God’s gift shines through in a marriage proposal and a family’s struggle

(Editors’ note: Many young adult Catholics experience the tremendous difference that eucharistic adoration makes in their life and their relationship with God. Here are two of their stories in this continuing series.)

By John Shaughnessy

Before he proposed to the young woman he wanted to marry, 23-year-old Matthew Kubisch visited the one person he always checks with regarding major decisions in his life. Kubisch walked into the chapel of the church during its hours of eucharistic adoration and asked God for his guidance.

After asking God about it during eucharistic adoration, Matthew Kubisch proposed to Amanda Johnson on the day before Palm Sunday. (Submitted photo)

A short time later, on the day before Palm Sunday of this year, Kubisch drove from Indianapolis to Minnesota to surprise his college sweetheart, Amanda Johnson, and pop the question to her. The trip was worth the long drive and more as Johnson glowed when she told him yes. “This is a real gift that God has given us—of each other,” says Kubisch, a member of St. John the Evangelist Parish in Indianapolis.

As far as gifts, Kubisch also loves the difference that the Eucharist and eucharistic adoration make in his life.

See ADORATION, page 2

Corpus Christi

Archbishop Charles C. Thompson carries a monstrance holding the Blessed Sacrament during a eucharistic procession on June 12 at SS. Peter and Paul Cathedral in Indianapolis on the Solemnity of the Most Holy Body and Blood of Christ. traditionally known as Corpus Christi. Assisting in the procession are Frank Lloyd, left, and Thomas Motyka. Parishes across central and southern Indiana celebrated Corpus Christi last weekend. More photos from the feast day honoring Christ’s presence in the Eucharist can be found on page 16. (Submitted photo)
the Eucharist is the heart and soul of my faith,” he says. “In terms of my prayer life, eucharistic adoration is my foundation. It leaves me with so much peace, and it helps me discern so well what I feel God is calling me to do—and being open to it.”

A financial advisor, Kubisch usually stops before or after work at St. Luke the Evangelist Parish in Indianapolis, which has a perpetual adoration chapel open seven days a week, 24 hours a day. “I try to go at least once a week. I try to do a holy hour. And if it’s really a rough week, I may be there two or three times.”

The extra visits usually coincide with two stressful concerns in his life. One is his father, who has been in a nursing home since COVID, she says. “He has respiratory therapy, the Vatican said.

Kubisch says. “So, whenever something needs to do. Because I know I don’t have the wisdom to give to him right now.”

She compares it to having a close friend who you text, call or write a letter to during the week, sharing what makes you happy, nervous or leads you to asking for a prayer. But the best part of that relationship is when you sit across from that close friend, talking with him or her about everything from your daily highs and lows to the deepest concerns and longings of your heart.

“really need that face-to-face time with the Lord to deepen that friendship with him,” she says. “It’s definitely a time of solace and healing for me. It keeps me centered and orderly. It’s been my refuge in the worst and the best of times.”

She has especially relied upon that gift for a friend of hers with a heartbreaking reality.

“My dad has been in a nursing home since COVID,” she says. “He has Huntington’s disease. It’s a very severe neuro disease of the brain, very much like ALS [Lou Gehrig’s disease], Parkinson’s and Alzheimer’s all in one. I’ve inherited the same disease that my dad has, and there’s no cure for it. Adoration has been the refuge that my family has run to in times of distress. Adoration gives us strength, and it allows me to be Christ to my family—to find hope and joy.”

“It’s also been a source of strength and inspiration for her in her everyday interactions with people, including in her role as the director of youth and childhood ministries for Our Lady of Perpetual Help Parish in New Albany. “I want to be the face of Christ to those I encounter in my daily life whether I’m at work or somewhere else,” she says. “I can’t be the face of Christ if I don’t gaze at the face of Christ—and have that gaze of love returned. It’s like getting my

It’s the deepest time of my intimacy with the Lord other than Mass,” she says. “This is my foundation. It leaves me with so much peace, and it helps me discern so well what I feel God is calling me to do—and being open to it.”

Wanted: Your nominations for the archdiocese’s annual Legacy Award

The list is an impressive one. Former archdiocesan chancellor and longtime Catholic schools leader Annette “Mickey” Lentz, the late Msgr. Paul Koetter, longtime St. Monica Parish religious education director Mary Jo Thomas-Day, and the late Deacon Marc Kellams, who served as corrections minister and co-convenor for the adoration chapel.

All were recognized in recent years by the archdiocese as Legacy Gala award winners.

Do you know a faith-filled individual or couple—like the group listed above—who has established a legacy through their involvement in Catholic ministry?

If so, the archdiocesan Office of Stewardship and Development is asking you to nominate them for a chance to be honored at the 2024 Legacy Gala next February.

While the gala is a fundraising celebration of the gifts the archdiocese shares with people across central and southern Indiana—through its 67 schools, its outreach of Catholic Charities agencies and its formation of seminarians at Bishop Simon Bruté College Seminary in Indianapolis—it also celebrates the contributions that Catholics make to these efforts.

A nomination form can be found at tcmagazine.com/legacy. The deadline is July 11.

PUBLIC SCHEDULE OF ARCHBISHOP CHARLES C. THOMPSON
June 12-16
U.S. Conference of Catholic Bishops’ Spring general meeting in Orlando, Fla.
June 19-22
Priest Convocation at West Baden Springs Hotel, French Lick.
June 26 – 5 p.m.
Vespers, Mass and dinner for Bishop Bruté Days at Bishop Simon Bruté College Seminary, Indianapolis.

June 27 – 10 a.m.
Virtual meeting with Magis Center
June 28 – 5 p.m.
Mass and certification ceremony for Spiritual Direction and Leadership Program at Our Lady of Fatima Retreat House, Indianapolis.
June 29 – 10 a.m.
Leadership team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis.

WANTED: Your nominations for the archdiocese’s annual Legacy Award

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U.S. archbishops, cardinal call for reparation and prayer to Sacred Heart of Jesus amid ‘blasphemy’

(OSV News)—Two archbishops and a cardinal are calling on Catholics in the U.S. to pray and make reparations to the Sacred Heart amid a growing number of cultural and political attacks on Jesus Christ and his holy heart.

“[The] Dear Holy Heart of Jesus calls on Catholics of good will to unite in prayer, and to work with all of our might to spread love and respect for the Sacred Heart of Jesus,” said Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, who is president of the U.S. Conference of Catholic Bishops (USCCB); Cardinal Timothy Dolan of New York, chairman of the USCCB’s Committee for Religious Liberty; and Archbishop José H. Gomez of Los Angeles in a joint statement issued on June 12.

The three noted that this year’s pentecost coincides with a Los Angeles Dodgers’ “Pride Night” game at which that city’s branch of an organization called the Sisters of Perpetual Indulgence will be honored.

According to the group’s website, the “queer and trans persons posing as nuns use ‘humor and irreverent wit,’ often sexual in nature, ‘to promulgate universal joy and expiate stigmatic guilt.’ Members don drag-style makeup, religious habits and use names such as “Sister Jezabelle” and “Pope Dementia the Last.” The decentralized organization, founded in 1979 in San Francisco, counts an estimated 1,000 members globally, members of the Los Angeles chapter told OSV News.

The Dodgers’ invitation had been briefly withdrawn after protests, but was reinstated with a public apology to the group from the team. The team’s follow-up decision to host a July 30 Christian Faith and Family Day drew criticism from several Catholic leaders, including Bishop Robert E. Barron of Winona-Rochester, Minn.—previously an auxiliary bishop for the Los Angeles Archdiocese—who said in a May 26 tweet the move was “not enough.”

In their statement, Archbishops Broglio and Gomez and Cardinal Dolan said the Dodgers had “shockingly chosen to honor a group whose lewdness and vulgarity in mocking our Lord, his Mother and consecrated women cannot be overstated. This is not just offensive and painful to Christians everywhere, it is blasphemy,” they said.

However, the LA group maintains they have been unfairly characterized. In an e-mail to OSV News, Sister Dominia, who heads the Los Angeles chapter of the group from the team. The team’s follow-up decision to host a July 30 Christian Faith and Family Day drew criticism from several Catholic leaders, including Bishop Robert E. Barron of Winona-Rochester, Minn.—previously an auxiliary bishop for the Los Angeles Archdiocese—who said in a May 26 tweet the move was “not enough.”

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However, the LA group maintains they have been unfairly characterized. In an e-mail to OSV News, Sister Dominia—head of the Los Angeles branch of the Sisters of Perpetual Indulgence as “a gay Catholic who went to Catholic school” and “loves and respects Catholic nuns”—said that the community is “not mocking nuns or Catholics,” and that “most events detailed in the media that have shown offense were done by other, independent Sister houses, and we cannot speak for them.

“We are devoted to charity work and we raise much needed funds for local nonprofit charities,” said Sister Dominia.

In an e-mail to OSV News, a member who goes by the name Sister Unity—called the Sisters of Perpetual Indulgence as “a gay Catholic who went to Catholic school” and “loves and respects Catholic nuns”—said that the community is “not mocking nuns or Catholics,” and that “most events detailed in the media that have shown offense were done by other, independent Sister houses, and we cannot speak for them.

“We are devoted to charity work and we raise much needed funds for local nonprofit charities,” said Sister Dominia.

In an e-mail to OSV News, a member who goes by the name Sister Unity claimed “a number” of the LA Sisters “are practicing Catholics.”

The bishops and cardinal said in their June 12 statement that “it has been heartening to see so many faithful Catholics and others of good will stand up to say that what this group does is wrong, and it is wrong to honor them.”

June is traditionally recognized by Catholics as “the month of the Sacred Heart of Jesus,” a time during which “we call to mind Christ’s love for us, which is visible in a special way in the image of his pierced heart,” the prelates said. “We pray that our own hearts might be conformed to his, calling us to love and respect all his people.”

Devotion to the Sacred Heart of Jesus, which traces its origins to the writings of medieval mystics, became popular after St. Margaret Mary Alacoque, a 17th-century French Visititation nun, disclosed to her confessor a series of private revelations she had received from Jesus Christ. In the visions, Christ told her he wished his heart to be revered with at stake, we need to be united.”

And, in fact, he said it would be a good idea for the party to encourage and even organize continuing education opportunities for legislators, “moments of study and reflection in which to deepen and confront the most ethically relevant issues.

“The Christian politician should distinguish himself or herself by the seriousness with which he or she approaches issues, rejecting opportunistic solutions and always holding firm to the criteria of the dignity of the person and the common good,” Pope Francis wrote. While government leaders must be practical and skilled at normal administration, they also need “a strong inspiration, a soul,” the pope said, something that encourages them to dream of a more fraternal and just world and to be open to creative ideas for making that dream a reality.†

Pope insists Christian politicians promote human dignity, common good

VATICAN CITY (CNS)—While the Catholic Church does not promote a single political party or legislative agenda, it does insist that Christian politicians always work to promote human dignity and advance the common good. Pope Francis said in a message to the European People’s Party.

The group, a coalition of 82 Christian Democrat and other center-right political parties from 43 countries, had been scheduled to meet Pope Francis on June 9 at the Vatican, but the meeting was canceled because of the pope’s abdominal surgery on June 7. Instead, the pope sent the group a message.

While national and cultural differences mean the European People’s Party will have members with different positions and opinions, the pope said, “on some issues where primary ethical values and important relevant issues.

“The Christian politician should distinguish himself or herself by the seriousness with which he or she approaches issues, rejecting opportunistic solutions and always holding firm to the criteria of the dignity of the person and the common good,” Pope Francis wrote. While government leaders must be practical and skilled at normal administration, they also need “a strong inspiration, a soul,” the pope said, something that encourages them to dream of a more fraternal and just world and to be open to creative ideas for making that dream a reality.†
The Sacred Heart of Jesus comforts and challenges us

“Come to me, all you who labor and are burdened, and I will give you rest” (Mt 11:28).

Friday, June 16, is the Solemnity of the Most Sacred Heart of Jesus. We rightly consider this to be a day when we focus on Jesus’ love and compassion. But it’s also an opportunity for us to remember that our Lord did not hesitate to challenge the disciples, the crowds who followed him or the religious and political leaders who placed undue burdens on the people Jesus loved. The Gospels portray Jesus as a man whose words could be both disturbing and comforting. He spoke out forcefully against hypocrisy and injustice, but he also gave great comfort to those who were suffering—physically, emotionally or spiritually. We are called to act as Jesus did—to perform the spiritual works of mercy, such as “admonishing sinners” and “comforting the afflicted.”

When we admonish sinners, we warn them against the harm they are doing to themselves and others—and especially to their relationship with God.

This spiritual work of mercy is not for the self-righteous hypocrites that Jesus always invited to repent and be free of their burdens. Jesus admonished sinners all the time, but he didn’t judge them or reject them. On the contrary, he welcomed them from the depths of his heart, always inviting them to repent and be free of their burdens. Jesus admonished not to condemn them but to comfort and love them.

Jesus didn’t just issue warnings. He also comforted the sorrowful. Think of Martha and Mary and all the family members and friends in the Gospels who received consolation and hope as a result of Jesus’ healing words. Jesus wept. He was filled with compassion and mercy. He was present to the sick and the dying. Even on the cross, when no one would have blamed him for thinking of himself, he prayed for us, “Father forgive them, for they know not what they do.”

There are times when all we can do is give a thoughtful word to someone in pain or sorrow. We must comfort the afflicted. When we do, we help others cope with difficulties. When we share our presence and our kind words, we build up the dignity of our brothers and sisters in Christ who often suffer the most when they think they are alone. Let us never leave someone in misery without a loving word of consolation.

Whether disturbing or comforting, spiritual works of mercy are necessary activities for ordinary Christians who wish to be like the Sacred Heart of Jesus. When we perform these acts of charity, we build up the body of Christ first of all by growing in holiness of ourselves and, secondly, by helping our sisters and brothers live authentic spiritual lives.

—Daniel Conway

Reflection/Greg Erlandson

‘Ted Lasso’ and ‘Succession’: What makes a good dad?

Judging from media coverage, the press has been gaga over the HBO series “Succession.” It chronicled the Roy family, a dysfunctional media brood with an oppressive, manipulative patriarch and an endless series of intrigues and betrayals.

The series’ final arrival around the same time another popular series ending up its cleats: “Ted Lasso” (Apple TV). “Ted Lasso,” a former American football coach recruited to manage an English soccer team called the Richmond Greysounds, is a three-seasons-long reflection on fatherhood, masculinity and forgiveness.

If “Succession” is a close examination of humanity gone bad, “Ted Lasso” is refreshingly inspirational. Here’s a coach who is quick to forgive when betrayed by his boss. He seeks to bring out the best in his players, preaches the power of teamwork, and sincerely believes that there are goals more important than wins and losses.

Ted, played by Jason Sudeikis, is a wounded healer. He must deal with the breakup of his marriage, separation from his son and the lasting impact of his own father’s suicide. In Lasso World, however, men are not afraid of getting help, both professionally and from their friends. The shame is not in the hurt, but in refusing to face the hurt.

There are plotlines that I could probably have lived without, and the “F-word” appears to be as common in England as “un” is in America. But “Lasso” is another contribution to what appears to be the discussion of the hour: What’s wrong with men, and where are the fathers?

Everyone from Missouri Sen. Josh Hawley (author of Manhood: The Masculine Virtues America Needs) to my brother Patrick (who founded an event called “Father-Con”) are weighing in on this topic. This spurt of introspection seems like something Ted Lasso could get behind.

As we head into another Father’s Day with barbecues and goofy cards, it is worth reflecting on what are the virtues of fatherhood that we should be extolling. Perhaps the first is presence. Fathers are too often absent from families, because of their own irresponsibility or inability to keep their commitments. Or because their commitments only extend as far as work. The old feminist slogan that “a woman needs a man like a fish needs a bicycle” makes for a good T-shirt, but it falls flat when it comes to families. As my brother tells it, the absence of concerned and involved fathers contributes to the rise of children being trafficked in this country.

Dads need to be present. They also need to be loving, genuinely to care for their wives and their children. I know Christians who confess they have trouble believing in a loving God the Father because they never experienced the kind of love that would have a father rush out to comfort an injured son. A father not afraid to love and able to forgive is a blessing indeed.

It is possible to be strong, of course. But this isn’t just bench-press strength. It is the strength that can lead by example, that isn’t afraid to admit when he’s wrong, or when he needs help. It is also the strength that allows one to stick to one’s convictions, give one’s faith, to stand up for the weak or the marginalized.

I think there is one more thing that “Ted Lasso” implicitly gets. Men need a team. That team may be spouse and children, but it can also be a community that supports them and holds them accountable.

We are a lonely country, the politicians tell us. So are all the people in “Succession,” I’d wager, but not Ted Lasso’s Richmond Greysounds.

A recent CNN show’s skeptical Brit journalist puts it, “If Lasso’s way is wrong, it’s hard to imagine being right.”

Letter to the Editor

Reader: The best way to solve the gun problem is to heal our culture

It appears from Daniel Conway’s editorial (“Gun Rights and Responsibilities”) in the June 2 issue of The Criterion that the U.S. Conference of Catholic Bishops advocates only government solutions to what are actually spiritual problems.

“If guns are outlawed, only outlaws will have guns” is true. Banning most guns will penalize only people who won’t or can’t make the best use of them. A criminal who disobeys laws, old or new, if he wants a gun, he will steal it or buy one from a friend.

The current background check system is poorly managed now, and adding to it doesn’t make it better. Those who lie on application gun forms are rarely prosecuted; people who are adjudicated untruly (mental illness) to own a gun are not all reported to the system, “school-to-prison” policies have prevented the reporting of violent students. The shooter at Marjory Stoneman Douglas High School in Parkland, Fla., is an example.

Guns don’t fire themselves and are not the root problem. Fatherlessness is the chief predictor of young men turning to violence. We will never solve the “gun problem” until we heal our culture spiritually and promote stable, married families.

Unfortunately, unfortunately, it will take jewels to protect the innocent from the violent.

Gregory Erlandson

Gwendolyn O’Connor

Managing Editor

Indianapolis

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

The editors reserve the right to select the letters that will be published and to edit letters from readers.

Letters must be signed, but, for serious reasons, 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.
“Vengan a mí todos ustedes, los agotados de tanto trabajar, que yo los haré descansar. Eleven mi yugo sobre ustedes, y aprendan de mí, que soy manso y humilde de corazón, y hallarán descanso para su alma; porque mi yugo es fácil y mi carga ligera.” (Mt 11:28-30).

En estos tiempos turbulentos, Jesús nos invita a acudir a Él y a encontrar descanso para nuestras almas. En estos tiempos en los que todos somos abrumados por el dolor y el miedo, debe hacerse más evidente nuestro deseo de encontrar descanso para nuestras almas.
Events Calendar

June 21, July 19

June 22
Victory Field, 501 W. Maryland St., Indianapolis. Catholic Night at Victory Field; 6 p.m. gates open, 7:05 p.m. game. Information: 317-236-1585.

June 24
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: holyrosary.proud@gmail.com.

June 25, July 9
Mount Saint Francis Center for Spiritual Development, 101 St. Anthony Dr., Mt. St. Francis Bluegrass Jazz, 5:30 p.m. Information: franciscans.org/bluegrass-jazz.

June 27, July 12
McGowan Hall, 1305 N. Delaware St., Indianapolis. Theology on Tap, 6-9 p.m., summer speaker series for young adults ages 18-39. free. Information: emaustinorl@archindy.org. 317-591-4006.

June 29
Archbishop Edward T. O’Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. Catholic Charities Refuge and Immigrant Volunteers Information Session, 10-11 a.m., refreshments provided. Information, registration: calh/cvh32@caucasians.com or Laura Sherman, lsherman@archindy.org.

July 1
St. Jude Parish, Beatitudes Room, 5535 McFarland Road, Indianapolis. The Masculinity Crisis: Conference and Q&A, 6-7 p.m., Transitional Deacon Bobby Vogel presenting, free. Information: bobbyh授權to@gmail.com or 317-229-7038.

July 2
Marian University Alumni Hall, 3200 Cold Spring Rd., Indianapolis. Marian Life Center’s Prayer Breakfast, 8 a.m., buffet breakfast and silent and spoken prayers, 7-8 a.m. Information: 317-228-2415. 317-228-2652.

July 3
Marian University Alumni Hall, 3200 Cold Spring Rd., Indianapolis. Festival of Maribran, 9:30 a.m.-4:30 p.m., Parish Renewal Initiative conference, keynote addresses and breakout sessions in English and Spanish, includes lunch, $55. Information, registration: jw@maribran.org, 317-955-6545 or catteliction@maribran.org.

July 5
St. Monica Parish, 6131 W. 86th St., Indianapolis. Dinner and Summer Festival, 7 a.m., buffet breakfast and beer garden, 9-11 a.m., accepting Truckloads of items most needed: Information: emilyalig.asp@gmail.com, 812-576-4302, ext. 2842.

July 10

July 11
Church of the Incarnate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, at the Woods, 7:45 a.m. Information: 317-730-7870, merv1915@hotmail.com.

July 15

July 17
St. Anne’s Golf Course, 360 E. County Road 350 N., North Vernon. Misty’s Huge Maternity Home Golf Scramble, 8 a.m. tee time, $50 per person or $200 team of four, register by July 10. Information, registration: Peggy Dyer Blanch, 812-767-2807, peggydyerblanch@yahoo.com.

July 20
Our Lady of Peace Cemetery and Mausoleum, 9001 St. Monica Parish, 6131 W. 86th St., Indianapolis. 5 p.m. followed by any question or prayer of reconciliation available. Information: 317-535-2952.

July 21
Northside Events and Social Club, 2100 E. 31st St., Indianapolis. Catholic Business Exchange, presenter TBD, 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, $18 members, $34 non-members. Register by 4 p.m. on July 10. Information, registration: catt@choicerec.com.

July 21-23, 28-30

July 22
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: holyrosary.proud@gmail.com.

Nominations sought for Respect Life and Pro-Life Youth awards through Sept. 7

The archdiocesan Office of Catechesis is hosting a Circle of Friends Retreat for adults with intellectual and developmental disabilities at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave. Beech Grove from 10 a.m. on July 25 through 4 p.m. on July 26. The theme of the retreat is “Footprints in the Sand” and includes small breakout groups, Soul Collage activities, Stations of the Cross, outdoor activities, confession, adoration, a sing-along with Benedictine Sister Cathy Anne Lopere and fellowship with Parish SPRID (Special Religious Education Development) adult groups are encouraged to attend.

The cost is $85 for a shared room or $90 for a single room. Commuters are $12 per meal. T-shirts are $10. Catechists and volunteers may attend at no cost.

Volunteers are also needed for this event, and no experience is necessary. Volunteers may serve for any amount of time during the weekend. To register or volunteer, call Jenny Bryant at 317-236-1448 or e-mail j.bryant@archindy.org.

Martin and Sharon (Stemm) GEDS, members of St. Bridget of Ireland Parish in Liberty, will celebrate their 50th wedding anniversary on June 16. They were married in St. Bridget of Ireland Church in Liberty on June 16, 1963. They have three children: Crystal, Travis and Trevor.

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

Tim and Darlene (Weiler) Marlow, members of St. Mary Parish in Rushville, celebrated their 50th wedding anniversary on June 9. The couple was married in St. Mary Church in Rushville on June 9, 1973. They have three children: Katy. Ash, Jennifer Drudge and Doug Marlow. The couple also has two grandchildren.

Perry and Cindy (Bauman) Smith, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on May 26. The couple was married in Fort Eustis Regimental Memorial Chapel in Fort Eustis, Va. (Archdiocese for the Military Services, USA), on May 26, 1973.

They have two children: Celina Smith-Faulkner and Brian Smith. The couple has six grandchildren and one great-grandchild.

Retreat for adults with intellectual and developmental disabilities set for July 22-23 in Beech Grove

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archibishop O’Meara Respect Life Award for the Our Lady of Guadalupe Pro-Life Youth Award through Sept. 7.

The archdiocesan Office of Human Life and Dignity is hosting a Circle of Friends Retreat for adults with intellectual and developmental disabilities at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave. Beech Grove from 10 a.m. on July 25 through 4 p.m. on July 26. The theme of the retreat is “Footprints in the Sand” and includes small breakout groups, Soul Collage activities, Stations of the Cross, outdoor activities, confession, adoration, a sing-along with Benedictine Sister Cathy Anne Lopere and fellowship with Parish SPRID (Special Religious Education Development) adult groups are encouraged to attend.

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For more information, call Brie Anne Varick at 317-236-1543 or e-mail bvarick@archindy.org.

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

Wedding Anniversaries

Jerry and Martha (Boone) Wilkinson, members of St. Augustine Parish in Jeffersonville, celebrated their 60th wedding anniversary on June 15. The couple was married in St. Raphael Church in Louisville, Ky., on June 15, 1963. They have three children: Lynn Marie, Kris and Stephen Wilkinson. The couple also has eight grandchildren and one great-grandchild.

Reconsidering Catholic Social Teaching

Catholic Social Teaching is often ignored or misunderstood. On June 19, a group of theologians, scholars and professors affiliated with the Archdiocese of Indianapolis will gather for a daylong symposium to reaffirm and examine Catholic Social Teaching in light of the current political, economic and social climate.

The day-long symposium will include a keynote address from Father John Jenkins, president of the University of Notre Dame, as well as sessions on the following topics:

Interest Groups and the Common Good

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

July 25
First Friday, 7 pm. Registration is required. Information: cutt.ly/ffbf.

Page 6  The Criterion, Friday, June 16, 2023

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“Jesús de Nazareth, by his words, his actions, and his entire persona reveals the mercy of God.”
—Pope Francis, “Misericordiae Vultus” (“The Face of Mercy”)

“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”)
Archbishop praises CYO volunteers as being enduring witnesses of Christ

By John Shaughnessy

BY JOHN SHAUGHNESSY

It was a moment that would challenge any coach. It was also an opportunity to impart a youth for the rest of their lives. The story is one of faith and hope, of love and sacrifice. It is a story of a coach who gave his all to his athletes, a story that will inspire and touch the lives of many.

The story begins with Coach Michael Kirk, a dedicated coach who has been a part of the CYO for over 36 years. Coach Kirk has dedicated his life to his athletes, helping them not only on the court, but in the classroom and in their lives. His coaching philosophy is rooted in the belief that athletics is a means of serving others and building character. He has always emphasized the importance of teamwork, hard work, and perseverance.

Coach Kirk is a man of great faith and has found his inspiration in his Christian faith. He has been a long-time friend and supporter of Archbishop Cozzens, and has been honored by the archdiocese for his service. He has also been recognized by the CYO for his dedication to his athletes.

Coach Kirk's life has been marked by challenges, but he has faced them with grace and resilience. He has always been a source of strength and inspiration to his athletes, and has helped them to overcome their own challenges.

Coach Kirk's impact on the lives of his athletes has been immeasurable. He has taught them the importance of hard work, perseverance, and dedication. He has also taught them to never give up, even in the face of adversity.

In 2023, Coach Kirk was honored by the CYO with the Spirit of Youth Award, an award given to individuals who have made a significant impact on the lives of young people through their work with the CYO. Coach Kirk was selected for this award for his dedication to his athletes and his commitment to building them into the best versions of themselves.

But Coach Kirk's impact goes beyond his work with the CYO. He is a man of great faith, and has always been a source of inspiration to those he has met. He has been a mentor to many, and has helped them to find their own paths in life.

Coach Kirk's story is one of faith and hope, of love and sacrifice. It is a story that will inspire and touch the lives of many.
Pope will never give up hope for peace, says papal envoy back from Ukraine

VATICAN CITY (CNS)—When it comes to peace in Ukraine, Pope Francis is not giving up hope, said Cardinal Matteo Zuppi, the papal envoy recently returned from a visit to the war-torn nation.

The pope is always asking everyone “to devote ourselves to peace. This is important because it involves all of us to never accept violence and war,” he said on June 7 on the sidelines of a book presentation in Rome, according to Avvenire, the newspaper of the Italian bishops’ conference. “Pope Francis does not give up,” he said. His determination is so strong “that he wanted this mission precisely because he wants to seek out everything that might further the path of peace.”

The pope chose Cardinal Zuppi of Bologna, president of the Italian bishops’ conference, to lead an initiative for peace in Ukraine.

The cardinal was in Ukraine on June 5-6, visiting Kyiv and the suburb of Bucha, where hundreds of civilians were killed—some bound and shot execution style—after it was freed from Russian occupation.

The cardinal also met with Ukrainian officials, including President Volodymyr Zelenskyy, who said on his Telegram channel on June 6 that he and the cardinal “discussed the situation in Ukraine and humanitarian cooperation in the framework of the Ukrainian Peace Formula. ‘Only united efforts, diplomatic isolation and pressure on Russia can influence the aggressor and bring a just peace to the Ukrainian land,’ the president wrote. ‘While he invited other states to find paths toward peace, “since the war is on our territory, the algorithm for achieving peace can be Ukrainian only,” said Zelenskyy.’

Cardinal Zuppi said the purpose of his mission was not “mediation,” but to show the interest and closeness of the pope and to listen “so that the conflict might find pathways to peace.”

The Serra Club Vocations Essay

Student finds inspiration in St. Clare to trust God through the Eucharist

By Amalie Zakel

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 essays in grades 7-12 in the archdiocese. This week, we begin with the winning entry in the seventh grade.)

St. Clare of Assisi once said, “Do not be disturbed by the clamor of the world, which passes like a shadow.” She found this serenity in God and the Eucharist.

St. Clare was an Italian nun who founded the Poor Ladies of San Damiano, a convent where nuns lived in poverty and dedicated their lives to serving others. St. Clare proved her devotion to the Eucharist during an incredibly dangerous time in her life. In the year 1224, Assisi was attacked by the army of Frederick II. However, when soldiers tried to invade the San Damiano church, Clare was not afraid. She placed the blessed Eucharist on the walls of the church and went out to meet the invaders with the host in her hands. She prayed to God to protect her sisters in the church. She then turned to them and said, “Don’t be afraid. Trust in Jesus.”

The soldiers became frightened and fled from the church. This is an example of St. Clare’s dedication to the Eucharist. Because of her faith in the Eucharist, she was able to protect herself and her sisters in their time of need.

She was able to fulfill her vocation of a holy life because she was truly confident in the Eucharist’s saving power. St. Clare inspires me to put my trust in God, even when it is difficult. Sometimes, as human beings, we forget that God is always with us. We get caught up in our own lives here on Earth, even though our true purpose is to be with God forever in heaven.

St. Clare didn’t care about earthly possessions. She only wanted to be close to God through the Eucharist.

I want to feel that connection in my own life. She inspires me to have a closer relationship with God and the Eucharist. St. Clare is an inspiration to all people. Her story is a reminder that God can protect you and can give you the courage to face the challenges of life. She showed the world that, with faith, you will always be protected.

(Amalie and her parents, Andrew and Sara Zakel, are members of St. Mary of the Knobs Parish in Floyd County. She recently completed the seventh grade at St. Mary of the Knobs School in Floyd County and is the seventh-grade division winner in the Indianapolis Serra Club’s 2023 John D. Kelley Vocations Essay Contest.)

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Examen prayer of St. Ignatius has the power to change lives

By Jim Manney

(OSV News)—A few years ago, I started to pray using the Examen, a form of prayer developed by St. Ignatius Loyola in the 16th century. Everything changed for me. Prayer took on a new, refreshing character. I became an evangelist for the Examen. I buttonholed friends, wrote blog posts and a book, and recorded guided Examen online. I did everything I could to spread the news about this way of praying.

All of this almost didn’t happen. For years, I had occasionally heard people talk about the Examen as a good way to pray. But I wasn’t interested, because I thought they were talking about the examination of conscience, the self-inventory of sins that I was taught to do as a boy in Catholic schools in the 1960s, which I didn’t think of as prayer.

Then I learned that the Examen is not quite the old examination of conscience. It does include prayerfully reflecting on our failures and shortcomings. But the Examen is a prayer that more broadly focuses on God’s presence in the whole of our daily lives. It looks to a God who is near, present in my world and active in my life. It told me to approach prayer with gratitude, not guilt. It helped me find God in my life, as I lived it. The Examen had me take myself seriously, as I am, not as I wished I were or thought I could be someday so long as I worked hard enough.

It’s no exaggeration to say that the Examen changed everything. It might change things for you, too.

There’s nothing complicated or mysterious about making the Examen part of your life. The subject matter of the Examen is your life—specifically the day you have just lived through. The Examen looks for signs of God’s presence in the events of the day: lunch with a friend; a walk in the park; a kind word from a colleague; a challenge met; a duty discharged.

The Examen focuses on the humdrum. God is present in transcendent spiritual moments, but he’s also there when you really look at them. You’ll be surprised at how significant such moments can be.

The Examen looks at your conscious experience. The ebb and flow of your moods and feelings are full of spiritual meaning. Nothing is so trivial that it’s meaningless.

What do you think about while sitting in traffic or waiting in a long line at the grocery store? What’s your frame of mind while doing boring and repetitive chores? You’ll be surprised at how significant such moments can be when you really look at them.

I was surprised. But then, on reflection, the Examen made intuitive sense. I am God’s creature living in God’s world. Of course, God would be present in my everyday experience. If prayer is making a connection with God, it makes perfect sense to spend some time finding God in my conscious experience of daily life.

Five hundred years ago, St. Ignatius Loyola designed the Examen to sustain and extend the intense experience of conversion to the cause of Christ that is advanced in his book The Spiritual Exercises.

He saw the Examen as a way to develop a reflective habit of mind that is constantly attuned to God’s presence and responsive to God’s leading.

I told my friends about my discovery. It wasn’t long before one of them injected a skeptical note. “Why is sifting through our memories of the past 24 hours a sound way to pray?” she asked.

Our memories aren’t reliable. She told me a story about discovering that something she remembered very vividly never happened at all. She pointed out that we all filter our memories through our preconceptions and desires. She thought the Examen sounded very self-centered. What’s to keep it from becoming a play starring myself as the hero of a one-person show?

Good questions. The theological answer is that God really is present in our world. He is here, not simply “up there.” God’s project of saving our world involves God becoming personally caught up in the lives his creatures live. This is an extension of the doctrine of the Incarnation—the fact that the God who created men and women is personally involved in their lives, because in his Son, Jesus Christ, he is human as well as divine.

Personal is the key word. God is a community of three persons—Father, Son and Holy Spirit—and the relationship we have with God is a personal one as well.

The word for it is friendship, explained the late Jesuit spiritual director, Father William Barry. Nothing in our lives is so insignificant that it doesn’t deserve God’s attention.

In fact, the mundane and the humdrum parts of our lives give depth and texture to the relationship with God. The Examen focuses on God as present in our human experience. This is part of our relationship with God. It’s not the whole of it, but it’s a vital part of it.

The other argument for the Examen is a practical one. This is what sold me. The Examen helped solve some problems that I was having with prayer. Problems that aren’t uncommon. Here are several:

• Where is God? Often God seemed remote. That changed when I started praying the Examen and found

Stephen Guadagnino kneels in prayer on a beach in Long Beach, N.Y. The Examen prayer of St. Ignatius Loyola is a time-tested means of exploring how God is active and present in daily life. (CNS photo/Gregory A. Shemitz, Long Island Catholic)
Singing the dialogues helps us fully participate in liturgy or a reader, with the people replying, or by the priest and people together (#40).

What constitutes parts of greater importance? “Musicam Sacram,” the 1967 post-Vatican II instruction on music, divides the Missal into three degrees.

Music in the first degree consists of the chants sung by the priest or deacon in dialogue with the people, such as “Lord be with you,” or the introduction to the Gospel. The second degree is what we call the Mass Ordinary: the Kyrie, Gloria, Sanctus, and Lamb of God. The third degree is the music sung during the entrance procession, responsorial psalm, offertory and Communion procession.

Most parishes sing music from this third degree and probably much of the music from the second degree. The first is often sung entirely. This gets things backward. And while it is permitted to replace the designated texts of the third degree with appropriate songs, those proper texts are frequently ignored entirely.

This means that our musical emphasis of the Mass is often on the parts that are less important than that which is not sung.

Notice that music in the first and second degrees of importance are the actual texts of the Mass. This is what we are called to sing in “fully active participation.” We are to engage in the words of the Mass and the song. It both reflects our interior devotion to offer our voices in the liturgy, especially those parts that are liturgical action. If we do not have music, we do not engage in the liturgical action, so take it. Don’t just sing at Mass; sing the Mass. (Andrew Motyka is the director of Archdiocesan Office of Ecumenical and Interreligious Music for the Archdiocese of Indianapolis. This is a modified version of a column that was published in The Criterion in May 2018.)

Worship and Evangelization Outreach/Andrew Motyka

Regardless of the quality of our voices, one of us is able to join in prayer through recitation and song. The effort required to pray through song is reflected in St. Augustine’s famous adage, cantare amantis est: singing is for one who loves.

Some say, however, we can become so focused on participation that we forget just what it is we are supposed to be participating in. Music, separated from the liturgy and disconnected from worship.

Music, separated from one who loves.

Hugely significant is what the famous adage, cantare amantis est, means for us. Through song is reflected in St. Augustine’s recitation and song. The effort required to pray is reflected in St. Augustine’s adage, cantare amantis est: singing is for one who loves.

Let your garden honor the Jesus of Mary and Mary

We are in June, and Ordinary Time, with the sense of sharing the faith and expanding the Church. The green of this liturgical season is symbolic of new growth. Seedlings sprout in the earth or those growing in our soul—and those who add a touch of color representing our malleability. You can do so by using images or shrines attached to a tree or post, creating pavers, or adding symbols to the garden.

Plants for a Sacred/Immaculate Heart garden could include monochromatic or harmonious color schemes of reds and oranges, vines symbolic of clinging to God, or plants with heart-shaped leaves or flowers. If you plan to honor the Immaculate Heart of Mary, consider adding white or red roses, or a touch of blue representing her mantle.

A few of the most common flowers used for Sacred/Immaculate Heart gardens—both symbolically and in form—are amaranths (Amaranthus caudatus), bleeding heart (Dicentra) and carnations (Dianthus). Also consider green—the color of hope—which is the foundational architecture of any garden. It is a varying shade of green that lends a garden some of the qualities of strength and varying intensity of hope to our faith. It is against this backdrop that the flowers (our virtues) are planted, and amid the varying shade of green is where others who visit can learn the spiritual beauty of God’s multi-hued, multi-ethnic, multi-cultural heritage.

For greens in a Sacred/Immaculate Heart garden consider using heart-shaped leaves:

• Brunnera: This shade-loving genius comes in a range of leaf textures and venation, and has delicate blue flowers in spring—an excellent selection for a garden dedicated to the Immaculate Heart of Mary.
• Colocasia and Alocasia: Both genera are tropical plants with exceptionally large leaves, many of them shaped like a heart, and symbolize growing towards heaven.
• Cyclamen: This tuberous plant grows throughout the Mediterranean and parts of Europe, and red flowering cultivars are readily available. It is symbolic of resurrection both to love and to death.
• Dianthus: This flower is partly shade-loving plant have heart-shaped leaves, represent devotion and are closely related to the Immaculate Heart of Mary.
• Ipomoea batatas: A sun loving trailing vine whose cultivars vary from bright chartreuse to deep magenta. It carries the same spiritual meaning as a morning glory, which is an enduring love to the Sacred Heart of Jesus.

The prayer service on Sept. 11, 2001, at the Episcopal Church Cathedral in Indianapolis was profound. I was privileged to pray with other Christians at funerals, public gatherings and associations. Common belief in Christ and common care for the spiritual welfare of our communities was a glue that bound us in Tell City, Richmond, Indianapolis, and Terre Haute.

In my time as archdiocesan director of liturgy (1993-2005) I was privileged to pray with other Christians at funerals, memorial services and in other gatherings. The Interfaith Thanksgiving Prayer Service at SS. Peter and Paul Cathedral in Indianapolis afforded annual opportunities to witness the prayer, preaching and music of other religions. The prayer service on Sept. 11, 2001, at the Episcopal Church Cathedral in Indianapolis was profound. Christians, Jews, Muslims and others planned the service in short order. We prayed and shared our grief and horror before God at 5:30 p.m.

In September 2013, then Auxiliary Bishop Christopher J. Coyne asked if I would take up the ministry of the archdiocesan Office of Ecumenical and Interreligious Affairs. Living in Terre Haute at the time I mentioned the practicality. He reassured me I could do the work effectively, even 70 miles west of Indianapolis.

This September, I celebrate 73 years as a Catholic Christian, 41 years in pastoral ministry and 30 years in this office. What sustains me? God’s goodness and the goodness of God’s multi-ethnic, multi-ethnic, multi-Christian and multi-religious neighbors.

And what are simple guidelines?

• The wisdom of the Holy Spirit at the Second Vatican Council.
• Liturgical renewal is essential to Christianity.
• Interreligious dialogue is essential for humanity.
• We are neighbor. We must reach out to the neighbor.
• Be not afraid. Rather, be willing to explore the faith of others. Be willing to share your faith. Be open to the Spirit in each person as they seek the face of God.

This is my journey and the principles flowing from it. I hope it sparks you, Criterion readers, to reflect on the ways in which we are often given the gift of interreligious relationships.

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

Let us be our guest/Margaret Rose Really

That All May Be One/Fr. Rick Ginther

A journey in ecumenical and interreligious ministry

How and why did I enter into ecumenical and interreligious ministry? That question was asked by my advisory board at our April meeting.

They knew the answer. What they wanted me to do was write a column in response.

My theological involvement in this ministry began when I was a seminarian.

Father Albert Ajame baptized me. He had a great love of liturgy. He was spiritual (Melkite Rite, Roman Rite). His Lebanon origin provided me roots both ecumenical and interreligious. I believe the Lord, through his ministry, meant for me to be equally inclined.

Our situation also influenced me. I grew up four blocks east of the Indiana State Fairgrounds. The area was predominantly non-Catholic. Good people lived there. They practiced their faith. In a sense, they were “other.” Yet they were neighbors, sisters and brothers, too. How could they not be my neighbors?

The Latin School, the archdiocese’s first high school seminary in Indianapolis, proved equally foundational.

The priests who taught me never spoke ill of other Christians. Father John Rocap introduced the junior religion class to Congregation Beth-El Zedek. We witnessed a first, but the first is often neglected. This gets things backward. And while it is permitted to replace the designated texts of the third degree with appropriate songs, those proper texts are frequently ignored entirely.

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Every parish assignment offered rich ecumenical clergy associations. Common belief in Christ and common care for the spiritual welfare of our communities was a glue that bound us in Tell City, Richmond, Indianapolis, and Terre Haute.

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The Sunday Readings
Sunday, June 18, 2023

Exodus 19:2-6a
Romans 5:6-11
Matthew 9:36-10:8

The first reading for Mass this weekend is from the Book of Exodus. It describes an event in the flight of the Hebrews from Egypt, where they had been slaves, to the land promised to them by God, the place mentioned elsewhere as the land flowing with milk and honey (Ex 3:8). The Hebrews recalled in this reading, however, saw little evidence of anything lush and blooming with sweet things. The Sinai Peninsula was as harsh then as it is today. The people were frightened and utterly disheartened.

Speaking to Moses, God assured the people that they were not hopelessly lost or unforgivably lost on an unforgiving desert. God had rescued them. He led them away from Egypt. He was with them still. He always would be with them.

For the second reading, the Church presents a passage from Paul’s Letter to the Ephesians (Eph 2:21-22). Reflecting upon a key phrase in this reading provides all the more need to hear it and to comprehend the entire letter.

The phrase is “courage to die” (Rom 5:7). The Christians of Rome needed courage. Professing Christianity was as harsh then as it is today. The Christian Roman that the courage to be Christian Romans that the courage to be fearless in the face of death. Roman laws then and for the three centuries to follow outlawed Christianity. Professing Christianity was a matter of life and death, a capital crime and Roman executions were terrifyingly brutal.

Paul urged the Christians of Rome to hold onto Christ, to live with him and to proclaim him whatever the cost, even the possibility of death by being burned at the stake, nailed to a cross or devoured by lions.

The great Apostle also assured the Roman Christians that the courage to be disciples truly came as God’s gift, not occasionally or weakly, but generously and lavishly.

In the final reading, the Gospel of the day is John 15:7-11, a section which speaks to the connection between the life of relationship with the Father and the Spirit and the life of the Church, as we seek to follow the example of Jesus and see to it that we bear much fruit.

My Journey to God

The wonders of creation God gives us for free
All the beautiful flowers and tall graceful trees
Creatures on Earth, in the water and in the air
A lush rainforest and an arid desert that’s bare
The rain from the sky keeping everything alive
The melodies of the birds chirping sweet songs
A lush rainforest and an arid desert that’s bare
The wonders of creation God gives us for free
The rain from the sky keeping everything alive
The melodies of the birds chirping sweet songs

Incorrupt corpse does not necessarily mean that he deceased is a saint

A We say that saints are “incorrupt” when, years after their death, their mortal bodies are found to have remained in an unexplained state of preservation. That is, their bodies have not followed the expected natural process of decomposition. Some well-known incorrupt saints include St. Cecilia and St. Bernadette of Lourdes.

For saints to be considered incorrupt, their bodies must not have been subjected to any deliberate or artificial preservation process. Natural explanations for the lack of physical decay—such as, for example, sustained cold temperatures—do not apply.

Q Does the incorrupt body of Blessed Elena Wilhelmina, mean that she is a saint? What does the Church think of it? (New York)

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Q What is the rule on consuming food and drink before or during Mass? It seems that during Mass, but some recently told me no water, and certainly no food, may be consumed within an hour of Mass. And are kids covered by this rule, too? (Kentucky)

A In the Code of Canon Law, canon 919.1 states: “Whoever is to receive the blessed Eucharist is to abstain for at least one hour before holy Communion from all food and drink, with the sole exception of water and medicine.” (Canon 919.2 exempts priests celebrating the multiple Masses on the same day from this rule and Canon 919.3 goes on to likewise exempt the elderly and infirm.)

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A flower for the Little Flower

Page Francis carries a white rose on June 7 as he approaches a regarding the relics of St. Thérèse of Lisieux, popularly known as the Little Flower, before the start of a general audience in St. Peter’s Square at the Vatican. He announced he was planning on issuing an apostolic letter dedicated to St. Thérèse for the 150th anniversary of her birth. Later that day, the pope went to Rome’s Gemelli hospital for surgery for “a mechanical lapped” or hernia. (CNS photo/Lisa O’Connor)
Christ the King Parish offers ‘a joyful spirit, a welcoming spirit’

By Natalie Hoefer

The year 1939 was a busy year in the Archdiocese of Indianapolis. Three parishes were founded, including Christ the King Parish on the north side of Indianapolis. It was formed out of St. Joan of Arc Parish as the city’s population continued to expand northward.

For 84 years since the parish’s inception, the faith community and its members have been serving, welcoming and evangelizing those in its community and beyond.

“We desire to share God’s love and mercy”

One of Christ the King’s largest forms of evangelization is its K-8 grade school, says Father Robert Hankee, the parish’s pastor.

“Our school won the National Blue Ribbon Award for the 2021-2022 academic year,” he notes with pride.

“We’re very blessed to have a good student body, and two staffs of parents who work hard to continue to provide the Catholic education we have.”

Each year, high school students choose a charity then spearhead efforts to raise money for it. “They get the whole school involved,” says Father Hankee. “It’s fun to see the school come together for a worthy cause.”

He also credits the parish with being “very generous when it comes to serving those in need.” Christ the King is home to five parishes in the Indianapolis North Deanery that supports the Boulevard Place Food Pantry of the Society of St. Vincent de Paul-Indianapolis Archdiocesean Council, Inc. The food pantry serves a large swath of the city’s north side.

“We have a box in the back of the church [for food pantry donations], and every week it’s filled up,” he says. “Providing parish volunteers at the food pantry is one of our biggest ministries. We have that desire to love God and to express that love. That’s pretty evident here.”

A newer active ministry in the parish called Families with Young Children “grew out of the isolation during the pandemic,” Father Hankee adds. “It’s an opportunity for young parents and kids not old enough for the school to come together to socialize, have fun, make crafts,” like making Christmas cards for residents of nursing homes, he says.

He calls the Families with Young Children ministry a “growing group.” One reason might be the demographics of the parish.

“We have a good mix of generations,” says Father Hankee. “But it seems we’re getting younger families. I’m starting to hear more babies cry at Mass—which is a good thing!”

Each year, the Christ the King reaches out to evangelize the local community with its Summer Social, held on the weekend following Father’s Day.

“Our festival is unique compared to some others,” says Father Hankee. “It’s more about opening ourselves to the wider community, inviting them to our ‘home’. It’s more about socialization than fundraising. We have an evangelization team with a booth out to welcome folks and invite them to come learn about us.”

This year’s festival will take place on June 23-24. It will include live music, a kids’ area plus food, beer and wine. Admission is $1.

While visiting the church during the Summer Social, Bishop Fredric J. Holley, S.S.J. for Mass, Father Hankee suggests looking for one of his favorite features of the recently renovated sanctuary.

“One thing I find pretty cool—on the floor in the sanctuary is a huge crest of thorns, and the altar sits right in the middle. As I offer Mass, I’m surrounded by the crown of thorns. And the handrail behind where the priest sits is embedded with thorns. We are Christ the King Parish, and the thorns remind us to be that sacrificial love for others that Christ was for us.”

Father Hankee invites people to come and experience the spirit of the faith community.

“There’s a joyful spirit, a welcoming spirit here,” he says. “We desire to share God’s love and mercy.

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Bishop Chatard High School is seeking a full-time Director of Alumni Relations & Special Events. View the full job description for additional information and job requirements at www.bishopchatard.org/about/employment.

Applicants are asked to submit a resume and cover letter of interest to Vice President of Institutional Advancement J.T. Funk at jtf@bishopchatard.org.

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Pastoral Associate

Holy Spirit at Geist Catholic Church in Fishers

Holy Spirit at Geist Catholic Church in Fishers, Indiana is seeking candidates for the full-time position of Pastoral Associate. Essential duties of the applicant:

• Collaborate closely with the Pastor, Director of Evangelization, and with other members of the Parish Staff in the overall pastoral ministry of the parish

• Foster the faith life of the parish community through renewal and evangelization initiatives

• Act as coordinator of a number of parish ministries

• Participate in Parish Communications, training, supervision and empowering of volunteer ministry leaders

• Be present at important parish gatherings, liturgies and social functions

• Funeral planning with families and liturgical assistance in coordination with other pastoral associates

Applicant should be a practicing Catholic in good standing, have a thorough knowledge of Catholic teaching, have 3-5 years of experience in a related field, have experience with Microsoft Office applications, and supervisory experience with small groups and volunteers. Undergraduate degree in theology or related field preferred. Very competitive salary commensurate with education and experience. Cover letter and resume should be sent to Mark Timko at: timkodj@parish.dol-in.org.
Parishes celebrate Christ’s gift of himself in the Eucharist

By Sean Gallagher

The Solemnity of the Most Holy Body and Blood of Christ, traditionally known as Corpus Christi, is a feast begun more than 750 years ago on which the Church honors the real presence of Christ in the Eucharist.

This year’s Corpus Christi feast, celebrated last weekend, also marks the start of the second year of the three-year National Eucharistic Revival. The first year featured events organized for dioceses. In the second year, the focus shifts to parishes.

The parish year of the revival will culminate in the National Eucharistic Congress from July 17-21, 2024, in Indianapolis. Some 80,000 Catholics from across the country are expected to come to Indianapolis for what will be the 10th national eucharistic congress and the first in nearly 50 years.

To start the parish year of the National Eucharistic Revival, faith communities across central and southern Indiana celebrated Corpus Christi last weekend with festive Masses, the commissioning of extraordinary ministers of holy Communion, traditional Corpus Christi eucharistic processions, adoration of the Blessed Sacrament and Benediction.

Photos from these celebrations are featured in this week’s issue of The Criterion. More photos will be published in next week’s issue.

(For more information about the National Eucharistic Revival, visit www.eucharisticrevival.org. For more information on the eucharistic revival in the Archdiocese of Indianapolis, visit eucharisticrevivalindy.org. For more information on the National Eucharistic Congress, visit www.eucharisticcongress.org.)

†

Father Sean Danda, pastor of St. Malachi Parish in Brownsburg, elevates the Eucharist during a June 11 Mass in his parish’s church on the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as Corpus Christi. (Submitted photo by Michael Harker)

Led by Father Sean Danda carrying a monstrance holding the Blessed Sacrament, members of St. Malachi Parish in Brownsburg take part in a Corpus Christi procession on June 11 on the grounds of the Indianapolis West Deanery faith community. (Submitted photo by Michael Harker)

Father Jude Meri Sahayam raises a monstrance holding the Blessed Sacrament during Benediction on June 11 in St. Ann Church in Indianapolis during a Corpus Christi celebration at the Indianapolis South Deanery faith community. Father Sahayam is administrator of St. Ann Parish and of St. Thomas More Parish in Mooresville. (Submitted photo)

Retired Father Todd Riebe, right, commissions 20 extraordinary ministers of holy Communion during a June 11 Corpus Christi Mass at St. Thomas More Church in Mooresville. The ministers seen are, from left, Tim Karas, Riley Lesh, Bob Lang, Patsy Lang and Judi Weihler. (Submitted photo)

Father Jack Wright, ordained an archdiocesan priest on June 3, carries a monstrance holding the Blessed Sacrament during a eucharistic procession on June 7 at St. Joseph Parish in Shelbyville. (Submitted photo)