



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Worship and Evangelization Outreach

Celebrating the sacraments with persons with disabilities, page 12.



After a harrowing journey from Ukraine to the United States, Anton Bezborodov is in his true home in Indianapolis with Beth and Thomas Wright, members of St. John the Evangelist Parish in Indianapolis. (Photo by John Shaughnessy)

*'You're the dad I never dared to dream of'*

## Faith, a couple's love and extended family help guide a Ukrainian to his true home

By John Shaughnessy

The phone call was a parent's nightmare, waking Thomas Wright at three in the morning in Indianapolis.

As Wright heard the fear in the voice of the young person calling from Ukraine—someone he regards as a son—he also heard the sound of explosions in the background as the Russians began their invasion of the country in February.

"I'm in a panic because there's nothing you can do," recalls

Thomas about that phone call from then-19-year-old Anton Bezborodov. "It's the most helpless feeling in the world."

Yet that helpless feeling soon turned into a plan of action for Thomas and his wife Beth.

Members of St. John the Evangelist Parish in Indianapolis, they immediately sent a request for prayers for Anton's safety to their friends and to the extended family that they have created by hosting 44 foreign exchange students for the past

See UKRAINE, page 14

## Archbishop hopes eucharistic revival will lead to conversion in individuals, society

By Sean Gallagher

On June 19, Archbishop Charles C. Thompson and Catholics across central and southern Indiana will begin the archdiocese's participation in the three-year National Eucharistic Revival.



Archbishop Charles C. Thompson

The day will include the celebration of two Masses at SS. Peter and Paul Cathedral in Indianapolis, a festival of faith, family and service, a eucharistic procession in the heart of the city and a holy hour ending with Benediction.

It will all take place on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as *Corpus Christi*.

In a recent interview with *The Criterion*, Archbishop Thompson reflected on the important place of the Eucharist in his own life, his hopes that the revival will deepen the faith and ministries of the Church in central Indiana, and how he is looking forward to the National Eucharistic Congress to be held in Indianapolis in July of 2024.

### Bringing back God to the center

The archbishop's hopes for the revival stretch beyond the Church to the broader society.

The eucharistic procession on June 19 will go down Illinois Street into the center of downtown Indianapolis. Two years ago, that same street saw tremendous violence, destruction and social unrest following the death of George Floyd at the hands of a Minneapolis police officer.

Archbishop Thompson spoke about how the eucharistic procession can be a visible way to bring God back to the center of society, which has been

See REVIVAL, page 8

## After 72 years, new Catholic says Church 'is what I longed for all my life'

(Editor's note: This is the fourth and final article in a series 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 Hoefer

At 72, Gayle Griffiths isn't sure what took her so long to come home to the Catholic faith.

"I guess I wasn't ready yet or God had other things to teach me," she says. "I just wish I hadn't wasted so much time!"

See NEW CATHOLIC, page 16



Gayle Griffiths beams with Father Jonathan Meyer, co-pastor of All Saints Parish in Dearborn County, after she was received into the full Communion of the Church during the parish's Easter Vigil Mass on April 16. (Submitted photo by Cindy White)

# Fifteen men to be ordained permanent deacons on June 25

Criterion staff report

It was 14 years ago that 25 men from central and southern Indiana were ordained as the first class of permanent deacons in the history of the Archdiocese of Indianapolis.

In the time since, the diaconate has become an ordinary part of the life of the Church in the archdiocese, with 16 more ordained in 2012 and 21 men ordained in 2017. Permanent deacons ordained in other dioceses have also moved to the archdiocese and ministered in some parishes.

On June 25, 15 men will be ordained as the archdiocese's fourth class of permanent deacons in a Mass beginning at 10 a.m. at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson will serve as the principal celebrant at the liturgy.

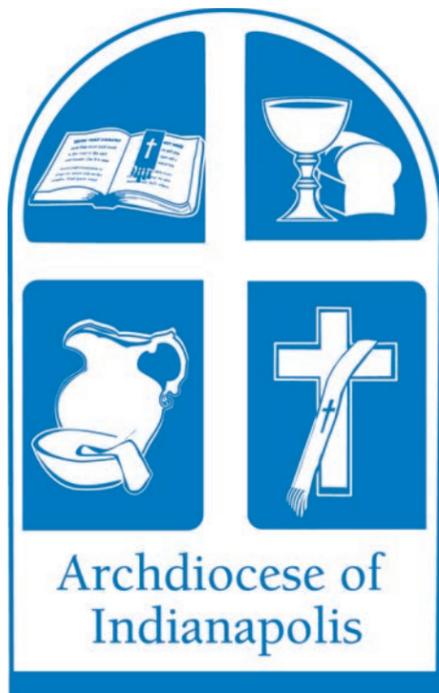
After they are ordained, there will be 70 deacons serving in the archdiocese, including two who have retired and four ordained elsewhere who are now ministering in central and southern Indiana.

Seating will be available for the Mass for the general public. It can also be viewed online live at [www.archindy.org/streaming](http://www.archindy.org/streaming).

The deacon candidates to be ordained have completed four years of formation and participated in an intensive year-long application process before that.

As archdiocesan director of deacon formation, Deacon Kerry Blandford has overseen the preparation of the 15 deacon candidates to be ordained on June 25.

"Having journeyed with these men for the past five years has been a blessing," he said. "Given the impact of COVID-19, theirs was a different and in some ways more challenging formation. They



persevered and met those challenges and will do the same as they move into active ministry. They will be a blessing to the Church."

Deacon Michael East looks forward to assisting the new deacons in their life and ministry.

"I am here to help them make a smooth transition into the ministry of permanent deacon while maintaining their role as husband and father to their respective families," said Deacon East, who serves as archdiocesan director of deacons. "They

are coming to ministry during very trying times with COVID-19 and all the unrest that is affecting our communities. At the same time, it can provide many opportunities for their ministry." †



Deacon Kerry Blandford



Deacon Michael East

## Memorial Mass for Father William Munshower set for June 25 at cathedral

A memorial Mass for the late Father William Munshower will be celebrated at 2 p.m. on June 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Archbishop Charles

C. Thompson is scheduled to be the principal celebrant.

Father Munshower was 88 and a retired archdiocesan priest when he died on April 14, 2020, during the early portion of the coronavirus pandemic. Public celebration of the sacraments was suspended at the time.

The June 25 Mass is intended as a way for Father Munshower's friends, loved ones and former parishioners to come together in prayer and gratitude for his priestly life and ministry.

All are also invited to an open house with food and refreshments afterward hosted by his family at the Northside Event Center, 2100 E. 71st St., in Indianapolis from 4-7 p.m. †

## Correction

In the June 10 issue of *The Criterion*, the caption of a photo of newly ordained Benedictine Father Kolbe Wolniakowski mistakenly noted that he would begin ministry in July as parochial vicar of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad. He will instead begin service as parochial vicar of St. Paul Parish in Tell City in July. †



### Public Schedule of Archbishop Charles C. Thompson

June 19–June 26, 2022

<p><b>June 19 – 1 p.m.</b> Mass primarily in English for the opening of the three-year National Eucharistic Revival at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis</p> <p><b>June 19 – 3 p.m.</b> Mass primarily in Spanish for the opening of the three-year National Eucharistic Revival at SS. Peter and Paul Cathedral</p> <p><b>June 19 – 4:15 p.m.</b> Eucharistic procession for the opening of the three-year National Eucharistic Revival from SS. Peter and Paul Cathedral to St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis</p> <p><b>June 19 – 5:45-6:30 p.m.</b> Adoration and Benediction for the opening of the three-year National Eucharistic Revival at St. John the Evangelist Church</p> <p><b>June 20-23</b> Priest convocation at Saint Meinrad Archabbey, St. Meinrad</p>	<p><b>June 24 – 10 a.m.</b> Mass and program for Intercultural Certification for Spiritual Direction and Leadership at Our Lady of Fatima Retreat House, Indianapolis</p> <p><b>June 25 – 10 a.m.</b> Permanent diaconate ordination at SS. Peter and Paul Cathedral, followed by reception at Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis</p> <p><b>June 25 – 2 p.m.</b> Mass for the late Father William Munshower at SS. Peter and Paul Cathedral</p> <p><b>June 26 – 10 a.m.</b> Mass and dedication of bells and building at Bishop Simon Bruté College Seminary, Indianapolis</p> <p><b>June 26 – 2 p.m.</b> Adult confirmations at SS. Peter and Paul Cathedral</p>
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## Rachel's Vineyard retreat offered in Indianapolis area on July 29-31 for those grieving after abortion

A Rachel's Vineyard post-abortion healing retreat will take place in the greater Indianapolis area on July 29-31. The location will be disclosed upon registration.

The retreat is for women and men who have known regret, sorrow, guilt or shame after abortion. Supported by the sacraments, the goal of the retreat is to help provide insight, comfort and healing.

The weekend combines Scripture meditations, spiritual exercises and discussions in a guided process that leads to the heart of God's love and compassion.

The cost is \$175, although scholarships are available. No one will be turned away due to financial difficulties.

For information about Rachel's Vineyard Retreats, go to [www.rachelsvineyard.org](http://www.rachelsvineyard.org).

Registration is required by July 24. To register or for more information on the upcoming retreat, call 317-452-0054 or send an e-mail to [projectrachel@archindy.org](mailto:projectrachel@archindy.org). Inquiries, registration and participation are strictly confidential. †

## 'Chalk Your Walk' for annual World Refugee Day on June 20

Criterion staff report

June 20 is World Refugee Day. This annual observation celebrates the strength and courage of people who have been forced to flee their home country to escape conflict or persecution.

In honor of this day, the archdiocesan Catholic Charities Refugee and Immigrant Services invites all to show support for refugees by spreading sidewalk chalk messages of solidarity, support and celebration at your home, parish, school or business. Share photos of the messages to social media with the hashtags #CCIWRD or #ArchIndyWRD.

Message ideas include:

- Love your neighbor as yourself;
- Refugees welcome;
- We want peace; and
- We welcome refugees.

For more information on the archdiocesan Refugee and Immigration Services, go to [www.archindy.org/cc/refugee](http://www.archindy.org/cc/refugee). †



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# Cardinal Dolan, Archbishop Lori decry attacks on pro-life centers

WASHINGTON (CNS)—Cardinal Timothy M. Dolan of New York and Archbishop William E. Lori of Baltimore pleaded for peace in light of recent attacks on pro-life pregnancy centers in the United States.

“Each of us must choose the path of peace and open our hearts to the love that God has for his children,” said a joint statement on June 13 by the two prelates. “O Sacred Heart of Jesus, touch our hearts and make them like your own.”

They made the comments as committee chairs of the U.S. Conference of Catholic Bishops. Cardinal Dolan leads the Committee on Religious Liberty and Archbishop Lori is chairman of the bishops’ Committee on Pro-Life Activities.

The two prelates noted the pace of attacks had stepped up since a draft version of Supreme Court Justice Samuel Alito’s opinion in the case *Dobbs v. Jackson Women’s Health Services* was leaked in May. As *The Criterion* went to press on June 14, the final ruling had yet to be released.

The leaked draft suggested the Supreme Court could overturn *Roe v. Wade*, the court’s 1973 decision which legalized abortion nationwide, in its highly anticipated

ruling in an abortion case from Mississippi that bans most abortions after 15 weeks.

Since then, Cardinal Dolan and Archbishop Lori said “charities that support pregnant mothers in need have been firebombed, and pro-life organizations have been attacked almost daily and terrorized.”

“And even the lives of Supreme Court justices have been directly threatened,” they said, referring to the June 8 arrest of a man outside Justice Brett Kavanaugh’s home in Chevy Chase, Md., a Washington suburb. The man, police said, had planned to kill Kavanaugh but ultimately decided against it.

He was identified as Nicholas John Roske, a 26-year-old from California, who was carrying a gun, a knife, zip ties and burglary tools. Roske was arrested after he called 911 to turn himself in. He told police he planned to break into Kavanaugh’s house and kill him and then planned to kill himself. He has been charged with attempted murder.

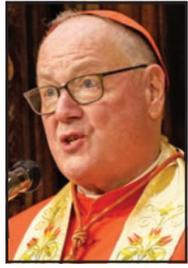
“For two years now, Catholic churches have been attacked and vandalized at an alarming rate. In July

of 2020, we strained to understand this violence,” Cardinal Dolan and Archbishop Lori noted in their statement. The U.S. bishops in May 2020 started tracking violence directed against Catholic churches. The number of such attacks hit the 100 mark last October.

In May of this year, a pro-life pregnancy center in Madison, Wis., was set afire. A group calling itself Jane’s Revenge took credit for the act. In early June, a second such center in a Buffalo, N.Y., suburb was subject to an overnight attack. Scrawled with spray paint on the center’s outside wall was “Jane was here.” However, no group has claimed responsibility.

Attacks and vandalization of other pregnancy care centers have also happened in recent weeks in Florida, Maryland, North Carolina, Oregon and Texas.

“We urge our elected officials to take a strong stand against this violence, and our law enforcement authorities to increase their vigilance in protecting those who are in increased danger,” Cardinal Dolan and Archbishop Lori said. “We thank those who have already done so, and we encourage them to continue.” †



Cardinal Timothy M. Dolan



Archbishop William E. Lori

# Speaker at Washington anti-gun rally says nation must ‘replace the hate’

WASHINGTON (CNS)—The son of Ruth E. Whitfield, the oldest victim of the racially motivated mass shooting at a Buffalo, N.Y., grocery store, told a rally in Washington on June 11 that the nation needs to “lower” its weapons and “replace the hate.”

“If you listen closely, you will hear the cry” for an end to gun violence “from our loved ones in our churches, synagogues, schools and now, our grocery stores,” Raymond Whitfield told hundreds gathered near the Washington Monument for the March for Our Lives rally.

“If not now, when? When will enough be enough ... [of] hollow-point bullets tearing through the flesh of the American dream?” he said.

He asked how many more will be “lying dead on the floor of a grocery store,” like his 86-year-old mother, whose last hours were spent protecting others and “pleading in aisle nine.”

“When will enough be enough where law-abiding Americans demand from our public servants ... common sense gun laws? Simple background checks?” Whitfield asked. “What is it that we really want? We want a chance to heal.”

On May 14 in Buffalo, Peyton Gendron, an 18-year-old gunman, opened fire in a Tops supermarket, killing 10 Black people and injuring three others.

Ten days after Buffalo, 18-year-old Salvador Rolando Ramos stormed into Robb Elementary School in Uvalde, Texas, and shot dead 19 children and two teachers.

On June 1, a gunman identified as Michael Louis, 45, killed four people at a medical building on the campus of St. Francis Hospital in Tulsa, Okla., before killing himself.

Other mass shootings have followed in the days since. As of June 13, the Gun Violence Archive said the U.S. has had 267 mass shootings this year. The Washington-based nonprofit defines a mass shooting as an incident in which four or more people are shot or killed, excluding the attacker.

The incidents have renewed calls for regulating the public’s purchase of weapons with a high capacity for killing human beings. The U.S. Conference of Catholic Bishops has continually asked for such gun control.

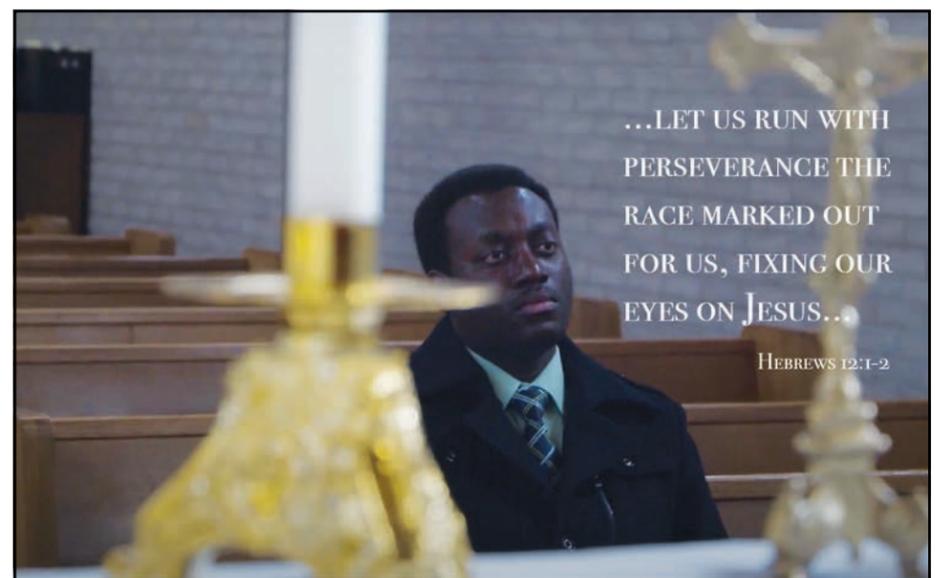
On June, 12 National Public Radio (NPR) reported that a bipartisan group of Senate negotiators said they had reached agreement on a package of safety and gun-related measures narrowly focused on preventing future shootings similar to the one in Uvalde.

The proposal has not been written into legislation yet, NPR said, and “includes money to encourage states to pass and implement so-called ‘red flag’ laws to remove guns from potentially dangerous people, money for school safety and mental health resources, expanded background checks for gun

purchases for people between the ages of 18 and 21 and penalties for illegal straw purchases by convicted criminals.”

The March for Our Lives demonstration in Washington was an event organized by students of Marjory Stoneman Douglas High School in Parkland, Fla., which experienced a mass killing of its own in 2018. In that tragedy, a gunman killed 17 people and left many injured.

More than 400 other March for Our Lives events took place around the nation and world during the June 11-12 weekend. †



...LET US RUN WITH PERSEVERANCE THE RACE MARKED OUT FOR US, FIXING OUR EYES ON JESUS...

HEBREWS 12:1-2

## UNITED CATHOLIC APPEAL

Evrard Muhoza is in his final semester at Bishop Simon Bruté College Seminary. He wasn’t sure that seminary was the right fit for him as he was discerning God’s call for his life. But it turns out, it was not only the right fit, it was perfect.

Scan the QR Code below to learn more about his story.



SCAN HERE to watch the video



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## Editorial

# We must continue Church's mission of supporting 'life and dignity for all'

We believe it is providential that as we await the U.S. Supreme Court's ruling in *Dobbs v. Jackson Women's Health Organization*, the Catholic Church in the U.S. next week is set to mark this year's observance of Religious Freedom Week. (As *The Criterion* went to press on June 14, there was still no decision in the *Dobbs* case.)

Sponsored by the U.S. Conference of Catholic Bishops (USCCB), Religious Freedom Week takes place each June. Its theme this year is "Life and Dignity for All."

The observance begins on June 22, the feast day of SS. Thomas More and John Fisher, both English martyrs who fought religious persecution. The week ends on June 29, the feast of SS. Peter and Paul.

The *Dobbs* case involves a Mississippi law banning abortion after the 15th week of pregnancy. An initial draft of a Supreme Court majority opinion in the case written by Justice Samuel Alito that was leaked by the press on May 2 indicated the high court may be set to overturn its 1973 *Roe v. Wade* decision, which legalized abortion nationwide. Tensions have been high on both sides of the debate ever since.

In a press release marking Religious Freedom Week, the USCCB said it "is especially mindful of the debates around our country about abortion. The Catholic Church plays a crucial role in bearing witness to the Gospel of life and serving all who will be affected by these discussions and their outcomes."

If the leaked document holds true—which we pray will indeed be the case—the court also is expected to overturn its 1992 ruling in *Planned Parenthood v. Casey*, which affirmed *Roe* and prohibited regulations that created an "undue burden" on women seeking an abortion.

If the final ruling in *Dobbs v. Jackson Women's Health Organization* overturns *Roe* and *Casey*, the issue of abortion would be returned to the states.

Sadly, states like California and Colorado are already working on legislation to legalize abortion up to birth. The California Catholic Conference "vehemently opposes" amending the state's constitution "to enshrine the most extreme forms of abortion." Senate Constitutional Amendment 10 language introduced on June 8 "is so broad and unrestrictive that it would encourage and protect even late-term abortions, which most Californians oppose," the conference said.

As written, the amendment—which will be on the state's November ballot—"will legalize and protect abortion up to the point just prior to delivery," according to the conference.

Colorado legislators passed the Reproductive Health Equity Act, considered one of the nation's most permissive abortion measures. Gov. Jared Polis quickly signed it into law on April 4. It permits on-demand abortion for a full 40 weeks of a pregnancy; allows abortion based on discrimination of sex, race or children with disabilities such as Down syndrome; and removes the



RELIGIOUS  
FREEDOM  
WEEK

requirement that parents of minors be notified if their minor receives an abortion.

In response, Colorado's bishops in a June 6 open letter asked Catholic legislators "who live or worship in the state" and voted for Colorado's Reproductive Health Equity Act "to voluntarily refrain from receiving holy Communion."

They urged this action "until public repentance takes place and sacramental absolution is received in confession."

"The burden from their decision does not rest upon the shoulders of priests, deacons or lay extraordinary ministers of the Eucharist," they wrote. "It rests upon the consciences and souls of those politicians who have chosen to support this evil and unjust law."

Regardless of the Supreme Court's ruling, "to build a culture of life and dignity for all," the Catholic Church "must support women and children," the USCCB press release added.

While some critics say the Church does little or nothing to help pregnant mothers and their unborn children, we must make it paramount to remind them that this is false.

Catholics across the country, joining with other pro-life advocates, have assisted pregnant mothers and their children—both before and after birth—for decades.

In 2020, the USCCB's Committee on Pro-Life Activities launched the "Walking with Moms in Need" nationwide initiative to build on these efforts. Its aim is "to engage every Catholic parish in providing a safety net to ensure that pregnant and parenting moms have the resources, love and support they need to nurture the lives of their children."

In starting the initiative, bishops said they want to ensure "our Catholic parishes are places of welcome for women facing challenging pregnancies or who find it difficult to care for their children after birth, so that any mother needing assistance will receive life-affirming support and be connected to appropriate programs and resources where she can get help."

Among the initiative's goals is to help Catholics "recognize the needs of pregnant and parenting moms in their communities, enabling parishioners to know these mothers, to listen to them, and to help them obtain the necessities of life for themselves and their children."

"Life and Dignity for All" is a staple of the Church's mission. We pray God uses this ongoing legal fight to open minds and change hearts so society will soon work to protect all human life—from conception to natural death.

—Mike Krokos

## Be Our Guest/Greg Erlandson

# A tale of two weddings

How do we attract people to our church? How do we invite people to "come and see"? These are questions being asked with greater urgency these days. The "nones," that is, those with no religious affiliation, are growing in number, while too many Catholics are walking away from any sort of consistent practice.



A great deal of effort and money is spent developing tools to encourage and inspire Catholics to go forth and evangelize. Some of this goes to glossy diocesan magazines that eschew news for catechetical and inspirational stories. Some of it goes to programs and retreats, social media campaigns and videos.

All of this may be helpful, but it struck me recently that opportunities may be closer at hand. Call this a tale of two weddings.

Two good friends of mine, married but neither Catholic, attended my sister's recent wedding Mass. She very intentionally wanted it to be a beautiful and engaging liturgy because she knew there would be many non-Catholics and non-Christians celebrating with her.

The songs were unusual and beautifully sung. The readings were powerful. Best of all, the pastor who celebrated the Mass exuded a sense of welcome and joy. His homily was both personal and rooted in the Scripture readings.

After the wedding, my friends were enthusiastic not just about the ceremony, but about the Mass and the priest. A mountain of stereotypes was washed away by this experience. My sister's goal was realized, to her great delight.

Ah, but fast forward one month and the same couple attended another Catholic wedding. It was the opposite in almost every way, to hear them tell the story. But the worst was when the celebrant in his homily chose to highlight what he called

the five stages of marriage.

First came infatuation. He told the couple that was the stage they were in now as they sat before the altar. Next came disillusionment, he warned. Then misery. Then resignation. And finally, assuming one lasts this long, acceptance.

I do not know if the priest intended this as some sort of joke, or if he simply had had too many scarring experiences in the confessional. The damage was the same in either case. That mountain of stereotypes? It just grew twice as big: A joyless church full of unhappy people hanging on for dear life until the bitter end. Who would want that?

The lesson here is that opportunities for witness and evangelization are everywhere and all about us. In our churches every Sunday are people who may be far from God, who may be hurting or in need. Even more so, at every wedding, baptism and funeral there are people who have rarely darkened a church doorway, but may be listening for an invitation.

A beautiful liturgy, an engaging homily, an evident spirit of welcome and friendliness—these are acts of hospitality. Like Abraham, we don't know the angels in our midst that we may be hosting (Gn 18). To ignore the possibility of those hidden guests or to repel them rather than invite them is a monumental failure.

It is easy today to be overwhelmed by negativity, to let our pessimism get the best of us, to let our divisions dominate. At our worst, we are quicker to complain, reject or shun than to embrace and celebrate our faith.

I am certain this is not what Christ had in mind when he gave us the Great Commission to go forth and baptize the world. If strangers are unable to see in us and our parishes what a treasure it is that we believe we have found, then we deserve our empty churches.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).) †

## Be Our Guest/Gary Taylor

# Recognizing, realizing and resting in the real presence of the divine Trinity

In this hurting and hungry world, every faithful, enduring remnant is being called to participate in a "pastoral and missionary effort which cannot leave things as they presently are." The U.S. Conference of Catholic Bishops and its disciples are being initiated into a permanent mission to be in a state of apologetics and evangelization that is perpetually recapitulating, renewing, refreshing and resurrecting love for Jesus in the Eucharist, which is the central sacrament of the Catholic Church.

The faithful remnants are to prioritize and to participate in diocesan eucharistic congresses. They are to make them pilgrimage obligations to synergize the sacred solidarity of our salvation through the passion of Jesus Christ.

During this permanent mission:

- The faithful remnants within their parishes are to pray about and receive guidance from the Holy Spirit to establish rich and meaningful days of formation centered on the mystery of the Eucharist in the life of the Church.

- The faithful remnants are invited to become even more truly and deeply eucharistic communities through small groups, increased exploration of the sacrifice of the Mass, eucharistic adoration, catechetical studies on the real presence of Christ, parish-sponsored processions, and other activities to enable deeper encounters with our Lord in the Eucharist.

- During the third year, the faithful remnants of the Church will gather for the first National Eucharistic Congress in almost 50 years, where a graced and

miraculous uncountable number of Catholics will draw close to Jesus in the Eucharist by way of a pilgrimage to Indianapolis on July 17-21, 2024.

- The fruit of this holy gathering is to prepare and empower the faithful remnants from around the country to go out to the peripheries of their communities as "enthusiastic eucharistic missionaries" filled with the flame of divine charity for those around them.

- The entire mystical body is to begin now in preparing themselves to participate and perpetually progress in this eternal pilgrimage to realize, recognize and rest in the peaceful power and presence of the Divine Trinity in our every moment.

(Gary Taylor is a member of St. John the Baptist Parish in Osgood.) †

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



# Christ the Cornerstone

## The Eucharist is at the heart of our relationship with Jesus

On Sunday, June 19, our Church celebrates the Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*). This year, we are using this joyful occasion to launch a National Eucharistic Revival, sponsored by the U.S. Conference of Catholic Bishops, which will take place from 2022-2025. Near the end of this ambitious three-year experience, there will be a National Eucharistic Congress hosted here in Indianapolis in 2024. What a great grace for our country as well as for our archdiocese!

Here in the Archdiocese of Indianapolis, we will open the Eucharistic Revival with a special event on June 19. This will include two Masses, a Festival of Faith, Family and Service, an outdoor eucharistic procession, and a Holy Hour. The events will take place in downtown Indianapolis at SS. Peter and Paul Cathedral, the Archbishop Edward T. O'Meara Catholic Center, and St. John the Evangelist Church. You are encouraged to attend any portion of the day's events that fit into your schedule—come for part of the day or all of the day to join in our celebration of the real presence of our Lord in the holy Eucharist.

As I wrote in my pastoral letter, "Worship of God in the Holy Mass Unites Us," last Advent:

*In this life, there is no greater way to foster [an intimate] relationship to Christ and the Church than through the gift and mystery of the Most Holy Eucharist and the fruitful celebration of the Mass. Indeed, the Eucharist is at the heart of our relationship with Jesus, who is the Way, the Truth, and the Life. Therefore, we are called to celebrate the gift of the Sacrament of the Eucharist in the Mass until Jesus comes again and glory. And doing so, we stand side-by-side with the angels and the saints in the joyful expectation of our Lord's return.*

The goal of this National Eucharistic Revival is "to renew the Church by enkindling a living relationship with the Lord Jesus Christ in the holy Eucharist." This revival will occur in three phases: Year One focuses on renewal at the diocesan level; Year Two will be focused on renewal at the parish level; Year Three will address the ongoing revival at all levels nationally with special attention to the mission to go forth with our faith, especially in the peripheries.

The need for this intense renewal of

faith and devotion to the real presence of Christ in the Eucharist has never been greater.

Today we are living in the midst of the increased secularization of our culture with many of society's traditional values being disregarded. And we continue to witness, in what is more and more becoming a culture of death, our society's value for human life at every point along the life spectrum being disregarded.

Crimes against innocent human life—from the killing of unborn children, to the senseless violence in our schools, to murder in our streets, to the horrors of war—all continue to headline our news and break our hearts. We need the grace of the Eucharist today more than ever to unite us in prayer and in action, and to restore the peace of Christ in our hearts and homes, in our communities and among nations.

The National Eucharistic Revival that we are inaugurating this Sunday is also a response to the sad truth that participation in Mass on Sundays and holy days of obligation has been declining for many decades and was only made worse by the COVID-19 pandemic. We bishops have a gravely

serious responsibility to remind all baptized Catholics of their obligation to worship God on Sundays and holy days in the holy sacrifice of the Mass, and to gather around the table of the Lord to hear God's word and to receive the body and blood of Christ in the holy Eucharist.

Frequent reception of the sacraments, especially the Eucharist, is essential to our spiritual growth and, I believe, to our physical, mental and emotional health in these very stressful times. Active participation in the life of the Church is the way most Catholics give witness to their faith in Jesus Christ.

When Mass attendance declines, so does our Church's ability to offer a vibrant, joy-filled alternative to the serious social, economic and political challenges of our time.

Please join us this weekend—by your physical presence or at least by your prayers for the success of this Eucharistic Revival. Our prayerful participation allows us to "stand side-by-side with the angels and the saints in the joyful expectation of our Lord's return." There is no better time to celebrate our relationship with Jesus in the Eucharist than now! †



# Cristo, la piedra angular

## La Eucaristía es la esencia de nuestra relación con Jesús

El domingo 19 de junio nuestra Iglesia celebra la Solemnidad del Santísimo Cuerpo y la Sangre de Cristo (*Corpus Christi*). Este año, bajo el auspicio de la Conferencia de Obispos Católicos de Estados Unidos, aprovechamos esta alegre solemnidad para lanzar un Renacimiento Eucarístico Nacional que se celebrará desde 2022 hasta 2025. Hacia el final de esta ambiciosa experiencia de tres años, habrá un Congreso Eucarístico Nacional que se celebrará aquí en Indianápolis en 2024. ¡Qué enorme bendición para nuestro país, así como para nuestra Arquidiócesis!

En Indianápolis inauguraremos el Renacimiento Eucarístico con un evento especial el 19 de junio que incluirá dos misas, un Festival de la Fe, la Familia y el Servicio, una procesión eucarística al aire libre y una Hora Santa. Los actos se realizarán en el centro de Indianápolis, en la Catedral San Pedro y San Pablo, el Centro Católico Edward T. O'Meara y la iglesia de San Juan Evangelista. Los animamos a que participen en cualquier porción de los eventos del día que se ajuste a su horario: ya sea durante una parte del día o todo el día, acompañennos a celebrar la presencia real de Nuestro Señor en la Santa Eucaristía.

Como escribí en mi carta pastoral del pasado Adviento, titulada "Estamos unidos en el culto a Dios en la Santa Misa":

*En esta vida, no hay mejor manera de fomentar una relación [íntima] con Cristo y con la Iglesia que a través del don y el misterio de la Santísima Eucaristía y de la fructífera celebración de la Misa. En efecto, la Eucaristía es la esencia de nuestra relación con Jesús, que es el Camino, la Verdad y la Vida. Por lo tanto, estamos llamados a celebrar el don del sacramento de la Eucaristía en la misa hasta que Jesús vuelva y se glorifique. Y al hacerlo, nos colocamos junto a los ángeles y los santos en la alegre espera del regreso de Nuestro Señor.*

El objetivo de este Renacimiento Eucarístico Nacional es "renovar la Iglesia al reavivar la relación con Nuestro Señor Jesucristo en la santa Eucaristía." Este renacimiento se producirá en tres fases: El primer año se centra en la renovación a nivel diocesano; el segundo año se centrará en la renovación a nivel parroquial y tercero abordará la renovación en curso a todos los niveles en el país, con énfasis en la misión de salir avanza en nuestra fe, especialmente en las periferias.

Nunca antes ha sido más intensa la necesidad de renovación de la fe y la

devoción a la presencia real de Cristo en la Eucaristía.

Hoy en día vivimos la creciente secularización de nuestra cultura que desprecia muchos de los valores tradicionales de la sociedad. Se está convirtiendo cada vez más en una cultura de la muerte en la que presenciamos el menosprecio de la sociedad por la vida humana en todos los puntos del espectro vital.

Los crímenes contra la vida humana inocente—desde el asesinato de niños no nacidos hasta la violencia sin sentido en nuestras escuelas, pasando por los asesinatos en las calles y los horrores de la guerra—siguen ocupando los titulares de las noticias y rompiéndonos el corazón. Hoy más que nunca necesitamos la gracia de la Eucaristía para unirnos en la oración y en la acción, y para restablecer la paz de Cristo en nuestros corazones y hogares, en nuestras comunidades y entre las naciones.

El Renacimiento Eucarístico Nacional que inauguramos este domingo es también una respuesta a la triste realidad de que la participación en la misa de los domingos y días de precepto ha ido disminuyendo desde hace muchas décadas y se agravó con la pandemia de COVID-19. Los obispos tenemos la enorme responsabilidad de recordar

a todos los católicos bautizados su obligación de adorar a Dios los domingos y días de guardar en el santo sacrificio de la misa, y de reunirse en torno a la mesa del Señor para escuchar la Palabra de Dios y recibir el Cuerpo y la Sangre de Cristo en la Sagrada Eucaristía.

Recibir a menudo los sacramentos, especialmente la Eucaristía, es esencial para nuestro crecimiento espiritual y, creo, para nuestra salud física, mental y emocional en estos tiempos tan estresantes. La participación activa en la vida de la Iglesia es el modo en que la mayoría de los católicos dan testimonio de su fe en Jesucristo.

Cuando la asistencia a la misa disminuye, también lo hace la capacidad de nuestra Iglesia de ofrecer una alternativa vibrante y llena de alegría a los graves desafíos sociales, económicos y políticos de nuestro tiempo.

Les rogamos que se unan a nosotros este fin de semana, ya sea físicamente o, al menos, con sus oraciones por el éxito de este Renacimiento Eucarístico. Mediante esta participación piadosa "nos colocamos junto a los ángeles y los santos en la alegre espera del regreso de Nuestro Señor." ¡No hay mejor momento que este para celebrar nuestra relación con Jesús en la Eucaristía! †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## June 19

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

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Eucharistic Holy Hour for Opening of Eucharistic Revival**, 5:45-6:30 p.m., benediction 6:30 p.m. Information: [eucharisticrevivalindy.org](http://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](http://cutt.ly/SrTheaPrayer), meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearllette Springer, [pspringer@archindy.org](mailto:pspringer@archindy.org) or 317-236-1474.

## June 20-24

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, register online by June 15, walk-ins welcome. Information and registration: 812-256-3200 or [ReligiousEd@NorthClarkCountyCatholic.org](mailto:ReligiousEd@NorthClarkCountyCatholic.org).

## June 22, July 13

**Group Lectio** via Zoom,

7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: [vocation@thedome.org](mailto:vocation@thedome.org).

## June 23

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Pro-Life Holy Hour**, 8-9 p.m., Cheryl Shockley speaker, free. Information: 317-635-2021.

## June 24-25

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, live music: Fri., Bigger is Better, Sat., Klarc Whitson Project; kid's area, food, beer and wine, \$1 admission. Information 317-255-3666.

## June 25

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

St. Ambrose Parish, 325 S. Chestnut St., Seymour. **Parish Festival**, 11 a.m.-9 p.m., reverse raffle, 50/50 raffle, kids' games, craft booths; starting at 11 a.m.: tacos, hot dogs, ice cream; fried chicken dinners starting at 4 p.m.; free admission. Information: 812-522-5304.

## June 26

St. Philip Neri Church, 330 N. Rural St., Indianapolis. **Organ Concert**, 3 p.m., celebrating the revival of the St. Philip Neri Church organ, featuring parish organist Amy Eggleston, Baritone Ryan de Ryke and Hendricks Symphony Brass Quintet, free- will donation. Information: 317-631-8746.

## June 27

**The Villages of Indiana online Foster Parenting Virtual Information Night**, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 317-775-6500 or [cutt.ly/villagesindyreg](http://cutt.ly/villagesindyreg).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **30 Years in Uganda: An Evening of Stories and Blessings with Sherry Meyer**, 6-9 p.m., prayers, songs, stories, handicrafts to purchase, freewill donation. Information and registration: 371-432-0856, [sherry.m.arua@gmail.com](mailto:sherry.m.arua@gmail.com).

## July 1

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus** Mass 5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

## July 6

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

## July 7-9

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Holy Spirit Festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, live music, midway rides, festival food, beer and wine, bingo, Monte Carlo, Texas Hold 'Em, silent auction, rummage sale, parking shuttle available at 7140

E. Washington St., free wrist bands provided to parishioners after Masses, non-parishioners \$10 in festival tickets admission, children younger than 12 free. Information: [holyspiritfestival.org](http://holyspiritfestival.org), [festival@holyspirit.cc](http://festival@holyspirit.cc) or 317-353-9404.

## July 12

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](http://cutt.ly/Taize). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## July 14-16

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Funfest**, Thurs. 6-11 p.m., Fri. and Sat. 5-11 p.m., rides, \$5,000 cash raffle, live music, beer garden, bingo, 50/50 and Monte Carlo, basket raffles, Sat. fried chicken dinner, free admission. Information: [festival@stmarkindy.org](mailto:festival@stmarkindy.org) or 317-787-8246.

## July 15

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on July 12. Information and registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

## July 16-17

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Summer Festival**, Sat. 5-midnight, Sun. 11 a.m.-9 p.m., Sat. music by Yorkridge Boys, Sun. music by DJ Dan Morris, raffles, beer garden, lunch stand, kiddie land, quilts, country store, religious exhibit on Eucharistic miracles, chicken dinner served Sun. beginning at 11 a.m., free admission. Information: 812-576-4302. †

## Wedding Anniversaries

**JIM AND MARY JO (SAUER) ROBERTS**, members of St. Roch Parish in Indianapolis, will celebrate their 75th wedding anniversary on June 21. The couple was married in the former St. Catherine of Siena Church in Indianapolis on June 21, 1947. They have five children: Becky Adolay, Joni Carroll, Rosemarie Stahley, Nancy Storey and Mark Roberts. The couple also has 17 grandchildren and 54 great-grandchildren.



**JOHN AND PHYLLIS (KOCHER) WAGNER**, members of St. Jude the Apostle Parish in Spencer, celebrated their 55th wedding anniversary on June 10. The couple was married in St. Roch Church in Indianapolis on June 10, 1967. They have two children: Laurie Thomas and Pamela Wagner. The couple also has five grandchildren and four great-grandchildren.



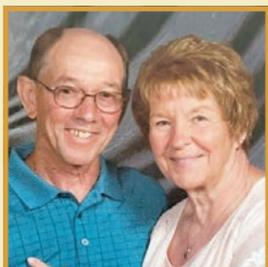
**GARY AND JEAN (BECHER) GESWEIN**, members of St. Michael Parish in Bradford, will celebrate their 50th wedding anniversary on June 24. The couple was married in St. John Vianney Church in Louisville, Ky., on June 24, 1972. They have two children: Pam Weber and Chris Geswein. The couple also has five grandchildren.



**KENNETH AND LANA (MORAN) HOFFMAN**, members of St. Joseph Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 17. The couple was married by a chaplain of the Archdiocese of the Military Services on June 17, 1972. They have one child: Zachariah Hoffman. The couple also has one grandchild.



**CARL AND ROSIE (ELSNER) STIER**, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on June 17. The couple was married in St. Mary Church in Greensburg on June 17, 1972. They have six children: Sara Biggs, Renee Muckerheide, Wendy Noah, Laura Wells, Keith and Tim Stier. The couple also has 13 grandchildren.



Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [cutt.ly/anniversaries](http://cutt.ly/anniversaries) or call 317-236-1585.

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## July 1-3

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Living Monastic Values in Everyday Life**, Benedictine Brother Martin Erspamer presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## July 6, 7

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, choose between 9:30 a.m.-noon first Wednesday of the month or 6-8:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Information and registration: [jfrost@spsmw.org](mailto:jfrost@spsmw.org) or [spsmw.org/events](http://spsmw.org/events).

## July 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$30 per person, dinner additional \$10. Registration: [fm.retreatportal.com/events/](http://fm.retreatportal.com/events/), 317-545-7681 or [lcoons@archindy.org](mailto:lcoons@archindy.org).

## July 11-15

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Summer Chant Workshop**, for directors of parish liturgical music and singers in parish liturgies, Benedictine Brother John Glasenapp presenting, \$750 single, \$835 double, \$200 commuter. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## July 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Franciscan Spirituality and Praying in Nature – Day of Reflection**, 8:30 a.m.-2 p.m., led by Father Todd Goodson, includes Mass, \$45 includes breakfast and lunch and Mass. Information and registration: [fm.retreatportal.com/events/](http://fm.retreatportal.com/events/), 317-545-7681 or [lcoons@archindy.org](mailto:lcoons@archindy.org).

## July 13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance. Information and registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## July 14

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$30 per person, dinner additional \$10. Registration: [fm.retreatportal.com/events/](http://fm.retreatportal.com/events/), 317-545-7681 or [lcoons@archindy.org](mailto:lcoons@archindy.org).

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, 7-8:30 p.m., Benedictine Sister Angela Jarboe presenting, free will contribution. Registration: [www.benedictinn.org/programs](http://www.benedictinn.org/programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

## July 15-17

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. A Step 11 Retreat for Recovering Alcoholics and Alanons, Marie Kobos and team facilitating, keynote by Kathleen McCauley, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## July 22-24

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Bible Bootcamp, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats). †



# The Face of Mercy

By Daniel Conway



## Older people are a gift who need our respect and love

In recent weeks, Pope Francis has been reflecting on the role that older people play in carrying out the Church's mission.

On Wednesday, June 1, the Holy Father's general audience included the latest installment in his catechesis on old age. Using a verse from sacred Scripture, "Forsake me not when my strength is spent" (Ps 71:9), the pope said:

*The beautiful prayer of the elderly man that we find in Psalm 71 encourages us to meditate on the strong tension that dwells in the condition of old age, when the memory of labors overcome and blessings received is put to the test of faith and hope.*

In his reflections, the 85 year-old Argentinian native speaks of the "strong tension" that older people feel, and the challenges that confront them as their faith and hope are put to test by "the weakness that accompanies the passage through the fragility and vulnerability of advanced age."

Aging is a process that effects every aspect of human life. As the pope observes, "the Psalmist—an elderly man who addresses the Lord—explicitly mentions the fact that this

process becomes an opportunity for abandonment, deception, and for prevarication and arrogance, which at times prey upon the elderly."

Surely reflecting on his personal experience, the Holy Father appears to cry out: "It is true! In this throwaway society, this throwaway culture, elderly people are cast aside and suffer these things."

Pope Francis is critical of our contemporary culture, which seems to be obsessed with youth, and which seeks to marginalize the elderly members of society. He specifically cites the neglect and indifference that older people must endure:

*Often, we read in the newspapers or hear news of elderly people who are unscrupulously tricked out of their savings, or are left without protection or abandoned without care; or offended by forms of contempt and intimidated into renouncing their rights. Such cruelty also occurs within families—and this is serious, but it happens in families, too. The elderly who are rejected, abandoned in rest homes, without their children coming to visit them, or they go a few times a*

*year. The elderly person is placed in the corner of existence.*

Pope Francis argues forcefully that all members of society have a serious moral obligation to care for the elderly "who are increasingly numerous and often also the most abandoned." We dare not allow the older members of our families, our communities, and our Church to be dishonored—in direct violation of the Fourth Commandment.

"When we hear of elderly people who are dispossessed of their autonomy, of their security, even their home," the pope says, "we understand that the ambivalence of today's society with regard to old age is not a problem of occasional emergencies, but a feature of that throwaway culture that poisons the world we live in."

A society that does not reverence and care for its elderly members is in serious trouble. "How is it that modern civilization, so advanced and efficient, is so uncomfortable with sickness and old age?" the pope asks. "How is it that it hides illness, it hides old age? And how is it that politics, which is so committed to defining the limits of a dignified survival, is at the same time insensitive to

the dignity of a loving coexistence with the old and the sick?"

The way we treat our older members defines who we are as a culture. We either love and respect those who have gone before us, or we abandon them—and ourselves—to the cruel indifference of the culture of death.

The irony, of course, is that we all age, and if we are blessed with a long life, we too become aged and infirm in mind, body or spirit (sometimes all three). As the Holy Father reminds us:

*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. They are the memory of the family, the memory of humanity, the memory of the country. Protect the elderly, who are wisdom.*

Pope Francis concludes his reflections with prayer. "May the Lord grant the elderly who are part of the Church the generosity of this invocation and of this provocation. May this trust in the Lord spread to us. And this, for the good of all, for them."

(Daniel Conway is a member of The Criterion's editorial committee.) †

**"Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God."**

—Pope Francis, "*Misericordiae Vultus*" ("The Face of Mercy")



**"Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios."**

—Papa Francisco, "*Misericordiae Vultus*" ("El rostro de la misericordia")

**El rostro de la misericordia/Daniel Conway**

## Las personas mayores son un regalo que requiere nuestro respeto y amor

En las últimas semanas el Papa Francisco ha reflexionado sobre el papel que desempeñan las personas mayores en la consecución de la misión de la Iglesia.

El miércoles 1 de junio, la audiencia general del Santo Padre abarcó la última entrega de su catequesis sobre la vejez. Utilizando un versículo de las Sagradas Escrituras, "No me abandones cuando decae mi vigor" (Sal 71:9), el Papa dijo:

*La hermosa oración del anciano que encontramos en el Salmo 71 que hemos escuchado nos anima a meditar sobre la fuerte tensión que habita la condición de la vejez, cuando la memoria de las fatigas superadas y de las bendiciones recibidas es puesta a prueba de la fe y la esperanza.*

En sus reflexiones, el argentino de 85 años habla de la "fuerte tensión" que sienten los ancianos, y de los retos a los que se enfrentan cuando su fe y su esperanza son puestas a prueba por "la debilidad que acompaña el paso a través de la fragilidad y la vulnerabilidad de la edad avanzada."

El envejecimiento es un proceso que afecta todos los aspectos de la vida humana. Como observa el Papa: "el salmista—un anciano que se dirige al Señor—menciona explícitamente el hecho de que este proceso se convierte en una ocasión de abandono, de engaño

y prevaricación y de prepotencia, que a veces se ensaña contra el anciano."

Probablemente al reflexionar sobre su propia experiencia, el Santo Padre parece gritar: "¡Es verdad! En esta sociedad del descarte, esta cultura del descarte, los ancianos son dejados de lado y sufren estas cosas."

El Papa Francisco critica nuestra cultura contemporánea, que parece estar obsesionada con la juventud, y que pretende marginar a los miembros mayores de la sociedad. En concreto, cita el abandono y la indiferencia que deben soportar las personas mayores:

*A menudo leemos en los periódicos o escuchamos noticias de personas ancianas que son engañadas sin escrúpulos para apoderarse de sus ahorros; o que quedan desprotegidas o abandonadas sin cuidados; u ofendidas por formas de desprecio e intimidadas para que renuncien a sus derechos. También en las familias—y esto es grave, pero sucede también en las familias—suceden tales crueldades. Los ancianos descartados, abandonados en las residencias, sin que los hijos vayan a visitarles o si van, van pocas veces al año. El anciano puesto en el rincón de la existencia.*

El Sumo Pontífice sostiene con

contundencia que todos los miembros de la sociedad tienen la obligación moral de cuidar a los ancianos "cada vez más numerosos, y a menudo también más abandonados." No nos atrevamos a permitir que se deshonre a los integrantes más mayores de nuestras familias, nuestras comunidades y nuestra Iglesia, en directa transgresión al cuarto mandamiento.

El Papa Francisco asegura que: "Cuando oímos hablar de ancianos que son despojados de su autonomía, de su seguridad, incluso de su hogar, entendemos que la ambivalencia de la sociedad actual en relación con la edad anciana no es un problema de emergencias puntuales, sino un rasgo de esa cultura del descarte que envenena el mundo en el que vivimos."

Una sociedad que no reverencia y cuida a sus miembros mayores tiene graves problemas. "¿Por qué la civilización moderna, tan avanzada y eficiente, se siente tan incómoda con la enfermedad y la vejez, esconde la enfermedad, esconde la vejez?" cuestiona el Papa. "¿Y por qué la política, que se muestra tan comprometida con definir los límites de una supervivencia digna, al mismo tiempo es insensible a la dignidad de una convivencia afectuosa con los ancianos y los enfermos?"

El modo en que tratamos a nuestros

miembros más mayores define lo que somos como cultura. O amamos y respetamos a los que nos precedieron, o los abandonamos—a ellos y a nosotros mismos—a la cruel indiferencia de la cultura de la muerte.

La ironía, por supuesto, es que todos envejecemos, y si somos bendecidos con una larga vida, también envejecemos y nos enfermamos de mente, cuerpo o espíritu (a veces de las tres cosas). Como nos recuerda el Santo Padre:

*Recuerda que también tú serás anciano o anciana. La vejez viene para todos. Y como tú querías ser tratado o tratada en el momento de la vejez, trata tú a los ancianos hoy. Son la memoria de la familia, la memoria de la humanidad, la memoria del país. Custodiar a los ancianos que son sabiduría.*

El Papa Francisco concluye su reflexión con una oración: "Que el Señor conceda a los ancianos que forman parte de la Iglesia la generosidad de esta invocación y de esta provocación. Que esta confianza en el Señor nos contagie. Y esto, por el bien de todos, de ellos y de nosotros y de nuestros hijos."

(Daniel Conway es integrante del comité editorial de The Criterion.) †

# REVIVAL

continued from page 1

wounded in so many ways.

“We push God to the side and then we wonder why the violence, the chaos, the injustice continues to deepen and grow, why the wounds are not healing,” he said. “Until we bring God back to the center of all of that, those wounds aren’t going to heal. We’re not going to reconcile.”

“So that Eucharist is a reminder for us as Catholics first and to others that God has to be at the core, at the center of all of this. Christ came to bring that deeply personal encounter with God to us through his own body, blood, soul and divinity. The Eucharist is the presence of God at the center of our lives where we believe, as Catholics, all things come together.”

## ‘It’s all about Christ’

The seeds of this broad vision for the transformative effect that the Eucharist can have on individuals and society were planted in the heart of Archbishop Thompson as he grew up in a deeply Catholic part of rural central Kentucky.

“I have vivid memories of my first Communion,” he recalled. “They lined us according to size. It was me, all the girls then the rest of the guys. I was the smallest of the group.”

Later as a college student and then a seminarian, the Eucharist continued to be at the heart of his life of faith.

“When I was discerning in the seminary, the Eucharist was at the center of that discernment,” he said, “what it meant to receive the body and blood of Christ, the privilege that that was and continues to be to receive that nourishment and strength provided by the body, blood, soul and divinity of Jesus Christ.”

That centeredness in the Eucharist continued after he was ordained a priest and has only intensified in his last 11 years serving as a bishop.

“We have 126 parishes and 68 schools,” Archbishop Thompson said. “I go to all of those different places and celebrate Mass, connecting with the people.”

“At the center of that, it’s not about Chuck Thompson. It’s not about someone in that particular parish. Wherever I go, it’s all about Christ. And the Eucharist always reminds us that it’s all about being centered on Christ.”

## ‘Rooted in gratitude’

Letting the Eucharist focus our hearts on Christ alone can lead people to a greater sense of gratitude, said Archbishop Thompson, of giving thanks, which is what the Eucharist is all about.

“When we’re rooted in gratitude, our lives are richer,” he said. “We have a more positive outlook on every aspect of our lives. Even in difficult and challenging times, that eucharistic centeredness of gratitude can be a great gift and blessing to us, and through us to the lives of other people.”

“Like right now, with so much violence, inflation and all the chaos and injustice that goes on in our world. We need that eucharistic-centered grace and strength of Christ.”

In his broad hopes for the eucharistic revival, Archbishop Thompson doesn’t lose sight of how it can lead to the conversion of individual hearts, including his own.

“We all have room to grow and deepen our relationship with God and one another in and through Christ,” he said. “I hope it does that for everybody. I hope it does that for me.”

“I know I can better appreciate the gift of the Eucharist in my life and areas in my own life where I need healing, growth and conversion. God’s grace alone will provide. I can’t do that on my own. And the world can’t provide that. It comes from the grace of God alone. And the Mass, as we say, is the source and summit of all of that.”

With the hope that more Catholics will grow in thankfulness through the revival, Archbishop Thompson also hopes that the many ministries of the Church in central and southern Indiana that are already rooted in the Eucharist will only grow deeper.

“This revival can deepen our appreciation and awareness of the Eucharist and enrich those ministries and services,” he said. “They can be ignited by the fire of the faith and hope of God’s grace and presence in the Eucharist. It nourishes and sustains us as Catholics to go out as beacons of hope, as ministers of healing, as instruments of peace and joy to the rest of the world.”

## ‘Heightening the richness’

Archbishop Thompson looks forward to himself and Catholics across the archdiocese beginning this journey of eucharistic conversion on June 19.

He expressed appreciation for the work of organizers across central and southern Indiana.

“I like the approach that they have taken,” he said.

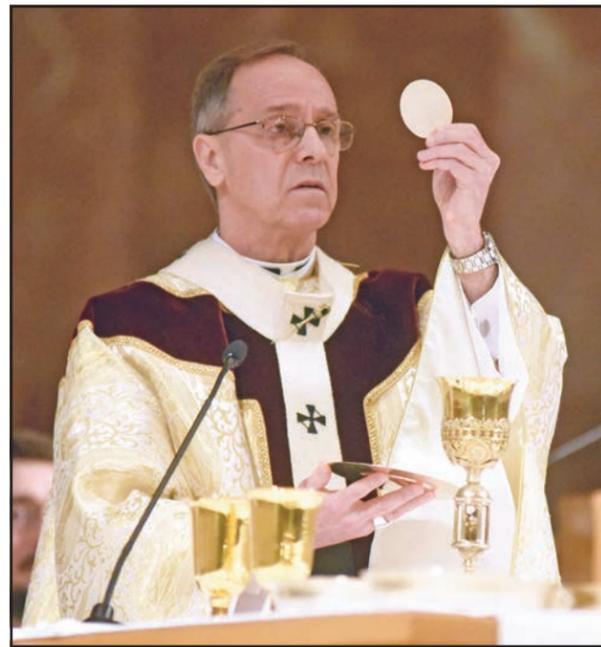
“We’re providing liturgies and trying to heighten all of the ethnic communities within the community. We have a great fabric of ethnicities in our archdiocese—Latinos, Vietnamese, Koreans, the Burmese, different countries of Africa, Indians. All of these different groups.”

“Heightening the richness of those different ethnicities, cultures, languages and customs—that’s part of the beauty of the Church.”

He also noted that, with two Masses, a service project, a eucharistic procession and a holy hour ending with Benediction, there are many ways that archdiocesan Catholics can “tap into” the start of the eucharistic revival.

Archbishop Thompson is looking forward to having children who have recently received their first Communion joining him in the eucharistic procession.

He said they can be an example to many older Catholics who have had the



Archbishop Charles C. Thompson elevates the Eucharist during the annual archdiocesan chrisM Mass on April 12 in SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)

Eucharist nourish their faith over the years, through many ups and downs and into eternal life itself.

“These first Communicants are just beginning that journey,” Archbishop Thompson said. “They’re beginning to have that sustenance as they grow. Hopefully, they will deepen their love and appreciation for this gift.”

“Sometimes as we go through life, we can get caught up in the busyness of life. We can be reminded by looking through their eyes and seeing their faces how exciting and joyful the Eucharist can be.”

At the start of the third year of the eucharistic revival, in July 2024, the archdiocese will host the first National Eucharistic Congress in nearly 50 years in Indianapolis.

Tens of thousands of Catholics from across the country are expected to attend.

Archbishop Thompson said that the next two years will be a time when Catholics across central and southern Indiana can prepare spiritually for this historic event.

“If we’ve celebrated well as an archdiocese and in our parishes, it’d be natural it should bring us together in something even bigger,” he said. “We’ll pray and focus on this all along in the archdiocese and in our parishes to have a greater understanding and appreciation of who we are as a Church nationally and universally.”

“It’s a great honor for the archdiocese and the city of Indianapolis to be chosen.”

Archbishop Thompson noted that great speakers from around the world will come to the Congress for audiences of many ages.

“Regardless of who will be here or not be here, it’s all about Jesus Christ,” Archbishop Thompson said. “It’s about his presence among us in his body, blood, soul and divinity that enables us to continue his mission of bringing about the kingdom of God according to the will of the Father by the grace and fruits of the Holy Spirit for the salvation of the world.”

(For more information about the National Eucharistic Revival in the archdiocese and the opening events on June 19, visit [eucharisticrevivalindy.org](http://eucharisticrevivalindy.org). To watch Archbishop Thompson’s video invitation, go to: [youtu.be/vf9jnH3oS74](https://youtu.be/vf9jnH3oS74).) †



Archbishop Charles C. Thompson processes with the Eucharist outside of St. John the Evangelist Church in Indianapolis on Nov. 21, 2019, during the National Catholic Youth Conference. (File photo by Natalie Hoefler)

## Mass, service project, procession and holy hour highlight June 19 eucharistic revival

### Criterion staff report

Following is the schedule for the opening of the eucharistic revival on June 19, the feast of *Corpus Christi*, in the Archdiocese of Indianapolis.

### Masses at 1 p.m. and 3 p.m.

Both Masses will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

• **1 p.m.**—Mass celebrated primarily in English and also incorporating American Sign Language, Korean, Vietnamese, Tagalog and Burmese dialects.

• **3 p.m.**—Mass celebrated primarily in Spanish and also incorporating French.

### Festival of Faith, Family and Service from 1-4 p.m.

It will take place in the parking lot of the Archbishop Edward T. O’Meara Center, 1400 N. Meridian St., in Indianapolis. The festival will include a complimentary luncheon for all attendees, live music, family games and a service project.

Attendees who plan on attending the 3 p.m. Mass should take part in the festival and eat lunch before the Mass and fast for one hour prior to receiving Communion.

### Eucharistic Procession from 4:15-5:45 p.m.

The procession will begin at SS. Peter and Paul Cathedral and finish at St. John the Evangelist Church,

126 W. Georgia St., in Indianapolis.

Children who have received their first Communion this year, along with chaperones and people who have been received into the Church as catechumens and candidates this year, along with their sponsors or a friend or family member, are invited to take part in the procession.

All others are encouraged to line the procession route with banners, flags and religious emblems. Groups lining the procession are encouraged to prepare a song or prayer to respond with as the Blessed Sacrament passes.

The route will begin on 14th Street, then follow Illinois Street south to Georgia Street.

### Holy Hour—5:45-6:30 p.m.

The holy hour will take place at St. John the Evangelist Church.

Members of men’s and women’s religious communities in the archdiocese are invited to be present in the church by 5:30 p.m. to welcome the arrival of the Blessed Sacrament.

The holy hour will feature meditative music by Vox Sacra, the archdiocese’s *schola*, and periods of silence.

Benediction will take place at 6:30 p.m.

The regular Sunday evening Mass of St. John the Evangelist Parish will begin at 7 p.m.

### Shuttles

Free shuttle rides will be available every 15 minutes from 2-7 p.m. to and from the Illinois Street entrance of the Archbishop O’Meara Catholic Center and the Indiana Convention Center, which is adjacent to St. John the Evangelist Church. †

# Meet our future deacons

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

and southern Indiana who will be ordained.

This week's issue of *The Criterion* completes a series of profiles of these men.



**Permanent Deacons**

Archdiocese of Indianapolis



## David Urbanowski

Name: David Urbanowski  
Age: 66  
Wife: Christine Urbanowski  
Home Parish: St. Martin of Tours, Martinsville  
Occupation: Retired airline pilot and military officer



## James Wood

Name: James Wood  
Age: 58  
Wife: Andrea Wood  
Home Parish: St. Simon the Apostle, Indianapolis  
Occupation: Coordinator of catechetical resources for the Archdiocese of Indianapolis

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

My parents were my first role models. An example of their quiet caring for others was caring for more than 300 newborns as foster parents in the course of 20 years. Their steady habits of giving back gave me an example of compassion and service to others, especially the vulnerable. During my military service, I knew several Catholic chaplains that offered friendship and guidance. One of these priests became a lifelong friend. I learned from him that priests are human and have needs of friendship. I've sought to offer friendship and care to my pastors in thanks to God for such a gift. Finally, I will never forget the image of St. Pope John Paul II demonstrating perseverance and devotion in the face of pain while leaning on his crosier.

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

I am drawn to the many Marian apparitions and Mother Mary's messages drawing us to Jesus. The daily saints highlighted in *Magnificat* are my favorite daily readings. The rosary, chaplet of Divine Mercy and the Liturgy of the Hours are my favorite prayers and devotions.

### 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?

One's character is always on display. People learn about who we really are by watching how we make decisions, react under pressure and even when we quietly listen to them without judgment. I think how I behave and how I relate to others will be even more important in a pastoral situation.

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

I think my call has been an equal mix of a few factors. One is my admiration and respect for clergy, friends and pastors and a desire to be of service to them. Two, parishioners and friends have suggested that I might be a good deacon. Finally, I have a desire to give back to God, the Church and community.

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

I do hope that who I am and what I do will inspire a positive attraction to God for both immediate and extended family. Personally, I expect spiritual growth and fulfillment in working with people in need.

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

I hope that I can serve those in need as effectively as my parents were with foster children. I also hope to offer the kind of support to my priests and fellow deacons that my military chaplain friend gave me. †

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

My folks were important role models in my life. Others include Msgr. Charles Ross, Benedictine sisters who taught me, Benedictine monks at Saint Meinrad Seminary and School of Theology when I attended there, Pope Francis and the faithful priests, deacons and religious of the archdiocese.

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

My favorite Scripture passage is the prologue of the Gospel of St. John. My favorite saints are Our Lady of Guadalupe, St. Joseph, St. Stephen and St. Lawrence. The Liturgy of the Hours, the prayer to St. Michael the Archangel and the *Memorare* are among my favorite prayers.

### 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?

When I worked in the business world, folks came to me informally to seek advice and ask for prayers knowing I was a devout Catholic. Since I have been in formation, a few folks have sought me out asking for my prayers, asking me to help take Communion to the sick and serve the poor in different capacities. As a deacon, I hope to serve the poor and homeless and continue to bring Christ to those who need him.

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

I feel God is calling me to become a deacon because God is in control and I am not. I have always sought the help of God when I am discerning anything in my life. I allow God to lead and follow the best I can, always trying to seek God's will, even though I don't have all the answers. Since 2004 when the archdiocese began to restore the permanent diaconate, God has been nudging me. God's nudge has led me here today. By the will of God, I pray for strength to continue to follow wherever he leads.

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

Well, the last four years have already had a great impact on my life and family. I doubt the impact will lessen after ordination. It is great in the sense that God is good and merciful, giving me strength after strength to continue this discernment. My life and family are better because of this journey. We are closer to God than ever before.

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

I hope to serve through my life and ministry as a deacon by honoring my first vocation, which is to serve my spouse and family and get them to heaven. In my ministries of charity, teaching and in worship as a deacon, I hope to share God's love and care with others. †

## 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 be assembling 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](mailto:tchamblee@archindy.org) or 317-236-1404. †

Learn more about the local opening event of the Eucharistic Revival here: [eucharisticrevivalindy.org](http://eucharisticrevivalindy.org)



## Instructions for first communicants, new Catholics taking part in June 19 eucharistic procession

### Criterion staff report

Individuals who have received their first Communion this year, or those who entered the Church through the Rite of Christian Initiation of Adults at the Easter Vigil, are invited on June 19 to participate in the eucharistic procession with Archbishop Charles C. Thompson.

These participants should gather at 3:30 p.m. at the Assembly Hall (gym) at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Enter the Catholic Center via the main doors on west side (Illinois Street). First communicants should arrive at the Assembly Hall (the gym). One parent per first Communicant (or a chaperone approved by your parish catechetical leader or principal) will walk in the procession.

Please arrive having eaten lunch, attended Mass on Saturday evening or early Sunday morning—and be well-hydrated. First communicants are invited to wear their first Communion attire, weather-permitting, as well as *comfortable walking shoes*. All first communicants will receive a medal blessed by Archbishop Thompson.

Newly initiated adults may be accompanied by their sponsor or one other friend or family member. Newly initiated adults will also receive a medal blessed by Archbishop Thompson.

At about 4:15 p.m., first communicants and chaperones, as well as newly initiated adults and sponsors, will start the procession down Illinois Street to St. John the Evangelist Church (at the corner of Georgia Street and Capital Avenue). Additional family members,

if present, are encouraged to line the procession route on Illinois Street rather than walking in the procession; family members can also proceed to St. John and welcome their first communicant and/or a newly initiated adult when the procession ends.

Around 5:45 p.m., when the procession ends at St. John, first communicants, newly initiated adults and their families and/or sponsors can either participate in a holy hour (eucharistic adoration) at the church or take a free shuttle to return to their vehicles for the journey home.

A free shuttle will run back and forth between the Catholic Center (Illinois Street entrance) and the Indiana Convention Center (corner of Maryland Street and Capitol Avenue) every 15 minutes from 2 p.m. to 7 p.m. †

## SERRA CLUB VOCATIONS ESSAY

# Adoration, Communion helps people to know their vocation

By Talia Sicuso

Special to *The Criterion*

(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 continue with the winning entry in the eighth grade. Please note this year there were no entries from the 11th grade.)

"If we but paused for a moment to consider attentively what takes place in this Sacrament, I am sure that the thought of Christ's love for us would transform the coldness of our hearts into a fire of love and gratitude."



This inspiring quote from St. Angela of Foligno perfectly describes how the Eucharist can transform our hearts and turn us into

the loving saints we are all called to be. Being in the presence of and receiving the Eucharist can direct each and every one of our hearts to obtain God's perfect plan for our lives.

One way the Eucharist can direct our lives is through eucharistic adoration. When we set apart time to spend alone with God, we can truly seek his voice and direction. Being in the presence of God helps us all to truly understand the meaning of our life and how God specifically made each one of us to do his will.

The more time we dedicate to listen to God, the easier it is to discern our vocation and help us reach our fullest potential in life.

Not only can we just be in the presence of the Eucharist, we can actually receive the Eucharist. When we receive the Eucharist, we are the closest we can be to God. We become one with him.

This is one of the best ways to change our hearts. By allowing him to unite with us, Jesus can guide our hearts and minds and transform us into the people he made us to be.

The Eucharist has impacted my life in a positive way. It continues to help me grow in my faith by guiding me to be the best version of myself.

When I spent time in adoration during my confirmation retreat, I found myself enlightened and found clarity about my problems. I found peace. This is a pattern I recognize every time I go to eucharistic adoration. Being in the presence of Jesus through the Eucharist has helped me keep my focus on God even through the most challenging parts of my life.

I also have the opportunity to become closer to God through receiving the Eucharist at Mass. Receiving the Eucharist has helped me to give my worries and anxiety to God. Every time I receive the Eucharist, I feel guidance that God gives me through my words, actions and thoughts.

Receiving the Eucharist has opened my eyes to the many ways God may be calling me to serve. God may be calling me to pursue a medical profession, to teach or to grow a loving family.

Although I am not certain now, I know

that the Eucharist changes and guides my heart to the path that will lead me to eternal glory with God in heaven.

Through eucharistic adoration and receiving the Eucharist, our vocations are revealed and our lives are directed to God's ultimate plan for our lives.

The Eucharist unites us fully to God and allows him to give us strength and support throughout our ever changing and difficult lives.

As St. Maximilian Kolbe once stated, "You come to me and unite yourself intimately to me under the form of nourishment. Your blood now runs in mine, your soul, incarnate God, compenetrates mine, giving courage and support. What miracles! Who would have ever imagined such!"

(Talia and her parents, Philip and Colleen Sicuso, are members of St. Malachy Parish in Brownsburg. She recently completed the eighth grade at St. Malachy School in Brownsburg and is the eighth-grade division winner in the Indianapolis Serra Club's 2022 John D. Kelley Vocations Essay Contest.) †

## People are not islands, they need each other, pope says at Angelus

VATICAN CITY (CNS)—The Holy Trinity shows how to be open to others and to be good, generous and gentle, Pope Francis said.

"The Trinity teaches us that one can never be without the other. We are not islands, we are in the world to live in God's image: open, in need of others and in need of helping others," the pope said on June 12 before reciting the *Angelus* prayer with visitors gathered in St. Peter's Square.

He also led prayers for the people of Ukraine, who

remain "afflicted by war" and whose situation "remains vivid in my heart."

"Let the passage of time not temper our grief and concern for that suffering population. Please, let us not grow accustomed to this tragic situation! Let us always keep it in our hearts. Let us pray and strive for peace," he said after reciting the *Angelus*.

In his main address, the pope reflected on the day's feast of the Most Holy Trinity, which celebrates God as Father, Son and Holy Spirit.

The Holy Spirit speaks, not of himself, but "he announces Jesus and reveals the Father. And we also notice that the Father, who possesses everything because he is the origin of all things, gives to the Son everything he possesses," the pope said. The Holy Trinity "is open generosity, one open to the other."

Celebrating the Holy Trinity should lead to "a revolution in our way of life" because it "provokes us to live with others and for others," Pope Francis said. †

# Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 29 issue of *The Criterion*

Couples who are planning to be married between July 9 and Dec. 31, 2022, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 8, 2022, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 29 Fall Marriage Edition. Announcements can be submitted by mail using the form below or electronically at [www.archindy.org/engagements](http://www.archindy.org/engagements).

### E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple's faces are close to each other. Please send the photo as an attachment to the e-mail: [alewis@archindy.org](mailto:alewis@archindy.org). Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopies or laser prints. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

### Deadline

All announcements and photos must be received by 5 p.m. on Friday, July 15. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: [www.archindy.org/engagements](http://www.archindy.org/engagements). Deadline with photos: Friday, July 15 at 5 p.m.

Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	<input type="checkbox"/> Return photo		<input type="checkbox"/> No Picture
Signature of person furnishing information		Relationship	Daytime Phone



SAVE THE DATE!

St. Vincent de Paul Love Your Neighbor Gala  
(formerly Struttin' Our Stuff)  
Saturday, August 27, 2022, 5:30pm - Northside Events & Social Club  
Reunite with friends and interact with some of our Changing Lives Forever graduates.  
Enjoy cocktails, dinner, silent and live auction, heads & tails, and much, much more.  
Visit [www.svdpindy.org/gala](http://www.svdpindy.org/gala) for more information.



## Project Rachel

### Experience Hope and Healing After Abortion

Upcoming Retreat in the Greater Bloomington Area

Rachel's Vineyard Healing Retreat: July 29-31, 2022

For Confidential Help Contact  
317-452-0054 or [projectrachel@archindy.org](mailto:projectrachel@archindy.org)  
for more information and to register

All Calls and Locations Are Confidential.

### A Special Word to Those Who Have Had an Abortion ...

Do not give in to discouragement and do not lose hope...  
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*

# Faith *Alive!*

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## St. Joseph shows fathers the way to place their trust in God

By Matt Palmer

“Trust me.”

If there’s one comical mistake I’ve made over and over again as a father, it’s saying those words to my children out loud.

I still carry the guilt of the time I handed a “sweet” chicken leg to my daughter only to find out it was spicy. Don’t get me started about the time I told our oldest children that the roller coaster with the 80-foot drop was going to be “fun” and that “they were going to love it.”

At the conclusion of both of those moments, there was a child or two standing in front of me with tears rolling down their cheeks.

“You said it was going to be fun!”

Parenthood is a test, and I constantly feel like I’m failing it as if I was an imposter.

That said, the wonderful thing about being a parent is that children surprise you with their hope. Getting a hug or a smile from a child pushes the doubts away. They’re far more forgiving of our faults than we give them credit for if we are more honest about our failings.

Each day of parenthood comes with the haunting potential that a layer of trust could be peeled away. The fear is, the longer children get to know us, the more they realize we’re improvising this whole thing.

Yes, there are websites, YouTube channels and TikTok accounts to help us navigate this journey. At the same time, there’s something extraordinarily humbling about being handed another human as they take their first breaths.

I remember looking at our oldest child as she was placed bawling on a weight scale. Her beauty was overwhelming, as was the reality of the task at hand. How would I, a person beset by doubts, help steer the future of this blank slate of a human being?

St. Augustine once said, “Father, I am seeking: I am hesitant and uncertain, but will you, O God, watch over each step of mine and guide me.”



A detail of a stained-glass window from St. Edward's Church in Seattle shows Jesus, Mary and Joseph on their flight into Egypt. (CNS illustration/Crosiers)

Christian fathers walk in the shadow of St. Joseph. If you think about it, Joseph had a life plan. God had a different one. His relationship with the Creator is one built on the ultimate trust exercise. Jesus, the only begotten son of God, was raised by a simple

carpenter who obeyed the Lord’s wishes. Joseph did as the Lord asked.

If we think our task is challenging, imagine caring for the well-being of the Son of God.

Never have I related more to Joseph and Mary than when they lost him in Jerusalem.

When they reunited, as chronicled in Luke 2:41-51, Mary asks, “Son, why have you done this to us? Your father and I have been looking for you with great anxiety” (Lk 2:48).

Jesus responds: “Why were you looking for me? Did you not know that I must be in my Father’s house?” (Lk 2:49).

Jesus, of course, was in the Temple talking with the teachers and asking questions about God the Father. His Father.

Even though we don’t hear his response, we can all feel Joseph’s blood pressure rising. As an adult, my anxiety manifests itself more around my children’s safety than anything else. If I’ve lost track of them, even for 30 seconds, my heart starts beating harder.

While they are not Jesus, my children are

special gifts from God made in his image and likeness. If their rapidly growing intellects don’t keep me humble, the thought of them being created by the Almighty certainly does.

So, when they disappear from my view in a store or restaurant, they’re testing my trust in them and their trust in me.

St. Francis de Sales once said, “Do not fear what may happen tomorrow. The same loving Father who cares for you today will care for you tomorrow and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginings.”

I, in turn, have to place my trust in God with simple prayers until I’ll hear their little voices, steps or laughter. Candidly, it’s a hard notion to keep in mind in the moment of anxiety.

For all my focus on nerves, the reality is that it’s a blessing to be entrusted with children each day. Their purity of heart helps reshape how I view the world and trust others and, most important, God.

God chose me, as a father, for this moment and these children to make a difference in this world. The least I can do is be a little like Joseph and trust him.

(Matt Palmer is director of media relations for Towson University in Towson, Md. He formerly was a social media strategist for the U.S. Conference of Catholic Bishops.) †



A father from Ukraine holding a child helps lead a decade of the rosary during a prayer service with Pope Francis in front of a statue of Mary, Queen of Peace, at the Basilica of St. Mary Major in Rome on May 31. Christian fathers “walk in the shadow of St. Joseph,” writes Matt Palmer. (CNS photo/Paul Haring)

## Worship and Evangelization Outreach/Erin Jeffries

## Celebrating the sacraments with persons with disabilities

I recently got a call from one of our wonderful parish catechetical leaders about a young lady she was helping to



prepare to receive her first holy Communion. The young lady is autistic and has a very short attention span, so the family was not sure that she would be able to sit through an entire Mass. We discussed options that might be available

to her, including perhaps celebrating at a daily Mass, or possibly even at their home.

Over the summer, families and individuals may be pondering the possibility of looking ahead to preparing to receive one or more of the sacraments of initiation (baptism, first holy Communion and confirmation). This could be children who are preparing with their grade level class, a teenager preparing for the sacrament of confirmation or perhaps an adult who never received the sacraments.

All sorts of questions such as the scenarios above can come up as to how to approach celebrating sacraments with persons who have disabilities for the individuals themselves, for their families and for those who are working to give them the best preparation possible to receive these wonderful graces.

If this sounds like you, starting this month there is a new tool available

from the National Catholic Partnership on Disability (NCPD), an online course designed as a resource for those who are preparing children or adults with disabilities to receive the sacraments of initiation—with an additional module devoted to the sacrament of reconciliation.

Each of the eight modules contains written, audio and video resources to explore the topic, as well as an opportunity for weekly reflection. Each will focus on the topic from three perspectives.

First, considering the sacrament or teaching from the perspective of Scripture; secondly, a mini lecture which explores the topic from the perspective of Church teaching and liturgical practices, as well as personal experience; and finally a podcast, which includes practical considerations for preparing someone with a developmental disability to receive the sacrament.

The podcasts feature interviews with people like Dr. Timothy O'Malley of the University of Notre Dame, self-advocate Meghan Concagh and Mary Lenaburg, a Catholic writer, speaker and mother of a daughter with disabilities.

The course was written by Michele Chronister, who is a national expert on the topic of faith and disability. She has presented at dioceses across the country and authored the book, *Handbook for Adaptive Catechesis*. She is passionate about training parish leaders to teach the faith to persons with disabilities in a way that upholds

the complexity and richness of the faith tradition.

In a blog post about the course, Chronister stated:

"Providing access to preparation for and reception of the sacraments for persons with disabilities is not just some service we provide for them. When persons with disabilities receive the sacraments ... their encounter with God strengthens and builds up the Church. We need them.

"But also, God longs deeply for them and deeper union with them, as he does with all of us. And he desires sanctity for those with disabilities, just as he does for those without disabilities. He wants to make us saints."

I was honored to be a part of helping this course come to fruition and am excited to share it with our parishes and families. I am even more excited to share that, as an NCPD affiliate, all of our parish members receive a discount on the cost of the course through the end of August. I am confident that this will be a tremendous resource for you.

You can find out more about the course, including excerpts and a course outline, at [www.ncpd.org](http://www.ncpd.org).

*(Erin Jeffries is the coordinator of Ministry to Persons with Special Needs for the Archdiocese of Indianapolis. She can be reached at [ejeffries@archindy.org](mailto:ejeffries@archindy.org) or 317-236-1448. Find out more about this ministry and other resources by visiting [www.archindy.org/specialneeds](http://www.archindy.org/specialneeds) or [www.archindy.org/deaf](http://www.archindy.org/deaf).) †*

## Living Well/Maureen Pratt

## Ingredients for life

Congratulations, graduates, you're on your way! Whether leaving high school, college, graduate or trade school—you



have worked hard and achieved much! Parents, friends, family and God are smiling. And on many onlookers' minds is, undoubtedly, a question: Now what?

Perhaps you have a well-planned answer to the question. Or perhaps you're still a bit unsure.

Either way, I'd like to suggest something that can be of great help however and wherever God leads you next: Learn to cook.

Practically speaking, the ability to prepare good food is important for our health, finances and families now and to come. Self-prepared, fresh foods carry a powerful nutritional punch, and being able to share what we make is one of the blessings of the Earth's abundance.

There's also a wonderful feeling of satisfaction when we are able to enjoy the fruits of our labors. And making our own food eliminates costs such as delivery fees—important considerations today!

But beyond the tangible benefits, there's another way to consider the art and science of learning to cook. Cooking is a splendid metaphor for how we live.

The "ingredients" we invite into our lives, the way we balance all of them and bring them to our work, relationships and faith life, is a kind of culinary practice. Food for the journey, nourishment for our souls, what's cooking throughout our days helps us understand and nurture the fullness of our journey, ultimately, to God.

"Ingredients" might be the people we befriend, the relationships we nurture, the things that occupy our time, including prayer and other faith practices, exercise and time spent listening to others. They are also the experiences we allow into our days through travel, exploration and play, and those challenges that occur, whether personal or professional, that certainly have an impact.

Assembling all the ingredients and understanding their importance to living well, a good and faithful life, is part of the "cooking" process. The care in preparation includes how we spend our time, and the attention we give to good and uplifting or self-giving acts, for example, of charity.

All along the way, our fine-tuning with the assistance of prayer and the guidance of the Holy Spirit helps us balance the ingredients, mindful of the need to not be overwhelmed by one and neglect another. A life "to taste" is one that supports our physical, emotional and spiritual selves so that we are ever able to continue well, with joy and purpose.

Of course, as happens with making a favorite dish (or even a routine snack), sometimes ingredients might not be readily available. We might find that our best-laid plans are derailed by the absence of opportunity or circumstances beyond our life's grocery list. Thinking of cooking helps here, too.

Versatility, the kind that finds alternatives so as to keep on track, is part of the skills we develop as we put together a meal. We learn from experience what works, and we take good advice from loved ones, mentors and faith leaders so that we continue to be inspired, encouraged and faith filled.

Sometimes, challenges might arise that completely upend the carefully assembled ingredients and plans you graduates have gathered. Yet, we of faith, looking to Scripture, know one ingredient of them all is constant, never going stale, never vanishing from our hearts.

Jesus, the bread of life (Jn 6:35), is always present, and in the sacraments, especially the Eucharist and reconciliation, we are sustained. We move ahead with joy to that ultimate meal, a heavenly banquet!

*(Maureen Pratt's website is [www.maureenpratt.com](http://www.maureenpratt.com).) †*

## That All May Be One/Fr. Rick Ginther

## Archbishop Thompson continues work of unity among faiths

July 28 marks the fifth anniversary of Archbishop Charles C. Thompson's installation as the seventh archbishop of the Archdiocese of Indianapolis.



During the liturgical celebration of a bishop's installation, civic and religious leaders come forward to greet him.

In 2017, Archbishop Thompson was greeted by several local Christian denominational leaders ("judicatories") and leaders of other religions. These first encounters have led to relationship building.

Following the examples of Archbishop Daniel M. Buechlein and then-Archbishop Joseph W. Tobin, Archbishop Thompson has embraced the monthly gathering of Christian judicatories in Indianapolis, which has a long history.

It was begun by the former Church Federation of Greater Indianapolis. The meetings take place at the Interchurch Center on West 42nd Street. That center, conceived during the ecumenical fervor of the 1960s, still houses many Christian denominational headquarters.

As he approached his anniversary, I asked Archbishop Thompson for his reflections on the ecumenical and interreligious role of a bishop.

Encountering the various judicatories and other faith leaders at his installation, he said, "reminded me that a bishop has to be an ecumenical leader, reaching out beyond his own denomination. The body of Christ is more than Roman Catholic. We are to strive for that unity that was lost."

He also noted that the archbishop "is to be present to non-Christians as well." He added, "I come from a diocese [Archdiocese of Louisville] with strong interreligious and ecumenical relationships. ... In the Diocese of Evansville, as bishop I found the same. Such relationships have carried through my priesthood into my years as a bishop."

Reflecting upon the monthly judicatory gatherings, the archbishop said, "I see great value in these meetings. Pope Francis has stated that we need to connect through relationships."

These meetings "allow us to walk with each other, to listen to one another, to seek out how the Spirit is working among us and through us. ... At times, it seems like baby steps [toward unity]."

The process, the archbishop noted, begins "through getting to know each other, finding respect for one another. We learn about each other's families and the leadership challenges and struggles we each face.

"Sometimes, one of us has a particular situation or event from which we all can learn. ... This allows us to see behind the scenes and develop mutual respect.

"There are differences among and between us at times. We don't always agree on an approach to an issue,"

Archbishop Thompson said. "But we respect one another. We try to maintain a vision toward unity and how we are a part of the body of Christ."

One notable difference is the varied geographies of responsibility for the faith leaders. Archbishop Thompson is shepherd of 39 counties in Indiana. Other judicatories have a region in and around Indianapolis, while others have all of Indiana, even Indiana and Kentucky.

Such territorial and governance differences bring a variety of perspectives and unique needs. "They are instructive for all of us," the archbishop said.

A great joy for the judicatories "is the annual Week of Prayer for Christian Unity [in January]. We especially enjoy the rich music, prayer and preaching. We appreciate being together, prayerfully supporting the dialogue we have," Archbishop Thompson noted. "We know that the Holy Spirit works through us, and so we rely upon prayer—both in this prayer service and the prayer we share each month."

Recently, Archbishop Thompson gave the invocation before the start of the Indianapolis 500. A Catholic presence at the race originated with the Hulman family, once members of St. Benedict Parish in Terre Haute, who previously owned the Indianapolis Motor Speedway. In a sense, it is ironic—Indiana is only 9% Catholic. Yet archbishops, past and present, have been asked to do this for years.

Archbishop Thompson has found that the other judicatories do not envy him in this. "You represent us all very well," they have told him.

"The prayer is interreligious as well," he continued, "for it must be inclusive of those who are present at the track and around the world."

Speaking to the interreligious role of a bishop, the archbishop found upon his arrival that there are deep ties to the Jewish community. Before the pandemic, Archbishop Thompson met with several local rabbis for a luncheon and discussion to foster mutual respect and note the faiths' common concerns.

In this post-pandemic time, a similar gathering is being planned with the various imams who lead the Islamic communities in the greater Indianapolis area. "These relations are essential to my role as a bishop," he noted.

Outreach to other religions continue to be made, especially through formal written greetings from the archbishop on various high holy days.

"The biggest thing to remember [is that] we are little instruments—bishop, priest, religious [and] lay person," Archbishop Thompson said in closing. "The Spirit works through us."

May it be so.

*(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †*

## The Most Holy Body and Blood of Christ, *Corpus Christi* Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 19, 2022

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11-17

This weekend, the Church celebrates the Solemnity of the Most Holy Body and Blood of Christ, or *Corpus Christi*, as it has been traditionally known.



In all its celebrations, the Church has a twofold purpose. The first purpose, of course, is to call us to be joyful in the reality acknowledged by the feast. The second purpose is to teach us.

So, this weekend the Church calls us to celebrate the feast of the body and blood of Christ. It is the feast of the holy Eucharist, which the Church proclaims as its precious treasure, given to us by the merciful God. The Church asks us to reflect.

The first reading for this weekend is from Genesis. Like other books of the Old Testament, Genesis is more than mere history or statements of prophets. Rather, each in its own way reveals the fact that God is the Creator. After Creation, and indeed after human sin, God did not leave humanity to its own fate.

Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humankind.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. They praised God's mercy in gifts symbolizing their own limitations and the nourishment needed for life itself.

St. Paul's First Epistle to the Corinthians gives us the second reading. It is a revelation of the Last Supper, using the same words found in the Gospels of Matthew, Mark and Luke. The presence of this story in all these sources tells us how important the first Christians regarded the Last Supper. Celebrating the Eucharist in ancient Corinth tells us how important the Eucharist was to the earliest of Christians.

Finally, the words are unambiguous. Jesus says of the bread, "This is my

body," and of the wine, "This cup is the new covenant in my blood" (1 Cor 11:24-25). Straightforward and clear, the words say nothing about similarity or symbol. They are direct definitive statements.

St. Luke's Gospel supplies the last reading. A great crowd gathered to hear Jesus. Mealtime came. The Apostles had virtually nothing to give the people, only five loaves and two fish. In the highly symbolic use of numbers in days when scientific precision was rarely known, five and two meant something paltry and insufficient.

Jesus used gestures also used at the Last Supper, gestures used in Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. After everyone had eaten the food, 12 baskets were needed for the leftovers. To return to the symbolism of numbers, 12 meant overabundance.

### Reflection

The Church on this feast calls us to focus our minds on the Holy Eucharist and our hearts on God.

In the second reading, from Paul's First Epistle to the Corinthians, the Church takes us back to the Last Supper and the beliefs of the Christians who lived only a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. Paul was clear about it. "This is my body" (1 Cor 11:24). "This is my blood" (1 Cor 11:25).

The bread becomes Christ's body, the wine Christ's blood.

The first reading shows that throughout history God has reached out to people to nourish their starving, fatigued souls.

Finally, the Gospel tells us of God's immense love. When our soul hungers, God supplies, not in any rationed sense, but lavishly. This outpouring of spiritual nourishment comes in and through Christ, the victim and the victor of Calvary.

God's love still nourishes us through the Eucharist in the Church, as it was long ago on the hillside when the Apostles assisted Jesus in feeding the multitudes. †

## Daily Readings

**Monday, June 20**  
2 Kings 17:5-8, 13-15a, 18  
Psalm 60:3-5, 12-13  
Matthew 7:1-5

**Tuesday, June 21**  
St. Aloysius Gonzaga, religious  
2 Kings 19:9b-11, 14-21, 33-35a, 36  
Psalm 48:2-4, 10-11  
Matthew 7:6, 12-14

**Wednesday, June 22**  
St. Paulinus of Nola, bishop  
St. John Fisher, bishop and martyr  
St. Thomas More, martyr  
2 Kings 22:8-13; 23:1-3  
Psalm 119:33-37, 40  
Matthew 7:15-20

Vigil Mass of the Nativity of  
St. John the Baptist  
Jeremiah 1:4-10  
Psalm 71:1-4a, 5-6b, 15ab, 17  
1 Peter 1:8-12  
Luke 1:5-17

**Thursday, June 23**  
Nativity of St. John the Baptist  
Isaiah 49:1-6  
Psalm 139:1b-3, 13-15  
Acts 13:22-26  
Luke 1:57-66, 80

**Friday, June 24**  
The Most Sacred Heart of Jesus  
Ezekiel 34:11-16  
Psalm 23:1-6  
Romans 5:5b-11  
Luke 15:3-7

**Saturday, June 25**  
The Immaculate Heart of the  
Blessed Virgin Mary  
Lamentations 2:2, 10-14, 18-19  
Psalm 74:1b-7, 20-21  
Luke 2:41-51

**Sunday, June 26**  
Thirteenth Sunday in Ordinary  
Time  
1 Kings 19:16b, 19-21  
Psalm 16:1-2, 5, 7-11  
Galatians 5:1, 13-18  
Luke 9:51-62

### Question Corner/Fr. Kenneth Doyle

## From people to peace, Masses can be offered for a variety of intentions

(Editor's note: This column by Father Kenneth Doyle was originally published in 2015.)



When people request Masses to be celebrated for a particular intention, why are they always offered for relatives or friends (living or deceased) but never for broader intentions, e.g., for countries that have

suffered natural disasters or for the conversion of radical groups? I know that we do include such petitions in the prayers of the faithful, but I think that if we offered parish Masses for such purposes it would also serve to instruct Catholics by them seeing such intentions in their Sunday bulletins that our concern and our prayers should have wider horizons. (California)

I have chosen to publish your question not because of any insight I can add, but simply to endorse your suggestion. Every day, people come into our parish office to request Masses.

Most often, they are in remembrance of someone recently deceased or for departed family members on the anniversary of their death. This is a longstanding and valued tradition in the Church.

Occasionally a Mass is requested for someone who is living—to honor a wedding anniversary or, less frequently, a birthday. But never, in my experience, has a parishioner requested a Mass for "the success of the peace process in the Middle East" or for "the protection of human life at all its stages."

As you say, we do pray for such intentions during the intercessions (prayers of the faithful). But to have a Mass offered for a single

such intention would not only apply the inestimable value of the Eucharist, it might also prompt parishioners' private prayers.

In the Book of Wisdom (Wis 3:17-18 and Wis 4:3) it indicates that children born of a forbidden union will suffer a miserable fate and not amount to anything. They are illegitimate and can never lay a firm foundation with values that are deeply rooted.

I was born out of wedlock. My dad's family called off the wedding because they didn't like the area where my mother had grown up. (She was pregnant with me at the time.)

My life ever since has been full of disappointments and misfortune, and I am now incarcerated. With all of my God-given talents, at the age of 33 I have not accomplished anything. The Scripture says that I am doomed. Am I? (Georgia)

The Book of Wisdom does say of children of adulterers that "should they attain long life, they will be held in no esteem" and "should they die abruptly, they have no hope nor comfort in the day of scrutiny" (Wis 3:17-18). Whatever those passages may have meant in their original context, I will leave for others wiser than I to determine.

What I do know is that your reading of these verses conflicts with the overall views on this topic in the Scriptures. St. Paul indicates in his Letter to the Ephesians, for example, that our salvation is based on God's grace through faith, not on the particular circumstances of our birth: "For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works" (Eph 2:8-9).

And the Gospel of John says that "God so loved the world that he gave his only Son, that whoever believes in him might not perish but might have eternal life" (Jn 3:16), which seems to say clearly that no one is excluded from salvation based on how he or she was conceived.

For you to decide that your present situation, your recent failings and your future fate were predetermined 33 years ago is selling yourself short. Why not talk to a chaplain or a counselor who, I am sure, would remind you of your value and your potential? †

## My Journey to God

# Sacrament of Love

By Patty Boller

The bread of life  
The body of Christ  
A circle of forgiveness  
The cross of redemption  
Waiting for my acceptance  
Laying in the palm of my hand  
Time stopped, the world suspended  
He and I alone together in one accord and one mind

No voices were heard, no choir sang  
A vision of my Savior standing before me  
In my hand I held His love  
In His hands He held the scars for me  
Carried away into His presence  
He and I alone together in one accord and one mind

My lips tasted of the sweet vine  
The precious blood of the Lamb  
The gift of eternal life for me  
Unworthy of such an honor  
Yet He did this for me  
Such a love to lay down His life, for a sinner such as me  
My heart cried, Oh Father  
My soul fell at His feet  
He and I alone together in one accord and one mind



(This poem originally ran in the May 4, 2007, issue of The Criterion. Patty Boller was received into the full communion of the Church at the Easter Vigil that year on April 7 at Nativity of Our Lord Jesus Christ Parish in Indianapolis. She wrote this poem about receiving the Eucharist for the first time. Photo: Justice Brice receives his first Communion on May 5, 2019, from Father Louis P. Bellopede, pastor of St. Mary Church in Schwenksville, Pa.) (CNS photo/Bob Roller)

# 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.

**BATTLES, Mary Lee (Lauck)**, 81, Sacred Heart of Jesus, Indianapolis, June 3. Wife of Richard Battles. Mother of Debra Cunningham, Tina Montgomery, Beau, John and Mike Battles. Sister of Rosemary Beckham, Barbara Flodin, Jo Ann Lichtenberg, Elizabeth Stahl, Anthony and Leo Lauck. Grandmother of 10.

**BENNETT, Ronald D.**, 63, St. Jude, Indianapolis, June 1. Husband of Pamela Jo Bennett. Father of Alan Bennett. Son of John McCreary. Brother of Julie Bates and Bruce Bennett. Grandfather of two.

**BEYER, Stephan**, 76, St. Vincent de Paul, Shelby County, June 5. Husband of Shirley Beyer. Father of

Michelle Lozier, Robert Beyer, David and Douglas Crane. Brother of Rose Mary Sheedy, Thomas and Timothy Beyer. Grandfather of 11. Great-grandfather of 14.

**ENGLE, Martha**, 93, St. Mary, Navilleton, May 22. Mother of Karol Kupper, Kathy Potts, Karen Sheriff, Tina and John Engle. Sister of Mary Becht and Barbara Missi. Grandmother of 14. Great-grandmother of 13.

**HAMMILL, Flora Mae**, 81, Good Shepherd, Indianapolis, May 29. Mother of Debra Cagg. Sister of Carol and Mary. Grandmother of three. Great-grandmother of three.

**HARTMAN, JoAnn M.**, 78, All Saints Parish, Dearborn County, May 24. Wife of Harold Hartman. Mother of Chris Brennan, Patrick and Tony Hartman. Sister of Carol Henshaw, Sandy Schoettelkotte and Dan Murtaugh. Grandmother of seven.

**HOPPER, Samuel R.**, 77, St. Mary, New Albany, May 25. Husband of Clara Hopper. Father of Felicia Fletcher, Catherine Foreman, Mary Harmon, Jessica Korte, Laura Sinkhorn, Christopher, Philip and Vincent Hopper. Brother of Sharon Shirley and Donnie Hopper. Grandfather of 21. Great-grandfather of 12. Great-great-grandfather of two.

**JARBOE, Betty Ann**, 85, St. Mark, Perry County, June 1. Mother of Jackie Lockridge and Jill Peter. Sister of Pat Haney, Sr. Grandmother of

three. Great-grandmother of three.

**KNUE, Rita H.**, 92, St. Lawrence, Lawrenceburg, June 6. Aunt of several.

**LECHER, Edward J.**, 94, St. Mary, Greensburg, May 31. Father of Brenda Emsweller and Julie Keillor. Brother of Jim Lecher. Grandfather of three. Great-grandfather of six.

**MEYER, Leon J.**, 87, St. Mary, Greensburg, June 3. Father of Christy Bokelman and Suzanne Ritter. Grandfather of five. Great-grandfather of six.

**MINGER, Irene C.**, 91, St. Lawrence, Lawrenceburg, June 4. Mother of Suzanne Webster, Brett, Robert and Timothy Minger. Sister of Helen Brede. Grandmother of one.

**MOLOY, Kenneth G.**, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 22. Father of Andy, Jim, Ken, Jr., and Steve Moloy. Grandfather of 10. Great-grandfather of 18.

**MUGGLEWORTH, Richard**, 78, St. Gabriel, Connersville, May 29. Husband of Linda Muggleworth. Grandfather of 12. Great-grandfather of six.

**OLECK, Dr. Adrian**, 73, St. Pius X, Indianapolis, May 25. Husband of Leslie Oleck. Father of Jenny Boling and Jeff Oleck. Brother of Carla Skiba. Grandfather of four.

**OVERBAY, Katherine E.**, 97, St. Charles Borromeo, Bloomington, May 30. Mother of Ann Durrett and Kathy

Summitt. Grandmother of four. Great-grandmother of five.

**PEATS, Robert G.**, 74, St. Jude, Indianapolis, May 28. Husband of Patricia Peats. Father of Matthew Peats. Brother of Cheryl Lowden and Michael Peats. Grandfather of five.

**SMITH, Mildred C.**, 94, St. Vincent de Paul, Bedford, May 16. Mother of Patricia Hutton, Larry and Tim Smith. Grandmother of seven. Great-grandmother of 15. Great-great-grandmother of one.

**STROHMIEER, Judy K.**, 70, St. Michael, Brookville, May 28. Mother of Beth Anderson, Chris and Phil Strohmier. Sister of Bernice Kirschner, Pat Steffen and Tom Hertel. Grandmother of six.

**SWARTZ, Joseph P.**, 58, St. Jude, Indianapolis, May 26. Husband of Ronda Asher-

Swartz. Father of Mary, Lucy and Luke Swartz. Stepson of Dorine Swartz. Brother of Sandy Clark and MaryAnn Hubbs.

**TELKER, Anna**, 98, St. Gabriel, Connersville, June 2. Mother of Linda VanHoegarden, Mary and Randy Telker. Sister of Michael Mulheeren. Grandmother of nine. Great-grandmother of 18. Great-great-grandmother of six.

**THOMPSON, Gloria A. (Wincek)**, 89, St. Jude, Indianapolis, May 7. Mother of Malynda Wincek Owen, Patty Wincek Seaton and John Wincek III. Grandmother of six. Great-grandmother of six.

**THORNBURY, Arvilla A.**, 96, St. Barnabas, Indianapolis, May 23. Mother of Carol Lippert, Cheryl McCarthy, Rose Medlock, Kim Peters, Eric, Greg and Kevin Thornbury. Sister of Charlotte

Burger, Doyle and Ronald Roth. Grandmother of 13. Great-grandmother of nine.

**VARGO, Mary Joan (Osos)**, 90, St. Jude the Apostle, Spencer, May 14. Mother of Terry Beisser, Kathy Hogan, Angela Paul, Mary Jeanne Reuter, LuAnn, Chris, Greg, Mike and Tony Vargo. Grandmother of 17. Great-grandmother of 19.

**VOLPERT, Paul**, 79, St. Mary, New Albany, May 25. Husband of Linda Volpert. Father of Shelley and Steve Volpert. Brother of Carol Volpert. Grandfather of two.

**WAGNER, Anne G.**, 62, St. Charles Borromeo, Bloomington, March 19. Wife of Richard Wagner. Mother of Betriz Sainz and Isabelle Seale. Daughter of Celman Lutzky. Sister of Alain, Danielle, Esther and Isabelle. Grandmother of two. †

## Paul Fox was a photographer and writer at *The Criterion*

Criterion staff report

Former longtime *Criterion* employee Paul Fox died on May 30. He was 84. A Mass of Christian burial was celebrated on June 6 at St. Ann Church in Indianapolis. Burial followed in Calvary Cemetery. Fox was born in Indianapolis on



Paul Fox

June 30, 1937, and attended the former St. Catherine of Siena School, the former Sacred Heart High School and Marian University. He was a writer and a photographer for *The Criterion* for 16 years and later worked as public information director at Marian University. Fox is survived by his wife Rose Mary, and their four children: Monica Bova, Mary Ann Callahan, Andy and Tom Fox. He was also the grandfather of 11 and great-grandfather of five. †

## UKRAINE

continued from page 1

23 years—a worldwide network that includes families from Brazil, China, France, Germany, Hungary, Japan, Scotland, South Korea, Spain, Sweden, Vietnam and the Democratic Republic of the Congo.

As the prayers poured forth, so did the offers to do whatever could be done to help Anton escape the war and make it to the one place he has considered as his true home—with the Wrights in Indianapolis.

What happened to Anton during the course of the next two, tension-filled months still brings Thomas to tears and Beth to the depth of emotion that a mother has for a child.

Yet it's more than a story of trying to bring a loved one home safely from a war. It's a story of the unexpected ways that God connects people into a family, a story that begins with the unexpected way that Anton became part of the Wright's family.

### 'Oh, Jesus, this is our boy'

Growing up in an orphanage in Ukraine, Anton had never had anyone he could truly count on in life. But that all changed when, at the age of 15, he spent four weeks

during the Christmas season in 2017 with the Wrights in their Indianapolis home—all part of an international program to give orphans in Ukraine an opportunity to spend the holidays with an American family.

When Beth first saw a photograph of Anton before his arrival, it melted her heart so much that she thought, "Oh, Jesus, this is our boy." And during the four weeks with the Wrights, Anton had such a feeling of being at home that he started calling them Mom and Dad.

The immediate connection reflected the approach that the Wrights have always had toward all of their foreign exchange students.

"We pray about the kids that we're going to accept as exchange students," Thomas says. "God puts them in our house, and we soon become aware of why they're here and why God chose them to be with us. We're interacting with them on a deeper family level, and we're helping them to understand God better. We look at it as a way we do ministry."

Beth nods and adds, "This is exactly what the Catholic Church is teaching, that we are cooperating with God through his work. God doesn't need our work, but he wants us to participate with him in this work."

For the Wrights, doing God's work includes building a family with the young people they invite into their homes. Still, there was something different about their relationship with Anton.

"The exchange students have biological parents in their home country. They're well-taken care of," Thomas says as tears begin to fill his eyes. "Anton comes in, and he calls you Dad. I'm the only person on Earth that he calls Dad. I did not expect it would have that powerful of an effect on me."

The power of that connection was so strong that the Wrights wanted to adopt Anton, but Ukrainian law prevented that possibility because of Anton's age, Thomas says. So the Wrights have spent the past five years supporting Anton economically and emotionally as he continued his life in Ukraine, paying for his college expenses and phoning him on a regular basis.

Then came that early morning phone call with Anton asking for help against a background of explosions in the capital city of Ukraine, Kyiv.

### 'You're the dad I never dared to dream of'

Thomas' voice fills with emotion again as he recalls that February call.

"They're reporting explosions on the east side of Kyiv," Thomas says. "I know he lives on the east side of the river. I told him he needs to get to the west side of the city."

As the Wrights sent a request around the world for prayers for Anton's safety, they also received numerous offers to help him escape.

A parishioner from St. John shared that she has family in Poland, and if he could make it to that country, he could stay with them. And the foreign exchange students from Europe who had stayed with the Wrights told them that Anton could come to their homes.

The problem was getting out of Ukraine. Anton tried buses. He tried trains. Days passed without success, the worry growing for him and the Wrights. Every night, they sent him a message, "Are you safe?" Every night, the last thing they did was pray, "May God bless you and keep you."

In desperation, after a few weeks, Anton joined a group of about 10 others in making an all-night hike through a forest and across a frozen river, the cold seeping into his body as they crossed the Romanian border.

From there, the parent of an exchange student in Hungary met Anton and brought him to the family's home in that country. By then, it was late March, a time when Thomas was on spring break from his job as an orchestra teacher at Southport High School.

"I said, 'Son, do you need me to come there?'" Thomas recalls. "He said, 'I want you here.' He wanted Dad there. I told Beth I had to go."

During that time together in Hungary, the family that had welcomed Anton into their home recommended that he would be safer in Germany, so Anton and Thomas traveled there to stay with the family of another exchange student who had lived with the Wrights in 2021.

"There was a brief, distant hope I could bring him

CONTINUED ON NEXT PAGE

**St. Catherine of Siena**

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**CONTINUED FROM PREVIOUS PAGE**

home with me,” Thomas says about unsuccessful efforts to get help from the U.S. embassy there. “It hurt to leave him.”

Staying behind in Germany, Anton sent Thomas a text that read, “You’re the dad that I never dared to dream of. I didn’t think there’d be a dad that would love me this much.”

And that’s where the journey seemed to be ending for Anton until Thomas heard about another possibility—a possibility that he believes shows “how the body of Christ works.”

**‘Those were the best words I ever heard’**

“I’m in a Bible study at Southport High School,” Thomas recalls. “One of my colleagues in the Bible study tells me his best man from his wedding knows a guy from this Lutheran ministry who knows a guy in San Diego who is helping Ukrainians come through the Mexican border.”

Thomas obtained the information and sent it to Anton. On Easter Sunday, Anton messaged Thomas saying, “I want to go to Mexico now!” The Wrights arranged a flight for him. Anton arrived in Mexico on the Thursday after Easter and by that Friday morning, he was going through the immigration process at the United States border with his request for “humanitarian parole.”

When he was asked if he knew anyone living in the United States, Anton wrote, “Thomas Wright.” When he was asked his relationship to Thomas, he wrote, “Host dad.” A short time later, he phoned Thomas, who was teaching a class.

“I saw it was Anton calling,” Thomas recalls, the emotion overwhelming him again. “My whole class is living through all this with me. They got so quiet. Anton said, ‘Hi, Dad, I’m in America, and I want to come home.’”

“Those were the best words I ever heard. My students started applauding. They were so happy.”

Anton boarded a plane from San Diego that arrived in Indianapolis at 10 p.m. on Friday, April 22.

“I see him coming toward us,” Thomas says. “We’re shouting, ‘Anton! Anton!’ We gave him a big hug.”

Anton says, “I was excited to see my family. I felt like I was finally home.”

**‘God has plans beyond our own’**

Thomas’ tears turn to laughter when he recalls that within 10 minutes of Anton walking into their home, Anton was opening the refrigerator, looking for something to eat. It was a sign that the fear of that February phone call had faded, replaced by a feeling of comfort, security and joy.

That feeling continues on this spring evening as Beth, Thomas and Anton sit together at a table in their home. With a lasagna baking in the oven, they all look back in wonder at everything that has happened since February. And they also look forward in hope.

Anton’s entry into the United States on humanitarian parole grants him at least a year in this country—time in which they all hope an immigration lawyer will be able to find a way for Anton to stay permanently.

In the meantime, the Wrights—who will celebrate 25 years of marriage in December—are planning on adopting Anton, even if it’s more from a symbolic standpoint.

“I think it’s very powerful that he knows we love him, and we are his parents,” Thomas says. “It doesn’t change his immigration status. We have a little time to see what our government does. Possibly, we’ll apply for asylum for him.”

Right now, as Father’s Day approaches,



Thomas Wright, left, and Anton Bezborodov are all smiles as they pose for a picture in front of St. Michael’s Monastery in Kyiv, Ukraine, in July of 2019. (Submitted photo)

the focus is on the gifts that they cherish even more this year—the strong bonds of faith and the close bonds of a family that extend around the world.

“I was really impressed that I could go anywhere and people were willing to help me and take me in,” Anton says.

Beth looks at Anton and says, “What we wanted was to never send him back in the first place. But God has plans beyond our own. God works in ways we don’t necessarily expect, but he’s always working. He builds our family, and that absolutely impacted how this all worked out.”

Thomas nods and recalls how he

wrote to a friend in Hungary after Anton was home in Indianapolis. In that letter, Thomas wrote that he had never experienced the blessings and the impact “of the body of Christ as much as I had in the past couple of months.”

That intense feeling of family and faith continues for him, for all of them.

“Every day, Christians all over the world were praying for us to bring him home,” Thomas says, looking at Anton. “Christians opened up their homes for him. These were the connections that only the Holy Spirit makes possible through the body of Christ.” †

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# NEW CATHOLIC

continued from page 1

Her slow walk to Catholicism included time as a Methodist, years in the New Age movement, three decades practicing Messianic Judaism and time studying the early Christian desert fathers.

The journey brought Griffiths to All Saints Parish in Dearborn County. On April 16 at the parish's St. Martin Campus in Yorkville, Griffiths was received into the full communion of the Church during the Easter Vigil Mass.

Her quest for God began as a little girl with her best friend and their desire to be saints.

## 'I realized this is who I am'

Griffiths was raised as a Methodist, but admits she "was kind of Catholic at heart when I was young."

She was "greatly influenced" by her best friend Paula, a Catholic "who was deeply devout."

When Griffiths was sick for two years as a child, "Paula would bring me books about saints, and we would read them—we both wanted to be saints," she says. "I always loved Jesus, and I fell in love with the Sacred Heart of Jesus image."

When Griffiths was 16, her family moved to Tucson, Ariz. They never joined a church, and so began her meandering journey "always seeking God."

Her first venture was in the New Age movement in her 20s and early 30s.

Griffiths then discovered Messianic Judaism, whose members practice the Jewish faith but also believe in Jesus as the Messiah.

"I was a member of the movement for 32 years," she says. "But there was always something missing. I needed a deeper relationship, and the Messianic Jews have issues with symbols of the cross and don't practice Communion except during the third cup of the Seder meal at Passover."

Griffiths was still practicing Messianic Judaism in 2018 when she suffered an injury on the right side of her body. It led to a painful, protracted illness.

"One night, I had a dream where I had to take care of a life-size crucifix before people came to venerate it," she recalls. "It began to bleed, and I was trying to clean the blood and it fell on me, covering me."

"I heard a voice say, 'You can't have the cross without my blood.' I woke up healed—and overcome with conviction that I had not given my all."

So Griffiths continued to search for God. With the outbreak of the COVID-19 pandemic and her husband's poor health to consider, she stopped attending church. At the same time, she felt a call to "go deeper" into her spirituality.

Griffiths was a longtime fan of Catholic musician John Michael Talbot. He also started and leads the Little Portion Hermitage in Berryville, Ark., an association affiliated with the Diocese of Little Rock, Ark.. She signed up for his online spirituality course.

"We studied the early desert fathers and Jesus and prayer, and it started drawing me toward Catholicism," she says. "I realized this is who I am in my heart and soul."

## 'This is what I longed for all my life'

During that time, Griffiths took her granddaughter to an urgent care facility.

"The nurse asked about my faith, and I told her my husband and I weren't going to church because of the pandemic," she recalls. "She said her church had outdoor services. I looked it up. It was All Saints, and I discovered it was Catholic."

Griffiths' husband Ed was a fallen-away Catholic, but she says he was ready to go back to church.

So the couple went to an outdoor Mass offered at the time by the parish—and they were "both overcome," she says. She made an appointment with parish pastor Father Jonathan Meyer "about our next step."

Griffiths enrolled in the parish's Rite of Christian Initiation for Adults. She started watching the Eternal Word Television Network, read books by Protestant-turned-Catholic author Scott Hahn and books on apologetics—"I want to know answers, and I want to be ready when people ask," she says.

The one stumbling block in her pursuit was the idea of purgatory.

"Now, I see it as a grace," says Griffiths.

As for the Easter Vigil Mass, "The only thing I can say is I was just on cloud nine—everyone said I was absolutely beaming," she says. "The whole creation history, all the readings—it was hard not to cry through the whole thing, I was so touched."

Receiving the Eucharist for the first time "was like receiving my first kiss from my beloved," she says. "It was grace on grace."

Griffiths' natural choice for a confirmation saint was St. Margaret Mary Alacoque, a 17th-century nun who promoted the popular Catholic devotion to the Sacred



Gayle Griffiths receives her first Communion during the Easter Vigil Mass on April 16 at St. Martin Church, a campus of All Saints Parish in Dearborn County. (Submitted photo by Cindy White)

Heart of Jesus.

"She was perfect for me for a number of reasons," she says. "I really identified with her because of her great love of Jesus. The Sacred Heart picture has always been part of my walk, even when I was a New Ager."

Griffiths is now "all in" as a Catholic. She prays the rosary at nearby St. Mary of the Immaculate Conception Church in Aurora and has joined a Bible study at St. Lawrence Parish in Lawrenceburg.

And she worships at Mass as often as she can.

"The Eucharist is huge," she says emphatically. "That's the treasure in the field, and I want it. I've always been a sacramental type of person—I love the liturgy."

After 72 years, "I have so much to learn!" says Griffiths. "I'm full of all this wonder, and I have so much to make up for. This is what I longed for all my life." †



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