, Duane Fricke, Mike Fleetwood, Pat Hennessey and Chris Crockett. This photo originally appeared in The Criterion on Oct. 29, 1995.

PHILADELPHIA (CNS)—If 30 years ago anyone told Steve Javie he would become a permanent deacon, he probably would have said, “No way.”

Sure, he came from a solid Catholic family with Mass every Sunday, confession every two weeks need not or not. His uncle Msgr. Anthony Jaworowski was one of the most respected priests in the Philadelphia Archdiocese. But all of that was ancient history as far as Javie was concerned.

Sports was really in his blood. His dad, Stan Javie, was a National Football League referee who worked four Super Bowls. Steve played baseball, football and basketball at La Salle College High School, outside of Philadelphia. At Philadelphia’s Temple University, he continued with baseball, which was his first love.

After earning a degree in business administration, Javie signed on as a pitcher in the Baltimore Orioles’ farm system, but his dreams of baseball history as far as Javie was concerned. But all of that was ancient history as far as Javie was concerned.

Saying goodbye to the dream of playing in the majors, Javie went through a rough patch in 2000. He was cut by the Philadelphia Eagles, his favorite team. And while great care must be taken to protect a child, those who were most vulnerable were often the last to be considered.

After his initial Cristina’s Serra Club Vocations Essay

By Sophia Vincent

Special to The Criterion

Gender ideology is opposed to faith, reason, Vatican office says

VATICAN CITY (CNS)—Catholic schools must help parents teach young people that biological sex and gender are naturally fixed at birth and part of God’s plan for creation, said the Congregation for Catholic Education.

In a document published on June 10, the congregation said the Catholic Church and those proposing a looser definition of gender can find ground in “a laudable desire to combat all expressions of unjust discrimination,” in educating children to respect people “in their peculiarity and difference,” in respecting the “equal dignity of men and women” and “in promoting respect for the values of femininity.”

And while great care must be taken to respect and provide for persons “in live situations of sexual indeterminacy,” those who teach in the name of the Catholic Church must help young people understand that being created male and masculine or female and feminine is part of God’s plan for them.

The document, titled “Male and Female He Created Them: Toward a Path of Dialogue on the Question of the Nature of Gender Theory in Education,” was signed by Cardinal Giuseppe Versaldi, prefect of the Education congregation, and Angelo V. Zani, congregation secretary.

While claiming to promote individual freedom and respect for the rights of each person, the document said, those who see gender as a personal choice or discovery unconnected to biological sex are, in fact, promoting a vision of the human person that is “opposed to faith and right reason.”

“The Christian vision of anthropology sees sexuality as a fundamental component of one’s personhood,” the document said. “It is one of its modes of being, of manifesting itself, communicating with others, and of feeling, expressing and living human love.”

The document insisted that modern gender ideology and the idea that one chooses or discovers his or her gender goes against the natural order of things. It explained that “the only thing that matters in personal relationships is the affection between the individuals involved,” irrespective of sexual difference or procreation, which would be seen as irrelevant in the formation of families.

The document also upheld the right to procreation as life-giving, the reciprocity and complementarity of male-female relations as well as “the procreation of life, which is the fruit of love.”

“This has led to calls for public recognition of the right to choose one’s gender and the erosion of freedom of choice and of new forms of unions, in direct contradiction of the model of marriage as being between one man and one woman, which is portrayed as a “vestige of patriarchal societies,” it said.

When the “physiological complementarity of the sexes” and “the physiological complementarity of male-female sexual difference” is removed, it said, procreation is no longer a natural process. Instead, recourse must be taken to in vitro fertilization or surrogacy with the risk of “the reduction of the baby to an object in the hands of medicine and technology.”

Former NBA referee makes spiritual call to be permanent deacon

Deacon Steve Javie

Javie was hired by the National Basketball Association in 1986, and he remained there for the rest of his 20-plus-year career. Now, although he is retired, he provides commentary on NBA officiating during telecasts of games on ESPN.

His job required a lot of travel, which was how he met his wife, Mary-ellen Kennedy, who worked at Philadelphia International Airport.

After one date, he suggested they go to Sunday Mass and brunch, and on their way to the restaurant, he told Mary-ellen she didn’t get much out of the liturgy.

Javie went through a rough patch in 2000. He was cut by the Philadelphia Eagles, his favorite team.

When he retired from the NBA in 2011, he said he was looking for a way to give more time serving the Lord. “It was the Holy Spirit—the word ‘deacon’ just popped into my head,” he told CatholicPhilly.com.

During our class retreat, I learned that...