Personal trials prepare Deacon Michael Clawson for priestly ministry in archdiocese

By Sean Gallagher

Being called to minister to the dying and their loved ones happens frequently in the life of a parish priest. And yet it never really becomes easy or routine. It can be challenging both for a newly ordained priest and one who has been ministering for years. It probably won’t be long after transitional Deacon Michael Clawson is ordained an archdiocesan priest—along with transitional Deacon Matthew Perronie at 10 a.m. on June 4 at SS. Peter and Paul Cathedral in Indianapolis—that he’ll be called to the bedside of a dying person with scared and sad loved ones nearby.

While that moment may bring its own particular nerves and anxiety, at least Deacon Clawson will know that he’s been on the other side of such a tragic moment. Experiencing the death of his father 10 years ago helped prepare him to be a loving shepherd for the people he is called to serve. So did the care and guidance Deacon Clawson received from his parish priest in the absence of his father.

“I just kind of knew what had happened”

In January 2012, Deacon Clawson was a high school senior when he saw a car pull up to his house. His mother

Stories of love flow from people’s embrace of eucharistic adoration

(Reader’s note: The Criterion invited people to share their stories of how their participation in eucharistic adoration has touched their lives and deepened their relationship with Jesus. Here are two of their stories.)

By John Shaughnessy

Diane Sharp’s love of her faith and eucharistic adoration flows through the story that her husband Ron shares about her. As Ron shares the story that began years ago, his love for her also is clear.

“Hers was a note in the church bulletin that a perpetual adoration chapel was going to be started at our church,” says Ron concerning St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Pope thanks those dedicated to promoting life

VATICAN CITY (CNS)—Pope Francis thanked those who are dedicated to promoting life and defending conscientious objection.

And he also prayed that the Catholic Church in China may live in greater communion with the universal Church in freedom and tranquility.

The pope’s remarks came on May 22 after he led the recitation of the “Regina Coeli” prayer with visitors in St. Peter’s Square.

Greeting those in the square who had taken part in Italy’s national “Let’s Choose Life” march in Rome the previous day, Pope Francis said, “I thank you for your dedication in promoting life and defending conscientious objection, which there are often attempts to limit.”

He said there has been a change in mentality over the years that has led to people believing “that life is a good at our complete disposal, that we can choose to manipulate, to give birth or take life as we please, as if it were the exclusive consequence of individual choice.”

“Let us remember that life is a gift from God,” he said. “It is always sacred and inviolable, and we cannot silence the voice of conscience.”

The pope also asked people to pray for Catholics in China.

He said he wanted to assure Catholics in China “once again of my spiritual closeness. I am attentively and actively following the often complex life and situations of the faithful and pastors, and I pray every day for them.”

Ten days before the pope offered his prayer, Hong Kong’s national security police detained 90-year-old Cardinal Joseph Zen Ze-kiun, the retired bishop of Hong Kong, and three other trustees of a fund that had been set up to provide financial assistance to people involved in anti-government protests in 2019. The fund has since been disbanded.

The pope asked people to pray “so that the Church in China, in freedom

See POPE, page 7

See CLAWSON, page 12

Diane and Ron Sharp, pictured at right, shared a love for eucharistic adoration.

(Submitted photo)
Eucharistic Revival to begin in the archdiocese on June 19

The three-year National Eucharistic Revival will begin in the archdiocese on June 19 in Indianapolis with two Masses celebrated at 1 p.m. and 3 p.m., both at SS. Peter and Paul Cathedral, 1347 N. Meridian St.

The 1 p.m. Mass will be primarily celebrated in English. Other languages included in the liturgy will be American Sign Language, Korean, Vietnamese, Tagalog and Burmese dialects spoken in the archdiocese.

The 3 p.m. Mass will be primarily celebrated in Spanish. French will also be included in this liturgy.

A Festival of Faith, Family and Service will take place from 1:45 p.m. to 4:15 p.m. in the parking lot of the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. It will feature lunch, service projects, family games and music.

At about 4:15 p.m., following the conclusion of the 3 p.m. Mass, a eucharistic procession will begin that will go from SS. Peter and Paul Cathedral to St. John the Evangelist Church, 126 W. 42nd St., in Indianapolis.

Children who have received their first Communion this year are invited to take part in the procession while accompanied by a parent, teacher or catechist. All newly initiated Catholics, such as those received into the Church at Easter, can also take part in the procession.

Other Catholics are invited to line the procession route and bring banners, flags and other religious articles to decorate the route. After the Blessed Sacrament arrives at St. John, a holy hour will take place that will conclude with Benediction at 6:30 p.m. Men and women religious from across the archdiocese are especially encouraged to take part in the holy hour.

As more details about the June 19 event are determined, they will be posted at eucharistrevivalindy.org.

El 19 de junio se iniciará en la Arquidiócesis un renacimiento eucarístico

El Renacimiento Eucarístico Nacional de tres años de duración comenzará en la Arquidiócesis de Indianapolis el 19 de junio con dos misas celebradas a la 1 p.m. y a las 3 p.m., ambas en la Catedral de San Pedro y San Pedro ubicada en 1347 N. Meridian St., Indianapolis.

La misa de la 1 p.m. se celebrará principalmente en inglés. En la liturgia se incluirán otros idiomas que se hablan en la Arquidiócesis tales como coreano, vietnamita, tagalo y birmano, así como lengua de señas americano.

La misa de las 3 p.m. se celebrará principalmente en español. También se incluirá francés en esta liturgia.

El Festival de la Fe, la Familia y el Servicio se celebrará de 1 a 4 p.m. en el estacionamiento del Centro Católico Arzobispo Edward T. O’Meara ubicado en 1400 N. Meridian St., en Indianapolis.

Habrá almuerzo, proyectos de servicio, juegos familiares y música.

Al terminar la misa de las 3 p.m., aproximadamente a las 4:15 p.m., se iniciará una procesión eucarística que irá desde la Catedral de San Pedro y San Pablo hacia la Iglesia de San Juan Evangetista en 126 W. 42nd St., en Indianapolis.

Se invita a los niños que hayan recibido su primera comunión este año a participar en la procesión acompañados de uno de sus padres, un maestro o un catequista.

Todos los católicos iniciados este año, como los que pasaron a formar parte de la Iglesia en Semana Santa, también pueden participar en la procesión.

Se invita a todos los católicos a recorrer el itinerario de la procesión y a llevar pancartas, banderas y otros artículos religiosos para decorar el recorrido.

Tras la llegada del Santísimo Sacramento a San Juan Evangetista, se celebrará una hora santa que concluirá con la Bendición a las 6:30 p.m. Se anima especialmente a los hombres y mujeres religiosos de toda la Arquidiócesis a participar en esta.

A medida que se definen más detalles sobre el evento del 19 de junio, se publicarán en el sitio web de la Arquidiócesis en eucharistrevivalindy.org.

Donate baby formula to crisis pregnancy centers and agencies

By Criterion staff report

In light of the current scarcity of baby formula, please consider contributing to a pregnancy care center or agency near you.

Here is a list of some of the centers and agencies in central and southern Indiana that accept baby formula donations:

- Birthline, 1435 Illinois St., Indianapolis, 317-635-4808
- Gabriel Project: call one of these parish offices for how to donate or contact Linda Kile at 317-213-4778; St. Malachi Parish, Brownsburg, 317-852-3195; SS. Francis and Clare of Assisi Parish, Greenwood, 317-859-4673; St. John of the Infant Jesus (Little Flower) Parish, Indianapolis, 317-357-3832, St. Bartholomew Parish, Columbus, 812-379-9535
- Pregnancy Care Center SE Indiana, 62 Dougaday Road, Ste. 5, Lawrenceburg, 812-537-1487
- St. Elizabeth Catholic Charities, 702 E. Market St., New Albany, 812-949-7305
- St. Elizabeth/Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Beech Grove, 717-378-3412
- Women’s Care Center: Bloomington, 409 S. College Ave., 812-330-7021; Indianapolis, 4901 W. 86th St., 317-629-6800.

Please note, this is not an exhaustive list. If you know of other local pregnancy centers or agencies, please contact them about how to donate baby formula and other needed items.
Msgr. Paul Koetter, a retired priest of the Archdiocese of Indianapolis, died on May 16 at Franciscan Hospice House in Indianapolis from complications of amyotrophic lateral sclerosis (ALS), commonly known as Lou Gehrig’s disease. He was 70.

A visitation was held from 2-8 p.m. on May 26 at Holy Spirit Church, 6010 W. 10th St., in Indianapolis, with Evening Prayer at 7 p.m.

Msgr. Koetter was born on June 22, 1951, to the late Bernard and Dorothy (Trindeitmar) Koetter. He grew up as a member of St. Mary-of-the-Knobs Parish in Floyds Knobs. Burial will follow at 11 a.m. in the parish cemetery.

An additional period of visitation will take place from 10 a.m.-3 p.m. on May 27 at St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, in Floyds Knobs. Burial will follow immediately afterward in the priest cemetary of the parish cemetery.

For more information, contact Andy Barnett in Brokerage, Legal and Types of Real Estate Transactions.

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By Sean Gallagher

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A visitation was held from 2-8 p.m. on May 26 at Holy Spirit Church, 6010 W. 10th St., in Indianapolis, with Evening Prayer at 7 p.m.

Visitation will also be from 9-11 a.m. on May 27 at SS. Peter and Paul Cathedral, 7243 E. 10th St., in Indianapolis. A Mass of Christian Burial will follow at 11 a.m. in the cathedral. A reception will follow at 12:30 p.m. in the Parish Center of the Parish, 7243 E. 10th St., Indianapolis, IN 46205.

Msgr. Koetter was born on June 22, 1951, to the late Bernard and Dorothy (Trindeitmar) Koetter. He grew up as a member of St. Mary-of-the-Knobs Parish in Floyds Knobs. Burial will follow immediately afterward in the priest cemetary of the parish cemetery.

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He earned a bachelor’s degree in philosophy from St. Mary College. The last four years of Msgr. Koetter’s priest formation took place at St. Meinrad Seminary and School of Theology in St. Meinrad, where he earned a master’s of divinity degree.

Archbishop George J. Biskup ordained Msgr. Koetter a priest on May 21, 1977, at SS. Peter and Paul Cathedral in Indianapolis. Msgr. Koetter celebrated a Mass of thanksgiving the following day at St. Mary-of-the-Knobs Church.

His first pastoral assignment was as associate pastor of Our Lady of Perpetual Help Parish in New Albany, where he served from 1977-82. In 1982, he became associate pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The following year, Msgr. Koetter became archdiocesan vocations director, a ministry he held until 1993. During that period, he also served as administrator of St. Agnes Parish in Nashville from 1985-97.

In 1989, Msgr. Koetter was named archdiocesan assistant chancellor, a position he held until 1997. A year later, he became a member of the archdiocesan Office of Consulars.

In 1993, Msgr. Koetter became archdiocesan moderator of the Archdiocesan Vocations Office and began service as dean of the Bloomington Deanery. In 1997, Msgr. Koetter left ministry in archdiocesan administration and began to devote himself solely to parish ministry, which he continued until his retirement in 2020.


In 2009, Msgr. Koetter began service as pastor of Holy Spirit Parish in Indianapolis, where he ministered until his retirement in 2020. During the entirety of that same period, he also served as dean of the Indianapolis East Deanery. In 2015, he was appointed priest moderator pro tempore for St. Michael Parish in Greenfield.

Msgr. Koetter was granted early retirement in 2020 due to his suffering from ALS.

He is survived by his siblings: Carol Johnson of Indianapolis; Benedectine Sister Mary Ann Koetter of Beech Grove; Bernie Koetter of Taylorville, Ky.; Joe Koetter of Prospect, Ky.; Kevin Koetter of Garmin Valley, Pa.; Ron Koetter of Lake Mary, Fla.; Steve Koetter of Alpharetta, Ga.; and Ted Koetter of Greenboro, N.C. Contributions can be made to the ALS Association at www.als.org/donate, the Archdiocese of Indianapolis, 1400 N. Meridian St., in Indianapolis, IN 46202, or Holy Spirit Parish, 7243 E. 10th St., Indianapolis, IN 46219.

To view a video tribute to Msgr. Koetter, go to cutt.ly/Koetter.
Serving as Christ's witnesses in a world of evil and uncertainty

We are still in the midst of the Easter season, and as people of faith, we continue commemorating Christ’s victory over sin and death and celebrate his resurrection.

It is a time to remember the risen Christ is among us, and he continues to nurture our lives of faith through prayer, Scripture and the sacraments.

But the ongoing, unjust invasion of Ukraine by Russia (now in its third month), recent senseless, racially motivated killings in Buffalo, N.Y., and a shaky economic situation across the U.S. and other parts of the world leave many wondering when the evil and uncertainty will end. And these newsworthy items only offer the tip of the iceberg.

Whether it be newspapers, radio, television, the Internet or modern social media platforms like Facebook, Twitter, Instagram and others, we are provided up-to-the-minute news on the world stage—for better or worse.

We all know people going through trials, be they family, friends, co-workers—or ourselves—and brothers and sisters in Christ thousands of miles away facing heart-wrenching challenges as well.

We must understand none of us are immune from the tribulations and crises that so many face.

How can we respond?

—Mike Krokos

Newly ordained priests will be a blessing to Church in central and southern Indiana

The Church in central and southern Indiana will be blessed at 10 a.m. on June 4 at SS. Peter and Paul Cathedral in Indianapolis when Archbishop Charles C. Thompson will ordain transitional Deacons Michael Clawson and Matthew Perronie as archdiocesan priests.

Both men’s faith journeys reveal how the Holy Spirit has worked through them in forming their vocations.

We encourage you to read Deacon Clawson’s story, which begins on page 1 in this week’s issue of The Criterion. Deacon Perronie’s story was featured in the May 13 issue and can also be found at cni.lv/Perronie.

As people of faith, we thank Deacons Clawson and Perronie for answering God’s call to the priesthood and offer special prayers as they begin their ministry.

We also exhort parishes and families to continue praying for and actively encouraging vocations.

More priests continue to retire and, as we know from the Scriptures, “the harvest is abundant, but the laborers are few” (Lk 10:2).

May our prayers and actions for vocations continue to bear fruit.

—Mike Krokos

Guest Commentary

Thomas Dermody

Amid noise over leaked court draft, practice Bishop Tylka’s ‘Four C’s

(Among is an editorial published online on May 4 by The Catholic Post, newspaper of the Diocese of Peoria. Il. It was written by Thomas J. Dermody, editor.)

A mother’s womb is a quiet place. But the noise surrounding a leaked draft of a U.S. Supreme Court opinion indicating a willingness to overturn Roe v. Wade is loud and growing louder. Exposed is the noise to increase, including protests in the streets that will be covered by the national media—unlike when 100,000 or more gather for the annual March for Life in Washington.

Here’s what we have to say about the 1973 landmark case legalizing abortion through all nine months of pregnancy.

It was a flawed, gravely unjust ruling, relegating a whole class of human beings to a miscarried status, and it deserves to be overturned.

And when and if that happens, it will not mark the end of the pro-life movement, but a new beginning that will require even more commitment from those who embrace the Gospel of life.

As Bishop Louis Tylka of Peoria, Ill., said in a homily at a Mass for Respect Life in January, there is no shortage of challenges when it comes to promoting and defending the life of every human from conception to natural death.

Quiet is nice, but we much prefer every new pro-life advocate to experience indifference as hundreds of thousands of innocent unborn children die violent deaths each year in the United States. But pro-life proponents would do well in the coming days and weeks to embrace the “Four C’s of Respect Life” that Bishop Tylka advocated back in January.

Let’s be convicted in our belief, convincing in our respectful dialogue, consistent in our message and compassionate, especially to those who don’t believe what we believe or understand what we understand.

As Bishop Tylka’s list we’ll add a “P”—pray, for the Supreme Court, for mothers in need, for our nation and for conversion of hearts.

—Greg Erlandson

My sense, your nonsense

A friend of mine is threatening to run for office. His slogan will be “Stop the Nonsense.”

I think it’s a slogan an increasing number of us could get behind.

Nonsense is in the eye of the beholder, however, and the trick is defining what the nonsense is. For some, it may be the new trend in “woke” news organizations that refer to “pregnant people” or “menstruating people,” as if there are some other biological options out there that we haven’t realized until now.

Or nonsense might be the belief that alien lizard people have shape-shifted their way into world leadership. Or that a national election was stolen by Venezuela and some tricked out voting machines.

Perhaps the nonsense is stumbling through articles that use third person plural for what is obviously a third person singular.

Or having to constantly talk about “reproductive health” when we really mean killing an unborn child.

On a global stage, nonsense would be listening to Vladimir Putin criticizing the decadent West while his military slaughters fellow Christian Slavs in Ukraine, and on Easter Sunday, no less.

Perhaps it has been COVID-19 and our isolation from each other. Perhaps it is simply the piling on of disasters and crises, bad headlines and bad behavior. We have all become more impatient with one another, quicker to anger, more fed up. We all want to stop the nonsense we attribute to other people.

Our “humor” has an edge to it. Nighttime comics are much more savage. In the modern deaf riot, both Chris Rock and Will Smith, mocking and willing to take offense.

Part of the nonsense that hurts us, unfortunately, is our unwillingness to listen to another, to engage with another, especially with someone with whom we disagree, be it a family member or a political opponent.

Pope Francis, in his 2022 World Day of Communications message, mediated on the virtue of listening. He described a world where, “instead of listening to each other, we often ‘talk past one another.’ This is the symptom of the fact that…rather than listening, one pays attention to the audience.”

We don’t ‘dialogue,” he said. “we ‘dialogue’ — a monologue in two voices.”

Good communication, instead, does not try to impress the public with a soundbite, with the aim of ridiculing the other person, but pays attention to the reasons of the other person and tries to grasp the complexity of reality,” the pope said.

Wow. This is hard work. I’m a lot quicker these days to dismiss someone’s argument as nonsense rather than really listen. Perhaps you are as well.

Pope Francis sees listening as one of our modern age’s greatest needs. “We are losing the ability to listen to those in front of us, both in the normal course of everyday relationships and when debating the most important issues of civil life,” he said.

For Pope Francis, listening begins with the heart. He quotes King Solomon (who asks for a “listening heart”), St. Augustine (who encouraged “listening with the eye of the beholder,” and St. Francis of Assisi (who “exorted his brothers to ‘incline the ear of the heart.’”)

Our battles today, both in our families and in our country, suffer from a lack of hearts inclined to listen. Listening requires patience, the pope reminds us. It also requires a certain humility.

Whenever I see the shouting crowds in front of the Supreme Court building, I am struck by the uselessness of those confrontations. No minds are changed. No hearts softened. Only the photographers are happy because they’ve got their money shot.

It’s as if we think we can bully or mock or simply shout down people until they agree with us. That is the real nonsense.

—Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerd@ncrbk.org.
La Ascensión nos recuerda que debemos ser testigos de Cristo

―Sucedido que, mientras los bendecía, se alejó de ellos y fue llevado al cielo. Ellos, entonces, lo adoraron y luego regresaron a Jerusalén con gran alegría. Y estaban continuamente en el templo, alabando a Dios‖ (Le 24:51-53).

Ayer, 26 de mayo, fue el jueves de la Ascensión, pero en nuestra Arquidiócesis, como en muchas otras, celebraremos esta solemnidad fiesta el domingo siguiente, el 29 de mayo. La Ascensión del Señor se describe en el Catecismo de la Iglesia Católica de la siguiente forma: "El carácter velado de la gloria del Resucitado durante este tiempo se transparece en sus palabras misteriosas a María Magdalena: 'Todavía [...] no he sabido al Padre. Vete donde los hermanos y diles: Subo a mi Padre y vuestros Padre, a mi Dios y vuestro Dios' (Jn 20:17). Esto indica una diferencia de manifestación entre la gloria de Cristo resucitado y la de Cristo exaltado a la derecha del Padre. El acontecimiento a la vez histórico y transcendente de la Ascensión marca la transición de 'este mundo' a 'otro' (§660).

Las semanas entre la resurrección de Jesús y su Ascensión fueron un tiempo de transición que utilizó nuestro Señor para demostrar a los que le amaban y creían en Él que no era un fantasma ni un producto de su imaginación. A pesar de que era claramente diferente a como era antes, comió con ellos, les permitió tocarle las manos, y de todas las formas imaginables les habló al corazón, mostrando que realmente estaba vivo y activo en su mundo, aquí y ahora. De este modo, Jesús resucitado preparaba a sus discípulos a asumir su obra en el mundo. El catecismo se refiere a esto como "la última etapa" de su misión redentora.

"Esta última etapa permanece estrechamente unida a la primera es decir, a la bajada desde el cielo realizada en la Encarnación. Solo el que 'salió del Padre' puede 'volver al Padre': Cristo. Nadie ha subido al cielo sino el que bajó del cielo, el Hijo del hombre' (§661).

Jesús ha conquistado el pecado y ha vencido la muerte, pero para completar su obra, el mundo entero debe ser transformado. Todos los hijos de Dios—herederos y dispersos como estamos—debemos sanar y reunirnos. Debemos renacer en las aguas del bautismo por la fuerza del Espíritu Santo para poder llevar a cabo la misión salvadora de nuestro Redentor. A menos que Jesús regrese al Padre, no podemos asumir el papel que nos corresponde como discípulos misioneros. Si no abrimos nuestros corazones y corazones a los que más necesitan nuestra ayuda. Nos dice que ha ido a preparar un lugar para nosotros (Jn 14:2), y nos espera allí con ansia y profunda alegría.

La primera lectura de la Ascensión del Señor (Hch 1:1-11) nos dice que Jesús tuvo que persuadir a los discípulos de que su ascensión era una bendición: "Pero, cuando venga el Espíritu Santo sobre ustedes, les daré poder, y será mi testimonio sobre ustedes..." (Hch 1:8). Jesús permanece con nosotros en el Espíritu Santo, en los sacramentos (especialmente la Eucaristía, en la Palabra de Dios y en nuestro servicio amoroso a los demás, especialmente a los que más necesitan nuestra ayuda. Nos dice que ha ido a preparar un lugar para nosotros (Jn 14:2), y nos espera allí con ansia y profunda alegría.

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Las semanas entre la resurrección de Jesús y su Ascensión fueron un tiempo de transición que utilizó nuestro Señor para demostrar a los que le amaban y creían en Él que no era un fantasma ni un producto de su imaginación. A pesar de que era claramente diferente a como era antes, comió con ellos, les permitió tocarle las manos, y de todas las formas imaginables les habló al corazón, mostrando que realmente estaba vivo y activo en su mundo, aquí y ahora. De este modo, Jesús resucitado preparaba a sus discípulos a asumir su obra en el mundo. El catecismo se refiere a esto como ‘la última etapa’ de su misión redentora.

‘Esta última etapa permanece estrechamente unida a la primera es decir, a la bajada desde el cielo realizada en la Encarnación. Solo el que ‘salió del Padre’ puede ‘volver al Padre’: Cristo. Nadie ha subido al cielo sino el que bajó del cielo, el Hijo del hombre’ (§661).

Jesús ha conquistado el pecado y ha vencido la muerte, pero para completar su obra, el mundo entero debe ser transformado. Todos los hijos de Dios—herederos y dispersos como estamos—debemos sanar y reunirnos. Debemos renacer en las aguas del bautismo por la fuerza del Espíritu Santo para poder llevar a cabo la misión salvadora de nuestro Redentor. A menos que Jesús regrese al Padre, no podemos asumir el papel que nos corresponde como discípulos misioneros. Si no abrimos nuestros corazones y corazones a los que más necesitan nuestra ayuda. Nos dice que ha ido a preparar un lugar para nosotros (Jn 14:2), y nos espera allí con ansia y profunda alegría.

La primera lectura de la Ascensión del Señor (Hch 1:1-11) nos dice que Jesús tuvo que persuadir a los discípulos de que su ascensión era una bendición: ‘Pero, cuando venga el Espíritu Santo sobre ustedes, les daré poder, y será mi testimonio sobre ustedes...’ (Hch 1:8). Jesús permanece con nosotros en el Espíritu Santo, en los sacramentos (especialmente la Eucaristía, en la Palabra de Dios y en nuestro servicio amoroso a los demás, especialmente a los que más necesitan nuestra ayuda. Nos dice que ha ido a preparar un lugar para nosotros (Jn 14:2), y nos espera allí con ansia y profunda alegría.

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May 30


May 31
Christ the King Church, 1827 Kessler Blvd., Indianapolis. Mystagogy Talk Series, 6:30 p.m., last of five stand-alone sessions, “The Eucharist: The Heart of Apologies” by Quanah Jeffries. Information: 317-255-3666.

June 1
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members, welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

June 3

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. followed by adoration until 8:30 p.m. Sacrament of reconciliation available. Information: 317-574-7309, greenst1@hotmail.com.

June 3–4
Cathedral of the Assumption, 433 South 5th Street, Louisville, Ky. (Louisville Diocese). Relics of St. Pio of Pietrelcina, veneration Fri. and Sat. 1-8 p.m. Mass in honor of Padre Pio Sat. 5:30 p.m. free. Information: info@usapiofoundation.org or prospirennde@comcast.com.

June 4
Northside Events and Social Club, 2100 E. 51st St., Indianapolis. Tropical Tribute Pool Party, benefiting Bishop Chatedal High School’s Krier Foundation grant, includes beer, wine, food and live music, 7-11 p.m., $35 per person, $70 per family. Information and online donations: krierfoundation.org or 317-872-3088.

June 6
St. Jude Parish Hospitality Room, 3355 McFarland Rd., Indianapolis. Bereavement Group, 7 p.m., last of six sessions, attending all sessions recommended but not required. Information: 317-786-4371 or pccullin@stjudeindy.org.

June 8
Group LeCtee via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thehome.org.

June 10–11
Virtual Catholic Homeschool Conference. Fri. 3:30-8:30 p.m., Sat. 11 a.m.-6:30 p.m., sponsored by Hoshcokes Connections, $38.97. Information and registration: catholichomeschoolconference.com.

June 14
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Taize Prayer at the Woods, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at comptv.TV/Taize. 812-535-2952, rossyt@sp.org.

June 18
Griffin Bike Park, 10700 Bono Road, Terre Haute. Quick Quack 5k Trail Run, 6:30-7:30 a.m. registration, 8 a.m. 5k race, benefiting Terre Haute Catholic Charities, disposable chip timing, live results, refreshments, register by June 12 to receive T-shirt; $30 individual, walk-ups welcome; $100 families.

June 17
Northside Events and Social Club, 2100 E. 51st St., Indianapolis. Catholic Business Exchange, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following. $18 members, $24 non-members. Register by 4 p.m. on June 14. Information and registration: cantv/CBL-Rey.

June 18
Griffin Bike Park, 10700 Bono Road, Terre Haute. Quick Quack 5k Trail Run, 6:30-7:30 a.m. registration, 8 a.m. 5k race, benefiting Terre Haute Catholic Charities, disposable chip timing, live results, refreshing, register by June 12 to receive T-shirt; $30 individual, walk-ups welcome; $100 families.

June 19
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Masses and Eucharistic Procession for the Opening of Eucharistic Revival. 1 p.m. and 3 p.m. Corpus Christi Masses celebrated by Archbishop Charles C. Thompson, eucharistic procession following 3 p.m. Mass to St. John the Evangelist Church, 126 W. Georgia St., for holy hour until 6:30 p.m., first communicants in special attire with guardians and newly initiated Catholics with sponsors invited to participate in procession (meet at 3:30 p.m. in the Archbishop Edward T. O’Meara Catholic Center Assembly Hall, 1400 N. Meridian St.), parish groups encouraged to line procession route. Information: eucharisticrevivalindy.org.

Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Festival of Faith, Family and Service, 1-4 p.m., family activities, music, free. Information: eucharisticrevivalindy.org. St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Eucharistic Holy Hour for Opening of Eucharistic Revival. 5:45-6:30 p.m. Information: eucharisticrevivalindy.org.

In-person and virtual informational meeting for helping at retreat for persons with special needs set for June 14

An informational meeting for those interested in helping at a retreat for persons with special needs will be held at St. Pius X Parish, 7220 Sarto Dr., in Indianapolis, from 7-8 p.m. on June 14. A virtual option will also be available.

The retreat, scheduled for July 23-24 at the Benedict Inn in Beech Grove, is being hosted by the archdiocesan Ministry to Persons with Special Needs. It is geared toward adults who have intellectual and developmental disabilities. Volunteers often walk away from the retreat touched by the pure and joyful faith of their brothers and sisters with special needs.

Help is needed for one or both days with set up and clean up, morning registration, activity rotation, logistics, activity set up and as small group leaders working with 1-3 participants. No special background or experience is required to volunteer, as many involved in the retreat have some related background—whether medical, educational, working for a service provider or having a family member with a disability—and a nurse will be on staff to administer medication.

For more information or to register for the informational meeting, contact Erin Jeffries at inpfamps@archindy.org or 317-517-4744.

Wedding Anniversaries

Norbert and Bernadette Harpring

James and Peggy Greene

Norbert and Bernadette (Lamping) Harpring, members of St. Mary Parish in Indianapolis, will celebrate their 65th wedding anniversary on June 1. The couple was married in Holy Family Church in Oldenburg on June 1, 1957.

They have seven children: Joann Fenimore, Kristine Herbert, Carol Johnson, Linda, Brian, Edward and Lawrence Harpring.

The couple also has 19 grandchildren and 11 great-grandchildren.

Benford and Carolyn Green

Michael and Diane Peters

Benford and Carolyn (Witte) Green, members of St. Elizabeth Ann Seton Parish in Richmond, celebrated their 60th wedding anniversary on May 26.

The couple was married in St. Andrew Church in Richmond on May 26, 1962.

They have six children: Deborah, Brian, Kevin, Timothy, Todd and the late Jeffrey Green.

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

Michael and Diane Peters

Michael and Diane (Waldon) Peters, members of St. Mary of the Immaculate Conception Parish in Aurora, will celebrate their 50th wedding anniversary on June 3.

The couple was married in St. Mary of the Immaculate Conception Parish in Aurora on June 3, 1972.

They have three children: Michelle Cromer, Krista Hensley and Kerrie Olmshausen.

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

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.
Students share joys, concerns about Church at listening sessions

PHILADELPHIA (CNS)—Jennifer McMahon, a sophomore biology major at Villanova University, said recent campus listening sessions in preparation for the Catholic Church's 2023 synod made her feel that her concerns “were being acknowledged not simply by the Church, but by my peers.”

“I was nervous that I would feel alone in my struggles with my faith, and it made me embarrassed to talk about it,” she said. “However, I felt welcomed and comforted by my peers who experienced similar struggles.”

In April, nearly 50 college students from across the Archdiocese of Philadelphia gathered at La Salle University for a cross-campus listening session as part of the first phase of the global Synod on Synodality. The event was the culmination of a six-week effort across 14 participating institutions—involving all 11 Catholic campus communities and three Catholic Newman Centers—to integrate college students into the synod.

A nearly equal number of administrators from across the campuses, including three presidents and several vice presidents of mission and student life, attended in a listening capacity.

Among the listeners was Philadelphia’s Archbishop Nelson J. Pérez, who participated in both a small-group and a large group reflective prayer about their gathering that day, and smaller listening sessions oriented around themes that surfaced in campus listening sessions.

Not only did I share common experiences with my peers, but I felt a strong sense of community and belonging with those I have never met,” he added.

McIntrye, an alum of St. Joseph’s University, created an interactive art installation to visually capture students’ joys and obstacles of journeying with the Church.

Students offered their ideas on translucent colored paper in the shape of footprints, which they added to a life-size sketch of the official logo that McIntyre painted on a large panel window in the gathering space, creating a stained-glass window that could be seen by passersby outside.

The installation was titled, “A Window in the Future of the Church: Journeying Together in Celebration and Accountability.”

Visual art allows us to leave our physical mark on the world and gives us space to further imagine a new world together,” said McIntyre, who also served as a visual notetaker throughout the evening. Her work will be disarming the heart and filling it with serenity” (Jn 14:27).

The pope reflected on the Sunday Gospel reading from St. John in which Jesus tells his disciples during the Last Supper, “Peace I leave with you; my peace I give to you” (Jn 14:27).

The pope said it is the Holy Spirit, “who disarms the heart and fills it with serenity” and who “loosens rigidity and extinguishes the temptations to attack others.”

The Holy Spirit reminds people that those in our midst are brothers and sisters, “not obstacles or adversaries,” and he “gives us the strength to forgive, to begin again” and become men and women of peace, he said.

“Not only did I share common experiences with my peers, but I felt a strong sense of community and belonging with those I have never met,” he added.

“I was able to see that the youth are very much alive in the Church,” said Hanna Martyam Matha, a senior neuroscience major at Holy Family University.

POPE continued from page 1

and tranquility, might live in effective communion with the universal Church, and might exercise its mission of proclaiming the Gospel to everyone, and thus offer a positive contribution to the spiritual and material progress of society as well.

In his main address, the pope reflected on the Sunday Gospel reading from St. John in which Jesus tells his disciples during the Last Supper, “Peace I leave with you; my peace I give to you” (Jn 14:27).

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“I was able to see that the youth are very much alive in the Church,” said Hanna Martyam Matha, a senior neuroscience major at Holy Family University.

In Loving Memory of
Rev. Msgr. Paul Koetter
June 22, 1951 - May 16, 2022

Jesus said, “Truly I tell you, today you will be with me in paradise.”

REMEMBERING MSGR. PAUL KOETTER

Scan the QR Code to watch a video tribute

May his soul eternally rest in heaven’s glory.
Lovingly, the Office of Stewardship & Development
Catechesis for Discipleship Award honors witnesses to Christ

The Catechesis for Discipleship Award is an annual honor open to one catechist from each of the archdiocesan parishes by the archdiocesan Office of Catechesis. Pastors, parish life coordinators and parish catechetical leaders are asked to identify a catechist who excels at teaching the faith and witnessing to the life-changing power of a disciple. Following is a list of honorees by deanery as selected by parish leaders throughout central and southern Indiana:

**Batesville Deanery**
- Mela Gault, Immaculate Conception Parish, Millersburg
- Chuck Hartman, St. Anthony of Padua Parish, Morris
- Dan Nobbe, St. Catherine of Sienna Parish, Decatur County
- Frances Chigi, St. Joseph Parish, Shelbyville
- Kim Koehne, St. Louis Parish, Batesville
- Linda Grewe, St. Mary Parish, Greensburg
- Curtis and Cindy Wurzelbacher, St. Michael Parish, Brookville
- Debra Stromton, St. Nicholas Parish, Ripley County
- Sandy Collins, St. Peter Parish, Franklin County
- Katherine Egan, St. Teresa Benedicta of the Cross Parish, Brighton

**Bloomington Deanery**
- Sharon Barr, St. Agnes Parish, Nashville
- Sarah Conover, St. Susanna Parish, Plainfield
- Paul and Lisa Gall, St. Thomas More Parish, Mooresville

**Connorsville Deanery**
- Cindy Amos, St. Mary Parish, Rushville

**Indianapolis East Deanery**
- Fidel Miralrio, Holy Spirit Parish, Indianapolis
- Cristina Martinez, St. Mary Parish, Indianapolis
- Steven and Ruth Moll, St. Thomas the Apostle Parish, Fortville

**Indianapolis North Deanery**
- Matt Hooker, Christ the King Parish, Indianapolis
- Sue Broderick, St. Luke the Evangelist Parish, Indianapolis
- Atina Rozhon, St. Ambrose Parish, Seymour
- Jorge Sanchez Leaños, Holy Trinity Parish, Edinburgh
- Janet Philpot, St. Mary Parish, Lanesville
- Leslie Smith, St. John the Baptist Parish, Starlight
- Edwin Jarboe, St. Anthony of Padua Parish, Clarksville
- Leisa Roll, St. Bernard Parish, Frenchtown
- Ana Cherry, St. Mary Parish, New Albany
- Julian Philip, St. Mary Parish, Lanesville
- Allisson and Andrew Milliner, St. Michael Parish, Bradford
- Karina Hernandez Perez, St. Michael Parish, Charlestown

**Indianapolis South Deanery**
- Linda Davis, Holy Family Parish, New Albany
- Teresa Carrico, Most Sacred Heart of Jesus Parish, Jeffersonville
- Michele Ashby, St. John Paul II Parish, Sellersburg
- Julie Bonnino, St. Augustine Parish, Jeffersonville
- Michele Ayala, St. Paul Parish, Frenchtown
- Ana Cherry, St. Mary Parish, New Albany
- Philip Perdue, St. Mary Parish, Lanesville
- Allisson and Andrew Milliner, St. Michael Parish, Bradford
- Matt Hooker, Christ the King Parish, Indianapolis
- Sue Broderick, St. Luke the Evangelist Parish, Indianapolis
- Ashley L. Lopez, St. Joseph Parish, Rockville
- Cindy Amos, St. Mary Parish, Rushville
- Steven and Ruth Moll, St. Thomas the Apostle Parish, Fortville

**Indianapolis West Deanery**
- Terrance Rowland, Our Lady of the Greenwood Parish, Indianapolis
- Michele Ashby, St. John Paul II Parish, Sellersburg
- Edwin Jarboe, St. Anthony of Padua Parish, Clarksville
- Julie Bonnino, St. Augustine Parish, Jeffersonville
- Marcela Franco, St. Monica Parish, Indianapolis
- Sharon Sears, St. Susanna Parish, Plainfield
- Katie Bedwell, St. Jude Parish, Indianapolis
- Melissa Douglas, St. Roch Parish, Indianapolis

**Indianapolis South Deanery**
- Margre McHugh, Good Shepherd Parish, Indianapolis
- Paul Roadruck, Our Lady of the Greenwood Parish, Greenwood
- Kisch Ellenbroek, St. Ann Parish, Indianapolis
- Laura Sheeh C. ist, Barnabas Parish, Indianapolis
- Caitlin Bedwell, St. John the Evangelist Parish, Indianapolis
- Tealda Bedwell, St. Jude Parish, Indianapolis

**New Albany Deanery**
- Linda Davis, Holy Family Parish, New Albany
- Teresa Carrico, Most Sacred Heart of Jesus Parish, Jeffersonville
- Michele Ashby, St. John Paul II Parish, Sellersburg
- Edwin Jarboe, St. Anthony of Padua Parish, Clarksville
- Julie Bonnino, St. Augustine Parish, Jeffersonville
- Leisa Roll, St. Bernard Parish, Frenchtown
- Leslie Smith, St. John the Baptist Parish, Starlight
- Ana Cherry, St. Mary Parish, New Albany
- Philip Perdue, St. Mary Parish, Lanesville
- Allisson and Andrew Milliner, St. Michael Parish, Bradford
- Matt Hooker, Christ the King Parish, Indianapolis
- Sue Broderick, St. Luke the Evangelist Parish, Indianapolis
- Ashley L. Lopez, St. Joseph Parish, Rockville
- Cindy Amos, St. Mary Parish, Rushville
- Steven and Ruth Moll, St. Thomas the Apostle Parish, Fortville

**Tell City Deanery**
- Jason Martin, St. Paul Parish, Tell City

**Terre Haute Deanery**
- Jeffrey Eitling, Annunciation Parish, Brazil
- Bruce Fuller, Sacred Heart Parish, Clinton / St. Joseph Parish, Rockville
- Trudy Burton, St. Benedict Parish, Terre Haute
- Csilla Stewart, St. Joseph University Parish, Terre Haute
- Tom McBroon, Jr., St. Patrick / St. Margaret Mary parishes, Terre Haute (awarded posthumously)

Please continue praying for catechists and your parish catechetical leaders.

Is God calling you to teach the faith to your fellow parishioners? Make an appointment with your parish catechetical leader today to discuss your role in fulfilling the great commission of our Lord Jesus: “Go and make disciples!”
Things most Catholics wish they knew better about their faith:

“Houston, we have a problem …”

This column has been addressing doctrinal deficiencies in religious education throughout the 1970s and 1980s, hopefully in a lighthearted and relevant way. Of all the gaps in catechesis and culture, one of the most serious concerns a question: “What does it mean to be human?”

Ken’s 12-Pack/Ken Ogorek

Anthro-What?! A fancy word for your view of the human person is anthropology. Are people bodies-only, or do you have a soul? Do we really have free will, or are our actions pretty much determined by genetics, where we grew up, our impulses at any time? These are enormous questions with life-changing consequences depending on how you answer them.

The Christian view of the human person includes several key traits—characteristics that weren’t taught well in classrooms (religion or otherwise) from the late 1960s through the early 1990s. Christian anthropology includes truths like:

• The human person is inherently spiritual and not reducible to the merely material;
• We are created in God’s image and likeness, disfigured by sin and in need of the restoration only Jesus offers;
• You are a creature, not the Creator, with the desire for God written in your heart and a natural tendency to respond in love to God—who loves you first.

Well-begun is half-done

Clarity on what it means to be human gives us important perspective on how we should live. We prioritize the dignity of each human person, for example. We love and respect everyone unconditionally, even folks we might not like or admire. With the Christian view of the human person firmly in place, various societal ills diminish greatly. Archbishop Charles C. Thompson lists several of these struggles in his pastoral letter “We Are One in Christ: A Pastoral Letter To the Clergy, Religious and Faithful People of Central and Southern Indiana On Fundamentals of Christian Anthropology”:

• Violations against the sanctity of human life;
• Plight of immigrants, migrants and refugees;
• Racism, drug abuse, unjustified use of violent force;
• Threats against religious liberty. Clearly Christian anthropology lays a firm groundwork for our life together as an authentically human community. (catt.ty/Pastoral2018)

Savior? Who needs a savior? We’re all wounded by orginal sin. We’re all vulnerable to temptation. We all need salvation from sin and death. If your view of the human person doesn’t include the reality of sin and its ultimate solution, little urgency is present about connecting with Jesus, living in communion with his body, the Church, and witnessing to others—encouraging folks to be loving disciples of Jesus.

On the other hand, when you acknowledge the human person as awesome yet in need of the salvation only Jesus can give, you hunger for opportunities to encounter Christ in various ways, for fulfilling his command to be a disciple-maker (Mt 28:18-20).

In this monthly column, I’ve been hard on catechetical efforts of the 1970s and 1980s. Not to paint with too broad a stroke, some good catechesis was occurring in those times as well, and our culture forms us powerfully no matter what religion textbook we use. But honesty about deficiencies in doctrinal content helps us understand our current state and clarify our vision for the future. That’s a big goal of Ken’s 12-Pack.

( Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: Things Most Catholics Wish They Knew Better, will run through December. He can be reached at his archdiocesan e-mail address kenogorek@archindy.org or by using the contact information at www.kenogorek.com)
June 2-4
St. Paul Parish, 535 McFarland Rd., Indianapolis. Summer Festival, Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., children’s games, prizes, food, and silent and live auctions, bingo, Monte Carlo games, bar, free admission. Information: 317-766-4971.

June 2-4
St. Simon the Apostle Parish, 895 Chatham Rd., Indianapolis. Parish Festival, Thurs. 5-11 p.m., for kids and adults, $10 admission for $10 in event free admission, prices for food, drinks and ride vary. Information: karl@chathamparish.org or 317-791-2014.

June 3-4
St. Gabriel the Archangel Parish, 5000 W. 34th St., Indianapolis. International Festival, Sat. 5-11 p.m. - midnight, welcome booth, cultural booths, types of food, music, dancers, $5,000 raffle, beer garden. Information: festival@stgabrielindy.org or 317-557-8334.

June 9-11
Tell City. Parish Picnic, June 5-11, for kids and adults, $10 admission for $10 in event free admission, prices for food, drinks and ride vary. Information: karl@chathamparish.org or 317-791-2014.

July 7-9
Seymour. Summer Festival, 11 a.m.-9 p.m., reverse raffle, 50/50 raffle, kids’ games until 5 p.m., Mass 5:30 p.m., tours beginning at 11 a.m., free admission. Information: 812-935-4187 or Brookvilleparishes@gmail.com.

July 13-14
Brookville. Summer Festival, Sat. 5-11 p.m., Sun. beginning at 11 a.m., free admission. Information: 812-591-2362.

August 28
St. Patrick Parish, 904 Process St., Indianapolis. Festival, 220. 10 a.m.-8 p.m., Sat., 5 p.m.-midnight, Sun. 10 a.m.-6 p.m., games, food, music, St. Patrick, King and Queen contest, free admission. Information: 317-831-5824 or parishoffice@stpatsindy.org.

September 2-4

September 9-10
Prince of Peace School, 221 W. State St., Madison. Fall Festival, Thur. 5-9 p.m., Fri. and Sat. 5-9 p.m., carnival rides, family games, food; live music, St. Patrick King and Queen contest, dance, free admission. Information: 317-247-2132 or frank@frankspartyrental.com.

September 17-18
St. Rita Parish, 1733 Dr. Andrew J. Brown Jr. Ave., Indianapolis. Septemberfest, Sat. 5-11 p.m., Sun. 10 a.m.-2 p.m., Healthy Initiatives Flu Clinic by Indianapolis, Family Health & Care, basket raffles, Sat. fried chicken dinner, free admission. Information: 317-631-5824 or office@stritaparish.org.

September 23-24
St. Francis and Clare of Assisi Parish, 5901 Olive Branch Rd., Indianapolis. Oktoberfest, noon-10 p.m., ten hours of live music, authentic German dinner, live music, St. Patrick King and Queen contest, dance, free admission. Information: 317-453-6951.

October 1
Holy Family Parish, 3027 Pearl St., Indianapolis. Fall Festival, Sat. 10 a.m.-4 p.m., children’s games, raffle, silent auction, free admission. Information: 317-235-1962 orCharlotteref@gmail.com.

October 2
Holy Family Parish, 3027 Pearl St., Indianapolis. Fall Festival, Sat. 10 a.m.-4 p.m., children’s games, raffle, silent auction, free admission. Information: 317-235-1962 orCharlotteref@gmail.com.

November 17
St. Michael Parish, 1105 S. Hickory St., Crawfordsville. Turkey Trot, 8:30 a.m., first place age group, prizes for top 30 finishers, children’s zone, 3rd, 2nd, 1st place cash prizes. Information: 317-787-8246.

November 20
St. Michael Parish, 1105 S. Hickory St., Crawfordsville. Turkey Trot, 8:30 a.m., first place age group, prizes for top 30 finishers, children’s zone, 3rd, 2nd, 1st place cash prizes. Information: 317-787-8246.
Annette Clawson was away at work as the business manager for Annunciation Parish in Brazil. Three people got out of the car and approached the house. "It was a surreal moment," Deacon Clawson recalled. "I saw these three people get out of the car and I just kind of knew what had happened." He knew that his father Mike Clawson had died.

He had worked around the world for months at a time as a helicopter pilot for a defense contractor, taking Army special forces in and out of combat zones. The people who got out of the car that day were the county sheriff and two representatives of the elder Clawson’s employer. Deacon Clawson called his mother, who soon came home to learn that her husband had died in a helicopter crash in Afghanistan.

Such a moment naturally had an effect on Deacon Clawson’s faith. "I was super mad at God," Deacon Clawson said. "It took a long time to move past that. I had a very hard time seeing God the Father in line with who he really is, and not this kind of warped image that I had of him."

That image was warped in part when his own father was taken from him so suddenly and tragically, and also in the difficult relationship he had with his father in his teenage years when he was away from the family for long stretches at a time.

That paternal absence was filled somewhat when Father John Hollowell became Annunciation Parish’s pastor six months after Mike Clawson’s death. "He was able to give me some direction in my life," said Deacon Clawson of Father Hollowell, who described the priest as a "stable figure in all of the craziness" of his life after his father’s death.

"That’s really where my vocation comes from," although Deacon Clawson was attracted by seeing his parish’s many altar servers and wanted to become one. He went so far as to gain the permission of his pastor to receive his first Communion about a year early so he could start serving as soon as possible.

"That’s really where my vocation comes from," Deacon Clawson said of being an altar server. "My identity was very much wrapped up in being a server at Mass." His father, who sang in his parish’s choir, encouraged Deacon Clawson in this pursuit. He also took his son once to the weekly 4:5 a.m. hour of adoration he observed in a perpetual adoration chapel about 20 minutes from their home.

"It was a different side of my dad that I hadn’t seen before," Deacon Clawson said. "It was a personal moment. He talked about his experience in adoration and shared with me that sometimes when he would go to pray, he would see the Sacred Heart or Jesus’ face in the Eucharist. That memory has stuck with me for a long time."

As a child, Deacon Clawson was attracted by seeing his parish’s many altar servers and wanted to become one. He went so far as to gain the permission of his pastor to receive his first Communion about a year early so he could start serving as soon as possible.

"That’s really where my vocation comes from," Deacon Clawson said of being an altar server. "My identity was very much wrapped up in being a server at Mass." His father, who sang in his parish’s choir, encouraged Deacon Clawson in this pursuit. He also took his son once to the weekly 4:5 a.m. hour of adoration he observed in a perpetual adoration chapel about 20 minutes from their home.

"It was a different side of my dad that I hadn’t seen before," Deacon Clawson said. "It was a personal moment. He talked about his experience in adoration and shared with me that sometimes when he would go to pray, he would see the Sacred Heart or Jesus’ face in the Eucharist. That memory has stuck with me for a long time."

A time to begin to heal
After his father’s death, Deacon Clawson spent a year working and taking classes on a campus of Ivy Tech Community College in Terre Haute. "I would get off of work late at night and would stop by the adoration chapel at St. Pat’s on the way home," recalled Deacon Clawson of the perpetual adoration chapel at St. Patrick Parish in Terre Haute. "I’d pray about my day, but I was also discerning my vocation."

Although he had not fully come to terms with his father’s death and its effect on his faith, Deacon Clawson became an archdiocesan seminarian in 2013 at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

"I think maybe following that call allowed him to work out that grief," said Father Hollowell, who still ministers as pastor of Annunciation Parish as well as of St. Paul the Apostle Parish in Greencastle. "He was able to work out his anger with God."

"The seminary has a lot of tools to help you learn about yourself. I think Michael did that and learned a lot about himself throughout his whole journey," Annette Clawson was grateful for the guidance that Father Hollowell gave her son during his time of initial discernment of a possible priestly vocation.

"Making that decision without having a father around to help navigate that, it was important to have Father Hollowell in his life to help answer all of his many questions," she said.

Deacon Clawson stayed in priestly formation for four years, graduating from Bishop Bruté and Marian and completing one year of formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

At that time, though, knowing that there were significant personal issues that he needed to attend to, he took a break from priestly formation. He said that time away from seminary gave him "the opportunity and the time to really go through all of the stuff I needed to deal with in counseling with my father, his death and my own personal stuff of dealing with depression and all of that."

"God gave me the time to heal those things, or to start to heal them at least."

"Michael doesn’t give up"
After a year and a half away from seminary, he felt confident enough in himself and in his vocation to return, which he did in the fall of 2019.

Three years later, as Deacon Clawson approaches his ordination as a priest, Father Hollowell, his pastor now for nearly 10 years, trusts that God will use the many trials Deacon Clawson has faced to help him be a compassionate priest for God’s people.

"The loss of his father will give him the opportunity and the time to really go through all of the stuff I needed to deal with in counseling with my father, his death and my own personal stuff of dealing with depression and all of that."

"God gave me the time to heal those things, or to start to heal them at least."

"Michael doesn’t give up"
Meet our future deacons

On June 25, the fourth class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 15 men from across central and southern Indiana who will be ordained.

This week’s issue of The Criterion continues a series of profiles of these men that will run in the weeks leading up to that important day.

Jordan Arturo Sanchez Leanos

Name: Jorge Arturo Sanchez Leanos
Age: 49
Wife: Ma. Amalia Cisneros Neto
Home Parish: Holy Trinity Parish in Edinburgh
Occupation: Engineer

Who are the important role models in your life of faith? My paternal grandmother was my most influential religious role model. Her spirituality profoundly impacted my life. My parents enthusiastically encouraged me to walk God’s path with their example, continuously reminding me and my brothers the importance of fully relaying our lives to God. Father Clement Davis’ spiritual leadership drew me closer to the parish and strengthened my faith. As our kids grew in age, my wife’s devotion served as a compass to lead me to the teachings of the Church. Finally, as I actively integrated into the Catholic community, the example and support of leaders like Deacon Juan Carlos Ramirez and my wife Gaby provided deeper meaning and a great inspiration to follow Jesus and serve his Church more intentionally.

What are your favorite Scripture verses, saints, prayers and devotions? My favorite Scripture verses are Proverbs 3:5-6: “Trust in the Lord with all your heart… and he will make straight your paths,” and Acts 9:1-28, which recounts the conversion of St. Paul. Mary and St. Joseph are indispensable Christian models for family life. “Salve Regina” is the prayer that has impacted me the most.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future? Deacon Clawson’s presence is felt through his personal difficult and remaining true to his vocational discernment. “Michael doesn’t give up,” Father Horn said. “He knows very well his own weaknesses and fallacies. But, despite this, he’ll keep showing up. There’s a great perseverance in Michael.” Annette Clawson appreciates her son’s growth through his years of priestly formation and now looks forward to his ordination. “It’s been a very long rode for him,” she said. “I’m proud of him, but also relieved for him. It’s such a long road. I couldn’t be more excited for him. He’s ready and he’s going to make a wonderfully caring priest. He’ll relate to people and care deeply about their struggles.”

His for part, Deacon Clawson knows that God will bring to bear all of who he is through his priestly life and ministry in the Church in central and southern Indiana. “It’s not just my strengths that God will use when I’m a priest, but all my weaknesses, too,” Deacon Clawson said. “All of the painful things that I’ve gone through I hope to be able to use as a place where I can help people heal their own wounds and their relationship with God.”

Why do you feel that God is calling you to become a deacon? By the grace of God and with the help of others, I was invited to listen to the Gospel more actively and I fell in love with it. The loving word of God brings hope and joy to those who receive it and doubles down for those who convey it. My life has been blessed. I am joyfully obligated to serve and pass along the good news.

How will deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future? I am retired from both civilian and military work, but I hope to minister through my priestly work, too, if possible. I have also enjoyed and hope to continue visiting and bringing Communion to people who are unable to attend Mass.

Who are the important role models in your life of faith? Father Bedmore Uduchikwu, an Air Force chaplain, and Franciscan Father Francis Dondu, who served in Turkey, for the manner in which they lived their vocations and the support and encouragement they gave me as I began my discernment for the diaconate. Also, my wife Debbie for the example of her faith and her commitment to God since we first met.

What are your favorite Scripture verses, saints, prayers and devotions? My favorite Scripture passages include Psalms 27, 32, 51, 62, 63 and 139; Deuteronomy 14:7-8, 11; Luke 6:30; and Romans 12:13. My favorite saints include St. Francis of Assisi, St. Charles de Foucauld and Blessed Pio Giorgio Frassati. They lived their faith and reached out to all people, including the poor. My favorite prayers and devotions include the Jesus Prayer, the “Come Holy Spirit” prayer, the Franciscan Chaplet and the Liturgy of the Hours.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future? I am retired from both civilian and military work, but I hope to minister to my brothers and sisters at my parish, and I would like to work in prison ministry, too, if possible. I have also enjoyed and hope to continue visiting and bringing Communion to people who are unable to attend Mass.

Why do you feel that God is calling you to become a deacon? In my youth, I felt that God was calling me to serve him in some manner, which I took to mean “in the Church.” I took many roads that, at the time, I thought were the right ones, but in the end weren’t the ultimate one. Finally, at the encouragement of friends, I began to consider the diaconate. There were so many “if this happens” or “if this hadn’t happened” on my journey of faith and my discernment for the diaconate that, without them, I wouldn’t be approaching ordination now. So, each prayer and every step of the way, I have felt that the Lord was guiding me to this end.

How will being ordained a deacon have an impact on your life and family? I believe serving as a deacon will enrich my personal life and the life of my family by giving us prayer opportunity. I hope to witness and preach about the love of Christ through our lives and by bringing us personal growth in faith and love as a family. I hope to bring these same gifts to those to whom I will minister.

How do you hope to serve through your life and ministry as a deacon? There are two phrases attributed to St. Francis, and these are how I want to live my life and ministry. One is, “God, enlighten the darkness of my heart and give me a right faith, a sure hope, a perfect charity, sense and knowledge, so that I may carry out your opportunities, by allowing us to witness and preach about the love of Christ through our lives and by bringing us personal growth in faith and love as a family. I hope to bring these same gifts to those to whom I will minister.”

~ Transitional Deacon Michael Clawson ~

Age: 28
Parents: Annette and the late Mike Clawson
Home Parish: Annunciation Parish in Brazil
Education: The former John Paul II High School in Terre Haute; Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad
Favorite Scripture verse/passage: Is 41:10; Is 43:1-7; Jn 20:11-18
Favorite saint: St. Michael the Archangel and St. Thérèse of Lisieux
Favorite prayer/devotion: St. Michael Chaplet and Sacred Heart Chaplet
Favorite movie: The Harry Potter series
Favorite author: J.R.R. Tolkien
Hobbies: Reading, golf, basketball

Permanent Deacons (Archdiocese of Indianapolis)
“I felt vulnerable sitting with Jesus, and yet an intimacy began to develop as my fear started to dissipate. Some extraordinary and remarkable exchanges have taken place with the deepening of my relationship with Christ.”
—Sharon Montieth

CONGRATULATIONS TO THE CATHEDRAL CLASS OF 2022 HONOR GRADUATES

SUMMA CUM LAUDE
Nick Anthony Bozzi-Levine
John Carter Kraege
St. Pius X Catholic Church
Lauren Elizabeth Caldwell
Holy Trinity Greek Orthodox Cathedral
Carson Christopher Hruskoci
Lillian Grace Jarrett
August Daniel Kovalevsky
Ryan Andrew Leighton
St. Simon the Apostle Catholic Church
Louden James Maciag
Our Lady of Mount Carmel Catholic Church
John William Sheddy
Ella Katherine Mahler
St. Louis de Montfort Catholic Church
Michael Augustino Page
St. Luke Catholic Church
Olivia Magdalena Tubbs Schilder
Immaculate Heart of Mary Catholic Church
Allison Hope Schneider
Nativity Catholic Church
Patricia Carmen Schneider
St. Michael’s Catholic Church

MAGNA CUM LAUDE
Jasmine Xuan Zimmer
St. Mark’s Catholic Church
Ashlynn Jean Bakersmeyer
Our Lady of Lourdes Catholic Church
Kevin Patrick Berutich
Holy Spirit at Geist Catholic Church
Paige Madison Emkow
Nicholas Pierre Fox
St. Simon the Apostle Catholic Church
John Kenneth Koppin
St. Louis de Montfort Catholic Church
Christian Domingo Lo
St. John Vianney Catholic Church
Hudson Anthony Miller
St. Susanna Catholic Church
Nathan Edward Overstreet
Christ the Savior Lutheran Church

CUM LAUDE
Isabel Rose A’Hearn
Jay Edward Braun, Jr.
St. Louis de Montfort Catholic Church

Andrew Mitchell Berry
Cross and Crown Lutheran Church
Evan Dean Dickey
Dylan Michael Haslett
Cooper Patrick Koers
St. Simon the Apostle Catholic Church
Luke Maxwell Hern
Redeemer Presbyterian Church
David Andrew Kent
Christ the King Catholic Church
Haleigh Donelle Kolosso
St. Lawrence Catholic Church
Elle Reilly Lewis
Immaculate Heart of Mary Catholic Church
Nicholas Patrick Rodecap
St. Monica Catholic Church
Nicholas Anthony Saba
Holy Spirit at Geist Catholic Church

The Criterion  Friday, May 27, 2022
New Testament stories can help people explore sadness, loss

By Sr. Joanne Belloli, C.P.P.S.

I recently met a 57-year-old woman who indicated that she was depressed, which for her occurred every March and into April. I listened as she told the story of the unexpected death of her mother when she was 8 years old. The death left her father and siblings with a deep sadness.

Upon further discussion, we agreed that her sadness was being re-experienced. She was again experiencing loss and was missing her mother today and at the times in her life when she wished her mother was present for discussion and comfort.

Several days later, I met a young boy who was sad because his dog had run away, and he did not know where his dog was. The same day, I met a teenager saddened after the breakup of a significant friendship.

Then, I remembered the day I visited a young woman dying from cancer. As I was leaving, she sat up in bed and exclaimed, “I am dying. I don’t know what to do.” Needless to say, I stayed; we talked.

These experiences of sadness, the emotional pain associated with or characterized by feelings of loss, fear, longing, abandonment, grief, helplessness, disappointment, loneliness and sorrow, led to a reflection on how loss and sadness are intertwined in so many instances. Losses involve grief and mourning, the process of healing after the loss. I was also reminded that memories of a loss can again be experienced as sadness and lead people to say that they are depressed.

Particular Gospel stories connect with the experiences of individuals that I encounter. I reflect on stories, such as the words of Jesus at prayer in the Garden of Gethsemane. “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will” (Mt 26:39).

I also reflect on his Apostles experiencing loss and fear as they gathered in the upper room attempting to make sense of Christ’s death; the women who came to the tomb of Jesus bringing spices they had prepared, experiencing loss, sadness and fear at the rolled back stone and not finding Jesus (Lk 24:1-3); and the Emmaus story of disciples recognizing Jesus in the breaking of the bread (Lk 24:13-35).

One can only imagine the deep sadness that Jesus experienced in the garden; the Apostles, Mary the mother of Jesus and the disciples experienced after Jesus’ death; as well as the sadness and sorrow experienced in the Emmaus story.

As Christians, we hold a deep belief in the resurrection that accompanies sadness and sorrow. There is life after death. These experiences of sadness, the emotional pain associated with or characterized by feelings of loss, fear, longing, abandonment, grief, helplessness, disappointment, loneliness and sorrow, led to a reflection on how loss and sadness are intertwined in so many instances. Losses involve grief and mourning, the process of healing after the loss. I was also reminded that memories of a loss can again be experienced as sadness and lead people to say that they are depressed.

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St. Teresa of Calcutta is often credited with a poem usually attributed to “Doctor Apache.” It runs through a list of injustices often faced in life, but encourages doing the right thing anyway.

The most famous of this poem, “The Paradoxical Commandments,” is by Kent Hieatt. He wrote it in 1968 as part of a book of advice for high school student leaders.

The poem reads:

People are illogical, unreasonable, and self-centered. Love them anyway.

If you are successful, you will win false friends and true enemies. Succeed anyway.

If you are good in good, you willStub them and the She is not afraid of them. Suffer anyway.

Build a better world even though they hate it. Build anyway.

If you are kind, everyone will not like you all the time. Be kind anyway.

If you are honest and open even though they may prove to be unfaithful. Be honest and open anyway.

The biggest men and women with the biggest ideas can be misinterpreted, mocked, and discredited. Continue to film anyway.

You might have to pay the price for your ideas. Pay the price anyway.

Dreams may never become reality. Dream anyway.

We try to do that first through our words, our actions and weekly Masses. But another way we try to convey these values, is by trying to pass those skills on. Just like my dad had no fear of trying if he didn’t succeed at it.

Faith and Family

Pass on lessons of faith and generosity from generation to generation

My dad wasn’t the best of teachers. Or maybe I wasn’t the best of students. It was probably a combination of both.

Dad was extremely handy around the house—it was fix or install just about anything. But when he tried to pass on his knowledge to me by having me do one task or another, he just had to think about it. I didn’t catch on quickly.

But while I didn’t learn well from Dad how to use the scores of tools that filled our garage, he did instill deeply in me the importance of generosity. I still carry this lesson forward as well as he did, but I know well from him its importance and I’m not afraid to keep on trying if I don’t succeed at it.

Dad learned this lesson well when he was about 10 from his dad, my beloved Grandpa Victor Gallagher.

One day shortly before Christmas in the late 1940s, Grandpa took Dad on a trip to the family farm near Shelbyville. There, he bought a Christmas tree and all the fixings for a splendid Christmas dinner.

Then, with Dad next to him in the family truck, Grandpa took his purchases to the home of a local widower whose son was in need and at a time when he knew they wouldn’t be in the house. He then simply laid the food and these on their front porch and drove away.

What Grandpa did on that day some 75 years ago flowed into the fields on the family farm, praying a rosary going up one row, chattering going back the next.

The story of Grandpa secretly making Christmas special for a family in need made an impression on my dad. He would tell his grandchildren that he had happened yesterday.

It was so important to my dad because he truly believed in his own personal example of how he lived, which came to an end on April 27 when he died at 84 after a battle with cancer.

But with the sharing he was so skilled at helping so many people over the years.

Many of them were people close to him. The tireless care he gave to Mom as her health declined before her death in 2015 flowed from the deep love he had for her for more than 50 years.

I can’t even begin to describe the countless ways that he helped my sister Kelly and I when we were growing up at home and in our lives as adults.

But Dad also shared charity to complete strangers. In recent years, he often would secretly pay for the meal of people in restaurants he frequented, many of which he didn’t even know.

All of this and more were an expression of the deep Catholic faith that he had received from his parents for generations. That’s been the mission of my wife Cindy and me for the past 20 years of our lives, trying to share our faith with others.

We try to do that first through our actions. Thankfully, our efforts are reinforced by the generous efforts of our great-grandparents, like my Grandpa Victor, that we share with them. Then they have their own way of passing on the lessons and the parents of Cindy who continue to give of themselves so selflessly.

We parents aren’t alone in the often arduous task of forming our children to be virtuous Catholic adults. We have the generations who came before us, a great cloud of witnesses, who lend a helping hand, especially now through their prayers.
The Ascension of the Lord/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 29, 2022

- Ephesians 1:17-23

The Acts of the Apostles supplies the first reading for Mass this weekend. It recounts the story of the ascension of the Lord from Earth into heaven. This passage is at the beginning of Acts. As is the case with the Gospel of St. Luke, Acts seems to have been a work composed for one person. The person’s name was Theophilos.

Was this a proper name? Or was it a title, since in Greek, it means “friend of God”? In any case, these first eleven verses of Acts have an especially powerful message for us as the close of the season of Easter. Resplendent in the message is the ascension of Jesus into heaven. This ascension, rather than being assumed, reveals, as the resurrection revealed, that Jesus is God, came from God, is eternally with God and possesses the almighty power of God.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them to witness his ascension. They were not bystanders. It was no coincidence. The ascension was no coincidence. The ascension was not assumed, rather than being assumed, the ascension of Jesus into heaven. This ascension, rather than being assumed, was no coincidence. The ascension was not assumed, rather than being assumed, the ascension of Jesus into heaven. This ascension, rather than being assumed, was not coincidental. The ascension was not coincidental. The ascension was coincidental. The ascension was coincidental. The ascension was coincidental. The ascension was coincidental. The ascension was coincidental. The ascension was coincidental. The ascension was coincidental.

The Apostles were humans. St. Peter showed that they could be weak. St. Thomas showed that they could be confused. Judas Iscariot showed that they could, out of selfishness and self-interest, abandon and even betray Jesus. The Lord promised that the Holy Spirit would give them insight and wisdom.

To underscore the divinity of Jesus, angels appeared after the ascension telling the Apostles to go on with their mission to preach the Gospel and to bring into the world the mercy, love and presence of God in Jesus.

The passage from St. Paul’s Epistle to the Ephesians is that the second reading is a beautiful prayer. It asks God to give the followers of Jesus wisdom and insight. It urged believers to put everything under the feet of Jesus, the head of the Church. St. Luke’s Gospel, the source of the last reading, also offers an Ascension narrative. Jesus led the Apostles to a place near Bethany. (The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany.) Jesus told the Apostles that the Scriptures were fulfilled: Salvation had come.

As in Acts, Luke also established the Apostles as the chief witnesses and primary students of the Lord. Through them, the Spirit will continue to come. Thus, the Apostles watch the ascension of Jesus and then return to the city. They know their task, but they still are unsure. The assignment is daunting. So, they pray in the temple constantly and proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. Although crucified and dead, Jesus rose again to life and then ascended into heaven, breaking the bonds of the Earth, possessing the power of God. He was not taken to heaven. The readings are strongly ecclesial. They stress the identity of the Apostles, both in the first and in the third readings. The Apostles learned from Jesus. Albeit humans, as Pentecost and so many other moments would show, Jesus promised that the Holy Spirit would come to guide them.

Important for us today, they formed the Church, of which true believers are part. Through them, in Christ, God lives in the Church and touches us through the Church.

The Easter story is approaching its conclusion. The final message is that Jesus still acts and works in the Church. He has not gone from us. He is here. He lives!

Q

A friend of mine asked me recently to find out if the parish in which I was raised would baptize her new baby. My friend is not a Catholic, so I was surprised that she asked me this. The priest at my parish said that he could not baptize the baby because the parents were not Catholic.

I was disappointed that the Catholic Church would turn away anyone seeking baptism. I think that the Church should welcome people from all paths of life; that would open the way for them and eventually they might come to the Church.

I wondered what Jesus would do, and I thought that he would baptize anyone who sought it, regardless of their faith. I am wondering what your take is on this. (Indiana)

A

For parents who are not Catholic wanting their child baptized, the relevant guideline of the Church’s Code of Canon Law states that “for an infant to be baptized licitly there must be a founded hope that the infant will be brought up in the Catholic religion” (886a).

Baptism involves the pledge of the parents and of anyone who sought it, regardless of their faith. I think that the Church might have firm intention of raising and educating their child as Catholics, though that does seem a bit unusual. But if that should be the case in this instance, I would suggest that you have the parents of the baby speak to the priest.

I recently graduated from high school, and I have a question about the eucharistic fast. This morning, I went to the bank and had a cup of coffee with a protein shake in it before I left for church. The church was only a few minutes away, and I received Communion at the Mass, not thinking anything about the fast.

Was this a mortal sin? It was a complete mistake, but I feel so horrible for accidentally disrespecting the Eucharist, and I would greatly appreciate your guidance. (Location withheld)

Q

A It’s not a mortal sin—or any sin at all. It was simply—as you said—a mistake done without any thought at all. Sin requires a deliberate intention to do something wrong.

I appreciate your devotion to the Eucharist and pray that you might, with the help of grace, be able to share it with people of all ages, but perhaps especially your peers.

At the same time, I would encourage you to come to a greater appreciation of God’s mercy and forgiveness that is freely open to every day to all people.

The Criterion Friday, May 27, 2022

Daily Readings

Monday, May 30
Acts 19:1-8
Psalm 68:2-3b, 4-Sacc, 6-7b
John 16:29-33

Tuesday, May 31
The Visitation of the Blessed Virgin Mary
Zephaniah 3:14-18a
or Romans 12:9-16
(Respons) Isaiah 12:2-3, 4bdc, 5-6
Luke 1:39-56

Wednesday, June 1
St. Justin, martyr
Psalm 68:29-30, 33-36b
John 17:11b-19

Thursday, June 2
St. Marcellinus, martyr
St. Peter, martyr
Psalm 16:1b-2a, 5-7, 11
John 17:20-26

Friday, June 3
St. Charles Lwanga and companions, martyrs
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, June 4
Acts 20:16-20, 28-31
Psalm 11:4-5, 7
John 21:20-25

Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 13:8a, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-12
Psalm 104:1-2a, 24, 35c, 27, 28, 29c-30
Romans 8:22-27
John 7:37-39

Sunday, June 5
Pentecost Sunday
Acts 2:1-11
Psalm 104:1, 24, 29-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

My Journey to God

A Smile from Heaven

By Paige Hash

In my heart I hold so dear
A dream in which perfect love
drove out all fear.

I looked into the eyes of Jesus
and he into mine.

The light surrounding my Shepherd
was so intensely bright
I knew it was divine.

At once he brought me to a place
Where all I noticed was the smile
on each and every face.

The smiles were so big, so great
That I knew this place
did not hold one drop of hate.

A peace and joy so complete overcame me
That I did not notice
whose faces these may be.

I longed to stay even just a little while
But awoke, bringing with me only a smile.

I cherish this moment
as brief as it might have been,
Because a smile so big
could only have come from Heaven.

(Paige Hash is a member of St. Mary Parish in Greensburg. Photo: Pope John Paul II displays his familiar smile during a 1980 visit to Paris.) (CNS photo/Catholic Press Photo)

Question Corner

Fr. Kenneth Doyle

‘Founded hope’ for a child to be raised Catholic necessary for infant baptism

(Editor’s note: This column by Father Kenneth Doyle was originally published in 2021.)

Q A friend of mine asked me recently to find out if the parish in which I was raised would baptize her new baby. My friend is not a Catholic, so I was surprised that she asked me this. The priest at my parish said that he could not baptize the baby because the parents were not Catholic. I was disappointed that the Catholic Church would turn away anyone seeking baptism. I think that the Church should

welcome people from all paths of life; that would open the way for them and eventually they might come to the Church.

I wondered what Jesus would do, and I thought that he would baptize anyone who sought it, regardless of their faith. I am wondering what your take is on this. (Indiana)

A For parents who are not Catholic wanting their child baptized, the relevant guideline of the Church’s Code of Canon Law states that “for an infant to be baptized licitly there must be a founded hope that the infant will be brought up in the Catholic religion” (886a).

Baptism involves the pledge of the parents and of anyone who sought it, regardless of their faith. I think that the Church might have firm intention of raising and educating their child as Catholics, though that does seem a bit unusual. But if that should be the case in this instance, I would suggest that you have the parents of the baby speak to the priest.

I recently graduated from high school, and I have a question about the eucharistic fast. This morning, I went to the bank and had a cup of coffee with a protein shake in it before I left for church. The church was only a few minutes away, and I received Communion at the Mass, not thinking anything about the fast.

Was this a mortal sin? It was a complete mistake, but I feel so horrible for accidentally disrespecting the Eucharist, and I would greatly appreciate your guidance. (Location withheld)

A It’s not a mortal sin—or any sin at all. It was simply—as you said—a mistake done without any thought at all. Sin requires a deliberate intention to do something wrong.

I appreciate your devotion to the Eucharist and pray that you might, with the help of grace, be able to share it with people of all ages, but perhaps especially your peers.

At the same time, I would encourage you to come to a greater appreciation of God’s mercy and forgiveness that is freely open to every day to all people.
Pope Francis wrote that he hoped the conference would raise awareness and promote a commitment to combating the problem of child labor. "The way we relate to children, the extent to which we respect their innate human dignity and fundamental rights, expresses what kind of adults we are and want to become and what kind of society we want to build," he wrote.

The Vatican is committed to working in ways that help the international community persevere in its efforts to fight child labor exploitation "so that children will be able to enjoy the beauty of this stage of life, while also cultivating dreams for a brighter future," the pope wrote.

The World Day Against Child Labor will be marked on June 12 and have the theme “Universal Social Protection to End Child Labor.”

A report released by the International Labor Organization and UNICEF in 2021 estimated some 160 million children—almost one in 10—worldwide were caught in forced child labor, an increase of 8.4 million children from the previous four years. The report said it found “a significant rise in the number of children aged 5 to 17 years who were involved in work that is hazardous to their health, safety and human rights; had been born to parents who were involved in hazardous work; had experienced forced labor; and had endured poor living conditions.”

The number of children aged 5 to 17 years who were involved in work that is hazardous to their health, safety and human rights; had been born to parents who were involved in hazardous work; had experienced forced labor; and had endured poor living conditions was 4.4 million in 2016. The report said it found “a significant rise in the number of children aged 5 to 17 years who were involved in work that is hazardous to their health, safety and human rights; had been born to parents who were involved in hazardous work; had experienced forced labor; and had endured poor living conditions.”

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Pope highlights need for community, evangelization, care for creation

VATICAN CITY (CNS)—Catholics of all ages are called to form strong faith communities, listen to and dialogue with others, reach out to share the Gospel and serve a dual complement of benefits.

With Jesus, her son; with Joseph, her husband; with Elizabeth, her cousin; with her neighbors and fellow country-people; with the women who suffered when their children were tortured and killed by the empire; with the Apostles and early Christians who, in essence, a life income gift is a plan for both giving and receiving. There are three types of life income gifts:

• Charitable remainder unitrust
• Charitable remainder annuity trust
• Charitable gift annuity

All three of these plans provide income payments to you or your designated beneficiaries. They differ, however, in the type or nature of those payments, the allowable charitable tax deductions, the type of property that can be given, and their resulting tax and other financial consequences.

A charitable remainder unitrust, for example, can provide you with an income for life, and then distribute whatever remains to one or more qualified charitable organizations. Your decisions guide how it works. After transferring property to the trust, you charitably gift the payment amount based on specific guidelines. You name the income beneficiaries.

A charitable remainder annuity trust, on the other hand, provides a fixed income for a set period of time. The income you receive is dependent on the amount of the gift. The main difference is that you will receive a higher income with a charitable remainder unitrust, as more of your gift goes to charity.

A charitable gift annuity, you transfer property (most often cash) to a charity in exchange for a commitment to pay a specified amount to one or two beneficiaries for life. The annuity amount is based on the age of the beneficiaries, a predetermined interest rate and the amount of the gift. Under a charitable gift annuity, you can defer payment for as long as you choose, usually up to 20 years. Often, a donor will arrange to receive benefits, followed by the donor’s spouse or other family member. You decide how long the income will be paid—for the life of one or more beneficiaries, or for a specified period up to 20 years. You name the trustee, a bank, attorney, family member or other qualified person or institution.

A charitable remainder unitrust is similar, but differs in two important ways. First, you can make additions to a unitrust, but not to an annuity trust. And second, unitrust income payments vary with the value of the trust, whereas annuity trust provides fixed payments.

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