



The

Criterion

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Faith on the fridge

Handmade magnets encourage prayers for priestly and religious vocations, page 7.



Transitional Deacons Michael Clawson, left, and Matthew Perronie smile while posing on April 10 outside the Archabbey 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)

Seminarians find blessings and challenges in priestly formation during pandemic

First of a two-part series

By Sean Gallagher

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

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."



Archbishop Joseph F. Naumann

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."

See **BUDGET**, page 3

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 2010," 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)



Oscar Castellanos, then-director of the archdiocesan Office of Intercultural Ministry, gives a presentation on racism to archdiocesan seminarians on Aug. 4, 2020, at Our Lady of Fatima Retreat House in Indianapolis. The presentation took place during the annual convocation of archdiocesan seminarians before the start of their formation years at their respective seminaries. (File photo by Sean Gallagher)

FORMATION

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“It was definitely a victory,” he said. “It was kind of like, ‘We’ve done it. We’ve completed the race.’”

The pandemic has tested seminarians and those responsible for their formation in the archdiocese in ways that they could have never expected before March 2020.

But all of them have witnessed how God is ultimately using the pandemic to prepare the seminarians even better for ordained ministry in central and southern Indiana.

‘I was grieving what we were losing’

In-person priestly formation at Saint Meinrad, Bishop Bruté College Seminary and Marian University, both in Indianapolis, where Bishop Bruté seminarians take classes, came to a quick end in mid-March 2020 at the start of the pandemic.

Deacon Perronie, then a year away from his diaconate ordination, had mixed feelings at that time. The seminarian community at Saint Meinrad gathered for their last Mass together and to celebrate at a dinner for the outgoing class of transitional deacons, an event that ordinarily happens at the end of the formation year in the southern Indiana seminary.

“I got emotional,” Deacon Perronie recalled. “That moment kind of spoke to me of the idea that a priest has to be willing to rejoice with someone in one moment, then grieve with someone in the next moment. I was grieving what we were losing.”

Deacon Perronie and some other seminarians remained at Saint Meinrad,

taking classes online and living a restricted community life.

Other archdiocesan seminarians returned to their homes or lived at parishes for the remainder of the spring semester.

Seminarian Justin Horner, a junior last year at Bishop Bruté, moved into the rectory of his home faith community, St. Anthony of Padua Parish in Morris in the Batesville Deanery.

He was there by himself as St. Anthony’s pastor at the time, Father Shaun Whittington, lived in the rectory of St. Nicholas Parish in Ripley County, where he also served as pastor.

“It was weird going from a [seminary] full of 40 guys to living alone,” Horner said. “But, for my own discernment, it was good because I was able to see what it was like to live on my own [like many priests do] and realizing that I would do all right.”

‘We don’t enter into ministry with our own ideas and plans’

After the spring semesters at Saint Meinrad, Bishop Bruté 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-immersion program in Mexico and a priestly spirituality program at Creighton University in Omaha, Neb.

Most of these were unavailable in the summer of 2020 because of the pandemic. So Father Augenstein, with the help of priests and other parish leaders across



Public Schedule of Archbishop Charles C. Thompson

June 5–15, 2021

<p>June 5 – 2:30 p.m. Installation of Benedictine Sister Julie Sewell as Prioress at Our Lady of Grace Monastery, Beech Grove</p> <p>June 6 – 3 p.m. Graduation of Seton High School seniors at St. Andrew Church, Richmond</p> <p>June 9 – 10 a.m. Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>June 9 – 6 p.m. Dedication Mass at Holy Angels Church, Indianapolis</p> <p>June 10 – 8:15 a.m. Virtual Judicatories meeting</p>	<p>June 12 – 10 a.m. Mass for Intercultural Certification for Spiritual Direction and Leadership Program at St. Andrew the Apostle Church, Indianapolis</p> <p>June 12 – 5:30 p.m. Confirmation Mass for youths of St. Simon the Apostle Parish, Indianapolis, at St. Simon the Apostle Church</p> <p>June 13 – 10 a.m. Disabilities Awareness Mass at SS. Peter and Paul Cathedral, Indianapolis, and reception at Archbishop Edward T. O’Meara Catholic Center</p> <p>June 14 – 6 p.m. Virtual USCCB Subcommittee for Promotion and Defense of Marriage meeting</p> <p>June 15 – 4:30 p.m. Mass for Missionary Disciples Institute at Marian University, Indianapolis</p>
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central and southern Indiana, did what they could to bridge the gap.

“In a lot of ways, priestly formation at the beginning of the pandemic came back to the archdiocese in a way that we typically don’t do,” Father Augenstein said.

Seminarians who would have spent the summer in Mexico stayed instead at Our Lady of the Greenwood Parish in Greenwood where both of its priests are fluent in Spanish and there is a vibrant Hispanic community.

Seminarians who would have taken part in the Institute for Priestly Formation in Omaha went instead to St. Paul Parish in Tell City where its pastor, Father Anthony Hollowell, gave spiritual conferences to them. The seminarians had weekly spiritual direction with archdiocesan priests. They also had an eight-day Ignatian retreat led by Father Peter Marshall, pastor of St. Jude Parish in Indianapolis.

“It was great. We were able to utilize the gifts and backgrounds of some of our own priests,” Father Augenstein said.

Since ministry in parishes remained limited last summer, Father Augenstein had parish-assigned seminarians learn about archdiocesan-sponsored ministries and to work on skills that would assist them in future ministry.

Horner and another seminarian, for example, began learning American Sign

Language (ASL) to be able to minister to hearing-impaired people in the future.

“With ASL, you really have to focus on the other person,” Horner said. “So, you’re much more intentional about having a conversation. It’s a really cool language, and I hope to study it more.”

Father Augenstein said the summer assignments and the time that some seminarians spent living in parish rectories in the spring gave them opportunities to build relationships with archdiocesan priests.

Looking at the priestly formation that the seminarians have received during the pandemic more broadly, Father Augenstein said that the experience helped these future priests learn “how to minister in times of crisis, something that they might not see in an ordinary parish assignment.”

“It’s helping them to remember that,” he said. “We have to respond to the situation that we’re in and what’s going on around us. We have to find the presence of Christ in the ministry we’re called to in that situation.”

(The second of this two-part package will explore the challenges of in-person priestly formation since last August and lessons learned from the challenges. For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †

Holy Trinity a ‘marvelous mystery’ of love and unity, pope says

VATICAN CITY (CNS)—While intellectually difficult to understand, the mystery of the Holy Trinity is understood in one’s heart as the revelation of God’s love for all men and women, Pope Francis said.

The Christian belief that the persons of the Holy Trinity “are not three gods” but rather “one God in three persons” speaks to the heart because “we find it encompassed in that

expression of St. John which summarizes all of revelation: ‘God is love,’” the pope said on May 30, the feast of the Holy Trinity, before reciting the *Angelus* prayer with pilgrims gathered in St. Peter’s Square.

Love, he said, “is essentially a gift of self, and in its original and infinite reality it is the Father who gives himself by generating his Son, who in turn gives himself to the Father,

and their mutual love is the Holy Spirit, the bond of their unity.

“Today we stop to celebrate this mystery because the persons are not adjectives of God, no. They are real, diverse, different persons; they are not—as that philosopher used to say—‘emanations of God,’ no, no! They are persons,” he said.

Acknowledging that the mystery of the

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 triune 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. †



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criterion@archindy.org

Staff:
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 Graphic Designer / Online Editor: Brandon A. Evans
 Executive Assistant: Ann Lewis



Phone Numbers:
 Main office: 317-236-1570
 Advertising: 317-236-1585
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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 had 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 undoes 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." †



Pope Francis, seated before an image of Our Lady, Undoer of Knots, leads an evening Marian prayer service in the Vatican Gardens on May 31. The service finished a monthlong rosary marathon to pray for the end of the COVID-19 pandemic. (CNS photo/Filippo Monteforte, Reuters pool)

BUDGET

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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. The U.S. bishops called its absence "unconscionable."

Biden and Vice President Kamala Harris back the repeal of the Hyde Amendment.

"For nearly half a century, the Hyde Amendment and related provisions have protected taxpayers from funding most abortions. These policies have broad support from Democrats and Republicans," Archbishop Naumann said.

The policies "have been enacted and signed into law by congresses and presidents of both political parties and have been broadly supported by the

majority of low-income women, including women of color," he added.

He said that "taxpayer-funded abortion represents a failure to serve women in their maternity by funding despair and death instead of hope and life.

"All women deserve the resources to enable them to fully care for and nurture their baby, to welcome them in a loving, stable environment," the prelate said. "These resources would be far better spent supporting women in crisis pregnancies and struggling new mothers so that no woman ever feels economic pressure to have an abortion."

Archbishop Naumann urged lawmakers to produce a budget that "truly builds up the common good of all.

"This should include the many proposals in the president's budget submission that seek to protect vulnerable people," and also "must preserve the Hyde Amendment and related provisions which have protected millions of unborn babies, and mothers in difficult circumstances, from the tragedy of abortion."

Since early May, the nation's diocesan Respect Life coordinators and the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops have been encouraging Catholics to speak out against the repeal of the Hyde Amendment.

As reported in *The Criterion* recently, there are several ways to find out who your elected officials are and to contact them to tell them to keep the Hyde Amendment.

The USCCB Secretariat of Pro-Life Activities suggests reaching out to federal legislators in early June and throughout the

summer as the proposed budget that would include the Hyde Amendment makes its way through various committees.

Where to go:

- Go to notaxpayerabortion.com, enter your e-mail and name to sign a petition.

- Go to cutt.ly/ContactLegislators, which has a pre-written, editable note regarding the Hyde Amendment. This site helps direct the message to your elected officials.

- To find your officials and their e-mail or phone number to contact them directly, go to votervoice.net/INDIANACC/home and enter your zip code under "Find Officials."

What to say:

Legislators are busy and receive lots of communication. The key is to first

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." †

Help us carry on God's work.



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.



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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 and 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 their residents by donating to HOTS for this great cause in 2021!!



The Criterion

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Editorial



Pope Francis gestures as he greets the crowd during his general audience in the San Damaso Courtyard of the Apostolic Palace at the Vatican on May 26.

(CNS photo/Paul Haring)

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 God,” 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?” (#2375)

This passage, he noted, warns people to avoid “the risk of not living an authentic experience of faith, but of transforming the relationship with God into something magical.

“Prayer is not a magic wand,” Pope Francis said. “It is a dialogue with the Lord. Indeed, when we pray, we can give in to the risk of not being the ones to serve God, but of expecting him to serve us.

“When we pray, we need to be humble” and believe “that God will give me what is right to give. He knows,” the pope said.

Dialogue and humility. Those two words seem to be an afterthought for

some in today’s society. And if we’re honest, some of us may have gotten into the unhealthy habit of having one-sided conversations with God. If we are to be humble followers, we need to slow down—really slow down—and open our minds and hearts to truly listen to how our Lord is responding to us.

People sometimes pray for the wrong reasons, keen to make sure God is with them, the Holy Father said, “but few bother to check whether they are actually with God.”

We need to pray that God transforms our heart, he continued, and to ask the right questions to discover what is best for our spiritual health.

As Los Angeles auxiliary Bishop Robert E. Barron said in a recent daily reflection, freedom of choice reigns supreme in today’s world, where “I become the person I choose to be.” We need to constantly remind ourselves our faith calls us to be selfless followers of Christ. If we are, our lives will bear the fruit God intends.

Jesus heals many people in the Gospels, Pope Francis said, either responding to their pleas immediately or much later.

Through time, people may see that some things do work out, “but in God’s way, the divine way, not according to what we wanted at that moment. God’s time is not our time,” he said.

“Evil is lord of the penultimate day,” Pope Francis said, “the moment when the night is darkest, just before the dawn” when it is so tempting to believe the devil has won.

But, the pope continued, “the evil one is never lord of the last day. God is the Lord of the last day. Because that belongs to God alone, and it is the day when all human longings for salvation will be fulfilled.

“Let us learn this humble patience, to await the Lord’s grace, to await the final day,” when God solves everything, he said.

Our lives are times of constant conversion. We cannot sit still if we are to do our Creator’s work. As we renew our journey of faith each day, may we allow dialogue and humility in prayer to transform our relationship with God.

—Mike Krokos

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 surround 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 roar themselves—especially when Helio Castroneves, arguably the greatest fan favorite during the past 20 years, took the checkered flag for the fourth time, tying Indy legends A.J. Foyt, Al Unser, Sr., and Rick Mears for the most wins at the race.

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 pace car.

A victory by Helio would touch off such a celebration in any year. 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

race 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 give me energy! This is absolutely incredible.”

Desiring to gather physically with other people, gaining energy from 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 anything that is truly human is also truly Christian and Catholic.

Catholics gained a renewed appreciation of the Eucharist 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 a year ago.

But others have continued to stay away from the Mass for various reasons.

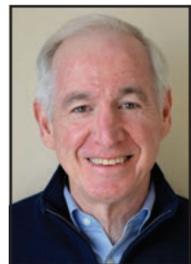
Hopefully when the dispensation from the obligation to attend Masses on Sundays and holy days of obligation is lifted in Indiana on June 11, our churches will be fuller than ever with Catholics who will joyfully discover anew the energy—what we in the Church call grace—that they gain from worshipping 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 that ceremony, he was a son anxiously waiting for his then-93-year-old mother to arrive—wanting to know that 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 moved 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 belief 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 moments that 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.

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

They got their wish, 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 he recalled those days of growing up in their close-knit Irish family, sometimes

See REFLECTION, page 10



Christ the Cornerstone

Eucharist is both true bread and true body of Christ

A survey conducted by The Pew Research Center (“What Americans Know about Religion,” Pew Research Study, July 2019) concluded that many Catholics do not fully understand the fundamental teaching of the Church concerning the real presence of our Lord in the Eucharist.

According to this research, nearly seven in 10 Catholics (69%) believe that the bread and wine we receive during holy Communion are merely symbols of the body and blood of Christ. Therefore, this study concludes, just under one-third of U.S. Catholics (31%) believe that during Mass the bread and wine actually become the body and blood of Jesus and that the sacrament we receive truly is Christ’s actual gift of himself to us.

There are those who question these survey findings because of the way the questions were asked. Ordinary Catholics should not be expected to know the technical terms used by the Church to describe this great mystery. But most pastors and religious educators agree that we have much work to do to help Catholics better understand and appreciate the transformation of bread and wine into Christ’s body and blood which is freely given to us in the holy Eucharist.

The Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*), which we celebrate this Sunday, is an opportunity for all of us to rejoice in Christ’s miraculous presence among us.

During Mass, when the priest invokes the power of the Holy Spirit, ordinary bread and wine are changed into the body and blood of Christ. The Eucharist is not simply a symbolic remembrance of past events. It is an actual manifestation (an epiphany) of God’s communion with us here and now.

When we receive the Eucharist, Jesus himself comes into our minds, our hearts and our bodies. He lives within us, providing spiritual nourishment and filling us with the power of his grace. The fact that this happens each time we receive the Eucharist is a miracle of God’s amazing love and goodness that we should never take for granted.

Our reception of holy Communion should be a grateful, loving encounter with Jesus. When we receive our Lord in the Eucharist, he becomes one with us, and we become one with him in the same “holy moment” (*sacra-mentum*). This is not merely a symbolic unity, since a sacrament is what it signifies.

The Eucharist is genuine communion with God, the actual coming-together-as-one of Jesus and each one of us. If we are in a state of sanctifying grace, this amazing gift of Jesus’ body and blood nourishes, renews and fully prepares us, by the power of the Holy Spirit, to love God and to love our neighbor. Together with the sacraments of baptism, confirmation and penance, the Eucharist makes it possible for us to receive our Lord with a clean heart and to accept his invitation to be missionary disciples in service to others.

The Gospel reading for *Corpus Christi* Sunday (Mk 14:12-16, 22-26) affirms that Jesus himself performed this transformation of ordinary bread and wine into his own flesh and blood:

“While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, ‘Take it; this is my body.’ Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, ‘This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day

when I drink it new in the kingdom of God’ ” (Mk 14:22-25).

Jesus took the gift of his body and blood seriously, and so should we.

The Eucharist is a mystery that none of us will ever fully comprehend, but we Catholics are invited (and challenged) to accept that Christ is really present in this great sacrament.

Our reception of the body and blood of Christ should never be passive or indifferent. The more we appreciate the magnificent gift that we receive each time we go to Communion, the more we ourselves truly become the body and blood of Christ called to share his love and goodness with others.

As we prepare to celebrate the solemn feast of Christ’s body and blood this weekend, let’s reflect prayerfully on its meaning for us and for our world. Christ is present to us in the most intimate way possible. He becomes one with us so that we can become one with our sisters and brothers everywhere.

“I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever” (Jn 6:51). May we never take this great gift—and this awesome responsibility—for granted. †



Cristo, la piedra angular

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” [Lo que saben los estadounidenses sobre religión], 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 (el 31%) cree que durante la misa el pan y el vino se convierten realmente en el cuerpo y la sangre de Jesús y que el sacramento que recibimos es realmente la entrega real de Cristo a nosotros.

Hay quienes cuestionan los resultados de esta encuesta por la forma en que se formularon las preguntas. No se debe esperar que el católico común conozca los términos técnicos que emplea la Iglesia para describir este gran misterio, pero la mayoría de los pastores y educadores religiosos están de acuerdo en que tenemos mucho trabajo por hacer para que los católicos lleguen a comprender y apreciar mejor la

transformación del pan y el vino en el cuerpo y la sangre de Cristo que se nos entrega libremente en la santa Eucaristía.

La Solemnidad del Santísimo Cuerpo y Sangre de Cristo (*Corpus Christi*), que celebramos este domingo, es un momento para alegrarnos con la milagrosa presencia de Cristo entre nosotros.

Durante la misa, cuando el sacerdote invoca el poder del Espíritu Santo, el pan y el vino ordinarios se transforman en el cuerpo y la sangre de Cristo. La Eucaristía no es simplemente un recuerdo simbólico de acontecimientos pasados, sino una manifestación real (una epifanía) de la comunión de Dios con nosotros aquí y ahora.

Cuando recibimos la Eucaristía, Jesús mismo entra en nuestras mentes, nuestros corazones y nuestros cuerpos. Él vive dentro de nosotros, proporcionando alimento espiritual y llenándonos con el poder de su gracia. El hecho de que esto ocurra cada vez que recibimos la Eucaristía es un milagro del asombroso amor y la bondad de Dios que nunca deberíamos dar por sentado.

Recibir la Sagrada Comunión debe ser un encuentro agradecido y amoroso con Jesús. Cuando recibimos al Señor en la Eucaristía, Él se hace uno con nosotros, y nosotros nos hacemos uno con Él en el mismo “momento santo”

(*sacra-mentum*). No se trata de una unidad meramente simbólica, ya que *un sacramento es lo que significa*.

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 Jesús nos nutre, renueva y prepara plenamente, por el poder del Espíritu Santo, para amar a Dios y al prójimo. 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 habiéndolo bendecido lo partió, se 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: ‘Esto 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 cuando lo beba 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 del todo, pero a los católicos se nos invita (¡y se nos desafía!) a aceptar que Cristo está realmente presente en este gran sacramento.

Nuestra recepción del cuerpo y la sangre de Cristo nunca debe ser pasiva o indiferente. Cuanto más apreciemos el magnífico regalo que recibimos cada vez que comulgamos, más nos convertiremos nosotros mismos en el cuerpo y la sangre de Cristo llamados a compartir su amor y su bondad con los demás.

Mientras nos preparamos para celebrar la solemne fiesta del cuerpo y la sangre de Cristo este fin de semana, reflexionemos en oración sobre su significado para nosotros y para nuestro mundo. Cristo está presente para nosotros de la manera más íntima: se hace uno con nosotros para que podamos hacernos uno con nuestros hermanos y hermanas de todo el mundo.

“Yo soy el pan vivo que descendió del cielo; si alguien come de este pan, vivirá para siempre” (Jn 6:51). Que nunca demos por sentado este gran obsequio y esta maravillosa responsabilidad. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

June 7, 14, 21, 28

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **Soulcore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

June 7-30

Hats Off to Spring
St. Augustine Home Guild virtual fundraiser, donate to Little Sisters of the Poor St. Augustine Home for the Aged. Information and donation link: cutt.ly/HatsOfftoSpring or mail checks made out to St. Augustine Home Guild to Tricia Damler, 11813 Rolling Springs Dr., Carmel, IN 46033.

June 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

June 10-12

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Parish Festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, food, entertainment, outdoor Monte Carlo, beer tent, children's games, free admission. Information: 317-888-2861 or info@olgreenwood.org.

June 11

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr.,

St. Anthony Hall, Mt. St. Francis. **Penny Sisto's Spirit of Love Exhibit and reception**, 6-8 p.m., meet fabric artist Penny Sisto and view her artwork, refreshments served, free. Information: 812-923-8817, mountsaintfrancis.org/penny-sisto.

June 11-July 9

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., St. Anthony Hall, Mt. St. Francis. **Penny Sisto's Spirit of Love Exhibit**, exhibition of the work of fabric artist Penny Sisto, hours: Mon., Wed. and Sat. 11 a.m.-2 p.m., Fri. 4-7 p.m., free. Information: 812-923-8817 or mountsaintfrancis.org/penny-sisto.

June 12

All Saints Parish St. John Campus, 25743 State Route 1, Guilford. **Marriage Retreat: It Takes Two to Tango**, 6-9 p.m., Troy and Kathleen Billings presenting, free, register by June 10. Information: 812-576-4302 or clairekeck.asp@gmail.com.

June 16

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

June 17

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis.

Monthly Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 19

St. Michael Parish, 145 St. Michael Road., Brookville. **Fried Chicken Dinner and Festival**, 1-6 p.m., walk-up, carryout or drive thru, \$12, includes 1/2 chicken, noodles with gravy, coleslaw, green beans, bread and pie; mega money raffle, silent auction, teacher's basket raffle, free admission, 4 p.m. Mass with Archbishop Charles C. Thompson. Information: 765-647-5462 or brookvilleparishes@gmail.com.

Hawthorn Park, 6067 E. Old Maple Ave, Terre Haute. **Quick Quack 5K & 15K Trail Races for Adults, 1-mile Waddle/Walk/Run for Kids**, 8 a.m., benefitting Catholic Charities; awards given for top male and female finishers (by age), top 15K Team, Best Dressed Adult, Best Dressed Kid in the Waddle, Walk, Run; \$15-\$60. Information and registration: 812-232-1447, opt. 3, or quickquack.itsyourrace.com.

June 23

McGowan Hall Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by archdiocesan Young Adult and College Campus Ministry, speaker series for young adults ages 18-39, every other Wednesday through Aug. 18, free. Information on speakers and topics: indycatholic.org/theology-on-tap. Questions: 317-236-1542.

June 26

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis.

Faithful Citizens Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, 10 a.m., "The Catholic Church: Do Black Lives Really Matter," Deacon Royce Winters, Archdiocese of Cincinnati director of African American Pastoral Ministries, facilitating, freewill offering. Registration: cutt.ly/VDIC. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

June 27

St. Catherine of Siena Parish, St. Maurice campus, 1963 Saint John St., Greensburg. **Parish Festival**, 10 a.m.-7 p.m., chicken dinners,

raffles, adult and children's games, beer garden, free admission. Information: 812-663-4754 or stcatherinevs@gmail.com.

July 2

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

July 3

St. John Paul II Parish,

St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

July 4

Fairbanks Park (near fishing dock), 1100 Girl Scout Ln., Terre Haute. **Wabash Valley Rubber Duck Regatta**, 7 p.m., benefitting Catholic Charities, \$5 per duck, owner of winning duck wins \$10,000 cash and chance to win \$1,000,000. Information and duck adoption: duckrace.com/terrehaute. †

Wedding ANNIVERSARIES

LESTER AND ELVIRA RICHARD



LESTER AND ELVIRA (NICASTRO) RICHARD, members of St. John Paul II Parish in Sellersburg, will celebrate their 70th wedding anniversary on June 6.

The couple was married in St. Mary of the Annunciation Church in Montgomery, W.Va., on June 6, 1951.

They have four children: Teresa, Andrew, David and Jerome Richard.

The couple also has seven grandchildren and one great-grandchild. †

ROBERT AND DELLA HOERETH



ROBERT AND DELLA (COTTER) HOERETH, members of St. Barnabas Parish in Indianapolis, celebrated their 60th wedding anniversary on June 3.

The couple was married in St. Lawrence Church in Indianapolis on June 3, 1961.

They have four children: Diane Metz, Susan, Anthony and Thomas Hoereth.

The couple also has three grandchildren. †

JOSEPH AND LUCY CAHILL



JOSEPH AND LUCY (RITTER) CAHILL, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 12.

The couple was married in St. Matthew the Apostle Church in Indianapolis on June 12, 1971.

They have six children: Emily Hines, Karen, Sara, Christopher, Mike and Patrick Cahill.

The couple also has three grandchildren. †

Wedding Anniversary Mass set for Aug. 29 at SS. Peter and Paul Cathedral

Each year, the archdiocesan Office of Marriage and Family Life honors couples celebrating their wedding anniversaries. This year's Mass will honor all married couples. It will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 2 p.m. on Aug. 29. Archbishop Charles C. Thompson will be the principal celebrant.

All married couples are invited to attend the Mass, in which they will participate in renewing their wedding vows. A certificate of recognition will be

awarded to couples celebrating 25, 50 or 60 years—or more—of marriage in 2021.

A reception will follow in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.

The event is free of charge, but registration is required by Aug. 8, and seating is limited.

Online registration is available at www.archindy.org/weddingcelebrations.

For questions, contact Claudia Corona at 317-236-7310 or corona@archindy.org. †

Post-abortion healing retreat planned in Indianapolis area on July 30-Aug. 1

The archdiocesan Office of Human Life and Dignity is hosting a Rachel's Vineyard Healing Retreat in the greater Indianapolis area from 6 p.m. on July 30 through 12:30 p.m. on Aug. 1.

The exact location of the retreat will be given upon registration.

The retreat extends God's unconditional love and forgiveness to women and men, family members and friends who experience the tragedy of abortion. It is offered by Project Rachel, a compassionate and confidential ministry for post-abortion healing.

By offering a safe place for those suffering to be reconciled with God and his Church, Project Rachel helps those suffering after abortion experience mercy, forgiveness and peace.

The cost is \$175, but assistance is available—cost is never an issue for those who wish to attend the retreat.

To register, call 317-452-0054 or e-mail projectrachel@archindy.org.

For additional information about the Project Rachel post-abortion healing ministry visit cutt.ly/projectrachel. †

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

Magnet priests and nuns meant to encourage prayer for vocations

By Sean Gallagher

The first weekend of June is ordinarily when men are ordained priests for the Church in central and southern Indiana. There will be 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 given reminders 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 and pastor of St. Joseph Parish in Shelbyville. He has been impressed at how Chick Fil-A restaurants have given away toy soldiers to customers around Veterans Day to encourage them to remember those who serve in our country's armed forces.

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

"The goal is to put vocations in front of people, to remind people of the need to be praying for vocations, especially to the priesthood and religious life," Father Keucher said. "It puts vocations in the home, because homes will have a priest or a nun on its refrigerator door. It'll be seen every day by everybody in the house."

But a lot of work was needed to accomplish that goal if the magnets of priests and nuns were to be distributed in faith communities across central and southern Indiana.

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

"Being a grandmother, I have a refrigerator full of my grandkids' drawings and notes," 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 nuns are made of tongue depressors or wooden pegs, felt, hot glue and magnetic tape. A permanent black marker puts a face on the priests and nuns. There is also a card on each one that offers a reminder to pray for priestly and religious vocations and has the address for the archdiocese's vocations website.

"Each one has a distinct personality, depending on the artist drawing the face," McKinney said. "Some look like they're in prayer. We have some very jovial priests [too]."

Each miniature 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 nuns, so about \$4,000 was needed for supplies.

Funding came from the Donald L. Mezepella Endowment Fund for Vocations of Our 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



A miniature priest 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)

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, other archdiocesan parishes and organizations like the Indianapolis Serra Club have pitched in to help make the miniature priests and nuns.

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 nuns, and hopes 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's such 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 priests from our past, seminarians 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 workroom."

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.) †



Clare Delaney, a member of St. Joseph Parish in Shelbyville, works on creating a miniature priest refrigerator magnet on May 23 at the Knights of Columbus Hall in Shelbyville. (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, promote the investigation of allegations of clerical sexual abuse and punish offenders are included in a heavily revised section of the *Code of Canon Law*.



Pope Francis

The revision of "Book VI: Penal Sanctions in the Church," one of seven books that make up the code for the Latin rite of the Catholic Church, was promulgated on June 1 and will go into effect on Dec. 8, Pope Francis wrote.

Rewriting 63 of the book's 89 canons, the revision addresses a host of issues that have come up in the life of the Church since St. John Paul II promulgated the code in 1983. The descriptions of crimes of sexual abuse, including child pornography, are more explicit, and the required actions of a bishop or superior of a religious order in handling allegations are more stringent.

The revised canons also include new references to the attempted ordination of a woman and to a variety of financial crimes; like with the new canons dealing with sexual abuse, they rely on language from laws promulgated separately during the past 20 years.

"In the past, much damage has been caused by a failure to perceive the intimate relationship existing in the Church between the exercise of charity and recourse—when circumstances and justice require it—to the discipline of sanctions. This way of thinking, as experience has taught us, risks leading to a life of behavior contrary to the discipline of morals, for the remedy of which exhortations or suggestions alone are not sufficient," Pope Francis wrote in "*Pascite Gregem Dei*" ("Shepherd God's Flock"), the apostolic constitution promulgating the changes.

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, and which must be carried out as a concrete and inalienable requirement of charity not only toward the Church, the Christian community and possible victims, but also toward those who have committed a crime, who need both mercy and correction on the part of the Church."

Through the years, he said, it became clear that the code's description of crimes and penalties needed to be "modified in such a way as to allow pastors to use it as a more agile salvific and corrective instrument, to be employed promptly and with pastoral charity to avoid more serious evils and to soothe the wounds caused by human weakness."

The revised book was presented to the press on June 1 by Archbishop Filippo Iannone and Bishop Juan Ignacio Arrieta, respectively president and secretary of the Pontifical Council for Legislative Texts. In 2009, Pope Benedict had asked the council to begin the revision project.

The revision moves the canons about the sexual abuse of children—on the part of a priest, religious or layperson working for the Church—out of the section on violations of the obligation of celibacy and into a newly titled section of "Offenses Against Human Life, Dignity and Liberty."

It adds to canon law the crime of "grooming," calling for penalties, including dismissal from the priesthood for a cleric who "grooms or induces a minor or a person who habitually has an imperfect use of reason or one to whom the law recognizes equal protection to expose himself or herself pornographically or to take part in pornographic exhibitions, whether real or simulated."

However, the revised 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 "is traditional" in Church law, Bishop Arrieta said, and for Catholics its meaning "is clear," which is necessary

when drafting a law that will be valid on every continent and in every culture.

In incorporating 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 women to the diaconate.

Canon law, he said, relies on the current state of the teaching of the Church. "If we come to a different theological conclusion, we will modify the norm," he said, just as was done in January when Pope Francis ordered a change in the wording of canon law so that women, as well as men, could be formally installed as lectors and acolytes. †

Archbishop praises CYO volunteers as being ‘enduring witnesses of Christ’

By John Shaughnessy

During an evening celebrating the volunteer spirit of the Catholic Youth Organization (CYO), Archbishop Charles C. Thompson’s message emphasizing joy, selflessness and faithfulness evoked images from the world of sports.

A soccer or basketball player making the extra pass to lead to an easy score by a teammate.

A lineman making the unnoticed block that springs a running back to a touchdown.

A setter putting the ball in just the right spot for a kill by an outside hitter.

All those images came to mind as Archbishop Thompson shared three of his main thoughts during the archdiocese’s CYO Volunteer Awards Ceremony on May 4: “Work together.” “Keep the goal in mind.” “Rejoice always.”

The archbishop noted that those principles capture the essence of the volunteers who were honored during the ceremony at SS. Peter and Paul Cathedral in Indianapolis. “As Christians, that’s what we’re called to do,” he said. “Be faithful to our beliefs, our principles. Be true to our character. Rejoice always. Keep the goal in mind. Work together.”

He noted that the volunteers’ efforts to stay true to those principles “make it possible for us to provide the

various opportunities for our young people to develop mind, body and spirit—the entire person. That’s what we’re always about—lifting up the person, all created in the image of God.”

The archbishop added, “That’s what’s great about CYO—working with young people, being part of something greater than ourselves.”

Even more, it’s about being part of the family of God,

“about the glory of God,” the archbishop said.

“Competition is a great thing, but ultimately our goal together is to succeed, to be faithful to the Gospel, to be enduring witnesses to Christ,” he said. “Never giving up. Rejoicing always, even in the face of hardships and difficulties.

“We have the privilege to represent being Christ-like to one other.” †

Coach’s focus is on providing opportunities and giving back

By John Shaughnessy

The quality and character of a person can often be measured by what he or she chooses to do anonymously.

So when a friend nominated Greg Corsaro to receive the 2021 St. John Bosco Award—the highest honor given to a volunteer by the archdiocese’s Catholic Youth Organization (CYO)—the friend focused on Corsaro’s quiet acts of generosity:

“Not many people know this, and Greg would probably be upset with me for sharing this, but there have been countless examples of Greg proactively stepping in and making sure kids that may need help with fees for athletics, equipment, field trips, etc., do not have to worry about how they might participate. Greg’s extreme generosity to so many has always been done with quiet dignity and respect for those in need.”

Asked about his approach in such situations, Corsaro downplayed his efforts, adding that what he tries to do is just a reflection of his upbringing as a child and his involvement in sports as an athlete and as a coach of more than 20 years.

“You see different things in life,” says Corsaro, a member of Holy Name of Jesus Parish in Beech Grove. “You see that some kids, due to circumstances beyond their control, may not have the opportunity to succeed as much as others. No one should be prevented from reaching their full potential because of things they don’t have. I’ve tried to help in that way.”

The theme of “opportunity” echoes through a conversation with Corsaro.

His voice fills with joy when he talks about coaching—his favorite part being teaching fundamentals to 5- and 6-year-olds. And a father’s love fills his comments about having the opportunity to coach his three now-grown children in their younger days.

“It’s not just the time you were coaching them, it’s the time you were with them, to and from practices and games. That’s the best thing about it.”

That depth of emotion is also revealed when he talks about his marriage of 34 years to his wife, Susie: “She’s the best person I’ve ever known.”

They met when they were both star student-athletes at Roncalli High School in Indianapolis. And Corsaro’s memories of his time at Roncalli have led him to

serve with pride as a member of the school’s board of directors—a position he has also held for the past six years with the CYO’s board.

“In our Catholic faith, we’re taught to give our time, talent and treasure. It’s a real honor to give back to a school and an organization that have given me a lot.” †

Emotional tribute shows the impact a coach can make

By John Shaughnessy

The emotional tribute to Steve Heath came from one of his former players, offering a poignant example of the impact that coaches can make beyond their sports.

“My first year playing CYO high school basketball was during the most difficult time of my young life, and Mr. Heath was my coach,” the woman noted.

“My dad had just died from cancer, and Coach Heath showed me such kindness and compassion. He was so supportive and had such a calm demeanor. In many ways, he displayed the qualities that I missed so much from my dad—and he set a great Christian

example for us all. At that time in my life, he was exactly the person that I needed, and I will cherish that forever.”

Bruce Scifres, the executive director of the archdiocese’s Catholic Youth Organization (CYO), shared that tribute when he honored Heath as a recipient of the 2021 St. John Bosco Award—the highest honor the CYO gives a volunteer.

For Heath, hearing that tribute was a crowning moment in his 27 years of coaching basketball at his home parish of St. Barnabas in Indianapolis. The tribute was also a reflection of his priority as a coach—building relationships.

“That really got to me,” he says about hearing that tribute. “Just to think you’ve touched someone that much. As a coach, you want to be part of their lives for the few years you have them. You get to know them, and they get to know you. You want to make sure they’re learning something, they’re having fun, they enjoy coming to practice, and they feel they can talk to you.

“I’ve been invited to a lot of graduation parties. When you’ve touched their lives enough for them to ask you to come, that means a lot to me.”

So does his involvement in helping to lead the Boy Scouts program at St. Barnabas for more than 20

years. With both the boys in Scouting and the girls in basketball, Heath strives to give them opportunities to grow in leadership and develop their character.

“There’s too much chance for kids to scout by,” says the father of three grown children and the grandfather of four. “They need to learn to be proud of themselves, their team and their Church.”

It all adds up to explaining why Heath always comes back to coach another year.

“I enjoy the kids. And there’s the pride that you’ve touched a kid’s life—that you’ve taught them something, that you’ve watched them grow, that you’ve watched them develop friendships, that you’ve helped them develop their character by how they act on and off the court. That’s something we can do as coaches.” †

Coach keeps connections and commitment as key themes of his playbook

By John Shaughnessy

Matt Marino’s joy shines through when he talks about the two state championships his boys’ teams have won and the two city championships his girls’

teams have earned in basketball in the archdiocese’s Catholic Youth Organization (CYO) program.

Still, he doesn’t mention these successes until deep in a conversation, long after he has shared what he considers the best part of coaching both the boys’ and girls’ Cadet basketball teams at St. Simon the Apostle Parish in Indianapolis for the past 22 years.

“My favorite thing is just gaining the friendships. I’ve met tons of nice people through this. That’s the most rewarding part,” Marino says. “When I walk into church with my kids, people are saying ‘Hi’ to me and reaching out to me. My kids say, ‘You know everybody here.’”

Marino is also known for caring about his players beyond their abilities in basketball. In nominating him for the 2021 St. John Bosco Award—the highest honor the CYO gives a volunteer—one parent described him as “an amazing role model for our kids,” noting that Marino pays “genuine attention” to developing them as students and people as much as athletes.

“Sportsmanship is number one with me,” says Marino, who also serves as the coordinator for all of St. Simon’s

22 boys’ basketball teams, from fourth grade to high school. “I tell all the coaches to have sportsmanship and teach that to their players. I tell the kids, ‘Sports is not going to get you through life. I want to see you get to college and have a good life. You have to work hard. You have to earn it. That will make you successful in life.’”

Coaching young people is a passion for Marino, who is also the head coach of the varsity girls’ softball team at Lawrence North High School in Indianapolis.

“I like being around the kids, teaching them, watching them grow, watching them get better,” he explains.

He emphasizes commitment—a quality he demands of himself.

“I talk about commitment at the beginning of the season. I talk to them about treating other people right, the way they want to be treated. The only time I allow them to miss a practice is because of their education. I also don’t let kids play when they’re hurt. I make the kids’ well-being come first, whether that be school or their health.

“Everything I do is connected to commitment. It’s the same way with my faith. I go to church as much as I can, and I pray every night. I have faith in God in everything he does for me, for my kids, and I carry that through my life.” †

Disappointing time helps a coach become a great blessing for his teams

By John Shaughnessy

Sometimes the tough moments in childhood lead a person to make a dramatic difference in the lives of others as an adult.

When now-65-year-old Jack Warner was in the seventh and eighth grades at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, he wasn’t viewed as good enough to play for the only basketball team that the school had back then in the Catholic Youth Organization (CYO) league. Yet his being “cut” in tryouts has turned into a great blessing for all the teams he has

coached for the past 47 years.

“I knew there were a lot of kids like me who wanted to play,” Warner says. “I was really glad when

CYO expanded to ‘B’ and ‘C’ teams so everyone could get to play. I wanted to be on a team so badly when I was in grade school. Whenever there was a ‘B’ or ‘C’ team that needed a coach, I was there.”

That dedication has led to Warner being a 2021 recipient of the St. John Bosco Award, the highest honor the CYO gives a volunteer.

In his 47 years as a coach, mostly in basketball, he has led teams at St. Simon the Apostle Parish in Indianapolis, Holy Name of Jesus Parish in Beech Grove and his home parish of St. Barnabas in Indianapolis. Still, his most defining experience may have come in coaching a girls’ basketball team at St. Anthony Parish in Indianapolis.

“Most of the girls had never touched a basketball,” recalls Warner’s fellow coach, Theresa Wells-Ditton. “There was also a language barrier with some of the players and their parents. However, there was Jack with his patience and calming demeanor, teaching the girls the basics of basketball, helping to instill confidence in them and showing them how to become great teammates.”

That experience capsulizes his approach as a coach.

“Play hard, play the right way. Have good sportsmanship,” he says. “In all the years that I’ve coached, I’ve never had a technical foul. I’m really proud of that.”

He’s also proud of this reality: “I’ve never had a team that had an attitude that wasn’t a good reflection of our parish and our faith. Faith is important to me. We always say a prayer before the game. I want them to try to live out their faith through the game and be examples of our faith through good sportsmanship.

“Some of my favorite moments were the teams that weren’t very talented, but they worked hard to get better. Every player I’ve coached has been important to me, and I wanted them to know it.” †



Greg Corsaro



Steve Heath



Matt Marino



Jack Warner

The write stuff: Catholic school students win this year’s national handwriting contest

WASHINGTON (CNS)—In our modern, high-tech society, it turns out some students still have good penmanship. And the winners of this year’s Zaner-Bloser National Handwriting Contest, announced this May, have very good penmanship.

Students’ entries were judged by how they wrote: “The quick brown fox jumps over the lazy dog.”

That sentence has been the standard criteria in the educational company’s annual handwriting contest for the past 30 years because it contains every letter of the alphabet.

The judges examine the letters in each of these nine words carefully, eyeing the shape, size, spacing and slant to determine the best elementary school handwriting across the country.

Students in kindergarten through second grade submit manuscript or print entries in the contest, while students in grades three through eight submit cursive entries. They also were asked to answer, in their best penmanship, how their handwriting makes them a better reader and writer and why this is important.

To be in the contest, students first had to win best in their grade in their school’s handwriting contest. These winners advanced to state competitions, and state winners moved on to the national competition, where judges selected nine grade-level national champions and nine semifinalists.

In this year’s contest, three students from Catholic schools won the grand national championship as the top writers for their grade level. The winners were: Rhys Acas, a kindergarten student at St. Thomas More Catholic School in Elgin, Ill.; Caitlyn Ngo, a fifth-grader at St. Edmund Elementary School in Brooklyn, N.Y.; and Soldae Givens, an eighth-grader at St. Benedict the Moor School in Pittsburgh.

These winners received a trophy and \$500, and their schools received a \$1,000 Zaner-Bloser product voucher and a certificate of achievement handcrafted by Michael Sull, known as a master penman. Sull literally wrote the book on penmanship with his 2018 publication: *The Art of Cursive Penmanship*.

The winners’ teachers also received personalized certificates.

Zaner-Bloser is a Columbus, Ohio-based company that started as a penmanship school and now produces educational materials, including, of course, handwriting lessons.

In a time when handwriting almost seems a lost art, the students awarded for their perfect loops and curves would surely make the monks of the Middle Ages—known for copying manuscripts by hand—proud.

The contest itself also shows that more students are writing old school—with pen and paper—than one might think, since more than 75,000 entries were submitted just this year. In a nod to technology, this year the entry forms could be submitted electronically.

This competition also shows that Catholic schools have kept the tradition of teaching cursive writing at a time when many public schools across the country have dropped this requirement.

Along with the three top-place winners, four Catholic school students placed among

the nine semifinalists and a Catholic school student was one of two winners in the category for students with special needs. On the state level, Catholic school students won the top writing spots in more than 30 states.

Lisa Carmona, president of Zaner-Bloser, said Catholic school students often win this contest.

“We have found that Catholic schools and Catholic school parents really put a high level of importance on foundational skills for their students,” she said, stressing that handwriting is one of these skills that is important for reading, writing and language.

The ability to write by hand is a life skill, she added, especially in this digital age.

She also said the talent is a form of artistic expression, noting that “when children struggle to express themselves and find their voice, handwriting gives them an outlet.” She sees this in the answers students give in their contest entries; many say it is an art form and a way to express themselves.

Winners through the years have gone on to be artists or designers and also doctors.

Andrea D’Emic, principal of St. Edmund’s Elementary School in Brooklyn, the school of this year’s fifth grade national handwriting champion, Caitlyn Ngo, couldn’t be prouder of the winning student’s handwriting.

She said the school, which has often had a state winner in the contest, would have liked to honor their winning student during a school assembly. Due to COVID-19 protocols though, the school is not having assemblies this year and instead announced Caitlyn’s win on the public address system’s morning announcements after prayers.

D’Emic said handwriting is part of the school’s curriculum for students in kindergarten through sixth grade, and she is a big advocate of it, saying studies have shown that it helps students develop cognitive thinking skills.

The students turn in papers the old-fashioned way to demonstrate their handwriting skills, but they also submit assignments electronically with Google Classroom and Google Docs.

“Technical skills are vital in the world

Pope dedicates June prayers for soon-to-be newlyweds

VATICAN CITY (CNS)—While uncertainty in the world may deter young couples from taking the next big step in their relationships, the vocational call to marriage is a risk worth taking, Pope Francis said.

Marriage “is a challenging journey, at times difficult, sometimes even confrontational, but it is worth the risk,” the pope said. “And in this lifelong journey, the husband and wife are not alone: Jesus accompanies them.”

In a video message released by the Pope’s Worldwide Prayer Network on June 1, the pope offered his prayer intention for the month of June, which he dedicated to “the beauty of marriage.”

Acknowledging the belief that young people “do not want to get married, especially in these difficult times,” the pope said that marriage and sharing one’s life “is a beautiful thing.

“Marriage is not just a ‘social’ act,” he

said. “It is a vocation that is born from the heart, it is a conscious lifelong decision that requires a specific preparation.

“Please, never forget! God has a dream for us—love—and he asks us to make it our own,” the pope said.

At the start of each month, the Pope’s Worldwide Prayer Network posts a short video of the pope offering his specific prayer intention.

Reciting his intention, the pope prayed for “young people preparing for marriage with the support of a Christian community, so that they may grow in love, generosity, faithfulness and patience.”

The Pope Video was first launched in 2016 to encourage people to join an estimated 50 million Catholics who already had a more formal relationship with the prayer network—better known by its former title, the Apostleship of Prayer.

The prayer network is more than 170 years old. †

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, not everything is sweet, not everything is about winning."

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 Josep "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 games won in Spain, Germany and England.

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.

"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. †



'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."'

—Pope Francis

REFLECTION

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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.

"He's here," she said. "He's residing in heaven. He's looking down on us every day. He's been taking care of us for 40 years since he's been in heaven. I never felt I was raising the kids alone."

"An old Redemptorist priest told me when he died, 'One of you had to be in heaven because your kids will be all over the world someday.' And that's been true. Their work has taken them all over."

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—the 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 with her, relying on



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. (File photo by John Shaughnessy)

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 family surrounded her—she offered another thought about her life: "Thank you, thank you. God is very good to me."

Her words mark the celebration of a life lived for God and family.

(John Shaughnessy is assistant editor of The Criterion.) †

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As centers reopen, taking a retreat can be a ‘getaway with God’

By Maureen Pratt

A cozy sweater. A question about life’s direction. A toothbrush, toothpaste. A pandemic-weary heart.

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, but who might have been so distanced from faith during the pandemic that they are not sure how to re-engage.”

Questions someone expects to encounter might flow into those leading to a broader spiritual



Father Christopher Sullivan elevates a monstrance during eucharistic adoration on July 18, 2020, at Immaculate Conception Seminary in Huntington, N.Y. during a weeklong retreat for high school and college students. Retreats can be a time to “relax in the Lord,” says Benedictine Father Patrick Sheridan.

(CNS photo/Gregory A. Shemitz)

perspective.

“In general,” says Father Campbell, “you are entering a space that I hope has been set up to be welcoming and an environment that will be encouraging, wanting to meet the individual where he or she is already. It’s inappropriate to be judgmental 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’s quieter and usually lovely setting can be a good way to ease back into parish life.

“People want to reconnect with their faith,” says Father Patrick, “and do it in a place that’s a little less crowded, a little more calm than their parish.”

Our Lady of Perpetual Help Retreat and Spirituality Center in Venice, Fla., offers a variety of lengths and styles of retreats, but during the pandemic, interest in individual retreats was high.

“People did want to come by themselves to pray, have spiritual direction,” Oblates of the Virgin Mary Father Mark

Yavarone, director of spirituality at the center, says, adding that the pandemic has also surfaced different themes.

“There is more stress and anxiety. To go somewhere by oneself with the Lord and have spiritual direction is what they are looking for. Anger and stress often go together. People [might come] in angry about some aspect of the pandemic, or with one particular political party or another. Or they’re trying to get a handle on how to better live with their spouse or 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 beauty of the individually directed retreat,” Father Campbell says, “is the attention one’s spirituality gets.” Afraid you’re not perfect enough for a retreat?

“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.) †



Visitors look out over the water in 2014 at the Shrine of St. Therese in Juneau, Alaska. Retreats offer a “getaway with God” in which retreatants explore questions of faith related to their everyday lives. (CNS photo/Nancy Wiechec)

Living Well/Maureen Pratt

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 effect of the pandemic on homebound ministries to seniors is proof.



Before COVID-19, whether because of illness, effects of aging, weakness or other factors, seniors who had to stay at home often relied

upon visits from fellow parishioners to bring companionship, Eucharist, news from the faith community or just kind conversation.

If they were present, family caregivers could take a brief break during the visits, go to another room for some quiet or run a quick errand or two without worrying. If family lived far away, they could be assured that someone local and friendly was checking in on their loved one.

But with the lockdowns, the visits, respite and peace of mind abruptly stopped, and many suffered because of it.

Melissa Kelley, care team ministry program coordinator of Catholic Charities in Madison, Wis., says, "During lockdown, the first thing we did was ask all 20 care teams to stop visiting completely and switch to phone calls and sending greeting cards."

The move "helped a little bit," Kelley says. But it was hard on volunteers, who "went through a lot of guilt" because they could not personally visit.

Also, although people who were confined could still have contact with volunteers, some did not benefit as greatly as they did with personal visits. For example, phone calls were difficult for the hearing impaired, and persons with dementia missed the familiarity of seeing as well as hearing someone.

Another challenge was that, during the pandemic, the number of people home alone increased.

"I got a phone call from one of the big hospitals' geriatric social worker," says Kelley. "She said that the elderly were being discharged and going back to an empty home."

Kelley started a "phone pals" project, sending out an "open invitation to all our current volunteers" to add people to their "visiting" list and asking if others wanted to join. Many did.

Now, as parishes reopen, Kelley is transitioning the program from phone back to in-person visits.

It will be a challenge, says Kelley. "We've had so many deaths among our volunteers, who are older, and some of our care partners who are older.

"Most of the churches and volunteer ministries need to be rebuilt and reinvigorated," Kelly notes, and the need within the community "is going to be

huge. We had a pandemic of loneliness before the pandemic."

Fortunately, the care ministry Kelley coordinates has a clear foundation and mission to build on. Kelley says, "We call it a 'ministry of sustaining presence.'"

Volunteers go through a criminal background check and have a valid driver's license and insurance. They also attend training and regular team meetings.

"We train in active listening skills, the limits of care, that it's hands-off, nonmedical visitation," says Kelley.

Those who receive visits and their caregivers agree upon a care plan. Regular assessments are made with the volunteers and the senior being visited.

"We want elders in the parish to have a say," says Kelley, "to feel like their opinions are heard."

Recently, the Catholic Health Association collaborated with Catholic Charities USA and the Community of Sant'Egidio on webinars on topics related to aging, faith and our response (available free of charge online at cutt.ly/AgingAndFaith).

As discussion with and about the seniors among us increases, and needs emerge, may a collective ministry of sustaining presence grow too!

(Maureen Pratt's website is www.maureenpratt.com.) †

For the Journey/Effie Caldarola

The power of words, when necessary

In Pádraig Ó Tuama's book, *In the Shelter*, he tells a story about a young woman traveling through Europe in the 1980s. In France, she meets a man and falls in love for the first time.



They agree to meet at an embassy in Rome the following week, and on the appointed day, she goes there. But he doesn't show up. She goes the next

day, and the next, but to no avail.

On her lonely way back to the place she is staying, she passes a priest on the street, a man she doesn't know. Their eyes meet and he offers the word, "*coraggio*." Courage.

When the woman told the story years later, Ó Tuama said she revealed that she had "lived her life differently since the hearing of that word."

Never underestimate the power of words.

I think of the words I have used today. Have they been words of support and affection? Have they been curt or impatient? Did my words overwhelm, so that others had no chance to tell their story?

Did my words console? Did I give others a chance to speak, or did I fill in every pause? Might someone, someday far in the future, recall a word I spoke today and speak of how it changed them? Or remember how it hurt them, long after I've forgotten?

The stories we have heard during the 50 days of Easter were wonderful, but words were used sparingly. We might imagine that the risen Lord would have a lot to talk about, instructions to give, big explanations or reprimands for failure. He did explain the Scriptures to the pair walking to Emmaus. But ultimately, they recognized him in the simple but profound breaking of the bread.

Jesus offers a consoling presence in his post-resurrection appearances, the God who has shown up.

There's Jesus, by the Lake of Tiberias. What could be more endearing than the sight of Jesus cooking a simple breakfast over a charcoal fire? No scolding for running or denying. No "I told you so." No lectures.

Jesus is with them, his words measured. He tells the fisherman to put their nets out and try again after a failed fishing trip. And the result? A bounty of fish. Always a bounty.

Like the bread on the hillside that fed thousands, always more than enough, and bread for everyone, no questions asked, no litmus tests.

And forgiveness. Jesus, on the lake, asks Peter if he loves him. He asks him three times, symbolically offering Peter three chances to atone for his denials just days before. Not a time to berate Peter, but a time to love him with great mercy and very few words.

When I read Ó Tuama's story, I wonder what the priest sensed. Was he a deep listener, someone attuned to the Spirit, whose heart was open to sense the needs of another? Was his inner landscape available to the presence of Christ?

As we spend time with Jesus, we ask for the grace to consider the words we use with our family, neighbors, our friends, the casual encounters of our day. We consider social media, where Catholics use increasingly vile words to each other. We consider our political discussions, grown ever more rancorous and untruthful. How can we temper our words with love?

Prayer helps us learn to listen. A nightly review of our day helps us to recall when we failed to listen, when we talked too much or too carelessly.

We ask to learn from the risen Jesus, who used words with great sensitivity.

(Effie Caldarola writes for *Catholic News Service*.) †

It's All Good/Patti Lamb

Don't allow life's busyness to distract you from Jesus

Less than a year ago, we moved into a new home on the other side of Plainfield. We've been working down a list of house projects to make our new house feel like home. From wainscoting and painting to installing light fixtures and a fence, we've been busy inside and outside of the house. I was hoping the house would be in order for a small lunch gathering I was hosting for my sisters and mother. I went into a cleaning frenzy and finally had the house put together.



After taking a shower, I came downstairs to the kitchen, and there it was.

A dirty chocolate milk cup was sitting on the counter next to the dishwasher. The dishwasher was not even half-full of dirty dishes, and I couldn't understand why an intelligent human wouldn't just load the cup into the dishwasher. Then I looked over and saw potato chip crumbs all over the counter, spilling onto the floor. (You read the part that the kitchen was clean 20 minutes ago, right?) The Twizzlers wrapper on the floor—near the trash can, but not *in* it—was the final straw.

"Who didn't put his or her cup into the dishwasher?" I shouted. Demanding an answer at once, I summoned the kids and interrogated them about the chip crumbs, menacingly wielding the Twizzlers wrapper.

I had dark thoughts of changing the Wi-Fi password and hiding my son's car keys.

And in that moment, I recalled the story of Mary and Martha, from Luke's Gospel:

"As Jesus and his disciples were on their way home, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the

Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, 'Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!'" (Lk 10:38-40).

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her" (Lk 10:41-42).

I calmed down after asking the kids to clean up their mess and enjoyed a lovely afternoon with my beloved sisters and mother. That night, I remembered a book a friend had given me called *Having a Mary Heart in a Martha World*, and I opened it.

A few of the paragraphs on a page captured my attention. "The Living Room Intimacy Mary enjoyed with Jesus will never come out of the busyness of Martha's kitchen. Busyness, by itself, breeds distraction. Luke 10:38 shows us a woman with the gift of hospitality. Martha opened her home to Jesus, but that doesn't automatically mean she opened her heart. In her eagerness to serve Jesus, she almost missed the opportunity to know Jesus. ... We can get caught in the same performance trap, feeling as though we must prove our love for God by doing great things for him. So we rush past the intimacy of the living room to get busy for him in the kitchen—implementing great ministries and wonderful projects, ... but in the end, will he know us?"

I closed the book and invited my family to the living room. I pulled out a board game, a bag of popcorn and some Oreos, and we enjoyed living room intimacy for a change. Despite the crumbs, it was lovely.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for *The Criterion*.) †

The Human Side/Fr. Eugene Hemrick

Wise farming lessons instill order for us as they did for Christ

Have you ever reflected on why Christ employs agrarian images in his parables? For example, the smallest seed becoming a large bush, the curse of the fig tree, pruning a vine and burning weeds. This leads us to ask: What are some wise agrarian principles for coping with life's complexities?



The first principle is weeding to create

breathing space for plant expansion.

The need for fertilization is a second

principle that generates healthy growth. Timing is yet another critical process. As the Book of Ecclesiastes suggests, there is a time to sow and a time to reap—to strike while the iron is hot and give immediate

attention when earnestly needed.

When these principles are summarized, the common denominator is order. As God created order to change chaos into orderly cosmos, so too are Christ's agrarian parables aimed at living a wholesome ordered life.

When applied to everyday life, these principles touch upon its very core.

Much of my priestly ministry deals with marriage problems. One major reason of the problems is a husband or wife dominating the other. Suffocation often leads to animosity and subsequent divorce.

As plant life needs space to expand and grow, so do couples need their private space to breathe. When each of them respects the other's space, marriage becomes much more blissful. However, as weeding is required for plant growth, so too is an earnest effort to weed out the tendency to dominate.

During the pandemic, cases of depression

increased dramatically. To counter this, the principle of fertilization is needed: The mind requires fertilization for strength to combat depression. Inspiring reading, friends and praying for wisdom are that fertilization for coping successfully.

In the farm community I served, we once experienced a heavy rain that drowned the fields and hindered farmers from planting. Lost time meant lost crops. Good timing is ever so important. When, for example, a friendship falls on rocky ground and a moment comes to say, "I am sorry," the principle of timing encourages us to jump on it.

This meditation on wise farming principles reflects why Christ employed them to enhance our life.

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

The Most Holy Body and Blood of Christ, *Corpus Christi*

Msgr. Owen F. Campion

The Sunday 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 across the Sinai Peninsula, in flight from Egypt and slavery.

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

The ceremony required that the blood be sprinkled on the people. This gesture showed the thinking that life itself resided in a creature's blood. It is not difficult to understand how this notion originally arose. The ancient peoples had a limited knowledge of physiology, but they knew if the blood stopped flowing, the creature died; if 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 touched by God's own life. By sprinkling this blood on the people, they in turn were touched by God in a special way.

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 innocent 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 is 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 no ordinary meal. God prepared it to provide the means of human beings to unite with Jesus.

Reflection

Cathedrals 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. †



Daily Readings

Monday, June 7

2 Corinthians 1:1-7
Psalm 34:2-9
Matthew 5:1-12

Tuesday, June 8

2 Corinthians 1:18-22
Psalm 119:129-133, 135
Matthew 5:13-16

Wednesday, June 9

St. Ephrem, deacon and doctor of the Church
2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 10

2 Corinthians 3:15-4:1, 3-6
Psalm 85:9ab, 10-14
Matthew 5:20-26

Friday, June 11

The Most Sacred Heart of Jesus
Hosea 11:1, 3-4, 8c-9
(Response) Isaiah 12:2-6
Ephesians 3:8-12, 14-19
John 19:31-37

Saturday, June 12

The Immaculate Heart of the Blessed Virgin Mary
2 Corinthians 5:14-21
Psalm 103:1-4, 9-12
Luke 2:41-51

Sunday, June 13

Eleventh Sunday in Ordinary Time
Ezekiel 17:22-24
Psalm 92:2-3, 13-16
2 Corinthians 5:6-10
Mark 4:26-34

Question Corner/Fr. Kenneth Doyle

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

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)



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?" (Mt 27:46; 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 he has 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 triumphal reign: "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 22:32).

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.

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

I am a retired Catholic school principal and the product of 18 years of Catholic school education. It troubles me greatly that the Church routinely "assigns" sins to people. Missing Mass on Sunday is one example.

Catholic teaching says that the subject matter of a mortal sin must be gravely immoral, the individual must agree that the action is gravely immoral and the individual must choose the action with full freedom while agreeing that it is gravely immoral.

In my experience, any number of people may not agree that attending Mass on Sunday is a grave matter. In these cases, they cannot be assigned a mortal sin. (New York)

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 foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants]. ... Those who deliberately fail in this obligation commit a grave sin" (#2181).

I agree with you that gravity of matter is one of the three necessary conditions for a mortal sin—the others being complete consent of the will and full knowledge of the sinful character of the act or omission.

Where I disagree with you, though, is your apparent belief that an individual can ignore the Church's teaching and simply decide for himself what is a sin and what isn't.

A Catholic has to be guided by the Church, and the Church has already spoken on the gravity of missing Mass.

Perhaps this section of the catechism is relevant here: "Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin" (#1859).

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

My Journey to God

Goodbye

By Linda Abner

Now the inner circle draws close
And the outer holds the inner
All loathe to give this dear one up
All praying, holding this beloved
In our hearts
We don't understand; it seems a cruel trick
Our prayers were not answered as we'd hoped
But we trust in the promises of God; we know
That what is seen is temporary, what is unseen,
Eternal
Unseen things have happened here, are
Happening still
With tears and aching hearts we say goodbye
To our beloved
But not forever—
We will meet again in the Mystery that is God

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Photo: Archbishop 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 Hoefler)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALBERT, Lucille A. (Dwyer), 93, St. Charles Borromeo, Bloomington, May 20. Mother of Dave Albert. Grandmother of two. Great-grandmother of four.

ALLGEIER, Imelda, 82, St. Mary, Greensburg, May 24. Wife of John Allgeier. Mother of Ann DeWeese and Jim Allgeier. Sister of Jacqueline Armbruster and Rose Weisenbach. Grandmother of four.

BOHNERT, Ruthie L., 73, St. Michael, Greenfield, May 19. Mother of Trevor Bohnert and Nathan Logan. Grandmother of nine.

BURKHART, Elizabeth, 81, St. Mary, Greensburg, May 20. Wife of Russell Burkhardt. Mother of Marilles Mauer and Tony Burkhardt. Grandmother of four. Great-grandmother of six.

COOK, Sr., William, 80, St. Michael, Greenfield, May 4. Father of Christina Davis and Andrea Smitty. Grandfather of four. Great-grandfather of two.

FISSE, Marge, 91, St. Mary, Greensburg, May 18. Mother of Judy Dinn, Pat Moeller, Marjean Welch, Bob, Don,

Joe, Steve and Tony Fisse. Grandmother of 18. Great-grandmother of 42. Great-great-grandmother of seven.

GALLE, Rosemary, 85, Holy Family, Oldenburg, May 20. Wife of Gene Galle. Mother of Sandi Rohde, Cindy Wanstrath, John, Michael, Richard, Ronald and Steven Galle. Sister of Mildred Meyer and Russell Fette. Grandmother of 31. Great-grandmother of one.

HUBLER, Michael J., 55, St. Mary-of-the-Knobs, Floyd County, Dec. 19, 2020. Son of Robert Hubler, Sr., and Patricia Hubler. Brother of Kathleen Jones and Robert Hubler, Jr.

HURRE, Marilyn R., 90, St. Barnabas, Indianapolis, May 19. Mother of Terri Adams, Cathy Bray, Lynn Cox, Jenni Peterman and Jim Hurre. Grandmother of 16. Great-grandmother of 30.

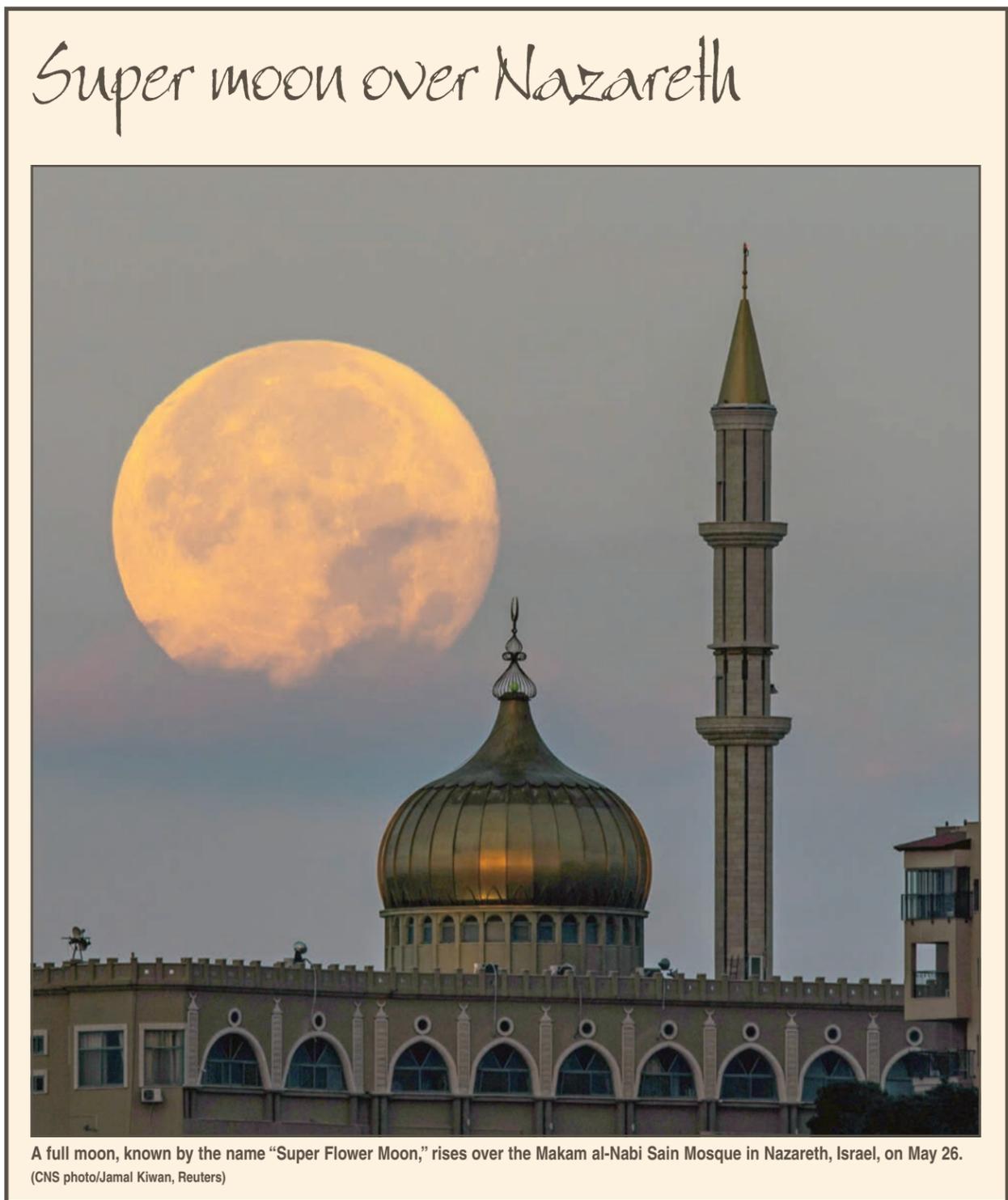
JURISS, Suzanne L., 72, St. Luke the Evangelist, Indianapolis, May 20. Wife of Joe Juriss. Mother of Joanna and Jason Juriss.

OSER, Carol J., 77, St. Meinrad, St. Meinrad, June 19, 2020. Mother of Susan Burch, Bonnie, Denise, Kurt and Rick Oser. Daughter of Dolores Klem. Sister of Brian, Jeff, Mark, Stan and Tim Klem. Grandmother of 17. Great-grandmother of 18.

QUIXTIANO, Alejandro, 39, St. Anthony, Indianapolis, May 19. Husband of Rocío Go. Father of Isabel, Eric and Ivan.

SCHRADER, Barbara K. (Hibbert), 72, St. Michael, Greenfield, May 7. Mother of Kristi and Kevin Schrader. Sister of Nancy Nemecek, Phyllis Trowbridge, Theresa Welhoelter, Ed, Mark and Steve Hibbert.

SEIB, Norma J., 65, St. Thomas Aquinas, Indianapolis, April 29. Wife of Edmund Seib III. Mother of Christina Stinette, Edmund IV, Matthew and Michael Seib.



A full moon, known by the name "Super Flower Moon," rises over the Makam al-Nabi Sain Mosque in Nazareth, Israel, on May 26. (CNS photo/Jamal Kiwan, Reuters)

Daughter of Beth Cordell. Sister of Patty Williams and Dale Cordell. Grandmother of 10.

WENNING, Donald J., 83, St. Louis, Batesville, May 23. Husband of Barbara Wenning. Father of Lucy Fields. Brother of Marlene Camarota and Jim Wenning. Grandfather of five. Great-grandfather of four.

WILSON, John F., 70, St. Meinrad, St. Meinrad, June 17, 2020. Husband of Sandra Wilson. Father of Carrie Day Wilson, Emily and Joshua Wilson. Brother of Martha Schuler, Carolyn Siebold, Maryann Uebelhor, Daniel, Robert and Thomas Wilson. Grandfather of five. †

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 fire 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 critically injured 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."



Bishop Oscar Cantu

NBC-TV Bay Area reported that at about 6:35 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 shooting "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 own 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 unhesitatingly 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 has "urged increased mental health outreach and services to identify and treat potential areas of conflict before they become tragic occurrences."



Archbishop Paul S. Coakley

"Action is needed to attempt to reduce the frequency of these abhorrent 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. †

Online Lay Ministry Formation

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

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www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

SERRA CLUB VOCATIONS ESSAY

St. Joseph is a model of obedient service in his care for Mary, Jesus

By Elizabeth Daoud

Special to *The Criterion*

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.



We see more and more families falling apart, and trailing behind them are kids who will end up confused and segregated between a mother and a father

who have chosen to live their life each on his or her own path.

This will create a troubled child striving for peace and settlement. Kids are losing trust in the core of their home.

Pope Francis has proclaimed 2021 as the Year of St. Joseph because the world desperately needs a father figure. St. Joseph raised Jesus as his own child, taught him manhood and taught him the value, dignity and joy of work. Those are values that our world strives for.

“The carpenter of Nazareth,” explains the pope, “was able to turn a problem into a possibility by trusting in divine providence.”

St. Joseph is the true model of saying yes to serve our Lord because St. Joseph trusted when an angel told him about Mary being pregnant with Jesus by the Holy Spirit. He took Mary into his home and raised Jesus. St. Joseph trusted and served the Lord when he left his work and home to flee with Mary to Egypt to protect Jesus from being killed by Herod.

Joseph was already protecting the Church by protecting Mary and her child,

our Lord. Being an obedient and tender father, he offered himself in love.

I am inspired by St. Joseph to say yes to Jesus and Mary by fully relying on them and by letting the love of God and my full trust in him overcome every obstacle.

I have learned to listen to his calls and his ways in my life. Like St. Joseph, I put everything into the hands of Jesus and our Blessed Mother. I say yes to his will, and I pray that Jesus and Mary will help me to say yes to everything that will happen in my life.

“I don’t know what tomorrow will hold for me, but I do know who holds tomorrow,” Anonymous.

I pray that St. Joseph, protector of the holy Church, will intercede for the unity and peace of the Catholic Church and the purity of her priests, that they will be guided by God’s wisdom.

I ask St. Joseph to protect all the

families. Let love, respect, fidelity and faith fill the hearts of every member of each family. Let the kids, by the intercession of St. Joseph, grow up in a loving and caring family. Good families raise solid members, guided by the Holy Spirit. Our world will become more beautiful and more peaceful when family is the core of the society and the whole world.

“As the family goes, so goes the nation and so goes the whole world in which we live,” said Pope John Paul II.

(Elizabeth and her parents, Lina and Jauques Daoud, are members of St. Elizabeth Ann Seton Parish in Richmond. She recently completed the seventh grade at Seton Catholic High School in Richmond and is the seventh-grade division winner in the Indianapolis Serra Club’s 2021 John D. Kelley Vocations Essay Contest.) †

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.”

“We cannot remain silent when we witness our brothers and sisters suffering on account of being Jewish, and we will never tire of our commitment to decry every form of hatred, especially those formed in contempt of faith,” said a May 26 statement by Archbishop Gomez and Bishop David P. Talley of Memphis, Tenn.

“The recent rise in anti-Semitic attacks across 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.”

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

Jews at any time by anyone;’ ” quoting from the Vatican II document “*Nostra 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” on May 24 that attacks during the two weeks of the conflict were up 63% during the two weeks prior. The attacks include harassment, physical violence, vandalism and hate speech on social media. †

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- Coordination and Communication - with the pastor, staff, volunteers and ministries
- Working with Community Partners – through service outreach to the broader community as well as connecting parishioners with access to outside resources

The complete position description can be found online at www.stmonicaindy.org

Send resume and cover letter to: St Monica PA Search Committee, 6131 Michigan Rd, Indianapolis, IN 46228 or email to: jmccaslin@stmonicaindy.org.

The deadline for priority consideration is June 19, 2021.

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Dan Shea, RHU
Long time Parishioner of St John the Evangelist Indianapolis.

Employment

Youth and Young Adult Ministry Specialist

This position will coordinate, implement, and evaluate comprehensive youth ministry programs for grades 6-8 and 9-12. This program is to include aspects of the components of: catechesis, community life, evangelization, justice and service aspects, leadership development, pastoral care and prayer and worship opportunities associated with middle school and high school students. In addition, the minister is responsible for initiating opportunities for young adults and young families within the parish for the sake of community and evangelization. This is a full-time position with benefits.

DESIRED MINIMUM REQUIREMENTS

- Education/Experience: Bachelor’s degree required with course work in youth ministry, religious education, and/or theology preferred. Minimum of three years of experience working with youth. Demonstrated knowledge of the Catholic Faith and Church Doctrine.
- Skills: Strong organization and communication skills, ability to manage more than one project/event at one time is essential.
- Other Requirements: Computer proficient, Microsoft Office programs, internet savvy, familiar with Realm data base preferred but not required.
- Participate fully in the practice of the Roman Catholic Faith. Maintain confidentiality in all parish matters.

Interested Candidates should email resume to:

apply@setoncarmel.org
St. Elizabeth Seton Catholic Church
10655 Haverstick Road
Carmel IN, 46033

HERMITESS

continued from page 1

with *The Criterion* at Our Lady of the Most Holy Rosary Parish in Indianapolis.

“Within 30 minutes, I was here,” recalled Carney, who lives minutes away from the Indianapolis South Deanery faith community. “This was the first place that popped into my mind. But I had never darkened its doors before. I slithered in and cried for two hours.”

Within a couple of months, Carney, who had studied the faith assiduously for years, was received into the full communion of the Church.

Receiving Communion for the first time was a revelation for her.

“I realized I had been starving to death my entire life,” she said. “Don’t ever, ever underestimate the power of the sacraments. If they do, send them to me. We’ll have a chat.”

After having been married in the 1990s before her husband died, Carney eventually discerned a call to live as a hermitess in Indianapolis in the Episcopal Church while continuing to support herself by working weekend nights as a registered nurse at Indiana University Health Hospital in Indianapolis.

She gave up that solitary life when she was received into the Catholic Church. But with the help of her spiritual director and archdiocesan leaders, she felt that call renewed. On April 26, she professed vows of poverty, chastity and obedience as an archdiocesan hermitess during a Mass at Our Lady of the Most Holy Rosary Church, taking the name Sister Elizabeth Mary of the Visitation.

“St. Elizabeth, the mother of St. John the Baptist, found the fruition of her vocation later in life,” she said. “I’m the same way.

“I’m overjoyed to be able to have this vocation . . . Hopefully people will know that I am indeed praying intensely for them.”

‘I thought that I had died and gone to heaven’

Intense is a good word to describe Sister Elizabeth Mary’s personality. She lives and loves her faith intensely. And her reflections on her life of adventure are filled with intensity, too.

Some of those adventures have taken place within her soul. Others have happened in locales around the world, such as when she was a medical missionary in the mid-1970s in Zimbabwe, the southern African country which soon descended into a civil war.

“We got thrown out. It got ugly—really ugly,” Sister Elizabeth Mary recalled. “I kind of grew up there. You grow up fast.

“We packed up the hospital—anything that was not red hot or nailed down. We put it on a truck and bugged out.”

On her journey back to the U.S., Sister Elizabeth Mary traveled across Europe like many young adults at the time. She came first to Rome and was a confused first-time visitor until taken under the wing of an American religious sister.

With her assistance, Sister Elizabeth Mary, raised in a strict, non-liturgical Protestant faith tradition, attended a papal 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 liturgical prayer and centuries-old religious culture in Europe eventually led Sister Elizabeth Mary to the Episcopal Church, which she joined after moving to Indianapolis in 1976 to work at St. Vincent Hospital.

Soon after marrying in 1991, 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.

St. Cuthbert of Lindisfarne Parish is an ordinariate faith community that is based at the archdiocesan Good Shepherd Parish in Indianapolis. While Sister Elizabeth Mary prays Evening 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, leaders of the ordinariate, based in Houston, said they would be unable to oversee her religious life and recommended that she seek out the guidance of archdiocesan leaders in Indianapolis.

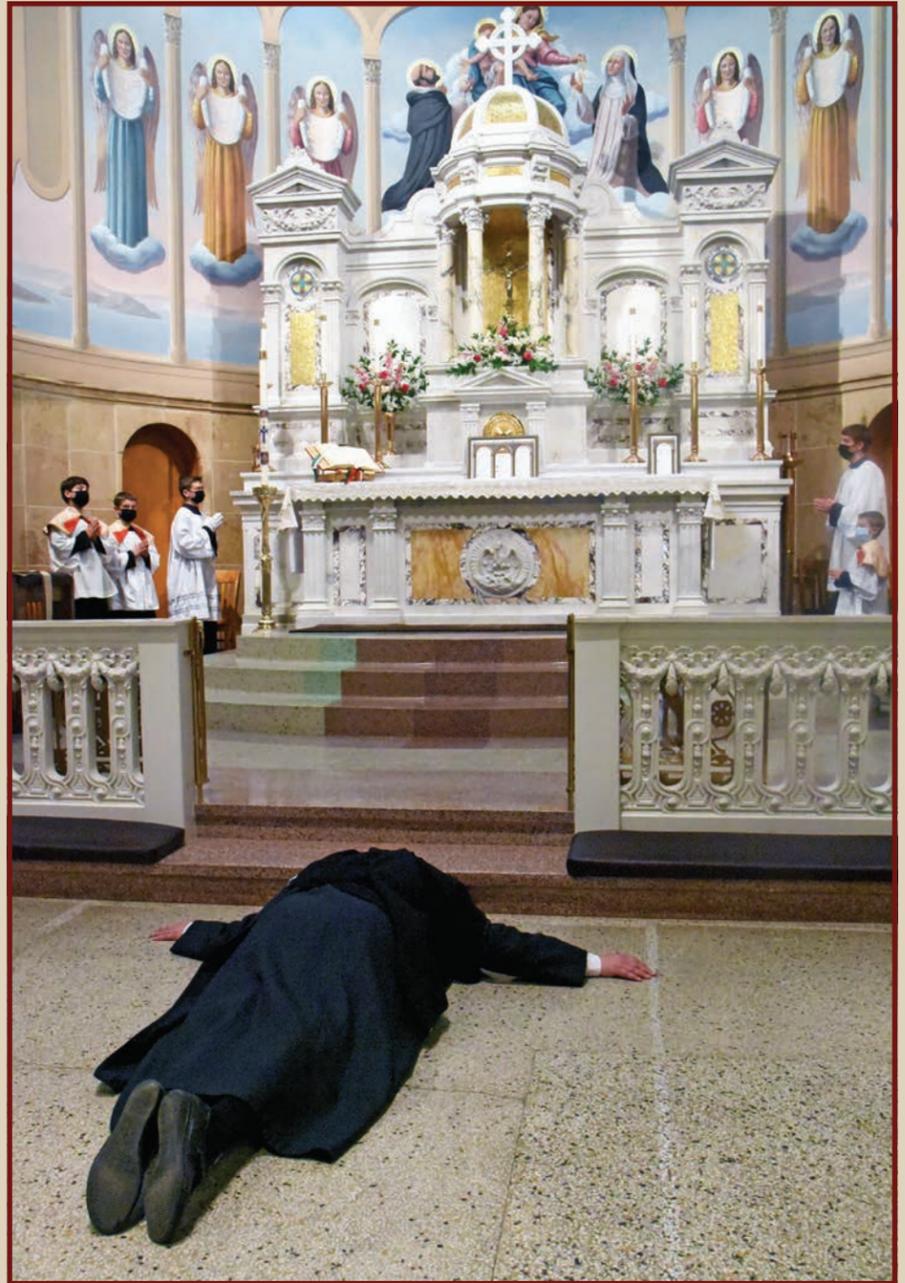
Looking back on the many twists and turns of her spiritual journey that led to her life as a hermitess in the Catholic Church, Sister Elizabeth Mary described it all in her intense and homespun way.

“I think God kind of picked me up by the scruff of the neck and said, ‘You’re going to be a hermitess, and this is how we’re going to do it,’” she said. “But it’s only on the other side of things that you can see that.”

‘A spiritual nurse’

Lee Ashton, a member of St. Cuthbert Parish, is glad that Sister Elizabeth Mary has finally been able to pursue her vocation.

“This has been a dream for her and all of us,” said Ashton of himself and the ordinariate community in Indianapolis. “We’ve all prayed long and hard for her to be able to get back to where she knows God has led her to go. She knows in her heart and in



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. (Photos by Sean Gallagher)

her soul that this is what God wants her to do.”

He also spoke about how her life of faith has strengthened his own.

“She lives a very simple life,” said Ashton. “It’s been helpful for me to watch her. It’s helped me regroup myself in the idea that it doesn’t take a lot to follow God’s leading. The rest of it will follow.”

While he is impressed by her life of prayer, Ashton also noted how Sister Elizabeth Mary has used her professional skills as a nurse to help others.

When a member of the ordinariate parish was dying of colon cancer, Ashton recalled, Sister Elizabeth Mary “jumped in immediately and was at his home by his bedside. She was there when he was dying. She helped the family greatly with her medical knowledge and her spirituality.”

“She is very balanced,” Ashton said. “She has her spirituality and brings that to the game. But she’s also not afraid to pull her sleeves up and say, ‘This person needs help.’”

Franciscan of the Immaculate Father Terrance Chartier, Sister Elizabeth Mary’s spiritual director, reflected on how her life as a caregiver and her faith have come together in her vocation during the homily he preached at the April 26 Mass in which she professed vows as a hermitess.

“A nurse by training and profession, Sister Elizabeth’s new mission is to be a spiritual nurse, assisting our Lord, who is the divine physician, in the work of guiding, converting, sanctifying and saving souls with her . . . life of prayer and penance,” said Father Terrance, who ministers at the Mother of the Redeemer Retreat Center in Monroe County. “Grace doesn’t destroy nature, but rather builds on it. Once a nurse, always a nurse, but now a spiritual nurse.”

‘My job is prayer, sacrifice and reparation’

Sister Elizabeth Mary, who lives alone in her home on the near westside of Indianapolis, described her life as

a hermitess in her interview at Holy Rosary.

“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—your 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 ellencarney65@aol.com.) †



Sister Elizabeth Mary of the Visitation, right, laughs during a conversation with Franciscan of the Immaculate Father Ignatius Manfredonia, left, and transitional Deacon Zach Samples of the Diocese of Springfield, Ill., after an April 26 Mass at Our Lady of the Most Holy Rosary Church in Indianapolis.