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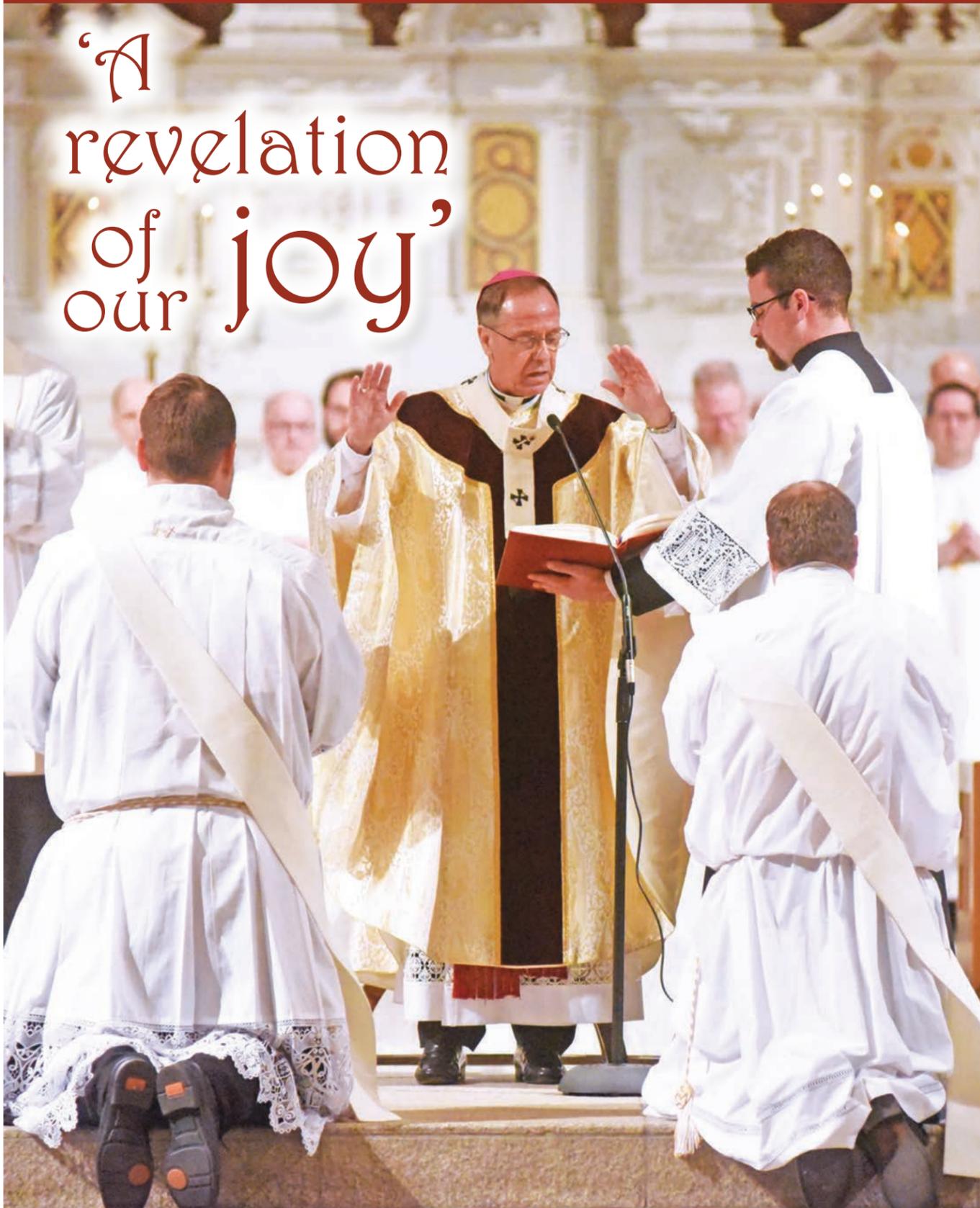
'Sons of the Church'

See more photos from the June 4 priestly ordination, pages 10-11.

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'A revelation of our joy'

Cathedral filled with rejoicing at the ordination of two new priests

By Sean Gallagher

June 4 opened as a bright, late spring day in central Indiana. That weather matched the sunny attitude of the approximately 600 people who gathered in SS. Peter and Paul Cathedral in Indianapolis for the first priesthood ordination in the archdiocese since 2019.

"What a beautiful day for an ordination," Archbishop Charles C. Thompson said at the start of the Mass. "Of course, no matter what it was going to be like, it was going to be a beautiful day for an ordination here. ... It's long overdue."

It was a joyous day, too, for newly-ordained Father Michael Clawson and Father Matthew Perronie.

"I had this moment of joy during the Mass, because I've been serving at Mass since I was 6 years old," Father Clawson, 28, said moments after the Mass. "It was like, 'Great! I get to do what I've been doing for the rest of my life.' Prior to being ordained, I got to assist at the liturgy. Now I get to be the presider at the liturgy."

Father Perronie found joy in seeing the people gathered in the cathedral, many of whom he's served in archdiocesan parishes in his eight years of priestly formation.

See **ORDINATION**, page 12

Archbishop Charles C. Thompson prays a prayer of consecration over transitional Deacons Michael Clawson, left, and Matthew Perronie during a June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis in which the deacons were ordained priests. Seminarian Liam Hosty, right, assists during the liturgy. (Photo by Sean Gallagher)

Hindsight—and restored sight—help new Catholic see purpose in God's timing

(Editor's note: This is the third in a series of articles chronicling the journey of four people who were received into the full communion of the Church at the Easter Vigil Mass on April 16.)

By Natalie Hoefler

Gayle Blackburn believes there is purpose in God's timing. Take for instance the timing of her becoming Catholic this year at the age of 69, despite her attraction to the faith at an early age.

Welcome, new Catholics, pages 8-9.

Blackburn notes that had she become Catholic earlier she would have missed the joy of preparing for the sacrament of confirmation with her twin grandsons at St. Malachy Parish in Brownsburg.

And had Blackburn become Catholic at some other time in some other parish, she might have missed out on her "personal

See **NEW CATHOLICS**, page 7



Gayle Blackburn poses with her twin grandsons Vincent, left, and Carmine Gioconda, after the Easter Vigil Mass at which all three received the sacrament of confirmation on April 16 at St. Malachy Church in Brownsburg. Blackburn also received the sacraments of baptism and the Eucharist. (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 1-4 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. Georgia 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 eucharisticrevivalindy.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 Pablo ubicada en 1347 N. Meridian St.

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 lenguaje 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 Evangelista en 126 W. Georgia St., en Indianapolis.

Se invita a los niños que hayan recibido la 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 Evangelista, 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 definan más detalles sobre el evento del 19 de junio, se publicarán en el sitio web de la Arquidiócesis en eucharisticrevivalindy.org. †



Public Schedule of Archbishop Charles C. Thompson

June 13–June 26, 2022

June 13-17

United States Conference of Catholic Bishops' Special Assembly meeting in San Diego, Calif.

June 19 – 1 p.m.

Mass primarily in English for the opening of three-year National Eucharistic Revival at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis

June 19 – 3 p.m.

Mass primarily in Spanish for the opening of three-year National Eucharistic Revival at SS. Peter and Paul Cathedral, Indianapolis

June 19 – 4:15 p.m.

Eucharistic procession for the opening of three-year National Eucharistic Revival from SS. Peter and Paul Cathedral to St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis

June 19 – 5:45-6:30 p.m.

Adoration and Benediction for the opening of three-year National Eucharistic Revival at St. John the Evangelist Church

June 20-23

Priest convocation at Saint Meinrad Archabbey, Saint Meinrad

June 24 – 10 a.m.

Mass and program for Intercultural Certification for Spiritual Direction and Leadership at Our Lady of Fatima Retreat House, Indianapolis

June 25 – 10 a.m.

Permanent diaconate ordination at SS. Peter and Paul Cathedral, followed by reception at Archbishop Edward T. O'Meara Catholic Center

June 25 – 2 p.m.

Mass for the late Father William Munshower at SS. Peter and Paul Cathedral

June 26 – 10 a.m.

Mass and dedication of bells and building at Bishop Simon Bruté College Seminary, Indianapolis

June 26 – 2 p.m.

Adult confirmations at SS. Peter and Paul Cathedral

Pope Francis is still considering possible trip to war-torn Ukraine

VATICAN CITY (CNS)—Sitting in a wheelchair in the courtyard of the Apostolic Palace, Pope Francis allowed himself to be grilled by a group of youngsters, including one who asked when he would go to Ukraine “to save all the children who are suffering there.”



Pope Francis

“I want to go to Ukraine, but I must wait for the moment, you know,” Pope Francis responded to Sachar, a boy from Ukraine now living in Rome.

“I have to look for the right time to do it,” the pope said on June 4, explaining that he would not want to do something “that could do more harm to the whole world than good.”

The pope added that within the next week, he would meet with representatives of the Ukrainian government “who are coming to talk about a possible visit of mine there. Let’s see what happens.”

Pope Francis had told reporters on April 2 he was considering a possible visit to the Ukrainian capital. But in late April, he started talking more negatively about the idea. He told the Argentine newspaper *La Nación* on April 21 that “I cannot do

anything that puts higher objectives at risk, which are the end of the war, a truce or, at least, a humanitarian corridor.”

“What good would it do for the pope to go to Kyiv if the war were to continue the next day?” he said.

Sachar and other Ukrainian youngsters whose families are assisted by the Ukrainian Basilica of Santa Sofia in Rome joined children assisted by a Rome institute helping the visually impaired for the meeting with Pope Francis as part of the ongoing “Children’s Train” project of the Pontifical Council for Culture.

Nicole asked the pope what kind of responsibility he feels “being pope or at least the most important person in the world.”

Pope Francis let her assumption slide, but said everyone has responsibilities, some of which change over time. Youngsters have a responsibility to study and to contribute to their families.

As for being pope, he said, “it’s true that it is a bit heavy sometimes, because it’s scary. But I try to experience it in the most natural way, because if the Lord asked this of me, it is because he will give me the strength not to make a mistake, to be careful not to make mistakes.”

Caterina asked if it is tiring being the pope, to which he responded, sometimes, “but if you ask me if it’s more tiring than the work of a dad or mom? No. No.” †



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Holy Spirit pushes people to repent, change, love, pope says

VATICAN CITY (CNS)—The Holy Spirit shows everyone where to begin, what paths to take and how to walk the great journey of life, Pope Francis said.



Pope Francis

“Let us sit at the school of the Holy Spirit, so that he can teach us all things,” the pope said in his homily on June 5 during Pentecost Mass in St. Peter’s Basilica.

“Let us invoke him each day, so that he can remind us to make God’s gaze upon

us our starting point, to make decisions by listening to his voice and to journey together as Church, docile to him and open to the world,” he said.

Cardinal Giovanni Battista Re, dean of the College of Cardinals, was the main celebrant at the Mass, and Pope Francis delivered his homily from a wheelchair on a platform in front of the altar. The pope has had ongoing difficulty walking and standing because of a knee problem.

“The Holy Spirit will never tell you that on your journey everything is going just fine,” the pope said in his homily. The Holy Spirit “corrects you; he makes you weep for your sins; he pushes you

to change, to fight against your lies and deceptions.”

The Holy Spirit, however, will always offer a hand, comfort and constant encouragement because conversion calls for “hard work, interior struggle and sacrifice,” the pope said.

“The evil spirit, on the contrary, pushes you to always do what you think and you find pleasing. He makes you think that you have the right to use your freedom any way you want,” he said. But then “once you are left feeling empty inside,” the evil spirit “blames you and throws you down.”

“When you feel troubled by bitterness, pessimism and negativity,” he said, “it is good to remember that these things never come from the Holy Spirit. They come from evil,” which likes to fuel impatience, self-pity, complaints, criticism and the tendency to blame others for every problem, making people “edgy, suspicious and querulous.”

The Holy Spirit encourages people to never to lose heart and always to start over again, he said, “by jumping right in, without waiting for someone else to start. And by spreading hope and joy, not complaints; never envying others,” but rejoicing in their success.

The Holy Spirit wants people to

be together, united in their diversity, harmonizing everyone’s different gifts, Pope Francis said. The spirit “makes us Church” as a concrete reality, teaches the Church how to be “an open house without walls of division,” to walk and go forth to evangelize and face the problems of today.

The evil spirit, on the other hand, “drives us to concentrate on our own problems and interests, on our need to appear relevant, on our strenuous defense of the nation or group to which we belong,” he said.

The pope asked people to let the Holy Spirit liberate them from an “obsession

with emergencies” and a desire to “program” or “modernize” everything as a solution.

Later, before leading the recitation of the “Regina Coeli” prayer, the pope said that, for some, the Gospel may seem “to be outdated, unable to speak to our current moment, with its demands and its problems,” especially in an age of “the Internet and globalization.”

But thanks to the Holy Spirit, “who connects the teaching of Jesus with every time and every person,” the pope said, “the words of Christ come alive today” for each individual. †

Service project set for June 19 as part of launch of National Eucharistic Revival

Criterion staff report

Archdiocese of Indianapolis Catholic Charities and the Indianapolis Society of St. Vincent de Paul will assemble hygiene care packages at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, during the Faith, Family and Service Festival from 1-4 p.m. on June 19 as part of the launch of the National Eucharistic Revival.

The packages will be distributed to those in need through the archdiocese’s five Catholic Charities locations, including Holy Family Shelter and the Crisis Office, both in Indianapolis; Marie’s Community Distribution Center in New Albany; and Ryves Youth Center in Terre Haute. They

will also be distributed by St. Vincent de Paul ministries in Indianapolis, including Beggars for the Poor and the organization’s food pantries.

Items needed include:

- toothbrushes
- toothpaste
- deodorant
- bar soap
- shampoo (12 ounces or smaller)
- body powder
- feminine hygiene products

Please bring items to the service project or consider collecting items in advance at your parish, then stay and help assemble the hygiene care packages.

For questions or more information, contact Theresa Chamblee at tchamblee@archindy.org or 317-236-1404. †

Proyecto de servicio pautado para el 19 de junio en el marco del lanzamiento del Renacimiento Eucarístico Nacional

Reportaje del personal del *The Criterion*

Caridades Católicas de la Arquidiócesis de Indianapolis y la Sociedad de San Vicente de Paúl de Indianapolis reunirán kits de aseo personal en el Centro Católico Arzobispo Edward T. O’Meara, ubicado en 1400 N. Meridian St., en Indianapolis, durante el Festival de la Fe, la Familia y el Servicio, de 1 a 4 p.m., el 19 de junio, como parte del lanzamiento del Renacimiento Eucarístico Nacional.

Los kits se distribuirán a los necesitados a través de las cinco sedes de Caridades Católicas de la Arquidiócesis, incluido el Albergue de la Sagrada Familia y la Oficina para Crisis, ambos ubicados en Indianapolis; el Centro de Distribución Comunitaria de Marie en New Albany; y el Centro Juvenil de Ryves en Terre Haute.

También los distribuirán los ministerios de San Vicente de Paúl en Indianapolis, incluido Beggars for the Poor y las despensas de la organización.

Los artículos que se necesitan son:

- cepillos de dientes
- pasta de dientes
- desodorante
- pastillas de jabón
- champú (12 onzas o menos)
- talco para el cuerpo
- productos de higiene femenina

Le rogamos que lleve los artículos al proyecto de servicio o considere la posibilidad de recolectar artículos por adelantado en su parroquia, y que al llevarlos se quede para ayudar a armar los kits de aseo personal.

Si tiene alguna pregunta o desea más información, comuníquese con Theresa Chamblee en tchamblee@archindy.org o al 317-236-1404. †

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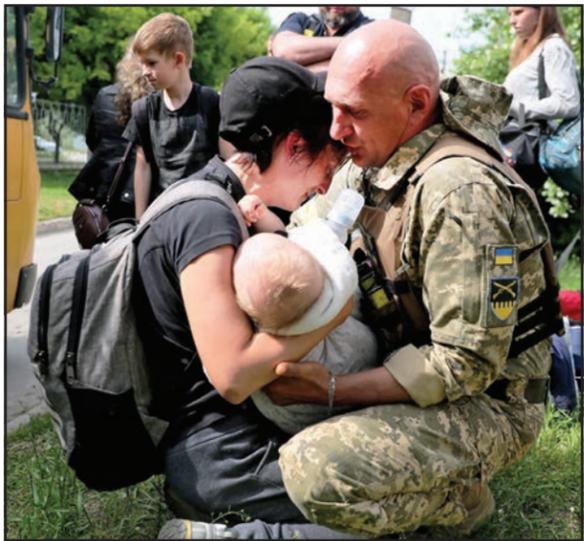


The Criterion

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Editorial



A family reunion takes place when a woman carrying a baby reacts after evacuating from Russian military-occupied Kupiansk, Ukraine, in a bus convoy on the outskirts of Kharkiv on May 30. During the "Regina Coeli" on June 5, Pope Francis appealed for a cease-fire and a lasting solution to the "armed aggression against Ukraine."

(CNS photo/Ivan Alvarado, Reuters)

Peace, God's gift, our responsibility

The first words Christ spoke to his Apostles after he rose from the dead were: "Peace be with you" (Jn 20:19).

What he gave us as a gift after his resurrection, he left as a serious responsibility after his ascension: the Apostles, with the help of the Holy Spirit, were to communicate Christ's peace to others. Therefore, the peace of Christ (*Pax Christi*) is both an unmerited gift and a grave responsibility that we who are disciples of the risen Lord are called to steward and defend.

The gift of peace is difficult to defend in a society that permits and even encourages violence. The deliberate killing of millions of unborn children, senseless slaughter of school children, murder and chaos in our city streets, and the madness of wars that destroy innocent civilians and wreak destruction on whole cities are the devil's handiwork. They are certainly direct attacks on the gift of peace.

As a gift, the moral blueprint for peace has been written by God into human nature. In the incarnation of the Son, the seed of peace has been planted in human history. In the giving of the Holy Spirit, the energy for peace is constantly renewed.

But these gifts, which provide the foundation for building a culture of peace, are also given to us as a serious moral obligation. If we do not cultivate these gifts, then our relationships—with God and each other, with our inmost selves and with the world—will rot and decay, and become for us a source of great pain. Then, as we know all too well, peace can only be restored through drastic and costly measures, if at all.

The arguments we hear today for "abortion rights," "gun control," and the "containment of unjust aggression in Ukraine" too often miss the point entirely.

The sanctity of human life is absolute. It is not a social contract or a political stratagem. The peace of Christ has been given to us as a gift and a responsibility. There is no room for negotiation. "Thou shalt not kill" is a commandment from God, not a suggestion. Religious, political and civic leaders are called to be the guardians (stewards) of this great gift. Either they stand firm against all forms of violence, or they betray their solemn duty to

protect and defend human life and build communities of peace and justice.

If we desire peace, we must be willing to work for it. And if we are willing to work for peace, that means we must be willing, first and foremost, to pray for peace.

In the words of Pope St. John Paul II, "To pray is to enter into the action of God upon history: he, the sovereign actor of history, has wished to make people his collaborators." This is why the Holy Spirit was sent to the Apostles (and to us) to give them courage, guidance, perseverance and the ability to speak the truth with love, regardless of the challenges they encountered as they preached the Gospel to the ends of the Earth.

Of course, prayer must be accompanied by action. We must make difficult, courageous decisions—to change our laws so that abortion, euthanasia and the death penalty are outlawed; so that gun ownership is carefully regulated and certain weapons are banned; so that our schools, businesses and civic institutions are protected against rampant violence and destruction; and so that the horrors of war are never again permitted to utterly destroy nations and peoples.

The serious responsibility we have been given as stewards of the peace of Christ demands that we pray fervently and act decisively. Woe to us—missionary disciples of Jesus Christ—if we fail to safeguard the dignity of all human life from the moment of conception to natural death. Woe to us—citizens of a nation founded on liberty and justice for all—if we fail in our sacred duty to build communities of peace and justice that welcome and protect all our sisters and brothers at every stage of their lives.

Let's put an end to the ceaseless, self-justifying talk that makes the cultural and political debates surrounding these issues so unproductive. Instead, let's pray seriously, and act decisively, for real changes to our laws and our societal practices that will protect all human life from the insane violence we are experiencing today.

Let's accept our God-given responsibility to be responsible stewards of the gift of peace.

—Daniel Conway

Reflection/John Shaughnessy

A ridiculous question about friendship, and a Father's Day wish

It ranks as one of the most ridiculous questions I've ever asked.

The thing is, I knew it had the potential to reach that status even before I asked it. That's because I was asking it of a group of about 40 men. And there are just some questions that you should never ask men when they are in a large group.



I had been invited to give a talk to a group of Catholic men at their parish—a talk about the tremendous gift of friendship in our lives, the friendships we have with other people and especially the friendship that God offers us.

Of course, I had no delusions that I was the main reason they had come together, especially after I saw the keg of beer and tasted some of the best London Broil I've ever had—part of a mouth-watering meal made by two men from the parish.

Still, I like to think it's a fun and faith-filled talk, loaded with stories that make people laugh, touch them and even surprise them.

At the beginning of the talk, I ask people to think of one of their closest friends. Someone who has a way of making them smile and laugh. Someone they can count on. Someone they would reach out to—to help them through a tough time in their life. Someone who would have their back even if they did something wrong—and maybe even challenge them to be better. Someone who would be thrilled for them when they have good news to share.

From there, I share stories that strive to prove this point: In many ways, God makes his goodness known through the surprising ways he puts people in our lives—and how they become the friends who sustain us, lift us and inspire us. But he doesn't stop there. He also offers the stunning gift of his friendship to all of us. It's a friendship marked by his desire to walk through this life with us while inviting us to share an eternal life with him.

After I finish the talk, some groups like

to ask me questions. But this time, for the first time, I decided to start the question-and-answer part with a question of my own—the really ridiculous one.

I said, "Near the beginning of my talk, I asked you to think of one of your closest friends. Does anyone want to share who they were thinking of, and why?"

Their response? Complete silence, marked by looks that suggested, "What is wrong with you, Shaughnessy, asking guys to share personal details among a group of guys?!"

So right away, I smiled and made a joke about how ridiculous that question was, how I was only kidding to ask it, and now they could ask me whatever they wanted. It was a fun and lively exchange, and when it ended, some surprising and uplifting moments happened.

A few men came up and quietly told me how they reacted when I asked that question. They said they had looked across the room at their close friend and smiled and nodded at each other. They also admitted they didn't feel comfortable talking about that close bond in a large group.

Others shared stories with me, stories that made *me* laugh, touched me and surprised me.

In those moments, I had been given an indirect answer to my ridiculous question. There was no sharing of details about a close friend, but it was a fun evening of sharing our bonds of faith, family, friendship and fatherhood—over a beer, a meal, a conversation that sometimes had us roaring with laughter.

With that memory in mind, I raise a glass in celebration of that group—and all men who share these bonds. I wish you all a Happy Father's Day, and I thank God for the friendships he has given us, including his.

(John Shaughnessy is the assistant editor of *The Criterion*. Besides his talk on friendship, he also gives one on sports and one on marriage. If you're interested, you can e-mail him at jshaughnessy@archindy.org. If the request is to have him give a talk to a men's group, he promises to not ask that ridiculous question.) †

Letters to the Editor

As Catholics, we must be people of love and must feed our faith

I'm not the world's greatest apologist. I am not the sharpest tool in the shed.

Others can express what I want to say with greater clarity and eloquence about right and wrong, of morality, evil and unjust laws, on the misinformation and correct information about the Catholic Church, or the beauty of the faith.

What I do know is that individually, we must learn and continue to learn more about our own Catholicism—its rich history, traditions and roots.

We need to cultivate our own prayer life—and enter into the interior castle of the soul. We need to revisit our catechism.

Read and pray the Bible. Read spiritual books and articles from trusted sources. Learn about the doctors of the Church, mysteries of the faith, and develop our interior spiritual lives.

In short, we need to do all these things not only for greater comprehension of what it means to be Catholic and put it

into practice, but also to bear faithful witness to our faith and to others. Only then will we be armed with the truth and understanding about our faith. Only then will we be able to confront the secularism and erosion of morals within the Church and in society at large.

There is no room for compromise. We cannot cherry pick and choose so that our faith fits our own comfort levels and narrative.

We have to accept the official teachings of our faith fully, the easy parts and the difficult ones.

We must be a people of love. They who would attempt to separate faith from love have no clue what faith is. Faith is the soul daring to go farther than it can see.

When you feed your faith, your fears starve to death.

Kirth N. Roach | Order of Carmelite Discalced Secular | Indianapolis

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Christ the Cornerstone

The Trinity reveals the mystery of God's love

One of the great paradoxes of our Christian faith is the doctrine of the Holy Trinity, whose solemnity we celebrate this Sunday, June 12. We are accustomed to thinking of the Trinity as a mystery, and rightly so. But the paradox of this great mystery is that rather than confusing us, it is meant to be a teaching that both reveals who God is and helps us better understand how God relates to us.

According to the *Catechism of the Catholic Church*, "We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal [Athanasian Creed]" (#266). This classic definition of the Holy Trinity states the fundamental Christian belief that God is three-in-one, but because it is a mystery we cannot help but ask what this divine diversity in unity means for us.

The simple, one-word explanation is love. It is the love of the Father that begets the Son, and that same

divine love that unites the Father and the Son in the Holy Spirit. God's love unites; it never divides. God's love creates the universe and all it contains. This same divine love redeems our fallen humanity and sanctifies (makes holy) all of creation in Christ. God's love heals and restores creation. It never demolishes or disintegrates what is meant to be good.

As we read in the catechism, "The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit" (#261). Love is at the heart of this mystery, and the love that is expressed by the Father in and through the Son, by the power of the Holy Spirit, is what makes this great mystery known to us.

Love is who God is. Love is also how God relates to himself and to everything God has made—both visible and invisible. When we encounter God's love, which is pure and holy, there is no need to wonder why God sent his only Son to redeem us from our sins—or why the Holy

Spirit has come among us to transform us from weak, fearful people to bold, courageous witnesses to the three persons in one God. Divine love is astonishing in its simplicity and unselfishness. It helps us see things in a new light and understand truths that used to baffle us.

Whenever we witness the sacrifices that parents make for their children, we gain an insight into the kind of love that binds the three persons of the Holy Trinity into one God. Whenever we see first responders head into situations of danger that others are understandably fleeing from, we witness the kind of love that prompted the Father to send the Son to save us from our sins. And whenever we observe miracles of healing—whether physical, emotional or spiritual—that are performed by medical professionals, counselors or religious leaders, we encounter the grace of the Holy Spirit at work in our world. All of these examples reveal God's love in action, working to overcome the manifestations of sin and evil that are all around us.

As we read in the Gospel for the

Solemnity of the Most Holy Trinity:

"I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you" (Jn 16:12-15).

The Trinitarian mystery is beyond our understanding. "You cannot bear it now" (Jn 16:12), Jesus says. But the more we open our minds and hearts to the reality of God's love, and the more we ourselves become gracious, loving and merciful people, the more we come to a fuller appreciation of who God is and how God relates to us.

Love is the key to understanding the mystery of three persons in one God. The more loving we are, the more God-like we are, and the more we can understand who God is and how much God loves us.

Have a blessed Trinity Sunday. †



Cristo, la piedra angular

La Santísima Trinidad revela el misterio del amor de Dios

Una de las grandes paradojas de nuestra fe cristiana es la doctrina de la Santísima Trinidad, cuya solemnidad celebramos este domingo 12 de junio. Estamos acostumbrados a pensar en la Trinidad como un misterio, y con razón, pero la paradoja de este gran misterio es que, en lugar de confundirnos, pretende ser una enseñanza que revela quién es Dios y nos ayuda a entender mejor su relación con nosotros.

Según el *Catecismo de la Iglesia Católica*, "Veneremos un Dios en la Trinidad y la Trinidad en la unidad, no confundiendo las Personas, ni separando las substancias; una es la persona del Padre, otra la del Hijo, otra la del Espíritu Santo; pero del Padre y del Hijo y del Espíritu Santo una es la divinidad, igual la gloria, coeterna la majestad [Símbolo "Quicumque": DS, 75]" (#266). Esta definición clásica de la Santísima Trinidad afirma la creencia cristiana fundamental de que Dios es tres en uno, pero como es un misterio no podemos dejar de preguntarnos qué significa para nosotros esta diversidad divina en la unidad.

La explicación sencilla, de una sola palabra, es el amor. Es el amor del Padre el que engendra al Hijo, y

ese mismo amor divino el que une al Padre y al Hijo en el Espíritu Santo. El amor de Dios une; nunca divide. El amor de Dios crea el universo y todo lo que contiene. Ese mismo amor divino redime nuestra humanidad caída y santifica (hace santa) a toda la creación en Cristo. El amor de Dios sana y restaura la creación. Nunca derriba o desintegra lo que está destinado a ser bueno.

Tal como leemos en el catecismo: "El misterio de la Santísima Trinidad es el misterio central de la fe y de la vida cristiana. Sólo Dios puede darnoslo a conocer revelándose como Padre, Hijo y Espíritu Santo" (#261). En la esencia de este misterio se encuentra el amor y el amor que expresa el Padre en su Hijo y a través de él, es lo que nos revela este gran misterio por el poder del Espíritu Santo.

El amor es Dios; es también la forma en que Dios se relaciona consigo mismo y con todo lo que ha hecho, tanto visible como invisible. Cuando nos encontramos con el amor de Dios, que es puro y santo, no hay necesidad de preguntarse por qué Dios envió a su único Hijo para redimirnos de nuestros pecados, o por qué el Espíritu Santo desciende para transformarnos de

personas débiles y temerosas a testigos audaces y valientes de las tres personas en un solo Dios. El amor divino es sorprendente en su simplicidad y desprendimiento; nos ayuda a ver las cosas bajo una nueva luz y a comprender verdades que antes nos desconcertaban.

Cada vez que presenciamos los sacrificios que los padres hacen por sus hijos, comprendemos el tipo de amor que une a las tres personas de la Santísima Trinidad en un solo Dios. Cada vez que vemos a los socorristas dirigirse a situaciones de peligro de las que otros, comprensiblemente, huyen, somos testigos del tipo de amor que impulsó al Padre a enviar al Hijo para salvarnos de nuestros pecados. Y cada vez que observamos milagros de curación—ya sean físicos, emocionales o espirituales—realizados por profesionales de la medicina, consejeros o líderes religiosos, nos encontramos con la gracia del Espíritu Santo actuando en nuestro mundo. Todos estos ejemplos revelan el amor de Dios en acción, obrando para superar las manifestaciones del pecado y del mal que nos rodean.

Según leemos en el Evangelio de la Solemnidad de la Santísima Trinidad:

"Muchas cosas me quedan aún por decirles, que por ahora no podrían soportar. Pero, cuando venga el Espíritu de la verdad, él los guiará a toda la verdad, porque no hablará por su propia cuenta, sino que dirá solo lo que oiga y les anunciará las cosas por venir. Él me glorificará porque tomará de lo mío y se lo dará a conocer a ustedes. Todo cuanto tiene el Padre es mío. Por eso les dije que el Espíritu tomará de lo mío y se lo dará a conocer a ustedes" (Jn 16:12-15).

El misterio trinitario está más allá de nuestra comprensión: "que por ahora no podrían soportar" nos dice Jesús (Jn 16:12). Pero cuanto más abramos nuestras mentes y nuestros corazones a la realidad del amor de Dios, y cuanto más nos convirtamos nosotros mismos en personas bondadosas, amorosas y misericordiosas, más llegaremos a apreciar plenamente quién es Dios y cómo se relaciona con nosotros.

El amor es la clave para entender el misterio de las tres personas en un solo Dios. Cuanto más amorosos seamos, más parecidos a Dios seremos, y más podremos entender quién es Dios y cuánto nos ama.

Que tengan un bendecido domingo de la Santísima Trinidad. †

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 14
St. Pius X Parish, 7200 Sarto Dr., Indianapolis.
Informational meeting on helping with SPRED retreat (virtual option available), 7-8 p.m., for those interested in helping with archdiocesan Ministry for Persons with Special Needs retreat for adults with intellectual and developmental disabilities on July 23-24 in Beech Grove, no special medical or educational background necessary. Information: Erin Jeffries at ejeffries@archindy.org, 317-517-4744.

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

June 15
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

June 16
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. Information: 317-244-9002.

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 17
Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Wally Brant, CEO and owner of Indiana Oxygen presenting

“God found me wandering and lost in the Himalayas,” 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: cutt.ly/CBE-Reg.

St. Charles Borromeo Parish, 2222 E. 3rd St., Bloomington. **Hog Roast and Beer Garden Fest**, 4:30-8 p.m., benefitting Bloomington St. Vincent de Paul Society; featuring Justin Case Band, silent auction, 50/50 raffle, I.U. international folkdance instructor, beer and wine, face painting, food, iced tea, lemonade, \$10 adult admission pre-sale, \$12 at the door; \$6 child 6-12, children ages 5 and younger free. Information: 812-961-1510.

June 17-18
St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **World Fest**, Fri. 5-10 p.m., Sat. 11 a.m.-10 p.m., food and entertainment from around

the world, hot air balloon rides, Texas Hold ‘Em, corn hole, raffle, magic show, free admission. Information: 317-416-7170.

June 18
St. Michael Parish, 145 St. Michael Blvd., Brookville. **Parish Festival**, 11 a.m.-11 p.m., fried chicken dinner 11 a.m.-6 p.m., 90 Proof Twang 7-10 p.m., beer garden, silent auction, raffles, children’s games, free admission. Information: 765-647-5462 or brookvilleparishes@gmail.com.

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, benefitting 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 of four to eight members, register by June 17. Information and registration: cutt.ly/QuickQuack.

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., lunch, family activities, music, free, bring hygiene items for service project. Information: eucharisticrevivalindy.org.

6:30 p.m. Information: eucharisticrevivalindy.org

June 20
Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

June 20-24
Marian University, 3200 Cold Spring Rd., Indianapolis. **Health Care Day Camp**, 9 a.m.-4 p.m., for high school sophomores, juniors and seniors interested in learning about health care professions, includes breakfast, lunch and all camp materials, financial assistance available, \$100. Information: 317-285-8144 or cwhitson@marian.edu.

St. Michael School, 101 St. Michaels Dr., Charlestown. **Vacation Bible School**, 5:45-8:30 p.m. daily, for children pre-K through fifth grade, free. Information and registration: 812-256-3200 or ReligiousEd@NorthClarkCountyCatholic.org.

St. Philip Neri concert features restored church organ and symphony brass quintet

An organ concert will be held at St. Philip Neri Church, 330 N. Rural St., in Indianapolis, at 3 p.m. on June 26. The concert is in celebration of the parish’s founding day (June 27, 1909) and the revival of the church’s organ. Musicians and vocalists include parish organist Amy Eggleston, baritone Ryan de Ryke and the Hendricks Symphony Brass Quintet. The program will include:

- Trio Sonata in D Minor BWV 527 by Johann Sebastian Bach,

- Five Mystical Songs by Ralph Vaughan Williams with guest baritone Ryan de Ryke, baritone,
- Maestoso from Symphony #3 “Organ” by Camille Sainte-Saëns, arranged for organ and brass quintet, and
- Toccata from Symphony #5 for organ by Charles-Marie Widor, arranged for organ and brass quintet.

The concert is free, although donations will be gratefully accepted. For more information, call the parish office at 317-631-8746. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Wedding Anniversaries

Dennis and Mary Matz



DENNIS AND MARY (HAYSLEY) MATZ, members of St. Mark Parish in Perry County, celebrated their 60th wedding anniversary on June 9. The couple was married in Our Lady of Sorrows Church in Louisville, Ky., on June 9, 1962. They have four children: Kellie Fansler, Denice, Brett and Jeff Matz. The couple also has 10 grandchildren and five great-grandchildren. †

Francis and Lydia D’Souza



FRANCIS AND LYDIA (D’SILVA) D’SOUZA, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrated their 55th wedding anniversary on May 11. The couple was married in Gloria Church in Byculla, Mumbai, on May 11, 1967. They have two children: Ameetha and Amrith Prabhu. The couple also has three grandchildren. †

Thomas and Jane Meier



THOMAS AND JANE (RATERMAN) MEIER, members of Good Shepherd Parish in Indianapolis, will celebrate their 60th wedding anniversary on June 16. The couple was married in St. Thomas Church in Fort Thomas, Ky., on June 16, 1962. They have two children: Ann Griffin and Thomas Meier, Jr. The couple also has two grandchildren. †

William and Sue Fechter



WILLIAM AND SUE (SCHREIBER) FECHTER, members of St. Ambrose Parish in Seymour, will celebrate their 50th wedding anniversary on June 17. The couple was married in Immaculate Conception Church in Monmouth, Ill., on June 17, 1972. They have two children: Kayla Smith and Brant Fechter. The couple also has three grandchildren. †

Bishops urge Congress to address gun violence in U.S.

WASHINGTON (CNS)—In response to the multiple mass shootings in recent weeks, the chairmen of four U.S. Conference of Catholic Bishops' (USCCB) committees sent a letter to Congress urging lawmakers to “stop the massacres of innocent lives.”

“We urge all members of Congress to reflect on the compassion all of you undoubtedly feel in light of these tragic events and be moved to action because of it,” the bishops wrote in a June 3 letter.

Two days before the letter was sent, a facility on a Catholic hospital campus in Tulsa, Okla.—St. Francis Health System's Natalie Medical Building—was the site of a mass shooting, where a gunman killed four people, including the doctor who had treated him for back pain.

The bishops said finding a way to stop ongoing acts of violence as demonstrated in Uvalde, Texas, and Buffalo, N.Y., to name some examples, requires a broad response that examines “mental health, the state of families, the valuation of life, the influence of entertainment and gaming industries, bullying and the availability of firearms.”

And although they see a need for broad reform, they focused on guns in particular, stressing that “among the many steps toward addressing this endemic of violence is the passage of reasonable gun control measures.”

The letter was signed by Archbishop Paul S. Coakley of Oklahoma City, chairman of the Committee on Domestic Justice and Human Development; Archbishop Salvatore J. Cordileone of San Francisco, chairman of the Committee on Laity, Marriage, Family Life and Youth; Archbishop William E. Lori of Baltimore, chairman of the Committee on Pro-Life Activities; and Bishop Thomas A. Daly of Spokane, Wash., chairman of the Committee on Catholic Education.

These committee leaders noted that even though work needs to be done to address the root causes of violence, there were practical steps Congress could take right now by supporting legislation to expand background checks for gun sales.

They also criticized Congress for its lack of action on gun control, noting that in the 10 years since the mass shooting at Sandy Hook Elementary School in Newtown, Conn., “very little has been done by Congress to regulate these weapons and prevent another catastrophe.”

“We urgently call on members of Congress to work together in a bipartisan fashion to make these horrific attacks less likely to happen again,” they wrote.

The bishops said the USCCB has long supported measures to address gun violence and continues to do so.

Looking at specific measures, they said they support a total ban on assault weapons and limitations on civilian access to high-capacity weapons and ammunition magazines. They also cited their support for universal background checks for all gun purchases.



Pallbearers at Sacred Heart Catholic Church in Uvalde, Texas, carry the coffin of Jose Flores Jr. after his funeral Mass on June 1. Jose was one of the victims of the Robb Elementary School mass shooting on May 24 that resulted in the deaths of 19 children and two teachers. (CNS photo/Veronica G. Cardenas, Reuters)

“We ask that Congress pass a federal law to criminalize gun trafficking,” the bishops added, saying this was particularly important because the United States “not only suffers from domestic gun violence but is a major international exporter of weapons.”

The Church leaders also said they support proposals for a more appropriate minimum age for gun ownership and a ban on bump stocks—additional gun parts which dramatically increase the guns' rate of firing.

They pointed out that while “strengthened gun laws could reduce mass-casualty events, not even the most effective gun laws, by themselves, will suffice to address the roots of these violent attacks in our country,” and stressed the need for improved mental health care access and resources as well as “peacebuilding in our communities through restorative justice models.”

“Bipartisanship is never more important than when it is required to protect life and end the culture of death. We invite you to support these measures and to be part of building up the culture of life that is so needed in our society, not just as elected officials but as mothers and fathers, grandparents, and aunts and uncles of little children or teachers whom you expect to return home safely today,” they wrote.

The bishops' letter was sent to Congress the day after President Joe Biden addressed the nation from the White House on June 2, pleading with Congress to pass what he described as “rational, commonsense measures”

to curb gun violence. He said it was time to put an end to the “carnage” and loss of American lives.

The president called for the ban on assault weapons and high-capacity magazines to be reinstated and said the minimum purchasing age for semi-automatic weapons should be raised from 18 to 21.

He also called for a strengthening of background checks and red-flag laws aimed at keeping guns away from those with mental illness. He also urged a repeal of the immunity that shields gun manufacturers from liability.

While Biden was addressing the nation, the U.S. House Judiciary Committee passed a gun control package following heated discussion. The legislation, called Protecting Our Kids Act, includes eight bills related to gun control and was expected to be on the House floor the week of June 6.

The measure would raise the age of purchasing semi-automatic rifles from 18 to 21, create new requirements for storing guns in a home with children, prevent gun trafficking, require firearms to be traceable and regulate bump stocks.

It was expected to pass in the House, but not the divided Senate, where it needs 60 votes.

Republicans in Congress have criticized Democrats for rushing to pass gun legislation and have blamed recent mass shootings on mental health issues and an overall lack of family values. †

NEW CATHOLICS

continued from page 1

miracle”—the restoration of her sight in a virtual blink after a prayer experience at the parish last fall.

These happy incidents of God's timing are part of Blackburn's lifelong journey to being received into the full communion of the Church during the Easter Vigil Mass at St. Malachy Church on April 16.

That journey began with a strong foundation of faith in her early years.

‘This was the one’

Blackburn, who calls her parents “very devout Christians,” was raised as a Baptist in Akron, Ohio.

“We went to church every Sunday and Wednesday—they were very staunch in getting us to church,” she recalls.

But Blackburn found the faith to be “fear-based.”

“I just couldn't believe that things had to be like that,” she says.

She recalls being “always drawn to the Catholic faith” since her youth when she would go to Mass with a friend.

“I loved the different things that were done during Mass,” says Blackburn. “They seemed so sacred to me and so fulfilling.”

She considered Catholicism and even married a Catholic man. But her faith path wasn't entirely clear to her until her daughter, Chrissy Gioconda, was married in the Church 25 years ago.

“That's when I really fell in love with the religion,” says Blackburn. “I felt closer to God during the Mass. I hadn't felt that way before.

“All of the spiritual things that go on and the rituals, those are all very

meaningful, every single one of them, from standing and listening to the readings then back to your knees and praying, the Eucharist and how it's prepared. It resonated with me. It became very clear to me that [Catholicism] was my spiritual path.”

While she “really wanted to become Catholic,” the frequent moving for her husband's job prevented her from completing the Rite of Christian Initiation for Adults (RCIA).

“We moved so much,” she says. “I wasn't anywhere long enough to complete instruction.”

That situation changed three years ago. After a divorce, Blackburn moved in with Gioconda and her family at their home near Brownsburg. It wasn't long after joining them for Mass at St. Malachy that she knew “this was the one.”

Father Sean Danda, the parish's pastor, “is absolutely the most powerful speaker,” she says. “His homilies sometimes bring me to tears. I knew this was where I was going to finally” become Catholic.

‘He asked me what I could see’

Blackburn started RCIA at the parish last fall. She did so with one challenge, a challenge she had lived with for 40 years: legal blindness in both eyes.

“It's hereditary blindness,” she explains. “I started going blind when I was 28. I have huge glasses that helped.”

After Mass one Sunday last fall, the parish's RCIA director Nathanael Rea pulled Blackburn aside and led her to a small room where several people were gathered.

“He said they would like to pray over me” regarding her eyesight, she recalls. “He asked me what I could see. I said, ‘A little out of this one, but not much out of this one.’”

Blackburn sat down and closed her eyes. The people laid their hands upon her and began to pray.

“I heard a lot of amens and alleluias and words of praise,” she says.

When they were done, someone told Blackburn to open her eyes and tell him if she could see anything.

“To my surprise, I could read words on a sign farther than I could before in one of my eyes. I have better than 20/20 vision in my left eye now,” she says, tearing up at the memory.

“I just can't even describe the feeling. I just couldn't believe what had happened. I thought maybe [the healing] would happen over time, but it happened right away. That was life changing.”

Blackburn still needs cataract surgery on her right eye, but she no longer needs the large, thick glasses, just simple ones for reading.

More importantly, her plan of living on her own is more feasible now.

“I was planning on finding a place of my own anyway, but it would have taken a lot of modifications and help, and it's scary,” she says. “I could've done it, but now I feel much more comfortable moving out on my own.”

The date of her healing was on Oct. 24, 2021. The Gospel reading that day was from Mark: “Jesus said to [Bartimaeus] in reply, ‘What do you want me to do for you?’ The blind man replied to him, ‘Master, I want to see.’ Jesus told him, ‘Go your way; your faith has saved you.’ Immediately he received his sight and followed him on the way” (Mk 10:51-52).

‘I started crying, I was so happy’

In light of her restored vision, perhaps it's no surprise that one of Blackburn's

favorite moments of the Easter Vigil Mass on April 16 was at the beginning.

“When they dimmed the lights and the candles were lit, going from darkness to light was very powerful,” she says.

She was also touched upon receiving all three sacraments of initiation.

“You can feel a cleansing, a change after you're baptized,” says Blackburn, who had not previously been baptized in the name of the Father, Son and Holy Spirit.

Her 14-year-old twin grandsons, Vincent and Carmine Gioconda, joined her in receiving the sacrament of confirmation.

“That was the most special thing ever,” she gushes. “Every Sunday we went to Mass and [RCIA] class, and we'd talk about it after.”

Blackburn says receiving her first Communion gave her “chills.”

“It was amazing—the sanctity of that and understanding that every little, tiny morsel is God and Jesus. To realize what that is is very profound. If you think about it, if you pray about it, if you're really earnest about it, it can be life changing. You can feel whole again, transformed.”

Her journey to that transformation was decades in the making. But Blackburn sees it all as part of God's timing and purpose—and not because of her physical healing.

“It took me a long time to get here,” she says. “But I think the purpose was so I could walk the steps with my grandsons. It was so touching to see both of them being confirmed and that I was a part of that. I started crying, I was so happy—to see that and know that we all did it together.

“How many grandparents get to do that?” †

WELCOME, NEW CATHOLICS

During Easter Vigil Masses held on April 16 in parishes throughout central and southern Indiana, the Archdiocese of Indianapolis welcomed 607 souls into the full communion of the Church through the Rite of Christian Initiation of Adults.

Following is a list of the catechumens and candidates reported to *The Criterion*.

Batesville Deanery

All Saints, Dearborn County

Simeon Graves, Kyla Fischer, Tim McComas, Emma Williams (catechumens); Gayle Griffiths (candidate)

St. Joseph, Shelbyville

Haskell Gibson, Mark Jones, Teresa Molter, Erik Mikael Persson, Kaylee Ramsey, Cindy Winkler, Taylor Yarling (catechumens); Anita Benefiel, Timothy Benefiel, Cody Clark, Ivan Gutierrez, Alex Guzmán, Wendy Guzmán, Emily Hernandez, Rockie Keesling, Alexandra Kennedy, Graham Anthony Kennedy, Kelly Kennedy, Diego Edgar Mollono, Sayra Morales, Sheila Myers, Tori Nash, Christina Anita Persson, Morgan Pittman, Jama Schmidt, Kathryn Shapiro, Debbie Kay Stieglitz, Bryan Taylor, Mark Turney (candidates)

St. Lawrence, Lawrenceburg

William Carroll (catechumen); Vincent Volz (candidate)

St. Louis, Batesville

Sebastian Back, Damien Hooten, Madelyn Pohlman, John Shaw, Dominic Voegele, Briggs Zins, McKenzie Zins (catechumens); Riley Bailey, Kayla Craig, Layla Craig, Gabriel Eckstein, Gerald Fagan, Susan Fagan, Steacy Gryspeerdt (candidates)

St. Mary, Greensburg

Michaela Fields (catechumen); Kayla Carder, Vonda Elsner, Jim Galyen, Dyelynn Hedrick, Kelby Hedrick, Riley Hersley, Julie Kirchoff, Tiffani McFarland, Kattie O'Mara, Cindy Parker, Myra Steele (candidates)

St. Mary of the Immaculate Conception, Aurora

Emma Neff (catechumen); Ronald Heffelmire, Bellmarie Neff, Kellian Neff, Corey Rudolff (candidates)

St. Michael, Brookville

Everett Taylor (catechumen); David Bowser (candidate)

St. Nicholas, Ripley County

Leeam Henry (catechumen); Aleigha Roll, Violet Sharp (candidates)

St. Peter, Franklin County

John Miller (candidate)

St. Teresa Benedicta, Bright

Kevin McCord (catechumen)

St. Vincent de Paul, Shelbyville

Alyna Alvarado-Weaver, Mark Jones, Cindy Winkler (catechumens); Penny Poe (candidate)

Bloomington Deanery

St. Agnes, Nashville

Abraham Smedley (catechumen); Phillip Baker, Patrick Lee, Weston Moore (candidates)

St. Charles Borromeo, Bloomington

Francesca Fox, Benjamin Johnson, Brody Johnson, Elias Martinez, Alexa Pollock, Michelle Stankard, Cole Stephens, David Stephens, Sarah Thompson, Blake Wilbur (catechumens); Gregory Allen, Hayden Ewald, Riley Fettig, John Moreland, Daniel Swanson, Annabel Thornbury, Nolan Thornbury (candidates)

St. John the Apostle, Bloomington

Stephen Denny (catechumen); Sarah Kolodziej, Jordan Poyner, Celina Thomas (candidates)

St. Martin of Tours, Martinsville

John Givans (candidate)

St. Mary, Mitchell

Doug Carmichael, Mary Ann Carmichael, James Stalker (candidates)

Connersville Deanery

St. Elizabeth Ann Seton, Richmond

Evelyn Beare, McKenna McDonald, Abigail Sandlin, Allison Sandlin (catechumens); Isabella Cornell, Carol Dils Ladd, Diana King, Kevin King, David Newton (candidates)

St. Gabriel, Connersville

Maizy Blazek, Ramsey Blazek, Breanna Carpenter, T-Ana Congleton, James Dargie, Nate Grujoski, Rylin Handy, Aryia Smith (catechumens); Mandy Blazek (candidate)

St. Mary, Rushville

Ashley Herbert (catechumen); Ashley Hoeing, Amy Tush (candidates)

Indianapolis East Deanery

Holy Spirit

Bryan Nanco Colula, Jasmine Gallegos Ocelot, Joselyn Gallegos Ocelot, Fanny Giselle Gutierrez Martinez, Brittany Mendoza Gonzalez, Amanda Mack, Victor Morales, Crystal Nanco Colula, Victor Mancilla Reyes, Adriana Rojas, Abel Garcia Roman, Nayeli Sanchez, Jaslene Sanchez Diestra, Ramon Solano, Betzaida Torres, Angie Valladares (catechumens); Maria Caisba Cruz, Gustavo Capulin, Brenda Castillo Tenorio, Grace Coleman, Adriana Colula Hernandez, Raul Nanco Colula, Evelyn Diaz, Esmeralda Diaz Velez, Ariana Galicia Garcia, Esmeralda Hernandez Garcia, Karla Martinez, Monica Padilla Osorio, Oswaldo Cuatle Ramirez, Chelsea Real, Crystal Rebolgar, Jason Smith, Jonathan Cayetano Toshua, Mitchell Cayetano Toshua, Luis Mahuiztl Xique (candidates)

Our Lady of Lourdes

Kelly Klykylo (catechumen); William Fleak (candidate)

St. Mary

Milton Castillo, Sophia Esquivel, Kaitlin Gephart, Amelia Hargis, Charles Hargis, Ethan Hayes, Crystal Orellana Valdez, Rubi Orellana Valdez, Iglés Orellana Valdez (catechumens); Fatima Candelaria, Collin Hargis, Taylor Hargis, Phillip Majorins (candidates)

SS. Peter and Paul Cathedral

Hannah Alcaide, Genesis Alcauter Yanez, Jose Rodriguez Francisco, Brian Castro Guevara, Moraima Noda, Kevin Arias Yanez (catechumens); Manuel Castro, Yaneira Leiva (candidates)

St. Phillip Neri

Cruz Cuatle Duran, Emmally Gonzalez Villa, Francisco Marroquin, Jr., Kimberly Marroquin, Kendy Olvera Nuñez, Maria Segueda-Peña (catechumens)

St. Rita

Alice Bechtel Endicott (candidate)

St. Therese of the Infant Jesus (Little Flower)

Amber Couperus, Eugene Daniels, April Jones, John Jones, Keeghan Jones, Joy Range, Tyrese Range (catechumens); Sandra Pritchett (candidate)

St. Thomas the Apostle, Fortville

Spencer Bavender (catechumen); Brianna Eastman (candidate)

Indianapolis North Deanery

Christ the King

Carissa Fortney, Katherine Province (catechumens); Zachary Hawkins (candidate)

Immaculate Heart of Mary

Thomas Pease, Blake White (catechumens); Christopher Garren, Kelsey Pease, George Stohner (candidates)

St. Luke the Evangelist

Jaydhen Bien Amie, Hutton Fraser, Isla Fraser, Pierson Fraser, Ava Grove, Chase Grove, Maya Grove, Lance Hansen, Sara Hast, Sarah McGinley (catechumens); Kyle Allen, Julie Collier, Will Enck, Nathan Fraser, Deidre Johnson, Ronnie Kloth, Elsa Sands, Cory Wuerch, William Zyck (candidates)

St. Matthew the Apostle

Ronnie Jones (catechumen); Hunter Jones, Rae Mallers, Stacie Muir (candidates)

St. Pius X

Holly Scott (catechumen); Mike Gibson, Jason Good, Janie Ulmer (candidates)

St. Simon the Apostle

Mira Clark, Jamie Dahmen, Arydn Ewing, Ella Fahy, Scarlett Fly, Taylor Huntington, Mark Johnston, John Lett, James Saferight, Owen Storms, Kenlee Wysong (catechumens); Dustin Argo, Jason Bernard, Penny Leeson, Robert Locke, Ruanne Ripley, Michael Robertson, Kyle Storms, Kirk Voelkel (candidates)

St. Thomas Aquinas

Connor McHugh (candidate)



Father Sean Gann, pastor of St. Patrick Church in Bay Shore, N.Y., prays over candidate Paulette Poux while administering the sacrament of confirmation on April 16 during the parish's Easter Vigil. Poux was one of 10 adults fully initiated into the Catholic faith at the Mass. (CNS photo/Gregory A. Shemitz)

Continued on the next page

Indianapolis South Deanery

Nativity of Our Lord Jesus Christ

Amy Hoover, Jaime Eads (catechumens); Bradley Sprinkle (candidate)

Our Lady of the Greenwood, Greenwood

Yezabel Ceballos, Edith Espinosa-Guerrera, Selena Hernandez, Alexander Macedo-Cortez, Sarahi Macedo-Cortez, Jocelyn Martinez, Valeria Martinez, Gonzalo Martinez-Martinez, Jessica Martinez-Martinez, Jimena Martinez-Martinez, Rosamaria Martinez-Martinez, Annabelle Moorman, Kelleen Moorman, Mason Moorman, Cera Peterson, Ron Raney, Marie Stephens, Shelby Tanner, Camilo Trujillo (catechumens); Joshua Cowan, Kyle Guinther, Thomas Smith (candidates)

St. Barnabas

Drew Christie, Adelyn Click, Charlotte Click, Lincoln Click, Shelly Hartkorn, Sloan Strakey, Bryson Taylor, Lincoln Tredway, Evelyn Weis (catechumens); Andrea Elliott, Elizabeth Elliott, Ethan Elliott, Jonathan Elliott, Joshua Elliott, Matthew Elliott, Samuel Elliott, Emily Tredway (candidates)

SS. Francis and Clare of Assisi, Greenwood

Forrest Franck, Morgan Freeman, Evelyn Milstead, Gabrielle Sallee, Eli Undercoffer (catechumens); Michael Bishop, Graham Collinsworth, Matthew Maurer, Jennifer Schmaltz, Laurie Serak (candidates)

St. John the Evangelist

Cody Bauer, Katelyn Burch, Ryley Clark, Michael Granger, Spencer Jyawook, Adam Scott (catechumens); Alexandria Gahimer, Michael Jefferies, Jordan Morey, Matthew Thompson, Carol Tuttle, Benjamin Wilson (candidates)

St. Jude

Trent Mason, Amanda Switzer (catechumens); Casey Allen, Donald Siler, Jacob Switzer (candidates)

St. Patrick

Elvira Bautista-Santiago, Mainor Diego-Juan, Yamilet Esparza-Rodriguez, Rachel Jenkins, Andres Juan-Andres, Fernando Juan-Andres, Neida Juan-Andres, Emilia Lancon, Eulalia Miguel-Diego, Elissa Pacheco-Reyes, Deysis Palma, April Rosales (catechumens)

St. Roch

Ande Douglas, Colton Klykylo, Michael Stuart (catechumens)

Indianapolis West Deanery

Church of the Holy Angels

Johnette Grant (candidate)

St. Anthony

Erlin Jaquez Castillo, Jace Cruz-Franco, Alexis Espinoza-Pineda, Jordi Espinoza-Pineda, Georgina Garcia, Yarely Garcia-Duran, Lizbeth Garcia-Huerta, Ana Giron-Hernandez, Gael Giron-Hernandez, Emily Gomez Lagunas, Ubdalys Hernandez, Alessandro Lara, Heidi Medina-Cordova, Jennifer Medina-Cordova, Brenda Mendoza, Jessica Nunez, Judith Nunez, Natali Ortiz, Ximena Ortiz Lagunas, David Pacheco-Rosas, Kayla Rangel, Estrellita Setino-Rodriguez, Angie Telon (catechumens); Victor Bobadilla Diaz, Ana Dominguez Viveros, Judith Flores, Jose Ramos Ibanez, Genalyn Martinez Mendoza, Juan Carlos Vargas Montiel, Christopher Murillo, Esteban Murillo, Rafael Martinez Pena, Edwin Giron Pleitez, Elizafan Sanchez-Gonzalez, Rocio Urbano (candidates)

St. Gabriel the Archangel

Emma Albarran, Jason Amaya, Brian Angel, Giovanni Angel, Ruben Barron-Tejada, Allan Bustillo, Marvin Cortez-Alvarado, Brianna Cruz, Mateo Cruz, Yesica Figueroa, Ashley Garcia-Sanchez, William Hernandez, Josiel Hernandez-Alvarado, Xavier Hernandez-Alvarado, Alan Martinez, Isabel Mendez-Morales, Arturo Ocaranza, Citlaly Regules-Luciano, Natalie Regules-Luciano, Isaac Reyes-Rivas, Hannah Rios-Morales, Jaqueline Roque-Perez, Sangerardo Roque-Perez, Allison Sorte-Tome, Dylan Sorte-Tome, Joselyn Taboada, Evolet Tellez-Martinez (catechumens); Nancy Medina, Iris Medina-Molina, Brenda Montiel, Diana Nolasca, Juan Regules, Brenda Rivas (candidates)

St. Malachy, Brownsburg

Gayle Blackburn, Ella Fredette, Holly Gutzwiller, Allison Hession, Lyla Hunter, Brittany Masters, Andrew Ogle, Tara Winter (catechumens); Sydne Craig, Mary Durell, Brady Larkin, Kaley Larkin, Mark Preston, Melanie Theis (candidates)

St. Michael the Archangel

Asia Madayag (catechumen); Larissa Callahan, Jessica Crooke, Madison Crooke (candidates)



Worshippers hold candles at the start of the Easter Vigil on April 16 at Our Lady of the Most Holy Rosary Church in Indianapolis.

(Photo by Sean Gallagher)

St. Monica

Beatrice Agonyo, Andrea Calix, Jacquelin Galvez, Celso Palaez Garcia, Deysi Hernandez, Francisca Luna, Reyna Mondragon, Alejandro Shepherd (catechumens); Maribel Amaro, Ana Anaya Gutierrez, Leyla Bardales, Pedro Jose Diaz, Edgar Jara, Elizabeth Javier, Jocelin Martinez, Alejandra Martinez Ruedas, Paula Martinez Ruedas, Jesus Caballero Meza, Griselle Moreno, Eva Mar Olascoago, Fausto Olascoago, Mark Sikora, Rigoberto Toto, Kelly Villasenor (candidates)

St. Susanna, Plainfield

Natalie Atkins, Bryston Bangel, Addie Basore, Isabella Crawford, Darrin Dick, Daniel Dobrowolski, Aaron Goffinett, Sophia Mueller, Kali Perales, Maximo Perales, Titus Perales, Alexander Rainbolt, Katelyn Reynolds, Wyatt Theissen, Cole Theissen, Giovani Wilson, Julianna Wilson (catechumens); Alyssa Allee, Robert Hochgesang, Mackenzie Kasper (candidates)

New Albany Deanery

Holy Family, New Albany

Lukas Schuler (catechumen); Bruce Cunningham, Lindsey Dixon (candidates)

Most Sacred Heart of Jesus, Jeffersonville

William Urtz (catechumen)

St. Augustine, Jeffersonville

Benjamin Bates, Christine Darrow, George Mosley (candidates)

St. John Paul II, Sellersburg

Rebekah Boer, AJ Graf, Emily Mozoski, Isabella Mozoski, George Tipker IV (catechumens)

St. Mary, New Albany

Mia Dougherty, Jamie Earls, Patricia Juan Santiago, Florencio Leonardo Santiago, Isabel Wimsat (catechumens)

St. Michael, Bradford

Justin Jaso, Bri Little (catechumens); Tasha Blevins, Adam Cantrell (candidates)

Seymour Deanery

American Martyrs, Scottsburg

Alisha Campbell, Daniel Spicer (catechumens)

Prince of Peace, Madison

Kara Schafer (catechumen); Adley Ashcroft, Patty Kelly, Astrid Lagunes, Andrew Rafla, Stephanie Ramsey (candidates)

St. Ambrose, Seymour

Giovanni Bonilla, Jonathan Bonilla, Caleb Cornett, Dominic Hernandez, Lizbeth Hernandez, Ranfari Hernandez, Walter Diego Juan, Angel Guzman Lopez, Aalyssa Smith, Brandie Smith (catechumens); Maria Bartolome Sebastian, Sam Castetter, Waldemar Guzman Coronado, Ana Diego Sebastian, Magdalena Diego Sebastian, Marleny Domingo Juan, Bartolome Bartolome Francisco, Isaias Bartolome Francisco, Ismael Diego Gaspar, Maribel Lara Salinas, Yhonny Guzman Lopez, Reina Lopez Crisostomo, Miguel Sebastian Miguel, Manuela Miguel Felipe, Nicolas Pascual, David Sebastian Sebastian, Aaron Smith, Amie Smith, Sherry Steward (candidates)

St. Bartholomew, Columbus

Charles Davis, Clementine Domine, Blaine Elliott, Adian Espejel, Angel Espejel, Dominique Espejel, Nadia Espejel, Vanessa Espejel Salinas, Aldo Espejel, Jr., Judi Gable, Alexia Garcia, Kyler Rimer, Kenia Santiago Reyes, Jose Arriaza Saravia, Alice Weaver (catechumens); Marcelo Agudo, Sherlyn Bonilla Hernandez, Eric Cave, Tayler Chandler Greiwe, Alma Cima, Karen Cima, Brent Downs, Katherine Elliott, Philip Elliott, Isabel Garduno Serrano, Drew Lange, Brady Lofton, Royce Lofton, Roger Luenz, Ernesto Perez Ribon, Luis Garduno Serrano, Briseyda Trujillo Lopez, Alejandra Ventura, Courtney Williams (candidates)

St. Mary, North Vernon

Michael Biggs, Tinsilie Biggs, Judi Johnson-Stevens, Elizabeth Lynch, Axel Morales, Joshua Morales, Haley Sporleder, Alexis Sporleder, Austin Sporleder (catechumens); Abigail Capes, Sarah Lindberg, Xavier Lindberg, Issac Sherman, Lilianna Sherman (candidates)

Tell City Deanery

St. Paul, Tell City

Tiffany Blowers, Jason Stiles, Brandon Wirthwein (candidates)

Terre Haute Deanery

Annunciation, Brazil

Chrischelle Brown, Christina Burton, Joe Burton, Debbi Straight (catechumens); Alisia Kluger (candidate)

St. Benedict, Terre Haute

Samantha Bridgewater (catechumen); Camryn DeGrafft, Terry Hamilton, John Zeller (candidates)

St. Patrick, Terre Haute

Harold Chapman, Britney Dibble, Charles Jackson III, Mark Sturm (catechumens); Hillaree Brown, Jacob Weber (candidates)

✠ ‘A beautiful thing to witness’ ✠



Archbishop Charles C. Thompson and priests process on June 4 into SS. Peter and Paul Cathedral in Indianapolis at the start of the archdiocese's first ordination Mass in three years. (Photo by Sean Gallagher)



Archbishop Charles C. Thompson ritually lays his hands upon transitional Deacon Michael Clawson during a June 4 Mass at SS. Peter and Paul Cathedral in which he and transitional Deacon Matthew Perronie were ordained priests. (Photo by Natalie Hoefler)

Laura Thompson, a member of St. Malachy Parish in Brownsburg and a friend of Father Michael Clawson, proclaims the second reading during the June 4 ordination Mass. (Photo by Natalie Hoefler)



Transitional Deacons Michael Clawson, top, and Matthew Perronie lay prostrate in prayer on June 4 in SS. Peter and Paul Cathedral during the Mass in which they were ordained priests. (Photo by Natalie Hoefler)



Newly ordained Father Michael Clawson, right, gives a blessing to Maria Gejdos, second from right, and her two children, Maria and Mark Gejdos, on June 4 in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The Gejdos family are members of St. Luke the Evangelist Parish in Indianapolis. (Photo by Sean Gallagher)



Archbishop Charles C. Thompson anoints the hands of newly ordained Father Matthew Perronie with sacred chrism oil during a June 4 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



Father Douglas Hunter, left, shares a joyful sign of peace with newly ordained Father Matthew Perronie during the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis during which Father Perronie and Father Michael Clawson were ordained priests. (Photo by Sean Gallagher)



Father Eric Augenstein, second from left, and Father Eric Johnson, right, ritually lay hands respectively on transitional Deacons Michael Clawson and Matthew Perronie. Father Augenstein serves as archdiocesan director of seminarians. Father Johnson ministers as archdiocesan vicar for clergy, religious and parish life coordinators. (Photo by Natalie Hoefler)



Archbishop Charles C. Thompson asks questions of transitional Deacons Michael Clawson, left, and Matthew Perronie about their willingness to be ordained priests during the June 4 Mass at SS. Peter and Paul Cathedral during which they were ordained. (Photo by Sean Gallagher)



Transitional Deacon Matthew Perronie stands next to his parents, Brent and Kathy Perronie, during the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis in which he and transitional Deacon Michael Clawson were ordained priests. (Photo by Sean Gallagher)



Transitional Deacon Michael Clawson, left, stands next to his mother Annette Clawson and siblings Emma and Matthew Clawson at the start of the June 4 Mass at SS. Peter and Paul Cathedral in Indianapolis during which Deacon Clawson and transitional Deacon Matthew Perronie were ordained priests. (Photo by Sean Gallagher)

ORDINATION

continued from page 1

“I looked out at all the people who were there, realizing the friendships that I’ve made,” he recalled. “But I also remembered that I’ll need to continue to cultivate that among the parishes that I’ll be at.”

Beginning on July 6, Father Perronie will begin service as parochial vicar of St. Monica Parish in Indianapolis. On that same day, Father Clawson starts his ministry as parochial vicar of St. Malachy Parish in Brownsburg and chaplain coordinator of Cardinal Ritter Jr./Sr. High School in Indianapolis.

In his homily during the ordination Mass, Archbishop Thompson also reveled in the joy of the day.

“The Church rejoices in your courage, humility and generosity of committing yourselves to the life and ministry of ordained priesthood,” Archbishop Thompson said. “... The archdiocesan presbyterate welcomes you with great joy.

“Dare to serve from both strength and weakness, relying not so much on yourselves but on the grace of God, the teachings of the Church, the fraternity of the presbyterate in union with the bishop and the faith of God’s holy people.”

The archbishop encouraged the men he was about to ordain as priests to root their ministry in the broader community of priests in central and southern Indiana.

“Our presbyterate, though diverse in various ways, is made up of many good, holy, gifted and devoted men of God, sons of the Church,” Archbishop Thompson said. “At the very core of such holy

priests is a deep commitment to ongoing prayer, discernment, formation, education and conversion ... all rooted in the word of God, the grace of the sacraments and outreach of service.

“We welcome and encourage Deacons Matthew and Michael to be a part of this presbyterate, enhancing our fraternity, not just with age, but with the gifts and talents that you bring, your own particular spirituality.”

Father Clawson experienced the care of the priests he was joining when they all ritually laid hands on his head during the Mass. As each faced him to place their hands on his head, the folds of their chasubles enveloped his head in what he said was a symbol “of the protection of God.”

“In relationship to the presbyterate that we’re joining, through that fraternity comes these relationships that will help to sustain me and hold me up,” Father Clawson said. “They’ll be there as a



Newly ordained Father Michael Clawson, left, and Father Matthew Perronie join Archbishop Charles C. Thompson, center, in praying the eucharistic prayer during the June 4 priestly ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. Transitional Deacon Jack Wright, second from left, assists at the altar. (Photo by Sean Gallagher)

support when I need them.”

For Father Perronie, his relationship with the priests of the archdiocese isn’t new.

“Journeying through the seminary these past eight years, I participated in a way in that fraternity, getting to know priests and getting to be with them,” he said. “Now in a real way I’m one of their brother priests. It’s cool to look at how I have cultivated fraternity up until this point and how all of that will continue and become even greater.”

Father Eric Augenstein accompanied both new priests throughout their years of priestly formation, first as archdiocesan vocations director and more recently as archdiocesan director of seminarians.

He appreciated seeing them grow toward ordained ministry. “It shows what formation can do and the gifts that can be developed over time,” Father Augenstein said. “They’re natural in a person to begin with. But then through prayer and good formation, they’re developed and bear fruit in the priesthood. That’s a beautiful thing to witness.”

Father Joseph Moriarty said he was “overwhelmed” by taking part in the ordination of two men whom he helped to prepare for ordained ministry while serving on the formation staff of Bishop Simon Bruté College Seminary in Indianapolis.

“To have ordinations again made me very emotional,” said Father Moriarty, rector of Bishop Bruté.

He was glad to see his own emotions matched in the congregation, who applauded for the two new priests at different points during the Mass.

“The applause was a revelation of

our joy for these two men,” said Father Moriarty.

Parents of the two new priests shared in the joy of the Mass.

“It was exciting and emotional, just knowing that it’s come full circle,” said Kathy Perronie.

“I’m really proud of him,” added Brent Perronie, who, with his wife, is a member of St. Malachy Parish.

“It’s such a long road for any seminarian,” said Annette Clawson, a member of Annunciation Parish in Brazil. “It’s amazing. What a beautiful Mass that was. Everyone ought to experience it once.”

Although the people gathered at the cathedral rejoiced in the ordination, Archbishop Thompson reminded then-Deacons Clawson and Perronie in his homily moments before he ordained them of the true focus of the priestly life and ministry they were about to take on.

“In the end, it’s not about either of you, me or any other person gathered here,” he said. “This is all about glorifying God, working to bring about his kingdom and the salvation of souls.

“Thus, we seek to serve rather than be served. With eyes, hearts and minds fixed on Jesus Christ the great high priest and shepherd, may this be so for you, may this be so for me, may this be so all of us.”

(For a gallery of photos from the ordination Mass, visit www.CriterionOnline.com. For more information about vocation to the priesthood in the archdiocese, visit HearGodsCall.com.) †



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If you have not already done so, give yourselves over with humility
and trust to repentance. The Father of mercies is ready to give you
his forgiveness and his peace ...
~Saint John Paul II, The Gospel Life*



Happy to be priests

Newly ordained Father Michael Clawson, left, and Father Matthew Perronie pose with Archbishop Charles C. Thompson on June 4 in the rectory of SS. Peter and Paul Cathedral in Indianapolis after the Mass in which the two priests were ordained. Beginning on July 6, Father Perronie will begin service as parochial vicar of St. Monica Parish in Indianapolis. On that same day, Father Clawson starts his ministry as parochial vicar of St. Malachy Parish in Brownsburg and chaplain coordinator of Cardinal Ritter Jr./Sr. High School in Indianapolis. (Photo by Sean Gallagher)



Ordination at Saint Meinrad

Archbishop Charles C. Thompson poses outside of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad with Benedictine Fathers Nathaniel Szidik, left, and Kolbe Wolniakowski, whom he ordained as priests on June 5. Both are members of Saint Meinrad Archabbey in St. Meinrad. Father Nathaniel will begin graduate studies in Scripture this fall at The Catholic University of America in Washington, D.C. Father Kolbe will begin ministry in July as parochial vicar of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

Bishops lament that Nigerians are not safe after church attack

LAGOS, Nigeria (CNS)—Condemning the actions of gunmen who attacked a Catholic Church as parishioners gathered for Mass on the feast of Pentecost, Nigeria's Catholic bishops lamented that nowhere is safe in the country after the incident left dozens of people dead.

Archbishop Lucius Ugorji, president of the Nigerian Catholic bishops' conference, released a statement from the bishops on June 6, saying he was shocked and dismayed to learn of the attack a day earlier at St. Francis Xavier Church in Owo, a town in Ondo state in the southwestern part of the country.

Witnesses said unidentified gunmen began shooting at people during Mass and outside the church. The gunmen escaped and remained at large on June 7.

Nigeria has experienced an increase in violence in recent months.

A doctor said at least 50 people had died and were taken to two hospitals, the Reuters news agency reported. The dead included children, witnesses said. In addition to those who were killed, dozens more were injured and rushed to nearby hospitals.

"Nowhere seems to be safe again in our country; not



Adetunji Henry, 15, one of the victims of the attack by gunmen during Pentecost Mass at St. Francis Xavier Church, receives treatment at the Federal Medical Centre in Owo, Nigeria, on June 6. Reports said at least 50 people were killed in the attack.

(CNS photo/Temilade Adelaja, Reuters)

even the sacred precincts of a church," said Archbishop Ugorji, who is preparing to be installed as the leader of the Archdiocese of Owerri on June 22.

"We condemn in the strongest terms the spilling of innocent blood in the house of God. The criminals responsible for such a sacrilegious and barbaric act demonstrate their lack of the sense of the sacred and the fear of the God," he said.

The archbishop called on government to quickly find the gunmen, saying that if they were not taken into custody and prosecuted, he feared the country would descend into anarchy.

"The world is watching us. Above all, God is also watching us," he added.

Hours after the attack, Ondo Governor Rotimi Akeredolu said his administration will do everything possible to find the perpetrators and prosecute them.

Saying through a spokesman that he was saddened by the unprovoked attack, Akeredolu said he spoke with Bishop Jude Arogundade of Ondo, who was traveling to Owo.

"The vile and satanic attack is a calculated assault on the peace-loving people of Owo kingdom who have enjoyed relative peace over the years," the spokesman quoted the governor as saying. "It is a black Sunday in Owo. Our hearts are heavy. Our peace and tranquility have been attacked by the enemies of the people. This is a personal loss, an attack on our dear state."

Bishop Arogundade appealed for calm in the wake of the violence.

In a June 5 statement, the bishop acknowledged that the parish community was devastated by the violence and asked for prayers for peace in Nigeria and for normalcy to return to Owo and Ondo state.

"At this point in the history of our dear country, Nigeria, we need God's ultimate intervention to restore peace and tranquility," Bishop Arogundade said.

The Owo Diocese said that the parish priests were safe. Early social media reports erroneously said they had been kidnapped by the gunmen.

One of the priests, Father Andrew Abayomi, told local media that the attack occurred near the end of Mass when gunshots could be heard from different locations.

"We hid inside the church, but some people had left

when the attack happened," he said. "We locked ourselves inside the church for more than 20 minutes. It was when we heard that they had left that we opened the church and rushed the victims to the hospital."

He said an unknown number of parishioners died in the attack.

At the Vatican, Pope Francis expressed his solidarity and closeness with Catholics in Nigeria in response to the violence.

"While the details of the incident are being clarified, Pope Francis prays for the victims and the country, painfully stricken in a moment of celebration, and entrusts both to the Lord, so that he may send his Spirit to comfort them," said Matteo Bruni, director of the Vatican press office, in a statement on June 5.

Cardinal Pietro Parolin, Vatican secretary of state, sent a message on June 6 to Bishop Arogundade, assuring him of the pope's support and prayers to everyone affected "by this act of unspeakable violence."

"In commending the souls of the dead to the loving mercy of almighty God and imploring divine healing and consolation upon the injured and those who are grieving, his holiness prays for the conversion of those blinded by hatred and violence so that they will choose instead the path of peace and righteousness," the message said.

The attack met with swift condemnation from other prelates and community organizations.

Archbishop Alfred Adewale Martins of Lagos expressed concern for the victims and questioned the country's existence to protecting innocent people.

"We have never had it so bad for our country to be failing in nearly all aspects of her corporate existence," he said in a statement released on June 5 by the archdiocese.

"Security is in shambles, the economy has failed as majority of Nigerians are living in extreme poverty, and even the trend in politics gives a lot of concern to the average Nigerian," he said.

Nigerians are living in a time of fear and anxiety and that their concerns were not being addressed by the government, he said, while calling on Nigerian leaders to step up efforts to prevent similar attacks.

"This only points to a failing state that has abdicated all its statutory responsibilities such that nonstate actors operate freely and with impunity," the archbishop said. †

Shame on those who take advantage of the elderly, ill, Pope Francis says

VATICAN CITY (CNS)—Old age, frailty and vulnerabilities should not be hidden, Pope Francis said.

"We are all tempted to hide our vulnerability, to hide our illness, our age and our seniority, because we fear that they are the precursor to our loss of dignity," the pope said on June 1 at his weekly general audience in St. Peter's Square.

"Do not hide old age, do not hide the fragility of old age," he said, because society needs to be taught and reformed to respect all seasons of life.

Continuing his series of talks about old age, the pope looked at Psalm 71, in which the author, an elderly man, laments his many afflictions and misfortunes, and pleads to the Lord for help, expressing, in the end, hope and praise.

The psalmist shows how the process of becoming more weak, fragile and vulnerable with advancing age "becomes an opportunity for abandonment, deception and for prevarication and arrogance, which at times prey upon the elderly," the pope said.

Even today, "in this throwaway society, this throwaway culture, elderly people are cast aside and suffer these things," he said. It is "a form of cowardice in which we specialize in this society of ours" where there are many people "who take advantage of the elderly, to cheat them and to intimidate them in myriad ways."

"Shame should fall on those who take advantage of the weakness of illness and old age," he said.

"Such cruelty also occurs within families," he said, asking people to reflect

on how they relate to their older relatives: Do I remember them? Do I go to visit them? Do I try to make sure they lack nothing? Do I respect them?" and talk with them to "obtain wisdom?"

"Remember that you, too, will become elderly. Old age comes for everyone. And treat the elderly today as you would wish to be treated in your old age," the pope said.

Everyone in society "must hasten to take care of the elderly—they are its treasure," he said. †

Holy Spirit Parish: Serving Indianapolis' east side for 75 years

By Natalie Hoefler

It was two years after World War II, and the east side of Indianapolis was growing. According to Holy Spirit Parish pastor Father Michael O'Mara, the area surrounding the faith community's future site "was rural farmland."

"As Indianapolis was growing, it was decided that a parish should be erected to serve the residents that would be building homes on the far eastside of Indianapolis, where large factories employed thousands of people," he said.

The first Mass was celebrated by the faith community in its new church on the feast of Pentecost, 1947.

As the parish celebrated its 75th anniversary on June 5—the feast of Pentecost—Father O'Mara noted that the parish is still thriving in its changing environment.

"Heading into the third millennium, the large factories were closing and we began to see stores and restaurants closing as the children of long-time eastsiders moved in search of better economic opportunities," he said.

"At the same time, the east side began to see growth in people from Mexico and Central America who were seeking to live the 'American Dream,' like the Irish, Italians, Germans and Europeans before them. ... And most important to Holy Spirit Parish, they needed a place to worship God and celebrate their life of faith.

"Latinos now account for 45% of the parish. Holy Spirit celebrates this cultural diversity

as we grow in faith and mission with one another together as one parish."

'A welcoming community with dynamic liturgies'

Through the changes, the faith community "has been here serving the local neighborhood as a parish is called to do," said Father O'Mara.

Its largest ministry is its pre-kindergarten through eighth grade school, serving 400 students.

The parish also maintains a strong presence of outreach both locally and abroad.

"Our St. Vincent de Paul Society continually reaches out to the poor and struggling," he said. "We also work closely with St. John [the Evangelist] Parish downtown in their ministry to the homeless."

Holy Spirit also has a sister parish in Honduras. This month, 18 parishioners will visit there on a missionary trip, bringing medicine, clothes and school supplies collected by the parish.

The parish also serves up fun at its annual summer festival. This year's event will take place on July 7-9. (See below for more information.)

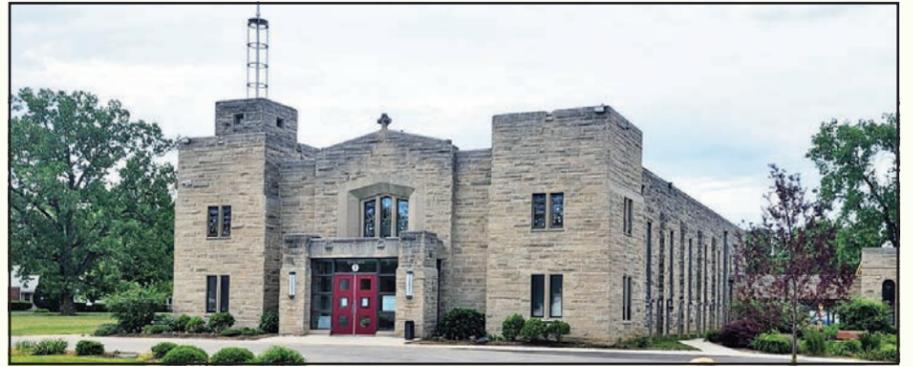
While there, take a moment to pray and reflect at the parish's Our Lady of Guadalupe grotto.

"It's a place of prayer and contemplation off of noisy and fast-moving East 10th Street," said Father O'Mara.

He invites all to worship at Mass with the parish community.

"Holy Spirit offers a welcoming community with dynamic liturgies," said Father O'Mara.

"The parish is especially faithful to daily Mass, with daily attendance of 75-125 people," he said. "And we have a very



Pictured is Holy Spirit Church in Indianapolis. (Submitted photo by Jennifer Arvin)

active Spanish Charismatic prayer group that meets every Friday for reconciliation, Mass, adoration and prayer."

For Mass times, go to www.holyspirit-indy.org.

Glass fun and a hole in one

An obvious choice for worshipping at Holy Spirit Church is during its annual summer festival. This year it will take place from 6-11 p.m. on July 7, from 6 p.m.-midnight on July 8, and from 1 p.m.-midnight on July 9.

The festival features live music, midway rides, festival food, beer and wine, bingo, Monte Carlo, Texas Hold 'Em, a silent auction and a rummage sale. The cost for admission is \$10 in festival tickets for those 12 and older. There is no cost for children younger than 12.

Parking and a shuttle to the festival are available at 7140 E. Washington St.

For more information, go to holyspiritfestival.org.

For those not eating festival food, Father O'Mara recommends Jaripeo, Tacos al Diablo and The Patio.

Golf enthusiasts, bring your clubs and enjoy a round of the outdoor game at two

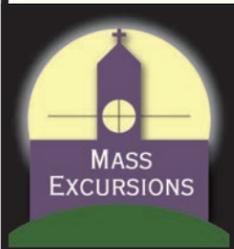
courses near Holy Spirit Parish. Morning Star Golf Club is located within the parish boundaries at 271 S. Mithoeffer Road. Their website invites golfers to "come prepared with your best short game."

Bordering the west boundary of the parish at 601 N. Arlington Ave. is historic Pleasant Run Golf Course, which is celebrating its 100th anniversary this year.

For something a little different, try taking a glass art workshop at GRT Glass Design, located just inside the parish's south boundary at 6400 S. Brookville Road. Classes range from making sculpted glass flowers to paperweights, birds, bowls and more.

For dates, times and cost, go to cutt.ly/GlassClass or call 317-357-9006.

(Mass Excursions is a monthly feature highlighting an archdiocesan parish and local attractions, encouraging a trip to the area that includes Mass with the members of that parish. Each month will highlight a parish in a different deanery to showcase faith communities throughout central and southern Indiana.) †



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ORTHOPEDICS

Faith *Alive!*

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Active-duty military personnel and veterans taking part in the “Warriors to Lourdes” pilgrimage march on May 12 on the Esplanade in front of the Basilica of Our Lady of the Rosary in Lourdes, France. Pilgrimages to the Holy Land and other sacred places both near and far are reminders that life itself for Christians is a pilgrimage to heaven. (CNS photo/Tamino Petelinsek, Knights of Columbus)

Pilgrimages are a reminder that life itself is a pilgrimage to heaven

By Zac Davis

So many significant moments in my spiritual life are tied to sights, smells, sounds and emotions felt on a pilgrimage.

The deep sigh after walking all the way up from the train stop to the Basilica of St. Francis of Assisi in Assisi, Italy. My jaw dropping when I turned the corner and saw St. Peter’s Square at the Vatican. Squatting and praying at the Sea of Galilee shortly after my grandmother passed away.

There are a billion reasons why you might go on a pilgrimage: to get away or to come home; to find yourself or to find God. Although Jesus lived his life in a relatively small geographical radius, Christians—since Constantine’s mother St. Helena made her own trip to Jerusalem—have always made pilgrimages.

They’ve gone to tombs of martyrs and

sites of Marian apparitions, as well as the place that Jesus walked. Pope Francis has said that going on pilgrimage is “one of the people of God’s most eloquent expressions of faith.”

Why? And why should Catholics today try to go on one as often as possible?

First, it reminds us that our very lives are a pilgrimage. Our homes are in this world, but we are only here temporarily. Even within our four walls and our hometowns, we are guests on this Earth. And while a pilgrimage on a pilgrimage might seem a little meta, it does remind us that we should live our lives as if we are merely travelers passing through.

Second, it reminds us that the world and the Church are bigger than what we’ve known thus far. It expands our ideas of both time and space. Pilgrimage sites tend to draw faithful people from all over the world.

I remember the first time I attended a Wednesday papal audience and saw and heard the multitude of flags and languages around me. It left quite an impression of what a global Church means on a young Catholic. We also typically visit graves and sites and say prayers that are centuries older than we are—reminding us that our faith has been

handed down to us, that we belong to a communion outside of our present age.

Third, like a retreat, pilgrimages allow us to step outside of the regular churn of productivity to destabilize us enough that we might actually hear God’s voice. Yet unlike a retreat, it requires that we be on the move, giving us practice at becoming contemplatives in action.

But how does someone make a pilgrimage? There are a few tips to keep in mind and questions to consider when discerning making a pilgrimage:

Where should you go? This depends on your time and budget, mostly. The Holy Land, Rome, the *Camino de Santiago*, Guadalupe—those and a few others are heavy hitters for a reason and, if possible, everyone should try to do one of them once in their lifetimes.

But you don’t need to travel to another country or get on a plane. According to the University of Dayton, there are Marian shrines in 37 U.S. states. You could even make a pilgrimage in your hometown. Are there places in your family or community that have spiritual resonance and a connection to the past? Schedule an intentional day to travel there—maybe on foot or by scenic route—and spend some quiet reflective time there.

A pilgrimage is not a vacation (but that doesn’t mean it isn’t relaxing or fun). As Pope Benedict XVI said, “To go on pilgrimage is not simply to visit a place to admire its treasures of nature, art or history.” Rather, it “really means to step out of ourselves in order to encounter God where he has revealed himself, where his grace has shone with particular splendor.”

As a result, you’ll want to approach it differently than you would your typical vacation. Pack simply and lightly. Manage

your expectations: Something will probably go wrong.

The site, shrine or painting you were most excited to see may be closed for renovation. It may rain on the day you arrive. Your bad knee will act up at the worst possible time. A good pilgrim is an adaptable one who realizes that all these things are part of the pilgrimage you were supposed to be on.

Ask God for a specific grace to come from your pilgrimage. You aren’t just going to visit something when you’re on pilgrimage—you’re bringing some things with you. Hopes, fears, anxieties. Call those to your heart and mind.

Maybe you have a big life decision coming up. Ask for clarity. Maybe someone in your life is going through a debilitating illness. Ask God to comfort that person. It might seem odd to think about yourself or your home while traveling, but it helps put some of the experience and prayers you’ll go through on pilgrimage into perspective.

Pray to travel with a pilgrim’s heart. Be open to new experiences. Trust in God’s providence and the welcome and kindness of strangers to guide your way. These are good practices for life, but we can do our best to accentuate them on pilgrimages, when we’re somewhat forced to.

Ultimately, pilgrimages help us to see ourselves, our homes and our world with the eyes of God: eyes of wonder, mercy and solidarity. So, what are you waiting for? I’ll see you on the road.

(Zac Davis is an associate editor of *America* magazine and a co-host of the podcast, *Jesuitical*. Davis is leading a pilgrimage to Italy this September. To join him, visit selectinternationaltours.com/jesuitical-podcast to find out more.) †



Nuns are shown with olive and palm branches as they walk the traditional path that Jesus took on his last entry into Jerusalem during the Palm Sunday procession on the Mount of Olives in Jerusalem on April 10. Christians on pilgrimages have gone to tombs of martyrs and sites of Marian apparitions, as well as places that Jesus walked. (CNS photo/Debbie Hill)

Joyful Witness/Kimberly Pohovey

Experiencing Jesus' life from conception to crucifixion

It's hard to articulate, much less wrap my head around the fact, that less than two weeks ago I was literally walking in Christ's footsteps in the Holy Land. Since my return, friends, family and colleagues have asked me for highlights or my favorite part. I was privileged to experience Jesus' life, from conception to crucifixion. How



do you boil that down into a favorite memory?

First, let me say a few words about the folks on the pilgrimage. I was blessed to travel with four priests and 10 young men from Bishop Simon Bruté College Seminary in Indianapolis. I was one of eight laity who accompanied them. To see the Holy Land through the eyes of our seminarians was to experience their own reverence, curiosity and total openness to serve God's will.

I was again reminded of the hope I have for the future of our Church if these are the type of men who are ordained priests. I thoroughly admired and enjoyed the company of the priests at Bishop Bruté—Fathers Joseph Moriarty, Andrew Syberg, Daniel Bedel and Jonathan Fassero. I knew they would deliver amazing homilies at our daily Masses, and yet, I was surprised that each homily topped the one from the day before.

Amid the amazing setting of the Holy Land, I found their interpretation of the Scriptures at each site profound. And it was an honor to get to know my fellow lay traveling companions—what a fun bunch.

During our 10-day pilgrimage, we were on the go all day, every day, so you can imagine the number of sites we visited. While each was historically and/or spiritually meaningful, I'll share a few that significantly impacted me.

The first was the day we took a replica wooden fishing boat out on the Sea of Galilee. The setting around Galilee was breathtaking, and the brilliant sun danced on the water as we glided across the sea. When we reached the center, Father Moriarty asked the captain to cut the motor, and he led us in morning prayer.

Afterward, I closed my eyes as we simply drifted on the water. A wind gust swirled through the air around us and my head was filled with "Be still and know that I am God" (Ps 46:11). I was overcome with such a beautiful peace. Honestly, even a week and a half after returning from my trip, I feel like I'm still experiencing that calm despite returning to everyday life.

The Church of the Annunciation also spoke to my soul. As soon as we approached the courtyard to the church, I spotted a beautiful statue of two women facing one another, pregnant belly to belly. This sight brought tears to my eyes as I imagined Mary and Elizabeth filled with love for one

another, and joy and anticipation for the lives growing inside them.

Donna, my close friend of more than 30 years, and I were beyond blessed to experience this trip of a lifetime together. Twice, we were pregnant at the same time with both of our children. We smiled knowingly at one another. It felt like God was telling us that we were meant to be in that exact place in time together, and to acknowledge our "yes" to life and motherhood, my most important role.

I'm still puzzled by my reaction to my last memory. We were at the Church of St. Peter in Gallicantu, the site of the high priest Caiaphas' home and presumably where Jesus was cast into a dungeon before being handed back to Pontius Pilate the following day. It wasn't the Way of the Cross, the site of his beating or crucifixion, so I'm not entirely sure why I was overcome with emotion in this spot.

Gazing down into a basement cave-like structure which served as the dungeon, I wept to think of our Lord and Savior disparaged at the hands of man. I'll never view the Eucharist the same way again after having so palpably felt Jesus' suffering for the sake of our salvation.

In fact, I doubt I will ever view my faith or God's word the same again.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

A More Human Society/

Richard Doerflinger

A perfect storm on abortion

A leaked draft opinion in the Supreme Court case *Dobbs v. Jackson Women's Health Organization* has prompted



reactions that are extreme, ill-informed and sometimes abusive.

We are seeing a "perfect storm," preventing discussion of the opinion on its merits. That storm has at least four causes.

First is our overall political climate. "Polarization" is too nice a word for it. American politics has always seen sharp disagreements. What we have now is mutual contempt: Demonizing one's opponent comes first, and engagement with opposing views is secondary or absent.

These hair-trigger emotions have been aggravated by our anxiety and isolation during the COVID-19 pandemic.

Second is the divisiveness of the abortion issue itself, called the "third rail" of American politics even in less fraught times. It is the ultimate clash of human rights claims. If the unborn child is one of us, abortion on demand is unthinkable. If not, it involves a woman's right to make decisions about her own body. It is difficult to find a middle ground.

In 1973, the Court pretended to find that middle ground, acknowledging a legitimate interest in "potential life" in the womb. But it then insisted that abortion for any reason must be allowed up to "viability."

Even in the last weeks of pregnancy, when a child could survive outside the womb, abortion must be allowed for what a doctor claims is a woman's "well-being." By this stroke, the court invalidated abortion laws in all 50 states.

Pro-life advocates have often been more willing than their opponents to seek common ground—proposing that women seeking abortions should be protected by laws ensuring their informed consent and their safety, that taxpayers should not be forced to subsidize it or doctors and nurses to provide it, that we should forbid the killing of a partly-born, living child and respect the child born alive from an attempted abortion.

Abortion advocates have opposed all these measures as attacks on the expansive constitutional "right" to abortion.

Third is ignorance about the Supreme Court's role. People praise or attack the court for providing results they like or dislike, as though it were a superlegislature to be lobbied. But the justices have lifetime appointments to be free from such pressure, as their task is to faithfully interpret what the Constitution says.

Even legal experts who favor abortion have said that the court's 1973 abortion decisions invented a new "right" out of thin air. Many Americans who say they support those decisions also favor laws that those decisions make impossible.

And many think the draft *Dobbs* opinion would ban abortion nationwide, when it would only return the issue to the people and their elected representatives. If I favor abortion, I can vote my convictions, frustrated only by the fact that people who disagree with me can do so as well.

Fourth, the court's 1973 decisions have been around so long that, tragically, "people have organized intimate relationships and made choices that define their views of themselves and their places in society" relying on abortion.

The court said that in 1992 to justify reaffirming what some justices knew was a deeply flawed decision. The result was more decades in which more people were lulled into believing and acting on a lie.

Helping those women and men to see that a different way of life is possible—

See DOERFLINGER, page 20

Our Works of Charity/David Bethuram

Doing more to make life easier for our aging population

It is well known that as a society we are living much longer thanks to improved living conditions and health care.

In January 2020, Pope Francis near the end of a three-day conference on the pastoral care of older people sponsored by the Vatican Dicastery for Laity, the Family and Life, stated that the Catholic Church at every level must respond to the longer life expectancies and changing demographics evident around the world.

Retirement can be seen as marking the time when productivity and strength decline, or it is a time when older persons are still physically fit and mentally sharp and have more freedom than when they were working and raising a family.

In both situations, the pope said the Church must be there to offer a helping hand if needed, benefit from the gifts of the older person and work to counter societal attitudes that see the old as useless burdens on a community.

While being able to reach old age is something to be thankful for, in many ways there are several challenges facing the older person, which need more attention. Often, it is not until we start to age ourselves or we see a loved one struggling that we sit up and take notice. But, as a society, we can do more to make life easier for our aging population. This column outlines the biggest challenges that older people face today, and how we can support them and enable them to age with dignity.



Ageism and a lost sense of purpose

There are lots of outdated stereotypes about older people, which can lead to isolation and marginalization. By finding also innovative ways to involve older people in the community through social events, we can not only help them to maintain a sense of identity and self-esteem, but also tap into the wealth of knowledge and experience they have, which is so vital for the development of society.

Financial insecurity

While we are living longer, the world of employment and retirement unfortunately has not evolved at the same pace. Many older people are able and more than willing to work past the standard retirement age, but the opportunities are not there. In addition, managing day-to-day finances and planning for later life can be challenging for older generations as much is now done online or remotely. This can also leave them more vulnerable to fraud and scams.

Difficulty with everyday tasks and mobility

A person's mobility and dexterity will naturally decline as they age, which makes completing everyday tasks more difficult. This can also limit them from being social or taking part in activities they enjoy. More support is needed to enable older people not only to live independently through products and programs which focus on safety, balance, fitness and mobility, but also to ensure they can continue to thrive as an individual.

See BETHURAM, page 20

Guest Column/Richard Etienne

Mission parish a reminder that God's family worships in all sizes

We were traveling last winter and my wife, daughter, son-in-law and I attended a small mission church on a Sunday morning.

Because the Mass time posted on the Internet was incorrect, we walked in 15 minutes late—instead of 15 minutes early.

The presiding priest announced, "Welcome! Come on in and sit down!"

I was mortified to have a spotlight put on our obviously late arrival. And to make it more embarrassing, we had rushed in quickly when we realized that the liturgy was already in progress and a parish member rushed to our pew—as all eyes in the congregation watched—to distribute face masks to us because we

inadvertently left ours in the car.

After Communion, the priest asked, "Where are our visitors from?" He motioned toward our pew. After we reported our hometowns, members were asked to identify by name the sick and hospitalized of this mission parish. As each person was mentioned, parishioners were asked if there was any update on those individuals' medical condition. It was nice to see the level of personal attention that the parish gave to every member of its congregation.

It must have been a similar experience in the early Church when communities of believers were small and intimate.

In the Acts of the Apostles, we read, "The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common" (Acts 4:32).

We later read, "There was no needy person among them, for those who owned

property or houses would sell them, bring the proceeds of the sale ... and they were distributed to each according to need" (Acts 4:34-35).

The universal Church is a large and diverse group, and we have been taught that there is room for everyone.

But ultimately, it is smaller groups within our sometime large parishes that can provide personal attention to members.

If you are a member of a large parish community, are you connected to a smaller group in your parish (choir, men's group, women's group, etc.)? If not, why not become part of a smaller group to assist you on your journey of faith?

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

The Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 12, 2022

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

The Church celebrates the Solemnity of the Most Holy Trinity Sunday this weekend, and it uses the celebration to teach us about the Trinity, the mystery of three persons in the one God.



For its first reading, the Church offers us a passage from the Book of Proverbs. It is one of a series of books in the Old Testament

that is known as the wisdom literature. The purpose behind the writing of these books was to reassure pious Jews that their belief in the one God of Israel, a divinity of mercy and eternal faithfulness, was completely in harmony with sound human reasoning.

This reading reveals the essential link between God and the quality of wisdom. Wisdom is of God. "The Lord begot me," Wisdom declares in the reading. "From of old," it continues to say, "I was poured out upon the Earth" (Prv 8:22-23).

In other words, God gives us wisdom, another gift of divine mercy and love. Without this wisdom, we cannot fully understand reality.

St. Paul's Epistle to the Romans furnishes the second reading. As so often appears in his writings, the Apostle Paul majestically presents the reality of Jesus and of life in him. Humanity is put at peace with God through the Lord Jesus, his incarnation, sacrifice and redemption.

God's love comes to us through the Holy Spirit. This statement affirms the Spirit's divine identity. Love is dynamic. It is not a commodity. Love is something essential to the lover. It is not incidental.

St. John's Gospel provides the last reading. As is typical of all the parts of this Gospel, the reading literally glows with eloquence and grace.

This passage is a direct quotation from Jesus. In it, the Lord powerfully reassures the Apostles that the Holy Spirit will come to strengthen and empower them. "He will guide you to all truth," the Lord

tells the Twelve (Jn 16:13).

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

The reading also reveals the Trinity, albeit obliquely. The Holy Spirit will convey God's truth to the Apostles. As with love, truth is not a commodity. It is an awareness of what actually is. Only the wisest, namely God, possesses this unobstructed view of what actually is.

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

Reflection

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

From the moment that Catholic parents teach toddlers to make the sign of the cross, through studies at the highest levels of institutional education, Catholics hear of the Trinity. It is fundamental to Catholic tradition.

Nonetheless, even for believers, it can be a dry academic statement with little evidence.

In reality, it is relevant to everything that we are and to everything that we do. It explains creation. It explains salvation. It explains God. It even explains who and what we are. It explains our purpose in life.

God is love. We choose to follow the Lord. Therefore, we must share God's love with all, just as Jesus shared God's love with all. †

Daily Readings

Monday, June 13

St. Anthony of Padua, priest and doctor of the Church
1 Kings 21:1-16
Psalm 5:2-3b, 4b-7
Matthew 5:38-42

Tuesday, June 14

1 Kings 21:17-29
Psalm 51:3-6b, 11, 16
Matthew 5:43-48

Wednesday, June 15

2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 16

Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 17

2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 18

2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Sunday, June 19

The Most Holy Body and Blood of Christ (*Corpus Christi*)
Genesis 14:18-20
Psalm 110:1-4
1 Corinthians 11:23-26
Luke 9:11b-17

Question Corner/Fr. Kenneth Doyle

State of a celebrant's soul has no effect on the validity of sacraments

(Editor's note: This column by Father Kenneth Doyle was originally published in 2018.)



QI know of several Catholics today who refuse to go to confession because they feel that the priest might be a worse sinner than they are. Yet if they get sick, they want their parish priest to come immediately to

give them a blessing. How can I explain to them their inconsistency? (Pennsylvania)

AI am sure that your question is prompted—in part, at least—by the current crisis in the Church over clergy sexual abuse of minors. Since 2002, when the U.S. bishops adopted a policy of "zero tolerance," no cleric credibly accused of this crime is allowed to remain in ministry. Thank God, the number of such cases has declined sharply since then, so it is unlikely that the priest hearing your confession today has ever been guilty of such a horrific act.

Does this guarantee that a confessor is

spiritually and morally perfect? Of course not. Human beings are not perfect people. So, if perfection were a prerequisite, there would be no confessors at all. Pope Francis said of himself in 2013 that "even the pope goes to confession every two weeks because the pope, too, is a sinner."

A priest, of course, should always strive to be a worthy minister of the sacraments—in a state of grace and trying his best to reflect the sanctity of Christ. But perhaps it might comfort you to know that the efficacy of a sacrament does not depend on the state of soul of the priest who administers it.

The teaching of the Church is that the sacraments act—to use a technical expression—"ex opere operato," that is to say by the very fact of the rituals being performed. So, if a priest in a state of mortal sin were to hear a confession, the penitent's sins would still be absolved because it is really Christ who forgives sins in the sacrament and not the priest himself.

As the *Catechism of the Catholic Church* states, "From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister" (#1128).

QI have heard of families remembering baptismal days through special family meals. What are some other ways to commemorate the day of one's baptism? (Washington, D.C.)

AYour question raises a good point. The day we were baptized marked a pivotal point in our lives, the moment when we first began to draw near to God through the power of the sacraments. Yet I think it would be safe to say that more than a large majority of Catholics cannot tell you on what date they were baptized.

In January 2016, at a Sunday *Angelus* address, Pope Francis gave the audience what he called their "homework": to try to find out—by asking their parents, godparents or parish—the date of their baptism. "It is the date of our rebirth as children of God," the pope explained.

There are various ways of marking the anniversary of that date. Loyola Press has on its website the text of a "family prayer service," using a bowl of water, a Bible and a baptismal candle.

At the ceremony of baptism, as the baptismal candle is handed to the parents or godparents, the priest or deacon says, "This light is entrusted to you to be kept burning brightly. This child of yours ... is to walk always as a child of the light."

I usually add a few words of explanation, recommending to the parents that each year, on the anniversary of that baptism, the family might come together, light that same candle and pray for that child as he or she grows up. †

My Journey to God



There Are No Barriers

By Thomas J. Rillo

We are God's children and He listens to us
There are no barriers that keep us from Him
If there are barriers they are of our own making
God loves us and He likes to listen to our voices.
There Are No Barriers

There is nothing but us that can keep God away
There is no dark curtain that can hide God's face
There is no burden we can give Him that can remove His love
No darkness can keep our God from our tortured souls.
There Are No Barriers

Our hearts and God's love are in synchronization
No laws or human barriers can keep Him away
His presence penetrates the most hardened of hearts
His Word has the recipient of the listening ear of the heart.
There Are No Barriers

There are no barriers that prevent us from reaching God
We create the barriers through our transgressions and fears
God works on the demolition of the barriers from without
We in turn demolish all barriers through fervent prayers.
There Are No Barriers

(The late Thomas J. Rillo was a member of St. Charles Borromeo Parish in Bloomington. Photo: People pray at St. Mary of the Assumption Cathedral in Trenton, N.J., on March 25 during a Mass where Bishop David M. O'Connell led people in praying an Act of Consecration to the Immaculate Heart of Mary for Russia and Ukraine.) (CNS photo/Mike Ehrmann, The Monitor)

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.

BANGERT, Barb, 77, St. Luke the Evangelist, Indianapolis, May 17. Mother of Dave and Erich Bangert. Sister of Carol Eifert, Martha Hernandez and Margie Peterson. Grandmother of six.

BAUMAN, Kent E., 81, St. Roch, Indianapolis, May 17. Father of Debbie Kleinbub and Denise Wilson. Brother of Susan Laker. Grandfather of four.

BECKER, Thelma Mae, 88, Holy Spirit, Indianapolis, April 28. Mother of Keith, Kenneth II, Vann, Vaughn, Vern and Victor Becker. Sister of Virginia Howard and Raymond Brichler. Grandmother of nine. Great-grandmother of one.

BERRY-PIPKIN, Jennifer M., 58, St. Joan of Arc, Indianapolis, May 16. Mother of Alec and Anthony Pipkin. Sister of Kathleen Berry Graham, Maureen Berry Huck, Laura and Edward Berry.

BOEHMAN, Wilma M., 77, St. Meinrad, St. Meinrad, May 20. Wife of Ronald Boehman. Mother of Joanie Justus and Jeff Boehman. Sister of Rose Braun, Kathy Epple, Connie Hoffman and Linda Kramer. Grandmother of nine. Great-grandmother of one.

BRAMER, Leilani D., 2, St. Gabriel, Connersville, May 20. Daughter of Trevor and Tionna Bramer. Sister of Lorenzo and Xander Bramer. Granddaughter of David and Joanne Bramer and Vaughn and Dena Johnson. Great-granddaughter of Sandra Eckler, Eddie Hartford, Michael and Carol Johnson.

CASE, Jackie D., 68, St. Vincent de Paul, Bedford, May 15. Husband of Carla Case. Father of Rory and Ryan Case. Son of Nona Case. Brother of Beverly Bailey, Diane Speer and Jerry Case. Grandfather of six.

ETIENNE, Michelle (Riggle), 56, St. Mark, Perry County, May 16. Wife of Chuck Etienne. Daughter of Donald Riggle. Stepdaughter of Wade VanWinkle. Sister of Christine Pyle, Brian Dickens, Tracy and Wade VanWinkle. Aunt of several.

FOERTSCH, Dorothy E., 94, St. Boniface, Fulda, May 18. Mother of Pam Beck, Diana Kress, Judy Scheerle, Kathleen Vogler and Gerland Engelbrecht. Grandmother of 15. Great-grandmother of 23.

GETTELFINGER, Dorothy R. (Schmidt), 91, St. Mary-of-the-Knobs, Floyd County, May 23. Wife of Raymond Gettefinger. Mother of Barbara Beach, David, Dennis and Duane Gettefinger. Grandmother of four.

HALSEY, Donald P., 95, St. Luke the Evangelist, Indianapolis, May 27. Father of Susan Bogan, Nancy Morrow and James Halsey. Grandfather of six. Great-grandfather of four.

HELLMICH, Philip M., 60, St. Mary, Greensburg, April 1. Son of Richard and Phyllis Hellmich. Brother of Vickie Hellmich-Bozdech, Sue Nitchen, David, Jim, Kyle, Michael, Richard II, Steven, Tom and Trevor Hellmich. Uncle and great-uncle of several.

HERBERT, Lynn, 67, St. Maurice, Napoleon, May 13. Husband of Ruth Herbert. Father of Liza Schoettmer. Brother of Judy Riedman and Randy Herbert. Grandfather of three.

HOEHN, Herbert F., 85, St. Michael, Bradford, May 3. Husband of Kay Hoehn. Father of Stephanie Smith, Herbert, Jr., and Sam Hoehn. Brother of Norbert Hoehn. Grandfather of seven. Great-grandfather of five.

HOLDEN, Lorraine, 87, St. Simon the Apostle, Indianapolis, May 18. Mother of Mary Smith, Barbara, Cyndi, Theresa and Paul Holden. Grandmother of 15. Great-grandmother of 24.

HUBERT, Virgie L., 91, St. Augustine, Leopold, May 22. Aunt and great-aunt of several.

LAPADAT, Sr., Arthur D., 90, St. Roch, Indianapolis, May 23. Husband of Mary Lapadat. Father of Mary Tapolsky, Elizabeth, Sarah, Andrew, David, Michael, Nicholas and Stephen Lapadat. Grandfather of 19. Great-grandfather of four.

MILLER, Twyla, 90, Good Shepherd, Indianapolis, May 23. Mother of Dianna Bechtel, Jacqueline Wright, Doris, Twyla, Claude, Earl and Mark Miller. Grandmother of 20. Great-grandmother of 46. Great-great-grandmother of six.

MINATEL, Mario, 98, Holy Name of Jesus, Beech Grove, March 30. Brother of Rose Eagan and Joseph Minatel. Uncle and great-uncle of several.

MITCHELL, Charles E., 79, St. Patrick, Terre Haute, May 11. Husband of Laura Mitchell. Father of Craig and Patrick Mitchell. Brother of Michael Mitchell. Grandfather of four.

Franciscan Sister Jane McConnell served in education, parishes and health care

Franciscan Sister Jane McConnell, formerly Sister Jessica, died on May 23 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 75.

The Mass of Christian Burial was celebrated on May 27 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Jane was born on April 3, 1947, in Princeton, Ind., in the Evansville Diocese. She joined the Sisters of St. Francis on Sept. 8, 1965, and professed final vows on Aug. 12, 1973.

Sister Jane earned a bachelor's degree in elementary education at Marian University in Indianapolis and a master's degree in Christian spirituality at Creighton University in Omaha, Neb. She later did post-graduate work in Franciscan studies at St. Bonaventure University in St. Bonaventure, N.Y. and in Scripture and theology at the University of Notre Dame in northern Indiana.

During 56 years as a member of the Sisters of

MOODY, Nora J., 77, St. Mary, Mitchell, April 25. Mother of Lisa Carrico, Vicky Hamilton, Michelle Kern, Lisa Taylor, David, Gary and Michael Moody. Sister of Susie Bartholomew. Grandmother of 17. Great-grandmother of 22.

NEUMAN, Thomas, 63, St. Gabriel, Connersville, May 19. Father of Paul Neuman. Brother of Mary Fain, Diane Pflum, Pat Wise, David, Jim, John and Lew Neuman. Grandfather of three.

OSKINS, Mark P., 59, Good Shepherd, Indianapolis, May 1. Father of Derrick and Mark Oskins. Son of Agnes Oskins. Brother of Anita, Fay, David, Donald and Kevin Oskins. Grandfather of five.

RECKLEY, Joseph F., 56, Good Shepherd, Indianapolis, April 27. Brother of Jennifer Cooper, Suzanne Wilder, Kristina and Timothy Reckley. Uncle of several.

St. Francis, Sister Jane ministered in Catholic education for 16 years in Indiana before serving as director of novices for her community from 1984-87. She later served in parish ministry in the Evansville. Her last ministry assignment was as a chaplain and then administrator at Ascension St. Vincent Medical Center in Evansville, where she served for 24 years until recently returning to the motherhouse because of a brain tumor.

In the archdiocese, Sister Jane served at the former St. Gabriel the Archangel School in Indianapolis from 1975-76 and the former Holy Family School in Oldenburg from 1976-83.

Sister Jane is survived by her father, William McConnell, Sr., of Princeton; and by her brothers, Joseph McConnell of Evansville, Michael McConnell of Princeton, Patrick O'Connell of Mount Carmel, Ill., and William McConnell of Patoka, Ind.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

SAHM, Reva A. (Coffing), 94, St. Matthew the Apostle, Indianapolis, April 24. Mother of Katherine Francis, Cecilia Glass, Elizabeth Hinard, Karen Peterson, Grace, Edwin, John, Michael and William Sahn. Grandmother of 29. Great-grandmother of 25.

SCHMITZ, Joseph J., 86, St. Teresa Benedicta of the Cross, Bright, May 16. Father of Melissa Moore, Bruce, Christopher, David and Kevin Schmitz. Brother of Anna Stark and Allen Schmitz.

Grandfather of 14. Great-grandfather of five.

SCHNEIDER, Andrew J., 57, Holy Family, Oldenburg, May 31. Father of Carol Ann Geis, Stanley and Stephen Schneider.

SCHWOEPPE, Lillian, 77, St. Meinrad, St. Meinrad, May 17. Mother of Ginger Mullis and Rodney Schwoeppe. Sister of Brenda Kleiser, Mary Jo Wirthwein, Danny, Kenny and Leroy Fischer. Grandmother of two. †

Providence Sister Elizabeth Meyer served in Catholic schools for 50 years

Providence Sister Elizabeth Meyer, formerly Sister Joseph Aloyse, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on June 1 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 90.

A Mass of Christian Burial was celebrated on June 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Elizabeth was born on June 14, 1931, in Indianapolis where she grew up as a member of St. Christopher Parish and graduated from the former St. Agnes Academy. She entered the Sisters of Providence on Feb. 2, 1950, and professed final vows on Aug. 15, 1957.

Sister Elizabeth earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana University in Bloomington.

During her 72 years as a member of the Sisters of

Providence, Sister Elizabeth ministered in Catholic schools for 50 years in Illinois and Indiana. She retired to the motherhouse in 2006, where she frequently assisted in liturgical music and in Providence Health Care. Beginning in 2021, Sister Elizabeth dedicated herself entirely to prayer.

In the archdiocese, Sister Elizabeth served in Indianapolis as a teacher at Nativity of Our Lord Jesus Christ School from 1957-58; the former St. James School (now Central Catholic School) from 1964-67 and 1971-77; at the former South Central Catholic School from 1977-88; at St. Joan of Arc School from 1988-93; and as a librarian at the former St. Rita School from 1993-94 and 1995-2002; St. Matthew the Apostle School from 1994-95; and at the former St. Andrew-St. Rita Catholic Academy from 2002-06.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Rita Ann Wade was an educator, chaplain and co-founder of Miracle Place

Providence Sister Rita Ann Wade, formerly Sister Rose Annette, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on May 13 at Community North Hospital in Indianapolis. She was 92.

A funeral Mass was celebrated on May 16 at St. Joan of Arc Church in Indianapolis and a Mass of Christian Burial was celebrated on May 25 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Rita Ann was born on April 22, 1930, in Indianapolis where she grew up as a member of St. Joan of Arc Parish. She entered the Sisters of Providence on Jan. 7, 1948, and professed final vows on Aug. 15, 1955.

Sister Rita Ann earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in elementary education at Indiana University in Bloomington.

During her 74 years as

a member of the Sisters of Providence, Sister Rita Ann ministered in Catholic schools for 26 years in schools in Illinois, Indiana and Washington. She later served for 22 years as a chaplain at St. Vincent Hospital in Indianapolis. In 1999, she and Providence Sister Barbara McClelland founded Miracle Place, a ministry of outreach and hospitality on the near east side of Indianapolis. She ministered there until the time of her death.

In the archdiocese, Sister Rita Ann served in Indianapolis at Nativity of Our Lord Jesus Christ School from 1955-57, at Holy Cross Central School from 1964-66 and 1969-71, at St. Luke the Evangelist School from 1971-76, at St. Vincent Hospital from 1977-99 and at Miracle Place from 1999-2022.

She is survived by a brother, Joseph Wade of Indianapolis.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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REPORT SEXUAL MISCONDUCT NOW

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

317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

SERRA CLUB VOCATIONS ESSAY

Spending time in adoration helps student to 'hear God's words'

(Editor's note: The Indianapolis Serra Club's annual John D. Kelley Vocations Essay Contest ordinarily awards prizes each spring to winning essayists in grades 7-12 in the archdiocese. This week, we begin with the winning entry in the seventh grade. Please note this year there were no entries from the 11th grade.)

By Brooklyn Wurzelbacher

Special to The Criterion

I have put a lot of thought into the questions I have been asked. "How has spending time before the real presence of



Brooklyn Wurzelbacher

Jesus in the Blessed Sacrament given direction to your life?' and also "How has the Eucharist directed your life?"

The first thought that came to mind was adoration.

My family has gone to adoration many times before.

In adoration, I feel close to Jesus. Sometimes, I even feel his presence around me.

In adoration, it is just a peaceful and quiet place. There are no distractions, just you and the Blessed Sacrament.

I also feel that having this quiet time with Jesus, I hear God's words. I think this is how our friendship with God begins.

This quiet time helps us and others

build trust and a relationship with God. When you have a deep relationship with him, you can just freely talk to him. You can ask for forgiveness, give thanks, talk to him about your problems and blessings.

He might not answer your prayers right away, but he still hears them. I believe all of these things can give you a better idea of what God's will is for you.

I think the Eucharist has directed my life by bringing me closer to Jesus. My relationship with Jesus and the Eucharist gives me more trust in him and brings me closer to him. When I need help, I can pray to him.

Sometimes I might not get the answer I want, and sometimes I don't like the answer, but I accept it. The Eucharist makes me want to be a better person.

Beyond just trying to grow closer to him, I want to learn more about him.

I think that the time spent before the Eucharist is very important. It helps us to connect with Jesus, especially while in adoration.

Jesus directs our life in so many ways. You just have to take time to spend with him and have faith and trust in him.

(Brooklyn and her parents, Curtis and Cindy Wurzelbacher, are members of St. Michael Parish in Brookville. She recently completed the seventh grade at St. Michael School in Brookville and is the seventh-grade division winner in the Indianapolis Serra Club's 2022 John D. Kelley Vocations Essay Contest.) †

Employment

Housekeeping Manager Our Lady of Fatima Retreat House

Our Lady of Fatima Retreat House is seeking a full-time **Housekeeping Manager** who is responsible for maintaining the order and cleanliness of Fatima Retreat House. Must be flexible for a schedule of 40 hours per week between the hours of 7 a.m. and 6 p.m., Monday through Friday, with an occasional evening or Sunday. Must be energetic, able to organize and manage supply inventory, schedule and execute tasks and manage employees and volunteers, a self-starter, good communicator, able to work unsupervised and have a heart for the ministry and mission of Fatima Retreat House. Benefits for this position includes employer/employee paid health insurance, HSA account contributions, life insurance, worker's compensation insurance, paid holidays and vacation, and 403B participation with employer match.

Persons interested in either position may contact:
Georgene Beiriger, Director
Our Lady of Fatima Retreat House
gbeiriger@archindy.org
or call (317) 545-7681, Ext. 105 for more information
Our Lady of Fatima Retreat House is an Equal Opportunity Employer

Archdiocese of Indianapolis Maintenance Technician

The Archdiocese of Indianapolis is always on the lookout for good, competent and committed maintenance technicians. We have regular turnover of maintenance staff at the Archdiocesan level, as well as at our parishes. We are looking for both entry-level maintenance technicians who can be trained and career maintenance professionals who may be looking to make a career change. Working with the Archdiocese and our parishes can be a tremendous way to enhance your spiritual connection with the Church. This may also be an excellent way for you to apply your time, talents and treasures.

We need persons with knowledge of HVAC, electrical, plumbing, roofing, preventative maintenance and deferred maintenance.

Applicants need to be able to work independently, but be capable of working as a team player. A driver's license and background check are required.

Communication skills are very important.

Full- and part-time positions are available. Full-time positions offer a full complement of benefits.

Interested parties should send their resumes to: Dherbertz@archindy.org.



Altar consecration

Archbishop Charles C. Thompson pours chrism oil during the consecration of a new altar at St. Joan of Arc Church in Indianapolis on May 1. (Submitted photo by Mark Herner)

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Employment



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Bethany is changing the world through family. We began our work by serving one child more than 75 years ago. Today, Bethany is an international Christian nonprofit partnering with communities in more than 30 states and in several countries around the world. We strengthen and preserve families, support displaced people fleeing danger, and find safe, loving families for children who need them. Bethany is at the forefront of creating and implementing solutions to meet the growing needs of vulnerable children and families in the U.S. and around the world.

Bethany's local office, located on the northeast side of Indianapolis, has several job openings for **bilingual English/Spanish speakers**. Details on our openings for therapist, social workers and teacher aid positions can be found on our website Bethany.org under the heading CAREERS.

Meet our future deacons



Permanent Deacons
Archdiocese of Indianapolis

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* begins a series of profiles of these men that will run in the weeks leading up to that important day.



James O'Connell

Name: James O'Connell
Age: 69
Wife: Louise O'Connell
Home Parish: Our Lord Jesus Christ the King Parish in Paoli
Occupation: Retired Paoli Community Schools guidance counselor



Christopher Rainbolt

Name: Christopher Rainbolt
Age: 61
Wife: Barbra Rainbolt
Home Parish: St. Michael Parish in Bradford
Occupation: Retired firefighter

Who are the important role models in your life of faith?

The important role models of faith in my life are my deceased parents, Benedictine Father Eugene Hensell and the late Benedictine Father Paschal Boland, both of Saint Meinrad Archabbey in St. Meinrad, and Pope Francis.

What are your favorite Scripture verses, saints, prayers and devotions?

I have three favorite Scripture verses: "I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends" (Jn 15:15); "You belong to God, children, and you have conquered them, for the one who is in you is greater than the one who is in the world" (1 Jn 4:14); "The Lord himself will fight for you; you only have to keep still" (Ex 14:14). My favorite saints are St. Thérèse of Lisieux, St. Theodora Guérin and St. Francis of Assisi. My favorite prayer is: "Lord, lead me to it, but help me through it." I learned this from a nursing home patient. My favorite devotion is the Jesuit "Daily Examen," which is an examination of conscience.

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 have been working at a hospital as a chaplain for a number of years, and

I will continue to do so in the future. There are so many opportunities to pray with people in their best and worst moments.

Why do you feel that God is calling you to become a deacon?

I feel God has called me to a life of service. The deacon's lifestyle is one of service, especially to those on the margins. Pope Francis said it best in these words: "These two terms—Apostle and servant—go together. They are like two sides of a medal. Those who proclaim Jesus are called to serve, and those who serve proclaim Jesus."

How will being ordained a deacon have an impact on your life and family?

I think it will validate and strengthen me to keep serving and reminding me that "as the master goes so must the disciple." The family is the school for learning to wash one another's feet.

How do you hope to serve through your life and ministry as a deacon?

I hope to serve by imitating Jesus who reminds us that: "He was called to serve and not to be served" (Mk 10:45). I hope to rekindle the teaching of the Second Vatican Council regarding the universal call to holiness and to continue to read the signs of the times and to smell like the sheep. I hope to build a field hospital in the secular world for those with authentic needs. †

Who are the important role models in your life of faith?

Aside from my parents and grandparents, the person who had the biggest impact was Msgr. Louis Marchino. He was my priest in grade school when I was an altar server. He only would accept your best. After Mass, he would be the first to say, "great job" or the first to ask "What happened?" I still think of him often.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture passage is Acts 9:1-30, the conversion of St. Paul. "He began at once to proclaim Jesus in the synagogues, that he is the Son of God. All who heard him were astounded and said, 'Is not this the man who in Jerusalem ravaged those who call upon this name, and came here expressly to take them back in chains to the chief priests?' " (Acts 9:20-21) It speaks to me of the salvation that is possible for each of us. Here, a man who persecuted Christians was changed. We hear of his missions by the many letters and churches he formed in the name of Christ.

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?

As a firefighter, we respond to a lot of tragedies. As word began to circulate of my pursuit of being ordained a deacon,

I would be asked to say a prayer or to provide comfort just by my presence. Since my retirement, I still get phone calls from firefighters wanting to talk about situations they've had to respond to.

Why do you feel that God is calling you to become a deacon?

Service has always been a high priority for me, from my career goals to my family life and community. I've always looked for ways to make someone feel that they matter. We have all had times in our life when we needed help. The job of a deacon is just that, to help those in their time of need, with a smile, just as Christ instructed us to do.

How will being ordained a deacon have an impact on your life and family?

I am very blessed to have a family that has been so supportive of my decision to pursue being ordained a deacon. I know that they will continue to support me. I look forward to being able to celebrate both the sacraments and my ministry of service with them.

How do you hope to serve through your life and ministry as a deacon?

By being a good husband and father to my family. I look forward to my parish becoming a part of my extended family. And I hope that new relationships will flourish through my ministries. I hope to learn more about myself and God's plan for me. †



Mark Schmidl

Name: Mark Schmidl
Age: 54
Wife: Leah Schmidl
Home Parish: All Saints Parish in Dearborn County
Occupation: Regional facilities manager for KinderCare Learning Centers

Who are the important role models in your life of faith?

The important role models of faith in my life are my family, especially my parents and wife, Father Jonathan Meyer, Father Daniel Mahan, Father Michael Keucher and Deacon Robert Decker.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are "For I know well the plans I have in mind for you, ... plans for your welfare and not for woe, so as to give you a future of hope" (Jer 29:11); and "Jesus woke up, rebuked the wind, and said to the sea, 'Quiet! Be still!' The wind ceased and there was great calm" (Mk 4:39). My favorite saints are St. Francis of Assisi, St. Ignatius of Loyola and St. John Paul II. My favorite prayers are the generosity prayer of St. Ignatius of Loyola 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 believe a big part of evangelization comes simply from sharing our lives with friends. People at work ask me how my weekend was, and it opens an opportunity to share what God is doing in my life. I also occasionally have someone say to me, "You are a deacon, right?" First, I explain to them that I am in formation to be a deacon. And they follow up with

something like, "Can I talk to you about something personal?" It opens the door to pastoral care.

Why do you feel that God is calling you to become a deacon?

My initial response is that I have no idea why God is calling me to be a deacon. There is no way for me to justify the call. It's simply a gift.

How will being ordained a deacon have an impact on your life and family?

The first impact on my family will come the day after my ordination when I baptize my new grandchild. What a gift. Ongoing, my hope is that the sacrament of holy orders will bring a ton of grace to me and my family.

How do you hope to serve through your life and ministry as a deacon?

My hope is to serve the poor in every way God is leading me. Assisting sacramentally at Mass, baptisms and weddings is such an honor, I can't even put it into words. †

BETHURAM

continued from page 16

Finding the right care provision

When complete independence is no longer practical, many older people require additional care. Sometimes this care can be provided by family members, but this can place a lot of strain on the caregiver in terms of balancing this with work and other family responsibilities. These caregivers need to be given the training, resources and the emotional support needed to help them give the best care for their loved ones and themselves.

In some cases, it is more appropriate for a professional caregiver to be employed on a regular basis, e.g., when there are complex medical conditions and/or physical disabilities. With options like adult day services or other comprehensive elder care services, the person is able to remain in their own home.

Access to health care services

Health care can be complicated and disjointed for older people, especially for those struggling with long-term conditions. The care requires lots of different medical professionals and clinics to coordinate delivery of medication and other types of care.

End-of-life preparations

We all need to prepare for the inevitable, but death is often a difficult topic for people to discuss or make plans for. Older individuals and their families need support when considering end-of-life options, financial implications, and how to ensure that the individual's wishes are respected.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

DOERFLINGER

continued from page 16

one that could involve greater respect for women and children, as well as greater individual and social well-being—is the greatest challenge now for pro-life Americans.

Catholics committed to the equal dignity of each and every member of the human family should be in the forefront of meeting that challenge.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †