Catholic leaders: Biden budget aims to help vulnerable but excludes unborn

WASHINGTON (CNS)—The chairman of the U.S. bishops’ pro-life committee called on Congress on May 28 to preserve the Hyde Amendment in any federal budget proposal and “to work toward a budget that truly builds up the common good of all.”

The head of the Catholic Health Association (CHA) of the United States likewise called on Congress to support “the long-standing prohibition of federal funding for abortion and maintain the Hyde Amendment.”

Earlier the same day, President Joe Biden unveiled his proposed budget of $6 trillion for fiscal year 2022 that would include spending to improve and modernize the nation’s infrastructure, provide free pre-K and community college, and increase domestic programs aimed at boosting public health and helping the poor.

His plan does not include the Hyde Amendment, which has been included in spending bills since 1976 to prohibit federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

“There are aspects to President Biden’s budget proposal that will assist vulnerable people. However, Congress must reject the administration’s proposal to subsidize the deaths of unborn children,” said Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities.

“No member of our great nation is weaker, more vulnerable, or less protected, than the child in the womb,” he said.

Mercy Sister Mary Haddad, CHA’s president and CEO, in her statement also said her organization appreciates the fact Biden’s budget calls “for critical investments in family support programs, health care coverage, public health, infrastructure, affordable housing, education, food and nutrition and the environment.”

Seminarians find blessings and challenges in priestly formation during pandemic

First of a two-part series

By Sean Gallagher

Transitional Deacons Michael Clawson, left, and Matthew Perronie smile while posing on April 10 outside the Archabbbey Church of Our Lady of Einsiedeln in St. Meinrad. The two were ordained transitional deacons for the archdiocese that day after experiencing a challenging year of priestly formation in the midst of the coronavirus pandemic. Both have received full doses of a coronavirus vaccine. (Photo courtesy of Saint Meinrad Archabbey)

Transitional Deacon Matthew Perronie wore a bright smile after being ordained on April 10 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. He and four other men took the last major step in their priestly formation journey that spans years before they are ordained priests next year.

Deacon Perronie’s happiness at his ordination was increased because of the extraordinary challenges that he and other archdiocesan seminarians have overcome during the past year since the start of the coronavirus pandemic.

Diaconate ordinations are a high point in the life of Saint Meinrad Seminary and School of Theology in St. Meinrad. There was no ordination in 2020 at the seminary because the pandemic had ended in-person formation activities about two months before an ordination was to take place.

Overcoming the challenges in priestly formation during the past year caused by the pandemic made this year’s ordination all the more special for Deacon Perronie.

See FORMATION, page 2

Hermitess embraces life of prayer for the Church in central and southern Indiana

By Sean Gallagher

Ellen Carney was in a dark valley in her long and winding spiritual journey.

By the summer of 2016, she had suffered physically, mentally and spiritually for many years. “The bottom kind of fell out of my life in 2016,” said Carney, 67. “It went on for a long time.”

At the end of that dark valley, though, stood bright hope in the Eucharist. She felt drawn to it that summer after being a member of the Episcopal Church for many years.

“I had this impression to go and sit in front of the Blessed Sacrament,” she said in an interview.

See HERMITESS, page 16

Sister Elizabeth Mary of the Visitation, previously Ellen Carney, receives applause after professing vows as a hermitess of the Archdiocese of Indianapolis during an April 26 Mass at Our Lady of the Most Holy Rosary Church in Indianapolis, joining in the applause behind Sister Elizabeth Mary are Father C. Ryan McCarthy, left, and Father Joseph Newton. (Photo by Sean Gallagher)
In-person priestly formation at Saint Meinrad, Bishop Brute College Seminary and Marian University, both in Indianapolis, was limited during the 2020 pandemic.

The summer season at Saint Meinrad typically doesn’t do,” Father Augenstein said.

“The summer season at Saint Meinrad, Bishop Brute and Marian were completed online, archdiocesan seminarians moved on to their summer assignments. Archdiocesan director of seminarians Father Eric Augenstein ordinarily has a broad array of options for the assignments: serving in parishes, hospital chaplaincy training, a Spanish-assignments: serving in parishes, hospital chaplaincy training, a Spanish-

Pope Francis said.

The Christian belief that the persons of the Holy Trinity is understood in one God in three persons, said.

“Son, who in turn gives himself to the Father, Father who gives himself by generating his Spirit as the “spirit of truth” that proceeds from the Father and the Son. †

Holy Trinity “is not easy to understand,” the pope said Christians “can live this mystery, all of us, we can live a great deal.”

In revealing the true nature of God, he explained, Jesus showed all “the face of God as a merciful father,” himself as the Son of God “who gives his life for us” and the Holy Spirit as the “spirit of truth” that proceeds from the Father and the Son. †
With world still in knots, pope turns to Mary with prayers

VATICAN City (CNS)—Reaching the finish line of a monthlong rosary marathon, Pope Francis again turned to Mary, asking her to untie specific knots that have individuals and the whole world tangled in suffering and difficulty, either because of the COVID-19 pandemic or people’s selfish reactions to it.

A German image of Our Lady, Undoer of Knots—an image of Mary beloved by the pope—made a pilgrimage to the Vatican Gardens and was the centerpiece of the early evening prayer service on May 31.

“Each day, taking our rosaries in our hands, we have turned our eyes to you, Mother of Mercy, pleading with you that the pandemic would end and humanity could resume its daily life with greater security,” the pope said as he introduced the prayer.

Pope Francis started the month reciting the rosary in St. Peter’s Basilica. Each day afterward, the prayer was led by people gathered at a different Marian shrine or church around the world and was livestreamed on Vatican Media.

For the final rosary recitation, Bishop Bertram Johannes Meier of Augsburg, Germany, gave the pope a special copy of an oil painting of Mary untying knots from a ribbon, the original, painted by Johann Georg Melchior Schmidtner, hangs in an Augsburg church where Pope Francis saw it as a student and began sharing the devotion with others.

After the recitation, the copy was delivered to the Domus Sanctae Marthae, where Pope Francis lives. In his opening prayer at the rosary, Pope Francis said, “This evening we gather before you, our Virgin Mother, venerated in this image as the one who unites knots. Many, in fact, are the knots entwined around our existence and binding our activities. They are the knots of selfishness and indifference, economic and social knots, knots of violence and war.”

A group of children who recently received their first Communion at a parish in Viterbo—the first in Italy to become a vaccination center—recently confirmed young people, a Scout troop and several families, including newlyweds and expectant parents, joined the pope for the prayer in the gardens. A total of about 300 people sat under umbrella pines and palm trees, gazing past arches of jasmine toward the Marian image and the dome of St. Peter’s Basilica behind it.

Each of the glorious mysteries of the rosary was preceded by a short Bible reading and a special prayer about a “knot” needing to be undone: individualism and indifference; unemployment; domestic violence and social tensions arising from “injustice and a lack of solidarity”; sickness and a lack of solidarity in providing health care for all; and anything holding individual Catholics and their parishes back from gathering for prayer and formation and reaching out to those in need.

After reciting the rosary, Pope Francis crowned the image of Our Lady, Undoer of Knots. “You, who know how to untie the knots of our existence and know the desires of our hearts, come to our aid,” the pope prayed. “We are certain that, as at Cana in Galilee, you will ensure that joy and celebration will return to our homes after this time of trial.”

Help us carry on God’s work.

Save the date for Hats of to Spring 2022!

The Hats Off to Spring (HOTS) luncheon and fashion show has been rescheduled to May 4, 2022, due to COVID-19, but you can still contribute to the St. Augustine Home and its residents ministered to by the Little Sisters of the Poor!

A Hats Off to Spring (HOTS) Video about the importance of the fundraiser is on the St. Augustine Guild website at staugustinehomeguild.org/fundraising/hats-off-to-spring.

Your last will and testament can be an eloquent statement of what was most important to you in life. A bequest to help educate priests, permanent deacons and lay ministers at Saint Meinrad is a good way to thank God for your faith and to pass it on to those who follow you.

BUDGET continued from page 1

However, “we are extremely disappointed that it would allow for federal funding of abortion,” she said.

“Since the founding of U.S. Catholic hospitals in the 19th century, the sanctity of human life has been at the core our mission,” Sister Mary said.

“At a time when our country has seen so much death resulting from COVID-19, we believe the president should be solely focused on supporting the lives of those most in need, including the lives of unborn children,” she added.

Named for the late Rep. Henry Hyde, an Illinois Republican who served in the House of Representatives from 1975 to 2007, the amendment has long enjoyed bipartisan support, even from Biden during his 36 years in the U.S. Senate. It was excluded, however, in the $1.9 trillion American Rescue Plan Act that was signed into law on March 11 by Biden.

“Regardless of where one stands on abortion, there have been 45 years of bipartisan agreement that taxpayers shouldn’t have to pay for abortion.”

“We are certain that, as at Cana in Galilee, you will ensure that joy and celebration will return to our homes after this time of trial.”

Note that you’re a constituent, keep your message brief and to the point, and perhaps most importantly, do not be rude. Otherwise the legislator may form a bad impression of those promoting the right-to-life cause.

Here are some tips on what to say or write as suggested by the USCCB Secretariat of Pro-Life Activity:

• I’m a constituent of Representative/Senator X.

• Regardless of where one stands on abortion, there have been 45 years of bipartisan agreement that taxpayers shouldn’t have to pay for abortion.

• I urge Representative/Senator X to protect the Hyde amendment and to oppose any bill, including appropriation bills, that expand taxpayer funding of abortion.”

VATICAN City (CNS)—Reaching the finish line of a monthlong rosary marathon, Pope Francis again turned to Mary, asking her to untie specific knots that have individuals and the whole world tangled in suffering and difficulty, either because of the COVID-19 pandemic or people’s selfish reactions to it.

A German image of Our Lady, Undoer of Knots—an image of Mary beloved by the pope—made a pilgrimage to the Vatican Gardens and was the centerpiece of the early evening prayer service on May 31.

“Each day, taking our rosaries in our hands, we have turned our eyes to you, Mother of Mercy, pleading with you that the pandemic would end and humanity could resume its daily life with greater security,” the pope said as he introduced the prayer.

Pope Francis started the month reciting the rosary in St. Peter’s Basilica. Each day afterward, the prayer was led by people gathered at a different Marian shrine or church around the world and was livestreamed on Vatican Media.

For the final rosary recitation, Bishop Bertram Johannes Meier of Augsburg, Germany, gave the pope a special copy of an oil painting of Mary untying knots from a ribbon, the original, painted by Johann Georg Melchior Schmidtner, hangs in an Augsburg church where Pope Francis saw it as a student and began sharing the devotion with others.

After the recitation, the copy was delivered to the Domus Sanctae Marthae, where Pope Francis lives. In his opening prayer at the rosary, Pope Francis said, “This evening we gather before you, our Virgin Mother, venerated in this image as the one who unites knots. Many, in fact, are the knots entwined around our existence and binding our activities. They are the knots of selfishness and indifference, economic and social knots, knots of violence and war.”

A group of children who recently received their first Communion at a parish in Viterbo—the first in Italy to become a vaccination center—recently confirmed young people, a Scout troop and several families, including newlyweds and expectant parents, joined the pope for the prayer in the gardens. A total of about 300 people sat under umbrella pines and palm trees, gazing past arches of jasmine toward the Marian image and the dome of St. Peter’s Basilica behind it.

Each of the glorious mysteries of the rosary was preceded by a short Bible reading and a special prayer about a “knot” needing to be undone: individualism and indifference; unemployment; domestic violence and social tensions arising from “injustice and a lack of solidarity”; sickness and a lack of solidarity in providing health care for all; and anything holding individual Catholics and their parishes back from gathering for prayer and formation and reaching out to those in need.

After reciting the rosary, Pope Francis crowned the image of Our Lady, Undoer of Knots. “You, who know how to untie the knots of our existence and know the desires of our hearts, come to our aid,” the pope prayed. “We are certain that, as at Cana in Galilee, you will ensure that joy and celebration will return to our homes after this time of trial.”

Help us carry on God’s work.

Save the date for Hats of to Spring 2022!

The Hats Off to Spring (HOTS) luncheon and fashion show has been rescheduled to May 4, 2022, due to COVID-19, but you can still contribute to the St. Augustine Home and its residents ministered to by the Little Sisters of the Poor!

A Hats Off to Spring (HOTS) Video about the importance of the fundraiser is on the St. Augustine Guild website at staugustinehomeguild.org/fundraising/hats-off-to-spring.

Click the “donate” button to support the Little Sisters of the St. Augustine Home residents. Checks may be made out to St. Augustine Home Guild and sent to:

Tricia Damler, 11813 Rolling Springs Dr., Carmel, IN 46033

Please continue to show support for the Little Sisters and the residents by donating to HOTS for this great cause in 2022!!
Allow dialogue, humility in prayer to transform your relationship with God

As people of faith, prayer is a part of our daily lives. Some begin and end their days with prayer. Others use their time travelling to and from work to offer petitions. Still others make it a point to attend daily Mass—a great time of prayer itself—to partake in the greatest gift our faith offers: the Eucharist.

But, at times, we need to remind ourselves that God answers our prayers according to his timing, not our own, and most importantly, according to his will, not our desires.

Pope Francis said as much during his weekly general audience at the Vatican on May 26.

“Prayer is a humble dialogue with God to grow spiritually and discover his will for the world,” the pope said. “In prayer, it is God who must convert us, not we who must convert Him,” he added.

In his main audience talk, Pope Francis continued his series on prayer by looking at how people can be certain God really listens to their prayers. “Sometimes our prayers seem to go unheard, what we have asked for—for ourselves or for others—is not fulfilled,” he said.

“Why does he not respond to our requests?” the pope asked.

Pointing to the Catechism of the Catholic Church, the Holy Father asked his listeners to think more deeply about why they demand to see the results of their petitions: “What is the image of God that motivates our prayer: an instrument to be used? Or the Father of our Lord Jesus Christ?” (25375)

This passage, he noted, warns people to avoid “the risk of not believing that God will give to the risk of not being the ones to serve people to avoid ‘the risk of not living our Lord Jesus Christ?’” (2375)

In 2020, fans of the Indianapolis 500 only heard the roar of the engines of the race’s 33 cars through a broadcast of the Greatest Spectacle in Racing.

The grandstands that surrounded the 2.5-mile oval were empty, with fans kept away because of the coronavirus pandemic.

This year, with the pandemic in the U.S. coming under greater control, 135,000 spectators were present at the Indianapolis Motor Speedway for the 105th running of the Indy 500 on May 30.

But they not only heard the roar of the engines in person. They created a new form of worship and a new kind of Holy Family.

In the air, managing the timing of a race while flight safety is the priority, in a smoke-filled cockpit, all while on live TV, the three pilots created a new way to celebrate the blessings of the celebration of the Eucharist.

The Indy 500 is steeped in history, ritual and tradition. And Helio created one of them—climbing the fence that separates the racecourse from the grandstands by the yard of bricks after a win to be close to the fans as he celebrated his victory.

Last Sunday, fans joined in Helio’s ritual, many of them climbing the fence as the Brazilian racer later rode around the track in a car race.

A victory by Helio would touch off such a celebration in person. The special context of this year’s race only intensified the euphoria.

Pandemic-related restrictions are starting to be relaxed around the country. The crowd at the Indy 500 was the largest for a sporting event since the start of the pandemic. Life is finally beginning to return to normal.

And what’s more normal at the Speedway than to have an exciting, well-run race won by Castroneves, a favorite of some fans around the world?

More importantly, it was refreshing simply to see so many fans at the world’s greatest race.

That was surely the case for Castroneves. “I love Indianapolis,” he said exuberantly in Victory Lane after the race. “You guys don’t understand it. The fans—they are the energy! This is absolutely incredible.”

Desiring to gather physically with others may have been one reason for the gathering, being taken beyond ourselves in the gathering is deeply woven in the human condition. A part of our humanity is taken away from us when such gatherings are not possible.

That’s a big part of what has made life so challenging since the pandemic began in the U.S. in March 2020. And what has made life so challenging for many is that it is truly human and is also truly Christian and Catholic.

Catholics gained a renewed appreciation of the love of Christ when public worship was suspended for about two months in the spring of 2020. Parish leaders made great efforts to make the Mass available online. But there’s still an undeniable loss when Catholics can’t gather in person to give thanks and praise to God.

Some Catholics in central and southern Indiana have returned to worship since the reopening of churches in Indiana a little more than one year ago.

But others have continued to stay away from Church due to various reasons.

Hopefully when the dispensation from the obligation to attend Masses on Sundays and holy days of obligation is lifted in Indiana on June 11, our churches will be fuller than ever with Catholics who will joyfully rediscover anew the energy—what we in the Church call grace—that they gain from worshipping together.

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

Reflection/Sean Gallagher

Castroneves’ fourth Indy 500 victory is a reminder of the joy of celebrating together

In 2020, fans of the Indianapolis 500 only heard the roar of the engines of the race’s 33 cars through a broadcast of the Greatest Spectacle in Racing.

The grandstands that surrounded the 2.5-mile oval were empty, with fans kept away because of the coronavirus pandemic.

This year, with the pandemic in the U.S. coming under greater control, 135,000 spectators were present at the Indianapolis Motor Speedway for the 105th running of the Indy 500 on May 30.

But they not only heard the roar of the engines in person. They created a new form of worship and a new kind of Holy Family.

In the air, managing the timing of a race while flight safety is the priority, in a smoke-filled cockpit, all while on live TV, the three pilots created a new way to celebrate the blessings of the celebration of the Eucharist.

The Indy 500 is steeped in history, ritual and tradition. And Helio created one of them—climbing the fence that separates the racecourse from the grandstands by the yard of bricks after a win to be close to the fans as he celebrated his victory.

Last Sunday, fans joined in Helio’s ritual, many of them climbing the fence as the Brazilian racer later rode around the track in a car race.

A victory by Helio would touch off such a celebration in person. The special context of this year’s race only intensified the euphoria.

Pandemic-related restrictions are starting to be relaxed around the country. The crowd at the Indy 500 was the largest for a sporting event since the start of the pandemic. Life is finally beginning to return to normal.

And what’s more normal at the Speedway than to have an exciting, well-run race won by Castroneves, a favorite of some fans around the world?

More importantly, it was refreshing simply to see so many fans at the world’s greatest race.

That was surely the case for Castroneves. “I love Indianapolis,” he said exuberantly in Victory Lane after the race. “You guys don’t understand it. The fans—they are the energy! This is absolutely incredible.”

Desiring to gather physically with others may have been one reason for the gathering, being taken beyond ourselves in the gathering is deeply woven in the human condition. A part of our humanity is taken away from us when such gatherings are not possible.

That’s a big part of what has made life so challenging since the pandemic began in the U.S. in March 2020. And what has made life so challenging for many is that it is truly human and is also truly Christian and Catholic.

Catholics gained a renewed appreciation of the love of Christ when public worship was suspended for about two months in the spring of 2020. Parish leaders made great efforts to make the Mass available online. But there’s still an undeniable loss when Catholics can’t gather in person to give thanks and praise to God.

Some Catholics in central and southern Indiana have returned to worship since the reopening of churches in Indiana a little more than one year ago.

But others have continued to stay away from Church due to various reasons.

Hopefully when the dispensation from the obligation to attend Masses on Sundays and holy days of obligation is lifted in Indiana on June 11, our churches will be fuller than ever with Catholics who will joyfully rediscover anew the energy—what we in the Church call grace—that they gain from worshipping together.

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

Reflection/John Shaughnessy

Celebrating a life lived for God and family

The moment took place inside the stunning St. Peter’s Basilica at the Vatican, but even that setting didn’t compare to the beauty of what happened there between a mother and a son.

Within an hour on that November morning five years ago, then-Archbishop Joseph W. Tobin of Indianapolis would kneel in front of Pope Francis and be installed as a cardinal in the Church, but in the moments before the ceremony, he was a son anxiously waiting for his then-93-year-old mother to arrive—wanting to know she was there for him, wanting to make sure she was doing well after she had endured a trip across the ocean to share in this celebration of the oldest of her 13 children.

When he finally saw her arrive in her wheelchair, he waved quickly to her, and soon they were holding hands and sharing a laugh as he knelt beside her. For both of them, everything was suddenly right in the world again. The son was with his mother. The mother was there for her child.

Ceremony and prestige didn’t matter. Family and love did. So did the shared faith and knowledge that their lives had been touched and blessed in many ways by God’s grace, including the gift of each other.

That touching moment was the first one to come into my mind when I learned the news that Marie Tobin had died on May 23 at the age of 98—and that she was surrounded by all 13 of her children at the time of her death.

Like many mothers of all faiths, like many mothers of her generation—including my own mother and my mother-in-law—Mrs. Tobin lived her life as a celebration of God and family, and the two were so intertwined as to be indistinguishable.

On that momentous day in Rome, Mrs. Tobin focused on the extraordinary moment that was to occur in many families. She shared with me how she had been blessed to marry her late husband Joe, how they both wanted to create a large family, a family based on the foundations of faith and love.

“My kids,” she recalled, “I wanted a whole roomful of kids. And he loved kids, too.”

Joe, his wife, and their 13 children. And when she recalled those days of the 15 of them together, she did so with a smile.

Her oldest son often smiled too when those days of growing up in their close-knit Irish family, sometimes...
La Eucaristía es a la vez verdadero pan y el verdadero cuerpo de Cristo

Una encuesta realizada por la firma The Pew Research Center (“What Americans Know about Religion”), estudio de investigación de Pew, julio de 2019 concluyó que muchos católicos no comprenden plenamente la enseñanza fundamental de la Iglesia sobre la presencia real de nuestro Señor en la Eucaristía.

Según esta investigación, casi siete de cada diez católicos (69%) creen que el pan y el vino que recibimos durante la Santa Cena son meros símbolos del cuerpo y la sangre de Cristo. Por lo tanto, concluye este estudio, únicamente un tercio de los católicos estadounidenses (31%) cree que durante la misa el pan y el vino se convierten realmente en el cuerpo y la sangre de Jesús entre nosotros.

La Eucaristía es la auténtica comunión con Dios, la unión real de Jesús con cada uno de nosotros. Si estamos en estado de gracia santificante, este asombroso don del cuerpo y la sangre de Cristo nos nutre, renueva y prepara plenamente, por el poder del Espíritu Santo, para amar a Dios y al próximo. Junto con los sacramentos del bautismo, la confirmación y la penitencia, la Eucaristía nos permite recibir al Señor con un corazón limpio y aceptar su invitación a ser discípulos misioneros al servicio de los demás.

La lectura del Evangelio del domingo del Corpus Christi (Mc 14:12-16, 22-26) afirma que Jesús mismo realizó esta transformación del pan y el vino ordinarios en su propia carne y sangre:

> “Mientras comían, tomó pan, y habiendo bendecido lo partió, y lo dio a ellos, y dijo: ‘Tomen, esto es Mi cuerpo.’ Y tomando una copa, después de dar gracias, se la dio a ellos, y todos bebieron de ella. Y les dijo: ‘Eso es Mi sangre del nuevo pacto, que es derramada por muchos. En verdad les digo, que ya no beberé más del fruto de la vid hasta aquel día en que lo beberé nuevo en el reino de Dios.’” (Mc 14:22-25).

Jesús asumió con seriedad la entrega de su cuerpo y su sangre, y nosotros también deberíamos hacerlo. La Eucaristía es un misterio que ninguno de nosotros llegará a comprender en su totalidad, pero que podemos conocer, vivir y celebrar con profundidad y amor nuestro hermanamiento con Cristo y entre nosotros.

La Eucaristía es cemento de nuestra unidad en Cristo y de nuestras comunidades. Nos une a Jesucristo y a los demás, nos fortalece y nos prepara para ser testigos de su amor en el mundo.

La Eucaristía es la pradera en la que nos sembramos los frutos de la gracia. La Eucaristía es el derrame de la lluvia que nos nutre y nos fortalece. La Eucaristía es la radiante llama que nos guía y nos ilumina. La Eucaristía es la fuente de vida eterna que nos espera. La Eucaristía es el regalo más precioso que Dios nos ha dado a través de su Hijo, nuestro Señor Jesucristo.
The first weekend of June is ordinarily when men are ordained priests for the Church in central and southern Indiana. While the Diocese of Bloomington-Normal has no ordinations this year, however, because the archdiocese does not have seminarians at present who have completed their priestly formation.

But Catholics in parishes across the archdiocese will be encouraged this weekend to pray regularly for an increase in priestly and religious vocations.

The reminders are handcrafted, miniature priests and nuns that can serve as refrigerator magnets.

It’s the idea of Father Michael Keucher, archdiocesan vocations director, who has enlisted the help of his parish in Shelbyville. He has been impressed at how Chick-Fil-A restaurants have given away toy Catholics around Veterans Day to encourage them to remember those who serve in our country’s clergy.

He thought something similar could be done for priestly and religious vocations.

“Does the goal is to put vocations in front of people, to remind people of the need to be praying for vocations, especially for priestly vocations, the priesthood and religious life,” Father Keucher said. “It puts vocations in the home, because it’s inevitable that a person or a nun on its refrigerator door. It will be seen every day by the people.”

But a lot of work was needed to accomplish that goal if the magnets are to have any chance to be displayed in faith communities across central and southern Indiana.

That's where Mary McKinney arrived. One of Father Keucher's parishioners at St. Joseph, McKinney developed a system to make the magnets quickly and inexpensively.

“Being a grandmother, I have a refrigerator full of drawings,” she said. “So I thought, ‘Why don’t we just put them up on refrigerators?’ Everybody at one point or another during the day goes to their refrigerator. It’s a great reminder to pray for priestly and religious vocations.

The miniature priests and nun are made of tongue depressors or wooden pegs. In fact, hot and cold magnets are a permanent black marker puts a face on the priests and nun. They are also a card on each one that is a reminder to pray for priestly and religious vocations and the address for the archdiocese’s vocations website.

“Each one has a distinctive personality, depending on the artist painting the face,” McKinney said. “Some look like they’re in prayer. We have some very jovial priests (too).”

Each mini-priest or nun costs about 8 cents and takes about 4 minutes to make.

Although the cost was low, Father Keucher wanted 30,000 of the miniature priests and nun, so about $4,000 was needed for supplies.

Funding came from the Donald L. Mezzetta Endowment Fund for Vocations established by the lady of the Greenwood Parish in Greenwood.

“It was nice to be able to use the resources for its intended purpose and assist (Father Keucher) in his mission to help promote vocations, especially to priesthood and religious life,” said Father Todd Goodson, Our Lady of the Greenwood’s pastor. “I hope that we can continue to partner with the vocations office and assist them with its needs.”

Dozens of volunteers at St. Joseph, archdiocesan parishes and organizations like the Indianapolis Serra Club have pitched in to help make the miniature priests and nun.

Mary Dougherty is a member of Immaculate Heart of Mary Parish in Indianapolis and of the Indianapolis Serra Club. She and other volunteers have been making refrigerator magnet priests and nun, and hope to distribute them in the parishes of the Indianapolis North Deanery.

“We’re part of something that’s much bigger,” said Dougherty. “I’m amazed at how many people that [Father Keucher] got involved doing this. There is a need to make people aware of the need for vocations. If they hang one of these on their refrigerator, it’s going to be something to remind them every day.”

Many volunteers in Shelbyville have spent several hours a day making the magnets. McKinney said the gathering of the volunteers has been faith-filled.

“We pause every work session to pray the Angelus,” she said. “There’s such a sense of community. We talk about our past, our present, who have been here and all the remarkable things that our faith does. It goes beyond the scope of just getting together and having fun. You can feel the presence of faith and spirit in that workshop.”

Father Keucher has been amazed by the way that Catholics at his parish and well beyond have pitched in to make his idea of encouraging people to pray for priestly and religious vocations a reality.

“It’s exciting to see so many people jump on board to help the vocations efforts of the archdiocese,” he said. “People are excited. They want vocations. It’s really encouraging.”

(For more information about vocations to the priesthood and religious life in the archdiocese, visit HearGodsCall.com.)

**Magnet priests and nun refrigerator magnets are displayed on a refrigerator. In an initiative of the archdiocesan vocations office, 30,000 of them have been crafted and will be distributed in parishes across central and southern Indiana as a reminder to Catholics to pray for priestly and religious vocations. (Submitted photo)**

---

**Pope Francis promulgates revised canon law on crimes, punishments**

**VATICAN CITY (CNS)—A series of laws and procedures promulgated by now-retired Pope Benedict XVI and, especially, by Pope Francis to protect children, Pope Francis promulgates revised canon law on crimes, punishments of financial crimes; like with the new canons dealing of crimes against human life, dignity and liberty.”**

While Church law applies to all Catholics, the pope, said, for bishops, the observance of canon law “can in no way be separated from the pastoral munus [service] entrusted to them to prevent and combat the disposal of persons deserving special protection. Instead, the new law refers to people whom the law recognizes as "vulnerable individuals," while understood and recognized in the law of many countries, is not universally accepted as a legal category of persons deserving special protection. Instead, the new law refers to people whom the law recognizes as deserving of the same protection extended to minors and those with "an imperfect use of reason." The revised law also foresees penalties for "a person who neglects to report an offense, when required to do so by a canonical law." Bishop Arrieta said that provision refers to the obligation to report serious crimes, such as sexual abuse, to Church authorities, not civil authorities. If criminal reporting to the state is obligatory, the state will enforce that, he said.

The revised code also says, "Both a person who attempts to confer a sacred order on a woman, and the woman who attempts to receive the sacred order, incur a 'latae sententiae' [automatic] excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by dismissal from the clerical state."

Given that Pope Francis in April 2020 formed a second “Study Commission on the Female Diaconate,” Bishop Arrieta was asked why the revised canon did not specify priestly ordination, leaving open the possibility of ordaining men to the diaconate. Cardinal Sarah, who heads the commission, led the discussion of the question of women’s ordination, Arrieta said. Sarah has long argued that women should be ordained to the diaconate, and the revised code includes language still refers to rape and other forms of sexual abuse as “an offence against the Sixth Commandment”—You shall not commit adultery. The continued use of the Sixth Commandment to refer to any improper, immoral or even criminal sexual activity as “it is traditional” in church law, Bishop Arrieta said, and for Catholics “is confusing ‘is clear,’ which is necessary when drafting a law that will be valid on every continent and in every culture.”

But given the recent Church law regarding abuse, the new code does not refer to abuse of “vulnerable” adults or “vulnerable persons” as Pope Francis did in his May 2019 motu proprio, “Vos estis lux mundi”.

Bishop Arrieta said the term “vulnerable person,” while understood and recognized in the law of many countries, is not universally accepted as a legal category of persons deserving special protection. Instead, the new law refers to people whom the law recognizes as deserving of the same protection extended to minors and those with “an imperfect use of reason.” The revised law also foresees penalties for “a person who neglects to report an offence, when required to do so by a canonical law.”

Bishop Arrieta said that provision refers to the obligation to report serious crimes, such as sexual abuse, to Church authorities, not civil authorities. If criminal reporting to the state is obligatory, the state will enforce that, he said.

The revised code also says, “Both a person who attempts to confer a sacred order on a woman, and the woman who attempts to receive the sacred order, incur a ‘latae sententiae’ [automatic] excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by dismissal from the clerical state.”

Given that Pope Francis in April 2020 formed a second “Study Commission on the Female Diaconate,” Bishop Arrieta was asked why the revised canon did not specify priestly ordination, leaving open the possibility of ordaining men to the diaconate. Cardinal Sarah, who heads the commission, led the discussion of the question of women’s ordination, Arrieta said. Sarah has long argued that women should be ordained to the diaconate, and the revised code includes language still refers to rape and other forms of sexual abuse as “an offence against the Sixth Commandment”—You shall not commit adultery. The continued use of the Sixth Commandment to refer to any improper, immoral or even criminal sexual activity as “it is traditional” in church law, Bishop Arrieta said, and for Catholics “is confusing ‘is clear,’ which is necessary when drafting a law that will be valid on every continent and in every culture.”

But given the recent Church law regarding abuse, the new code does not refer to abuse of “vulnerable” adults or “vulnerable persons” as Pope Francis did in his May 2019 motu proprio, “Vos estis lux mundi.”

Bishop Arrieta said the term “vulnerable person,” while understood and recognized in the law of many countries, is not universally accepted as a legal category of persons deserving special protection. Instead, the new law refers to people whom the law recognizes as deserving of the same protection extended to minors and those with “an imperfect use of reason.”

The revised law also foresees penalties for “a person who neglects to report an offence, when required to do so by a canonical law.”

Bishop Arrieta said that provision refers to the obligation to report serious crimes, such as sexual abuse, to Church authorities, not civil authorities. If criminal reporting to the state is obligatory, the state will enforce that, he said.

The revised code also says, “Both a person who attempts to confer a sacred order on a woman, and the woman who attempts to receive the sacred order, incur a ‘latae sententiae’ [automatic] excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by dismissal from the clerical state.”

Given that Pope Francis in April 2020 formed a second “Study Commission on the Female Diaconate,” Bishop Arrieta was asked why the revised canon did not specify priestly ordination, leaving open the possibility of ordaining men to the diaconate. Cardinal Sarah, who heads the commission, led the discussion of the question of women’s ordination, Arrieta said. Sarah has long argued that women should be ordained to the diaconate, and the revised code includes language still refers to rape and other forms of sexual abuse as “an offence against the Sixth Commandment”—You shall not commit adultery. The continued use of the Sixth Commandment to refer to any improper, immoral or even criminal sexual activity as “it is traditional” in church law, Bishop Arrieta said, and for Catholics “is confusing ‘is clear,’ which is necessary when drafting a law that will be valid on every continent and in every culture.”

But given the recent Church law regarding abuse, the new code does not refer to abuse of “vulnerable” adults or “vulnerable persons” as Pope Francis did in his May 2019 motu proprio, “Vos estis lux mundi.”

Bishop Arrieta said the term “vulnerable person,” while understood and recognized in the law of many countries, is not universally accepted as a legal category of persons deserving special protection. Instead, the new law refers to people whom the law recognizes as deserving of the same protection extended to minors and those with “an imperfect use of reason.”

The revised law also foresees penalties for “a person who neglects to report an offence, when required to do so by a canonical law.”

Bishop Arrieta said that provision refers to the obligation to report serious crimes, such as sexual abuse, to Church authorities, not civil authorities. If criminal reporting to the state is obligatory, the state will enforce that, he said.
Archbishop Chrysostom prides himself on being ‘enduring witness of Christ’

By John Shaughnessy

During an evening celebrating the volunteer spirit of the archdiocese’s Catholic Youth Organization, Archbishop Chrysostom said he believes a Catholic school education has prepared him to be an “enduring witness of Christ.”

It’s a tribute the Brooklyn principal sees it fitting to name for the only basketball team that has four state championships between the boys’ and girls’ Cadet basketball teams. Bryan Stonecipher, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.

In this year’s contest, three students from Greg Corsaro, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.

In this year’s contest, three students from Greg Corsaro, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.

In this year’s contest, three students from Greg Corsaro, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.

In this year’s contest, three students from Greg Corsaro, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.

In this year’s contest, three students from Greg Corsaro, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.

In this year’s contest, three students from Greg Corsaro, coach of the ‘22 boys’ basketball team, from fourth grade to high school, Heath said to state competitions, and state winners Across the country.
Learn how to find victory in ‘losing,’ pope tells athletes

VATICAN CITY (CNS)—A real winner knows how to find victory even in losing, Pope Francis told a group of athletes.

“Facing defeat with ‘maturity,’ he said, “helps you grow, helps you understand that, in life, nothing is sweet, not everything is about about losing.”

In an audience at the Vatican on May 31 with a delegation from the Italian Basketball Federation, which was celebrating its 100th anniversary, the pope highlighted the importance of having the right attitude about losing.

“The pope said he had just heard about somebody whose team got second place and yet, the person still kissed the runners-up medal.

“Usually when people come in second, they’ve got a long face,” and there is the temptation to toss aside the medal, he said.

However, “this man kissed the medal and this teaches us that even in defeat there can be victory,” he said, referring to Josef “ Pep” Guardiola, the soccer manager of England’s Premier League club Manchester City.

Guardiola is considered one of the greatest managers of all time, holding records for the most consecutive league championship wins, and the pope highlighted the importance of having the right attitude about losing.

“Help young people look up high, to never give up, to discover that life is a journey made up of losses and victories, but that the important thing is to never lose the desire to ‘be in the game,”’ he said.

“Help them to understand that when in life ‘you don’t make the basket,’ you have not lost for good. You can always get back on the court. You can still be a team with the others and you can take another shot,” the pope said.†

Manchester City finished first in England’s Premier League this season, its seventh championship win, but it lost the European Uefa Champions League final on May 29, coming in second behind Chelsea.

Rival fans mocked Guardiola on social media for kissing the runners-up medal as he stepped down from the podium.

Pope Francis, however, praised the gesture, saying, “when a sportsman, a sportswoman knows how to ‘win defeat’ with dignity, with humanity, with a big heart, this is a real award, a true human victory.”

During the audience, the pope encouraged the members of the basketball federation to see they have a “noble” duty to promote healthy play and competition among children and young adults.

“Help young people look up high, to never give up, to discover that life is a journey made up of losses and victories, but that the important thing is to never lose the desire to ‘be in the game,”’ he said.

“The pope said. †

TheCriterion Friday, June 4, 2021

Cardinal Joseph W. Tobin spends time with his mother Marie on Nov. 19, 2016, the day he was installed into the College of Cardinals, in St. Peter’s Basilica at the Vatican. (Photo by John Shaughnessy)

REFLECTION (continued from page 6)

Humorously adding, “We learned to live with diversity because it’s hard to be selfish if you have one bathroom in the house and eight sisters.”

Yet it was also a family touched by tragedy when her husband died at 54 of a heart attack that he suffered after helping people stranded in a blizzard. Suddenly, she was a single mother of 13 children, one of them 5 and another one 6. Still, on that day in Rome, she didn’t talk about the heartbreak or the struggles she faced as a single mother. Instead, she shared her belief that her husband was there with her through it all.

“Help young people look up high, to never give up, to discover that life is a journey made up of losses and victories, but that the important thing is to never lose the desire to ‘be in the game,”’ he said.

“Help them to understand that when in life ‘you don’t make the basket,’ you have not lost for good. You can always get back on the court. You can still be a team with the others and you can take another shot,” the pope said.†

The pope said. †

As much as she was proud of her oldest son that day, she was equally filled with joy that 12 of her 13 children were together in Rome—she only one missing had a scheduled surgery.

“I would go anywhere in the world to be where my children are,” she said.

Someone once remarked to her, “Mrs. Tobin, how wonderful—13 children and they all went to college!” She replied, “How wonderful—13 children and they all practice their faith!”

On the day of her death, all 13 of her children were together with her, relying on the faith in God and family that she had helped nurture in them, relying on the faith in God and family that she lived every day.

She once described her life in this way, “I’ve led an ordinary life of a mother, and I just appreciate that God planted me here and wanted this gift for me. The Seven Sorrows of Mary have been so close to me. Mary didn’t lie down—she wasn’t prostrate—in front of the Cross. She stood there with her Son, and isn’t that what we all have to do?”

On a day in Rome five years ago—a day when her oldest son knelt next to her, a day when she smiled about the continuing presence of her husband, a day when so much of her life was lived every day.

And by moving you toward less pain. Total joint replacement, now offered at the Center for Hip & Knee Surgery, has helped thousands of people get their quality of life back. Our expert team of surgeons, nurses and therapists is inspired to keep you doing the activities you love. Franciscan Health Mooresville, home to the Center for Hip & Knee Surgery, is honored to be ranked #1 Hospital in Indiana for patient safety in Total Joint Replacement by CareChex, an information service of Quantros, Inc.

Visit us online or call for an appointment.

CenterForHipAndKneeSurgery.org

(866) 814-9108

INSPIRED BY WHAT MOVES YOU.
As centers reopen, taking a retreat can be a ‘getaway with God’

By Maureen Pratt


Along with everyday items, people making retreats often “pack” questions or concerns that they hope to engage with during their time in quiet, away. These vary from person to person, influenced by personal experience, present concerns and even, perhaps, anxiety about personal piety or “worthiness.”

The type of retreat can frame questions, too. A preached, group retreat might focus on a particular topic about faith or spirituality, whereas a self-directed retreat might provide less structure and more spiritual breathing room.

But whether it is a 30-day Ignatian experience or a weekend of faith exploration, one of the blessings of a retreat is that neither the packing nor the person making the “getaway with God” need be perfect. Unexpected peace, new forms of prayer, insight, relaxation and reflection—these and other, less tangible objects can bring the retreatant, however imperfect, into a profoundly rich experience.

“Retreats aren’t just for pious people. They’re for people trying to find God in their lives, in whatever clumsy or bumbling way. You don’t have to be perfect to walk in the retreat door,” says Jesuit Father William Campbell, director of Gonzaga Eastern Point Retreat House in Gloucester, Mass.

“Once the person is here, we begin from a place of Ignatian spirituality,” Father Campbell says. “We’ll often ask the directee or retreatant, ‘Why are you here? What’s the desire within you that’s prompted you to make the retreat? In the midst of this desire, who is God for you, now?’”

He added, “Focus on the present can be a blessed beginning for first-time retreatants afraid of being ‘inadequately prepared.’ It can also encourage those with more retreat experience to think about where someone is.”

A blessing on any retreat, more time to pray can spark insight and connections with profound faith traditions.

At St. Andrew’s Abbey Retreat Center in Valyermo, Calif., the guestmaster, Benedictine Father Patrick Sheridan, notes that experiencing a religious order’s spirituality, however brief the stay, can open new avenues for personal spiritual development.

“We have many Catholics who are practicing,” says Father Patrick. “They want to immerse themselves in Benedictine spirituality—Scripture and hospitality. On a self-directed retreat, I’d urge people to attend at least some of the Divine Office [the Liturgy of the Hours]. Get an idea of the rhythm of our monks’ life. Also, don’t feel guilty about sleeping. St. Benedict makes allowances for his monks to get sufficient sleep and food to encounter the Lord and their work.”

The special encounter with prayer and liturgy in a retreat center, however, is “a little more calm than their family members because they’ve been in closer quarters,” says Father Mark. “The thing I hear from a lot of people who come here … is that they find peace.”

With some retreat centers increasing their capacity and more about to reopen, now is an ideal time to start planning.

“Hesitant?” Father Mark says. “I would echo Pope John Paul II. ‘Be not afraid.’ God loves you more than you do.”

“Not sure where to start?”

“The whole point is to relax in the Lord,” says Father Patrick. “Don’t put a lot of pressure on yourself. Let the Spirit move you. A retreat can be an opening of a different approach to life, a process, rather than a one-off experience. And hopefully, you’ll come back again.”

(Maureen Pratt’s website is www.maureenpratt.com)
Rekindling care ministry after a pandemic of loneliness

If anyone needs evidence that a weekly, hourly visit from a friendly volunteer makes a big difference in others’ lives, the move “helped a little bit,” Kelley says. But it was hard on volunteers, who “work through a lot of guilt” because they could not personally visit.

Therefore, we rush past the intimacy of the living room to get to the kitchen—implementing great ministries and serving Jesus, she almost missed the opportunity to know Jesus. Doesn’t automatically mean she opened her heart. In her eagerness to...
Daily Readings

Sunday, June 6, 2021

• Exodus 24:3-8
• Hebrews 9:11-15
• Mark 14:12-16, 22-26

Providing the first reading for Mass on this feast is the Book of Exodus, the story of an event that occurred as the Hebrews made their way through the Sinait Peninsula, in flight from Egypt and slavery.

To modern ears, the story may sound gruesome, giving the details as it does of the ritual slaying of a young bull, but then ritual slaying and sacrificing of animals was common then.

The ceremony required that the blood be sprinkled on the people. This gesture showed the thinking that life itself resided in the blood. Enough blood escaped from the body due to hemorrhage, then death followed.

Offering the bull to acknowledge God’s majesty made the bull holy. Its blood therefore was holy, and because of the sacrifice, the blood somehow was holy. People believed that the blood was holy, and because God’s majesty made the bull holy. Its blood therefore was holy, because enough blood escaped from the body due to hemorrhage, then death followed.

The Mass is the sublime offering of the sacrifice. The Eucharist is a memorial sacrifice. Jesus replaced that sacrifice with the blood. The first reading for Mass on this feast is from the Book of Exodus.

The Second Reading stresses that Jesus is the High Priest. The Hebrews and the Jews had a limited understanding of the Incarnation. They would have thought that Jesus was a great and holy man, but not God.

The Epistle to the Hebrews is one of the three Epistles of the New Testament that is addressed to the gentile Christians. The Book of Hebrews is a combination of both the Apocrypha and the Old Testament.

The criterion for a mortal sin—the others being the others being venial sins and venial sins—is relevant here: “Mortal sin requires the free will of a sinner.” It also implies a consent to God’s law. It also implies a consent to God’s law.

The third necessary condition for a mortal sin—the others being the others being venial sins and venial sins—is the foundation and confirmation of divine support.

At the same time, he could also have experienced at that moment in his humanity a distance from the heavenly Father.

At our Lord’s command, the Church has spoken clearly on the obligation of a Catholic to attend Mass on Sundays and holy days of obligation. The Catechism of the Catholic Church says, “The Sunday Eucharist is the fulfillment and confirmation of all Christian practice.”

For ancient Jews, these sacrifices had a message, the core of which remains good today to consider, despite our culture’s different views on this kind of sacrifice. The Epistle to the Hebrews is one of the New Testament’s most eloquent sources for knowledge about the person and mission of the Lord. This feast’s selection is wise. From the reading, we learn about the miracle of the Mass.

This reading stresses that Jesus is the perfect victim of sacrifice as well as the great high priest. The sacrifice of bulls is no longer necessary. Jesus replaced that ritual by giving us the Holy Sacrifice of the Mass, and therefore the Blessed Sacrament.

The Mass is the sublime offering of the immortal Lamb of God, Jesus the Lord.

The three synoptic Gospels report the Last Supper and the institution of the Eucharist by giving the actual words used by Jesus. “This is my body” (Mk 14:22). “This my blood” (Mk 14:24).

This feast day’s reading is from St. Mark’s Gospel. Before mentioning the Last Supper, the Gospel says that Jesus sent two disciples into the city. He told them that they would see a man carrying a water jar. They should follow this man. The man will go to a house, Jesus said, whose owner the disciples should encounter and ask for a room in which the Lord and the disciples could gather to eat the Passover meal.

An interesting passage, it reveals that the Last Supper, and all that happened at the Last Supper, were utterly within the plan of God. It was not a mere meal. God prepared it to provide the means of human beings to unite with Jesus.

Reflection

Cathedral often place tabernacles in special chapels, not to diminish the Eucharist, but instead to give the Blessed Sacrament greater prominence and to provide worshippers opportunities to pray before the tabernacle without distraction and more intimately.

St. Matthew’s Cathedral in Washington, D.C., is one of the glories of American Catholic architecture. Its mosaics are breathtakingly beautiful. The wall behind the tabernacle in its Blessed Sacrament chapel, in mosaic, displays images of the two disciples who walked with Jesus to Emmaus, as told in St. Luke’s Gospel. An inscription reads, “They recognized him in the breaking of the bread,” an ancient Christian term for the Eucharist.

This great feast celebrates that Jesus, the Son of God, the Savior of the world, literally is present in the Blessed Sacrament.

Those who pray before tabernacles, in churches great or small, have found the Lord in the “breaking of the bread,” and they wish to be near Jesus and with Jesus. He is everything.†

Psalm Jesus quoted from the cross testifies to God’s undying love

Q What was the meaning of Christ’s words from the cross when he said, “My God, my God, why have you forsaken me?” (United Kingdom)

A Both St. Matthew and St. Mark indicate in their Gospel accounts that among the last words of Jesus on the cross were the following: “My God, my God, why have you forsaken me?” (Mk 15:34).

Some readers might find this puzzling and ask, “How can God abandon God?” Actually, though, Jesus was uttering the first words of a familiar psalm, Psalm 22.

That psalm/prayer, as it develops, is really a testament to the enduring love and support of the Lord.

Though the psalmist addresses God with the anguished plea, “Do not stay far from me, for trouble is near and there is no one to help” (Ps 22:12), the psalm goes on to proclaim the confident assurance of divine support.

For him to have not spurned or disdained the misery of this poor wretch, did not turn away from me, but heard me when I cried out” (Ps 22:25).

And the last line of the psalm lauds God’s triumph: “The generation to come will be told of the Lord, that they may proclaim to a people yet unborn the deliverance you have brought” (Ps 22:12).

So, did Jesus have such later verses of the psalm in mind when he quoted the start of it? I think that’s a fair conclusion to make given his knowledge of the Hebrew Scriptures.

Question Corner/Fr. Kenneth Doyle

Friday, June 11

The Most Sacred Heart of Jesus

Hebrews 11:1-3, 4-6

Response: Isaiah 12:2-6

Ephesians 3:8-12, 14-19

John 19:31-37

Saturday, June 12

The Precious Blood of the Blessed Virgin Mary

2 Corinthians 5:14-21

Psalm 103:1-5, 8-12

Luke 2:41-51

Sunday, June 13

Eighth Sunday in Ordinary Time

Eleventh Sunday in Ordinary Time

Mosaic 17:22-24

Ephesians 5:5-10

2 Corinthians 5:6-10

Mark 4:26-34

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Photo: Archibishop Charles C. Thompson prays over the casket of the late Archbishop Daniel M. Buechlein during his funeral Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 31, 2018.) (File photo by Natalie Hoefer)
Super moon over Nazareth

A full moon, known by the name "Super Flower Moon," rises over the Makam al-Habib Sain Mosque in Nazareth, Israel, on May 28. (DHS photos/Israel Ministry of Tourism)

California bishop prays for victims of another ‘senseless’ shooting

SAN JOSE, Calif. (CNS)—San Jose Bishop Oscar Cantu urged prayers for the victims and their families after a gunman opened fired on the morning of May 26 at a rail yard operated by the Santa Clara Valley Transportation Authority, or VTA, north of downtown San Jose.

Eight people were shot dead at the scene by the gunman, later identified by law enforcement as VTA employee Samuel Cassidy, 57. A ninth person was wounded and taken to a local hospital, where he died that evening.

“May God comfort their families and loved ones and bring healing,” the bishop tweeted. “Pray also for all the first responders and law enforcement officers. May shock and grief give way to healing and grace, as we work together to protect the innocent and prevent such senseless acts in the future, so that peace may prevail in our hearts and communities.”

The gunman also died at the scene from a self-inflicted gunshot wound, sheriff’s officials confirmed later.

This is a horrific day for our city, and it’s a tragic day for the VTA family,” San Jose Mayor Sam Liccardo said. “Our heart pains for the families and the co-workers because we know that so many are feeling deeply this loss of their loved ones and their friends.”

NBC-TV Bay Area reported that at about 6:55 a.m., San Jose police received multiple 911 calls about gunfire at the VTA yard, and dozens of San Jose police and Santa Clara County sheriff’s vehicles responded to the scene.

Several law enforcement agencies also went to Cassidy’s home in San Jose to conduct a search. A fire had been set at the home early in the morning, but whether it was set before the shooting was being investigated, according to NBC-TV. Technicians with the San Jose Police Department’s bomb squad were searching the suspect’s home as well as the VTA building at the rail yard.

Archbishop Paul S. Coakley of Oklahoma City, chairman of the U.S. Conference of Catholic Bishops (USCCB) Committee on Domestic Justice and Human Development, said the shootings “reminds us once again that something fundamentally broken in our society and culture must be courageously examined and addressed, so that ordinary places no longer become scenes of violence and contempt for human life.

It is particularly tragic that in a city named in honor of St. Joseph, who was such a loving guardian of the Holy Family, we are unable to protect our fellow citizens from the ravages of gun violence,” he added.

In a statement released late on May 26, Archbishop Coakley also said: “As Americans, we must understand why these horrific occurrences of violence continue to take place in our communities, and then unhappeningly act to root out the causes of such crimes.”

The USCCB, he said, “has called for many years for rational yet effective forms of regulation of these dangerous weapons,” and also “urged increased mental health outreach and services to identify and treat potential areas of conflict before they become tragic occurrences.

“Action is needed to attempt to reduce the frequency of these aberrant acts through legislation and training,” he added.

Archbishop Coakley called on Catholics “to pray for the dead and injured, as well as for healing in the community. May the Holy Spirit, whose wisdom and guidance we celebrated this past Sunday on Pentecost, bring consolation and strength at this time of great loss.”

At a news conference at the VTA rail yard some hours after the shooting, California Gov. Gavin Newsom delivered emotional remarks, saying there is “a sameness to this” gun violence and called for additional gun control measures.

California already has comprehensive background checks, waiting periods and ammunition restrictions. While Cassidy’s motive remains unclear, his ex-wife, Cecilia Nelms, and a former girlfriend told reporters he had serious anger issues. Nelms, who divorced him in 2004 after 10 years of marriage, said he often wanted to kill his co-workers, but she never thought he was serious. The ex-girlfriend alleged he raped her and suffered mood swings caused by alcohol. †
In a world full of noises, chaotic ideas and misleading conceptions, people try to embrace any idea even if it is wrong, just to fit into a society stained by corruption and false claims. 

The recent rise in anti-Semitic attacks across the United States is contrary to who we are called to be as the people of God. "There can be no culture of encounter by building bridges that transcend differences and divisions. In doing so, we must denounce vandalism and hate speech on social media," the Declaration on the Relationship of the Church to Non-Christian Religions, Nostra Aetate, said.

USCCB president, committee chair decry anti-Semitic attacks in U.S.

WASHINGTON (CNS)—Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops (USCCB), and the prelate who chairs the USCCB’s Committee on Ecumenical and Interreligious Affairs decried a recent rise in anti-Semitic attacks in the United States as "contrary to who we are called to be as the people of God."

Citing the pope’s 2020 encyclical "Fratelli Tutti: On Fraternity and Social Friendship," the two bishops said: "Pope Francis continually reminds us of our duty to build a culture of encounter by building bridges that transcend differences and divisions. In doing so, we must denounce violence unconditionally and take up dialogue."

Archbishop Gomez and Bishop Talley said: "We remain steadfast in the promise of the Second Vatican Council to decry ‘all hatred, persecutions and manifestations of anti-Semitism directed against the Jewish people at any time by anyone,’" quoting from the Vatican II document “Nosstra Aetate,” the Declaration on the Relationship of the Church to Non-Christian Religions.

"This is integral to the irrevocable friendship we have cultivated and continue to build with our Jewish brothers and sisters," they said.

The attacks in the United States appear to be tied to the latest round of Israeli-Palestinian violence. Jonathan Greenblatt, CEO of the Anti-Defamation League, told the "PBS NewsHour" May 24 that attacks during the two weeks of the conflict were up 63% during the two prior weeks. The attacks include harassment, physical violence, vandalism and hate speech on social media. 

The nation is deeply troubling," they added. “Any attack on a community or individual on the basis of faith or otherwise is contrary to who we are called to be as the people of God."
Sister Elizabeth Mary of the Visitation lies prostrate in prayer on the floor of Our Lady of the Most Holy Rosary Church in Indianapolis during an April 26 Mass in which she professed vows as an archdiocesan hermitess. [Photo by Sean Gallagher]

With her assistance, Sister Elizabeth Mary, raised in a strict, non-liturgical Protestant faith tradition, attended Anglical Mass at St. Peter's Basilica at the Vatican.

“I thought that I had died and gone to heaven,” she said. “This little Church of Christ girl didn’t know beans from apple butter. I must have looked like I had been gobsmacked.”

Sister Elizabeth Mary returned to the U.S. a young woman spiritually changed forever.

“The Church of Christ wasn’t cutting it, not cutting it,” she said.

“I think God kind of picked me up by the scruff of the neck.”

Her taste of Anglical prayer and centuries-old spiritual culture in Europe eventually led Sister Elizabeth Mary to the Episcopal Church, which she joined after moving into Indianapolis in 1976 to work at St. Vincent Hospital.

Soon after, in 1978, she and her husband learned that he had severe health challenges, which ended with his death in 1999.

During that time, Sister Elizabeth Mary’s spiritual life took a back seat.

“I wasn’t paying much attention other than to putting bread on the table and taking care of him,” she recalled. “I was physically and mentally exhausted.”

After several years of discernment and theological formation, Sister Elizabeth Mary began her life as a hermitess in the Episcopal Church in 2007.

Guided today by the Church’s Code of Canon Law, the life of hermits and hermitesses is the oldest form of religious life in the Christian tradition, dating back to the third century in Egypt when men and women began living solitary lives of prayer in the desert there.

Because of her Episcopalian background, she chose to become a member of the Ordinariate of the Chair of St. Peter when she was received into the Catholic Church in 2016.

The ordinariate is a diocese-like structure within the Church for Anglicans and Episcopalians in the U.S. and Canada who have been received into the Church and who want to retain spiritual traditions of the Church of England.

S. Cuthbert of Lindisfarne Parish is an ordinariate faith community that is based at the archdiocesan Good Shepherd Parish in Indianapolis. While Sister Elizabeth Mary does not pray Every Day Prayer with the ordinariate community on Thursdays, she is a member of Holy Rosary Parish and worships at Sunday Mass there.

When she discerned a call to be a hermitess in the Church, her husband, the ordinariate, based in Houston, said they would be unable to oversee her religious life.

“Within 30 minutes, I was here,” she said. “I come here,” she said. “I go to the grocery store, I go to the friars [in Monroe County] and repeat.

“I pray the Office [Liturgy of the Hours]. I do two hours of mental prayer each day. Several times a week, I do an hour of adoration or a holy hour, depending on what’s available. I try to go to Mass every day, depending on my health.”

She also regularly gives spiritual direction to several people.

Although her interactions with others are limited due to the nature of her vocation, Sister Elizabeth Mary views her life as an integral part of the Church in central and southern Indiana.

“My job is prayer, sacrifice and reparation to build up the Church, she said, “to pray for the archbishop, the clergy, seminarians and everyone thinking [about priestly vocations], for the moms and dads and everybody else trying to raise kids in this environment.”

That focus on prayer at this time in her life and in the life of the Church is important to Sister Elizabeth Mary because she sees prayer as “the absolute nexus of what’s needed in this sorry world. Without it, you might as well pack it up and go home, because you’ve just lost all the juice that gives forth evangelization, good works or anything else.”

After having gone through many years of discerning her vocation, Sister Elizabeth Mary shared wise advice for others pondering what their calling from God might be.

“If you have any interior wondering, check it out with somebody—younger pastor, a religious, somebody you look up to who’s a good Catholic,” she said.

“Talk it over. There’s never any harm in inquiring.”

Sister Elizabeth Mary of the Visitation can receive prayer intentions by e-mail at glencarney65@aol.com.