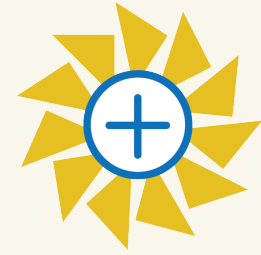




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Evangelization Supplement

Everyday Catholics share the faith and lead others closer to Jesus, pages 9-13.

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Carrying the Book of the Gospels, transitional Deacon Samuel Rosko processes on Oct. 7, 2023, into the St. Thomas Aquinas Chapel of Saint Meinrad Seminary and School of Theology in St. Meinrad at the start of a Mass in the seminary. (Photo courtesy of Saint Meinrad Archabbey)

Love and beauty found in holiness and worship attract future priest to his vocation

By Sean Gallagher

Transitional Deacon Samuel Rosko's journey to the priesthood is a love story marked by beauty.

From a young age, he's grown in love of Christ through the beauty of the Church's worship, history and traditions. And as he's been formed for the priesthood during the past seven years, he's also grown in love for the Catholics across central and southern Indiana.

Now, on the verge of his ordination on June 1 at SS. Peter and Paul Cathedral in Indianapolis, Deacon Rosko looks forward to drawing these people into the love story that's captured his heart.

He'll embark on this mission on July 3, when he begins ministry as parochial vicar of St. Jude Parish in Indianapolis.

'I really fell in love'

Deacon Rosko's love of Christ and the Church began as a child in his home, where he lived with his parents and his younger brother and two younger sisters.

"We lived and breathed Catholicism," he said. "We prayed the rosary as a family and prayed before meals. My parents instilled that in us through their own life of faith, their own love for the Lord. They've been nothing but supportive and encouraging of my vocation."

See ROSKO, page 8

Planning to join up with the National Eucharistic Pilgrimage? Here's what you need to know

(The National Eucharistic Pilgrimage launches on May 18-19.)

(OSV News)—There are hundreds of opportunities for Catholics to join the National Eucharistic Pilgrimage for Mass, adoration, processions and other events.



Joel Stepanek

However, casually meeting up with perpetual pilgrims along the four routes may be trickier, and is even prohibited along certain sections of the journey, according to pilgrimage leaders.

"One of the challenges that we encountered

as we were planning this thing out is that there are just some areas that we can't have the public with us, because we're either going to drive it because of time or the impossibility," said Joel Stepanek, vice president of programming and administration for the National Eucharistic Congress, Inc. "Some areas are a little bit narrower, and we wouldn't feel comfortable having folks join us on some of those stretches" due to safety concerns posed by a larger group.

The National Eucharistic Pilgrimage is part of the National Eucharistic Revival, a three-year initiative of the U.S. bishops to increase love for and understanding of Jesus Christ's real presence in the Eucharist. The National Eucharistic Pilgrimage is a major component of the revival, with pilgrimage routes launching from four points in the U.S. on the feast of Pentecost on May 18-19, and converging eight weeks later in Indianapolis for the National Eucharistic Congress on July 17-21.

See PILGRIMAGE, page 14

Vatican norms for Jubilee indulgence include pilgrimage, penance, service

VATICAN CITY (CNS)—Pilgrims passing through the Holy Door of St. Peter's Basilica during the Holy Year 2025, going to confession, receiving Communion and praying for the intentions of the pope can

See related story, page 2.

receive an indulgence, but so can inmates in prison and those who work to defend human life or assist migrants and refugees.

Fasting "at least for one day of the week from futile distractions" such as social media also can be a path toward a jubilee indulgence, according to norms published by the Vatican on May 13.

See INDULGENCE, page 3

Pope Francis opens the Holy Door of the Basilica of St. John Lateran in Rome in this on Dec. 13, 2015, file photo. The pope has approved the theme "Pilgrims of Hope" to be the motto for the Holy Year 2025. (CNS photo/Paul Haring)



People need truth, goodness, hope, Pope Francis says after proclaiming Holy Year

VATICAN CITY (CNS)—In the run-up to the Holy Year 2025, Pope Francis appealed to the world's Christians to become joyful heralds of hope in a world



Pope Francis

marked by fear and despair.

"Each of us needs hope in our lives, at times so weary and wounded, our hearts that thirst for truth, goodness and beauty, and our dreams that no darkness can dispel," the pope said.

"Everything,

within and outside of us, cries out for hope and continues to seek the closeness of God, even without knowing it," he said in his homily during an evening prayer service in St. Peter's Basilica on May 9.

The service was preceded by a formal ceremony in the marble atrium in front of the basilica's Holy Door during which the pope released the "bull of indiction" proclaiming the Holy Year 2025.

The door, which is made up of 16 bronze panels depicting episodes from both the Old and New Testament, was surrounded by a long garland of yellow and white flowers.

The document titled, "*Spes Non Confundit*," ("Hope Does Not Disappoint"), formally announced the jubilee celebration would begin with the opening of the Holy Door in St. Peter's Basilica on Dec. 24 this year and close on Jan. 6, 2026, the feast of Epiphany.

Pope Francis handed special copies of the document, which were adorned with a braided yellow cord affixed with a round metal seal—a "*bulia*" in Latin—to the archpriests of the papal basilicas of St. Peter and St. Mary Major. He also handed a copy to Msgr. Leonardo Sapienza, an apostolic protonotary and official of the papal household, who read key excerpts from the document.

The Holy Year is meant to help the faithful deepen their relationship with Jesus, "the 'door' of salvation, whom the Church is charged to proclaim always,

everywhere and to all as 'our hope,' " the document said.

In his homily, the pope emphasized the unique nature of Christian hope, which is "based on Christ who died and rose again," and which "we wish to celebrate, ponder and proclaim to the whole world in the coming jubilee."

Christian hope is a gift "that is imperishable, undefiled and unfading," he said, and "it sustains the journey of our lives, even when the road ahead seems winding and wearying.

"It opens our eyes to future possibilities whenever resignation or pessimism attempts to imprison us. It makes us see the promise of good at times when evil seems to prevail," he said. "It fills us with serenity when our hearts are burdened by sin and failure. It makes us dream of a new humanity and gives us courage in our efforts to build a fraternal and peaceful world, even when it seems barely worth the effort."

During this Year of Prayer in preparation for the celebration of the jubilee, he said, "let us lift up our hearts to Christ and become singers of hope in a civilization marked by too much despair.

"By our actions, our words, the decisions we make each day, our patient efforts to sow seeds of beauty and kindness wherever we find ourselves, we want to sing of hope, so that its melody can touch the heartstrings of humanity and reawaken in every heart the joy and reawaken the courage to embrace life to the full," he said.

Everyone needs hope, he said.

"Hope is needed by God's creation, gravely damaged and disfigured by human selfishness," the pope added.

"Hope is needed by the Church, so that when she feels wearied by her exertions and burdened by her frailty, she will always remember that, as the bride of Christ, she is loved with an eternal and faithful love, called to hold high the light of the Gospel, and sent forth to bring to all the fire that Jesus definitively brought to the world," he said. †

Deacon John Jacobi, permanent deacon to St. Michael Parish, Bradford, appointed to permanent diaconate ministry at St. Bernard Parish, Frenchtown, and St. Joseph Parish, Crawford County, while remaining in ministry at St. Michael Parish, Bradford.

Deacon Christopher Rainbolt, permanent deacon to St. Michael Parish, Bradford, appointed to permanent diaconate ministry at St. Bernard Parish, Frenchtown, and St. Joseph Parish, Crawford County, while remaining in ministry at St. Michael Parish, Bradford.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Official Appointments

Effective July 3, 2024

Deacon Richard Cooper, permanent deacon to St. Mary Parish, Lanesville, appointed to permanent diaconate ministry at St. Joseph Parish, Corydon, while remaining in ministry at St. Mary Parish, Lanesville.

Deacon Timothy Elder, permanent deacon to St. Joseph Parish, Corydon, appointed to permanent diaconate ministry at St. Mary Parish, Lanesville, while remaining in ministry at St. Joseph Parish, Corydon.



Public Schedule of Archbishop Charles C. Thompson

May 18–28, 2024

May 18 – 2 p.m.
Confirmation Mass for youths of St. Bartholomew Parish, Columbus; Prince of Peace Parish, Madison; American Martyrs Parish, Scottsburg; and St. Patrick Parish, Salem, at St. Bartholomew Church

May 18 – 6 p.m.
Keynote address and banquet at Indiana Knights of Columbus State Convention, Bloomington

May 19 – 5 p.m.
Graduation at Our Lady of Providence High School, Clarksville

May 21 – 10 a.m.
Archdiocesan Priest Formation Day at Our Lady of the Greenwood Parish, Greenwood

May 21 – 7 p.m.
Confirmation Mass for youths of St. Simon the Apostle and Our Lady of the Most Holy Rosary parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

May 22 – 11:30 a.m.
Strategic Pastoral Planning Initiatives meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 22 – 7 p.m.
Confirmation Mass for youths of Holy Spirit Parish, Indianapolis, at SS. Peter and Paul Cathedral

May 23 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

May 26 – TBD
Invocation for the 108th Indianapolis 500, Indianapolis Motor Speedway

May 28 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center

May 28 – 7 p.m.
Confirmation Mass for youths of St. Mary and St. Philip Neri parishes, Indianapolis, at SS. Peter and Paul Cathedral

Parishes change Mass times due to holiday weekend, Indy 500 race

Several parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 25-26 due to the annual Indianapolis 500 race on May 26.

Holy Angels Parish/St. Rita Parish in Indianapolis: There will be Mass at 4 p.m. at Holy Angels Church, 2710 Dr. Martin Luther King Jr. St., on May 25. There will be no Mass at Holy Angels on May 26. There will be Mass at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., at 6 p.m. on May 25 and a joint Mass for both parishes at St. Rita at 11 a.m. on May 26.

St. Anthony Parish, 337 N. Warman Ave., in Indianapolis: Mass schedule remains the same. It will be celebrated in English at 4 p.m. and Spanish at 6 p.m. on May 25, and at 8:30 a.m. in Spanish

and 11:30 a.m. in English on May 26.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis: Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 25. No Mass will be celebrated on May 24, 26 or 27.

St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis: There will be Mass in English at 5 p.m. and in Spanish at 7 p.m. on May 25. There will be no Masses on May 26.

St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis: Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 25. Mass will be celebrated at 7 a.m. on May 26. Parking for the Indy 500 is available for \$10.

For information about Mass changes at other parishes in the area, call the parish offices. †

Clarification

The May 3 issue of *The Criterion* included an essay by Brendan Ellis, who won the seventh-grade division of the Indianapolis Serra Club's 2024 John

D. Kelley Vocations Essay Contest. Brendan's mother, Jill Ellis, was mentioned as his parent after the essay. He is also the son of John Ellis. †



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INDULGENCE

continued from page 1

Pope Francis said he will open the Holy Year at the Vatican on Dec. 24 this year and close it on Jan. 6, 2026, the feast of Epiphany. But he also asked bishops around the world to celebrate the Jubilee in their dioceses from Dec. 29 this year to Dec. 28, 2025.

For centuries, a feature of holy year celebrations has been the indulgence, which the Church describes as a remission of the temporal punishment a person is due for their sins.

“Every sin ‘leaves its mark’ ” even after a person has received forgiveness and absolution through the sacrament of reconciliation, Pope Francis wrote in the document proclaiming the Holy Year. “Sin has consequences, not only outwardly in the effects of the wrong we do, but also inwardly, inasmuch as ‘every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on Earth, or after death, in the state called purgatory;’ ” he wrote, quoting the *Catechism of the Catholic Church* (#1472).

The norms for receiving an indulgence during the Holy Year were signed by Cardinal Angelo De Donatis, the new head of the Apostolic Penitentiary, a Vatican court dealing with matters of conscience and with the granting of indulgences.

The basic conditions, he wrote, are that a person is “moved by a spirit of charity,” is “purified through the sacrament of penance and refreshed by holy Communion” and prays for the pope. Along with a pilgrimage, a work of mercy or an act of penance, a Catholic “will be able to obtain from the treasury of the Church a plenary indulgence, with remission and forgiveness of all their sins, which can be applied in suffrage to the souls in purgatory.”

The Rome pilgrimage, Cardinal De Donatis said, can be to the papal basilicas of St. Peter’s, St. Mary Major, St. John Lateran or St. Paul Outside the Walls. But also to one of the churches connected to outstanding women saints and doctors of the church: St. Catherine of Siena at the Basilica of Santa Maria sopra Minerva; St. Brigid

of Sweden at Campo de’ Fiori; St. Teresa of Avila at the Church of Santa Maria della Vittoria; St. Thérèse of Lisieux at Trinità dei Monti; and St. Monica at the Church of St. Augustine.

Pilgrims to the Holy Land also can receive the Holy Year indulgence by praying at the Basilica of the Holy Sepulcher in Jerusalem, the Basilica of the Nativity in Bethlehem or the Basilica of the Annunciation in Nazareth.

For those who cannot travel abroad, local bishops around the world can designate their cathedral or another church or sacred place for pilgrims to obtain the indulgence, the cardinal wrote, asking bishops to “take into account the needs of the faithful as well as the opportunity to reinforce the concept of pilgrimage with all its symbolic significance, so as to manifest the great need for conversion and reconciliation.”

People who cannot leave their residence—“especially cloistered nuns and monks, but also the elderly, the sick, prisoners and those who, through their work in hospitals or other care facilities, provide continuous service to the sick”—can spiritually join a pilgrimage and receive the indulgence, according to the norms.

Visiting the sick or a prisoner, feeding the hungry, clothing the naked or welcoming a migrant, “in a sense making a pilgrimage to Christ present in them,” can be another way to receive the indulgence, the cardinal said, adding that an indulgence could be obtained each day from such acts of mercy.

“The Jubilee Plenary Indulgence can also be obtained through initiatives that put into practice, in a concrete and generous way, the spirit of penance which is, in a



Pope Francis hears a man’s confession during a Lenten penance service on March 8 at the parish of St. Pius V in Rome. (CNS photo/Lola Gomez)

sense, the soul of the Jubilee,” he wrote, highlighting in particular abstaining on Fridays from “futile distractions” like social media or from “superfluous consumption” by not eating meat.

“Supporting works of a religious or social nature, especially in support of the defense and protection of life in all its phases,” helping a young person in difficulty or a recently-arrived migrant or immigrant—anything involving “dedicating a reasonable portion of one’s free time to voluntary activities that are of service to the community or to other similar forms of personal commitment” also are paths toward an indulgence, he said.

“Despite the rule that only one plenary indulgence can be obtained per day,” Cardinal De Donatis wrote, “the faithful who have carried out an act of charity on behalf of the souls in purgatory, if they receive holy Communion a second time that day, can obtain the plenary indulgence twice on the same day,” although the second indulgence is “applicable only to the deceased.” †

Missouri enacts legislation to block Planned Parenthood from Medicaid

(OSV News)—Missouri’s Republican Gov. Mike Parson signed legislation on May 9 that revives an effort to block Planned Parenthood from the state’s Medicaid program.

Following the U.S. Supreme Court’s June 2022 *Dobbs v. Jackson Women’s Health Organization* decision that reversed its previous abortion precedent, Missouri banned abortion in most circumstances. Planned Parenthood, the nation’s largest abortion provider, states on its local affiliate website that it no longer performs abortions in Missouri. But Planned Parenthood also indicates that abortions can be accessed across state lines at its centers in southern Illinois.

Supporters of allowing Planned Parenthood to receive Medicaid funds point to that group’s involvement in cancer screening and prevention services—such as pap tests and HPV vaccinations—but critics argue the funds are fungible and could be used to facilitate abortion despite the state’s prohibition.

Planned Parenthood’s Medicaid

funding has long been a target of its pro-life critics, and state lawmakers have previously attempted to block the organization from Missouri’s Medicaid program, also known as MO HealthNet. In February, the Missouri Supreme Court found that lawmakers’ earlier attempt to defund Planned Parenthood was unconstitutional.

The new legislation, HB 2634, ends Medicaid reimbursements to any health care providers affiliated with abortion providers, including Planned Parenthood.

“Our administration has been the strongest pro-life administration in Missouri history,” Parson said in a statement. “We’ve ended all elective abortions in this state, approved new support for mothers, expecting mothers, and children, and, with this bill, ensured that we are not sending taxpayer dollars to abortion providers for any purpose. We thank members of the General Assembly for recognizing this important issue and sending this legislation to my desk.”

A statement from Planned Parenthood Great Plains and Planned Parenthood

of St. Louis Region and Southwest Missouri said Parson’s “decision to sign this bill into law is deeply disappointing and harmful to the tens of thousands of Missourians who rely on Planned Parenthood for essential health care.”

Pro-life groups applauded the legislation.

“We applaud Gov. Parson and Republicans for standing up for the rights of girls and parents against the predatory abortion industry,” Sue Liebel, Midwest regional director for SBA Pro-Life America, said in a statement.

Liebel added, “We must continue to fight for parents as Planned Parenthood attempts to put an abortion measure on the ballot to wipe parental consent off the books and remove health and safety regulations that protect women and girls.”

Chelsey Youman, national legislative advisor for Human Coalition Action, said in a statement the group appreciates Parson “for his strong leadership in signing pro-life policies into law in Missouri: protections for children in the womb, support for mothers, and now blocking

taxpayer funding of abortion facilities. This is what pro-life leadership looks like.

“Life is a winning issue,” Youman said, “and pro-life voters will back any candidate who presents a compelling pro-life vision and enacts strong policies protecting children and supporting vulnerable mothers.”

The new law is scheduled to go into effect on Aug. 28.

Pro-life legislation in Missouri may face a significant test at the ballot box in November. A constitutional amendment to legalize abortion turned in more than 380,000 voter signatures by May 3—more than double the 171,000 required to qualify for the ballot—which election officials must process by July 30 in order to verify whether the measure can be placed on the ballot.

Missouri’s Catholic bishops have urged Catholics and people of good will to oppose the initiative, saying it “does nothing to reduce or eliminate the underlying social causes for abortion and does not further a true culture of life in the state.” †

All are invited to join in 40-day e-mail reflection on Christ in the Eucharist, register by June 6

Our Sunday Visitor is offering a free, 40-day journey of prayer with “My Daily Visitor: Eucharist” from June 7 through July 17, the opening day of the National Eucharistic Congress in Indianapolis.

All are invited to join in this prayerful journey to the heart of Jesus in the Eucharist. Those who register will receive a daily e-mail reflection by Dominican Father Patrick Mary Briscoe, a eucharistic preacher for the National Eucharistic Revival.

Spend 40 days pondering this best and most wondrous gift Jesus left us and how the Eucharist can transform our lives.

Register online by June 6 at tinyurl.com/40DaysEucharist. †



NATIONAL EUCHARISTIC CONGRESS
WEEKLY UPDATE



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Editorial



Israeli Americans and supporters of Israel gather in solidarity with Israel and to protest antisemitism during a rally on the National Mall in Washington on Nov. 14, 2023, amid the ongoing conflict between Israel and the Palestinian group Hamas. (OSV News photo/Elizabeth Franz, Reuters).

Antisemitism is a spiritual evil

“We reject hatred, bigotry, and racism in all their forms. As Catholics and Christians, we believe that antisemitism is a spiritual evil.” (Coalition of Catholics Against Antisemitism)

Antisemitism is evil. What’s more, it is a spiritual evil, a sin against the Holy Spirit of God who works unceasingly to bring unity, harmony and goodness where there is division, discord and hatred among nations and peoples in our world.

Catholics, Christians, members of other faith traditions, and all people of good will should condemn antisemitism unequivocally in the strongest possible terms. Why? Because to hate the Jewish people is to hate the people chosen by God to reveal himself to the world.

We do not have to believe what Jews believe about God in the way they believe it. But we do need to acknowledge and respect the fact that the God of Abraham has remained faithful to them (and to us) in spite of the vicissitudes of the long and often tortured history of the Jewish people. To hate the Jews is to despise people God loves.

Recently a diverse group of Catholics came together and formed the “Coalition of Catholics Against Antisemitism” (philosproject.org/ccaaas). The statement issued by this group says, in part:

“We condemn antisemitism in humility, mindful of the sins of Catholics and other Christians against the Jewish people throughout history, and aware that these wounds remain real for many Jews today. “We denounce antisemitism in a spirit of compassion, aware that education about the evils of this hatred is a moral responsibility for Christians.”

To condemn antisemitism is not to assume a position of superiority (to claim to be “holier than thou”). As the statement above makes clear, we all must be humbly mindful of our own sins against the Jewish people. History shows that Christians can, and do, act in ways that are contrary to the Gospel.

Antisemitism and other evils are inside us because of original sin. We can denounce them with the help of God’s grace, but in this life we can never completely overcome them.

As the events of recent days have shown, we only have to scratch the surface, and the evil monster we assumed was buried deeply following the horrors of the Holocaust quickly rears its ugly head.

The statement also says:

“We affirm the right of the Jewish people to live safely and securely in their ancestral homeland, and recognize that modern Israel is essential to that security. These rights should not jeopardize the right of Palestinians to also live in safety and security.”

It is not antisemitic to disagree with the Israeli government or to oppose policies and actions that oppress the Palestinian people. Nor is it antisemitic to dispute decisions made by the government of the United States in response to the current crisis in the Holy Land.

But when “disagreement” crosses the line between rational and irrational, or when the Jewish people are disrespected and abused by hateful words and actions that denigrate their religious and cultural identity, we must cry foul!

As Pope Francis says, “A Christian cannot be an antisemite; we share the same roots. It would be a contradiction of faith and life. Rather, we are called to commit ourselves to ensure antisemitism is banned from the human community.”

What can we do as Catholics in central and southern Indiana to fight against the rising tide of antisemitism?

First, we need to examine our own hearts and, with God’s help, work to transform any antisemitic thoughts or emotions into reverence and respect for our Jewish sisters and brothers.

Second, we should urge our government officials to do everything they can to support the human dignity, civil rights, property and possessions of all Jews, Muslims and other ethnic or religious minorities here in the United States.

Finally, we should pray fervently that the spiritual sin of antisemitism will be continually overcome by the conversion of hearts and minds made possible by the gifts of the Holy Spirit.

As we prepare to celebrate the Solemnity of Pentecost this weekend, let’s pray that the Holy Spirit will enflame our hearts with divine love and with compassion and solidarity with our Jewish sisters and brothers. And let’s ask the Spirit to unite us wherever we are divided and to transform our hearts whenever we are working against our own interests and the common good of all.

Come, Creator Spirit, renew the face of the Earth. Transform us as only you can and teach us to be one with your Creation, in harmony with all humanity.

—Daniel Conway

Reflection/Natalie Hoefler

Honoring *Criterion* poet Hilda Buck, 106, and her lifelong witness of faith

Since shortly after I began working for *The Criterion* in 2013, one of my weekly responsibilities has been



coordinating the “My Journey to God” poetry section. In this role, I’m blessed to get to know many faith-filled Catholics whom God has touched with poetic talent.

One of those poets is Hilda Buck, a longtime member of St. Lawrence Parish in Lawrenceburg. Her well-crafted, inspiring verses pointed to her deep love for Christ and the faith.

In December of 2015, she e-mailed a submission from the account of her daughter, Kathy Shapiro. Hilda noted in the message that she was “at my daughter’s house at the present time in Anderson, Ind.”

I thought little of the fact.

I realized Hilda must be on the wiser side of life in 2019 when her next submission—again from Kathy’s account—listed a retirement community in Anderson as her home address.

I didn’t realize just how “wise” until March of 2020 when I received another poem, this time with a note from Kathy: “Natalie, please find attached a poem my mother has written at this time of uncertainty with the coronavirus. ... Not bad for a 102.5 year old.”

A centenarian still writing and sharing faith-inspired poems—may we all be blessed with such talent and mental acuity at that age (and in the decades before, for that matter)!

Six months later came another Hilda-written poem with a Kathy-written message: “Mom is at it again. She turned 103 in July but is still working on her writings.” Another new poem came that November.

There was nothing for a year and a half—at that age, you get a pass for dry spells.

Then I received an e-mail from Kathy in July of 2022. No poem was attached, but a pleasant message noted, “Thought I would let you know that Hilda will be 105 years old on 7/22/22. Hasn’t been up to writing any poems lately, unfortunately, but still mentally there.”

A few weeks ago, on May 3, Kathy wrote again. I felt a tug in my heart when I read that Hilda and her way with words were lifted up to be with the Word for all eternity on April 28. She was 106.

Kathy noted it meant so much to her mother “that she could share her poems with others” in *The Criterion*.

She included a link to the obituary. As I read it, I marveled at the full, fascinating and faith-filled life Hilda lived.

Hilda Farabaugh Buck was born in Pennsylvania in 1917, surviving two

pandemics and alive during both World Wars. According to those listed as preceding her in death, she was one of 11 siblings.

Hilda married the late Cyrus Buck in 1943, with whom she raised five children. At the time of her death, she was blessed to be the grandmother of eight and great-grandmother of 13.

The couple shared a love for national and international travel, with a journey to Egypt and the Holy Land being “their favorite trip together.”

The obituary lists several jobs Hilda held through the years, even working as a tax examiner for the Internal Revenue Service in Kentucky after her children were grown.

She became a certified Master Gardner, “showcasing her love for nature and beautifying her surroundings,” and she had a “thirst for knowledge” that led her at the age of 77 to take classes in art, photography, psychology, English, poetry and more at Mount St. Joseph College in Cincinnati. It was there that she discovered her gift for verse.

While Hilda didn’t start expressing her faith through poems until she was nearly 80, her whole life was a witness to her love for Christ and the Church.

“As an active member of St. Lawrence ... , Hilda’s faith was an integral part of her life,” her obituary states. “She served as a lector, Eucharistic Minister, CCD [children’s religious education] teacher, and was involved in numerous committees including the Liturgy Committee, Church Decoration Committee, Christ Renews His Parish group, Daughters of Isabella society and Prison Ministry.”

Hilda maintained her membership with St. Lawrence even after her move to Anderson.

While Ann Hutchinson didn’t know Hilda personally, the St. Lawrence business manager has heard many “wonderful things” about her since Hilda’s death was announced at the parish.

“Everyone here has been talking about Hilda, the ‘church lady’ who was always here and so active, so involved,” says Ann.

Hilda Buck, 106: daughter, sibling, wife, mother, grandmother, great-grandmother, Master Gardener, experienced traveler, seeker of knowledge and late-blooming poet from age 77 to at least 103.

May the poem of each of our lives read like hers: loving family, living life as fully as we’re able, sharing our God-given talents and shining as lifelong witnesses of our faith.

In Hilda’s honor, the poem for this issue’s “My Journey to God” on page 17 is one she wrote that was published in the May 24, 2013, issue of *The Criterion*.

(Natalie Hoefler is a reporter for *The Criterion*.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

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. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Live in the Spirit, bring Christ's light to the world

"Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (Rom 5:5).

This weekend, we celebrate Pentecost Sunday. This solemn feast is the culmination of the Easter season and the anniversary of the birth of the Church.

Pentecost Sunday recalls the day when the Apostles were transformed from timid onlookers hiding behind locked doors to bold and courageous witnesses to the resurrection. On that day, the Holy Spirit appeared under the sacramental signs of wind and fire to breathe new life into the disciples and to set their hearts on fire.

As we read in the Acts of the Apostles:

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to

proclaim. (Acts 2:1-4)

"Pentecost" is a Jewish harvest festival also called *Shavu'ot*, or the Feast of Weeks, which is celebrated 50 days after Passover. In Jesus' time, the Feast of Weeks drew thousands of pilgrims from many different regions of the world to Jerusalem. Today, faithful Jews celebrate *Shavu'ot* by lighting candles and refraining from working (as on the Sabbath). They also decorate their synagogues with flowers and plants to recall the holiday's agricultural origins.

Sacred Scripture tells us that it was on this holy day that the Church of Jesus Christ was empowered by the Holy Spirit to carry out the great commission given to the disciples by our Lord at the time of his ascension into heaven: "Go into the whole world and proclaim the Gospel to every creature" (Mk 16:15).

And 2,000 years later, we know that what was accomplished by this small group of ordinary men and women "gathered in one place together" (Acts 2:1) "when the doors were locked for fear of the Jews" (Jn 20:19) could never have happened except as a miracle of God's grace.

The Holy Spirit poured into the

hearts of the disciples a love so strong that it was able to overcome every obstacle, including death. The Spirit's manifold gifts allowed the Lord's newly commissioned missionary disciples to gradually spread the good news of our salvation in Christ to every corner of the world.

Through "tongues of fire," God's Holy Spirit empowered the disciples to speak with one voice and to communicate with clarity and persuasive power to people of many diverse languages and cultures.

The first Christian Pentecost allowed the truth that is God's word to penetrate the minds and hearts of the thousands of pilgrims assembled in Jerusalem for the Feast of Weeks. And from there, during the past two millennia, many millions of men, women and children have come to know, love and serve our Lord Jesus Christ through the presence and power of the Holy Spirit.

As amazing as it was, the miraculous work begun at Pentecost is far from complete. The great commission remains a task that every baptized follower of Jesus Christ is asked to carry out. Like the first disciples, to be successful, we need the gifts of the Holy Spirit. To overcome the many

obstacles placed before us, we need to speak with confidence and hope. We need to proclaim with boldness and courage that the Lord is risen and that he is with us always—to the end of time.

When the risen Christ appeared to his disciples "on the evening of that first day of the week, he said to his disciples, 'Peace be with you. As the Father has sent me, so I send you.' And when he had said this, Jesus breathed on them and said to them, 'Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained' " (Jn 20:19-23).

With this was born the one, holy, catholic and apostolic Church that has endured the trials and adversities of the past 2,000 years. This diverse community of Spirit-filled evangelizers continues to this day in faithful service to the mission that Christ has entrusted to us.

Come, Holy Spirit. Set our hearts ablaze with the fire of God's love. Help us to cast off indifference and fear. Strengthen us with your abundant gifts and teach us to be true to our calling as faithful missionary disciples of Jesus Christ. †



Cristo, la piedra angular

Vivir en el Espíritu y llevar la luz de Cristo al mundo

"Y esta esperanza no nos defrauda, porque Dios ha derramado su amor en nuestro corazón por el Espíritu Santo que nos ha dado" (Rom 5:5).

Este fin de semana celebramos el Domingo de Pentecostés. Esta fiesta solemne es la culminación del tiempo pascual y el aniversario del nacimiento de la Iglesia.

El domingo de Pentecostés conmemora el día en que los Apóstoles se transformaron de tímidos espectadores escondidos a puertas cerradas en audaces y valientes testigos de la Resurrección. Aquel día, el Espíritu Santo apareció bajo los signos sacramentales del viento y el fuego para insuflar nueva vida a los discípulos y encender la llama en sus corazones.

Como leeremos en los Hechos de los Apóstoles:

Cuando llegó el día de Pentecostés, todos ellos estaban juntos y en el mismo lugar. De repente, un estruendo como de un fuerte viento vino del cielo, y sopló y llenó toda la casa donde se encontraban. Entonces aparecieron unas lenguas como de fuego, que se repartieron y fueron a posarse sobre cada uno de ellos. Todos ellos fueron llenos del Espíritu Santo, y comenzaron a hablar en otras lenguas, según el Espíritu los llevaba a expresarse. (Hch 2:1-4)

"Pentecostés" es una fiesta judía de la cosecha también llamada *Shavu'ot*, o Fiesta de las Semanas, que se celebra 50 días después de la Pascua judía. En tiempos de Jesús, la Fiesta de las Semanas atraía a Jerusalén a miles de peregrinos procedentes de diversas regiones del mundo. Hoy en día, los judíos fieles encienden velas y se abstienen de trabajar (como en el *sabbat*) para celebrar *Shavu'ot*. También decoran sus sinagogas con flores y plantas para recordar los orígenes agrícolas de la fiesta.

La Sagrada Escritura nos dice que fue en este día santo cuando la Iglesia de Jesucristo recibió el poder del Espíritu Santo para llevar a cabo la gran misión que le encomendó nuestro Señor a los discípulos al momento de su ascensión al cielo: "Vayan por todo el mundo y prediquen el evangelio a toda criatura" (Mc 16:15).

Y 2,000 años después, sabemos que lo que logró este pequeño grupo de hombres y mujeres ordinarios "juntos y en el mismo lugar" (Hch 2:1) "a puerta cerrada [...], por miedo a los judíos" (Jn 20:19) solamente fue posible por un milagro de la gracia de Dios.

El Espíritu Santo derramó en los corazones de los discípulos un amor tan fuerte que fue capaz de superar cualquier obstáculo, incluida la muerte.

Mediante los múltiples dones del Espíritu los discípulos misioneros recién comisionados por el Señor pudieron difundir gradualmente la Buena Nueva de nuestra salvación en Cristo por todos los rincones del mundo.

A través de las "lenguas de fuego," el Espíritu Santo de Dios capacitó a los discípulos para hablar con una sola voz y comunicarse con claridad y poder persuasivo a gentes de lenguas y culturas muy diversas.

El primer Pentecostés cristiano permitió que la Verdad que es la Palabra de Dios penetrara en las mentes y los corazones de los miles de peregrinos reunidos en Jerusalén para la Fiesta de las Semanas. Y a partir de ahí, durante los últimos dos milenios, muchos millones de hombres, mujeres, niños y niñas han llegado a conocer, amar y servir a nuestro Señor Jesucristo a través de la presencia y el poder del Espíritu Santo.

A pesar de lo sorprendente que fue, la obra milagrosa iniciada en Pentecostés dista mucho de estar finalizada. La Gran Obra sigue siendo una tarea que todo seguidor bautizado en Jesucristo debe llevar a cabo. Pero, al igual que los primeros discípulos, para tener éxito necesitamos los dones del Espíritu Santo; para superar

los numerosos obstáculos que se nos presentan, debemos hablar con confianza y esperanza. Tenemos que proclamar con audacia y valentía que el Señor ha resucitado y que está con nosotros siempre hasta el final de los tiempos.

Cuando Cristo resucitado se apareció a sus discípulos "la noche de ese mismo día, el primero de la semana [...] les dijo: 'La paz sea con ustedes. Así como el Padre me envió, también yo los envío a ustedes.' Y habiendo dicho esto, sopló y les dijo: 'Reciban el Espíritu Santo. A quienes ustedes perdonen los pecados, les serán perdonados; y a quienes no se los perdonen, no les serán perdonados' " (Jn 20:19-23).

De esta forma nació la Iglesia que es una, santa, católica y apostólica, y que ha soportado las pruebas y adversidades de los últimos 2,000 años. Esta comunidad diversa de evangelizadores llenos del Espíritu continúa hasta el día de hoy en fiel servicio a la misión que Cristo nos ha confiado.

Ven, Espíritu Santo. Enciende nuestros corazones con el fuego del amor de Dios. Ayúdanos a desechar la indiferencia y el miedo. Fortalécenos con tus abundantes dones y enséñanos a ser fieles a nuestra vocación de discípulos misioneros de Jesucristo. †

Events Calendar

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

May 25

St. Joseph Parish, 1875 S. County Road 700 W., North Vernon. **Mass and Marian Candlelight Procession**, Mass 6 p.m., candlelight procession after Mass. Information: 812-346-3604, parishsecretary@stmarysnv.com.

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.prolife@gmail.com.

May 26

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, 2-3 p.m., every fourth Sunday of the month, free. Information: mariasolito@gmail.com.

May 27

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439, catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, 11 a.m. Information: 317-574-8898, catholiccemeteries.cc.

May 30

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Cor Jesu**, 7-8 p.m., night of communal prayer, adoration, Benediction and fellowship, free. Information: megt2014@gmail.com.

May 30-June 1

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish Festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, food, beer garden, games, kids' zone, Vegas room (ages 21 and older), live music: Thurs. St. Simon Idol, Fri. Rhythm Kings and Stella Luna and the Satellites, Sat. Jason Joy and My Yellow Rickshaw, \$10 food/drink ticket per person or per family required for admission. Information: sponsorship@saintsimonfestival.com, 317-826-6000, saintsimonfestival.com.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, 5-10 p.m., children's games, prizes, bands, food, carnival rides, live entertainment, bingo, Monte Carlo games, free admission. Information: 317-786-4371.

May 31-June 1

St. Gabriel the Archangel Parish, 6000 W. 34th St.,

Indianapolis. **International Festival**, 5 p.m.-midnight, carnival rides, food, music, \$5,000 raffle, beer garden, free admission, prices for food, drinks and rides vary. Information: parish@stgabrielindy.org, 317-291-7014, ext. 0.

May 31-June 2

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Summerfest**, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11 a.m.-5 p.m., \$4,000 grand prize raffle, bingo, Fri. and Sat., midway rides, silent auction, live entertainment, food, beer, wine, games for kids and adults, \$10 admission for \$10 in event coupons. Information: 317-357-8352, amackell@littleflowerparish.org.

June 1

St. Monica Parish parking lot, 6131 Michigan Road, Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods and linens (all in closed bags), furniture, bicycles, bicycle helmets and locks, backpacks. List of items most needed: cutt.ly/ItemsNeeded. Information: dsweney@svdpindy.org.

June 2

St. Paul Parish, 814 Jefferson St., Tell City. **Parish Picnic**,

11 a.m.-2 p.m. CT, pulled pork or BBQ chicken dinners, cash/quilt raffles, live music, eat-in or carry-out dinners, free admission. Information: 812-547-7994, stpaulch@psci.net.

June 6

Lanesville Knights of Columbus, St. John Paul II Council #1808 building, 8104 SR 62, Lanesville. **Theology on Tap**, 6-8 p.m., ages 21 and older, Thursdays in June, first of four stand-alone sessions (June 13, 20, 27), missionary Meg Hunter-Kilmer presenting "How the Eucharist Makes Saints," \$70 for four sessions until June 6, \$20 per session if register by Sunday before event, \$25 after and for walk-ins. Information, registration: catalystcatholic.org/tot, 812-923-8355, kelli@catalystcatholic.org.

June 6-8

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **Parish Festival**, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. 2 p.m.-midnight, live music, beer garden, American, Mexican and international food, Jessop Amusements, cash raffle \$25 per ticket (\$25,000 1st prize, \$5,000 2nd prize, \$3,000 3rd prize), free admission. Information: 317-543-7730, stanthony.bulletin@gmail.com.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish Festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, games, Monte Carlo, bingo, cake wheel, grand raffle, quilt raffle, children's games, live music, beer tent, fair food, free admission. Information: tinyurl.com/OLGFest24, 317-888-2861, info@olgreenwood.org.

June 7

Monthly Prayer with Sisters of Providence: "Prayer on gun violence awareness," for single Catholic women ages 18-42, via Zoom, 7-7:45 p.m., seventh day of each month. Information, registration: Events.SistersofProvidence.org, 361-500-9505, jluna@spsmw.org.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information:

317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

June 8

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Sacred Heart of Jesus Church, 2322 N. 13½ St., Terre Haute. **100th Anniversary Mass**, 4:30 p.m., Archbishop Thompson celebrant, free. Information: 812-466-1231, barb@shjth.org.

MCL Banquet Center, 3 Meadows Lane, Terre Haute. **Sacred Heart of Jesus Church 100th Anniversary Dinner**, 6 p.m. doors open, 6:30 p.m. dinner served, \$25, register by June 2. Information, registration: 812-466-1231, barb@shjth.org, shjth.org/100th-anniversary.html. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

June 3-6

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Four-Day Directed Retreat: Silence, Reflection and Transformation**, 10 a.m. Mon.-2 p.m. Thurs., includes spiritual direction, prayer sessions, accommodations, materials and meals, \$475. Information, registration: retreatcommunications@mountsaintfrancis.org, 812-923-8817, mountsaintfrancis.org/four-day-directed-retreat.

June 5

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, 2-3 p.m., Franciscan Sister

Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

June 7

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

June 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks: "Pope Francis, Spirituality in the Face of Adversity,"** 10:45 a.m.-noon, Franciscan

Center associate co-director Jane Schaefer presenting, freewill donation. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

June 10-15

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Quilters Retreat**, 9 a.m. Mon.-11 a.m. Fri., includes guest speaker and quilting essentials; accommodations and meals: \$575 five nights, \$475 four nights, \$375 three nights, commuter \$200, pay as you go option \$100 a day. Information, registration: retreatcommunications@mountsaintfrancis.org, 812-923-8817, mountsaintfrancis.org/quilters-retreat-1.

June 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection: Mother Teresa ... Faithful Disciple**, 8:30 a.m.-2 p.m., Father James Farrell presenting, includes lunch and Mass, \$45. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

June 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of Reflection: Mother Teresa ... Faithful Disciple**, 5-9 p.m., Father James Farrell presenting, includes dinner and Mass, \$45. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

June 13, July 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$32, dinner additional

\$11. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

June 14-16

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **In Sickness and in Health: Prayer, Covenant, and Healing**, Benedictine Father Lorenzo Penalosa presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

June 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine and Mandala Art**, 5-9 p.m., trained art therapist and art teacher Kristin Scifres presenting, includes snacks, beverages, art supplies, \$45. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

June 21-23, 21-25 or 21-28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Three-, five- or eight-day Silent Directed**

Retreat in the Ignatian Tradition, includes private room, meals, daily spiritual direction; June 21-23, \$265; June 21-25, \$425; June 21-28, \$595. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

June 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **The Creative Process: The Sound of Paper**, 9:30-11:30 a.m., artist Carolyn Stewart presenting, art supplies provided, participants encouraged to bring images that inspire, beginners welcome, \$30, \$45 with CEUs. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

June 28-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **TOBIT Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 per couple, separate rooms, includes meals and materials. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org. †

CYO camp Rancho Framasa and Mount St. Francis Center for Spirituality offer variety of summer camps

Catholic Youth Organization's (CYO) Camp Rancho Framasa, 2230 N. Clay Lick Road, in Brown County, and Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., in Mount St. Francis, will offer several camps this summer, with several types of experiences to choose from.

Camp Rancho Framasa summer camps take place in June and July. Options range from day camps for children in kindergarten through third grade; overnight camps between 3-6 days for children and youths ages 7-18; and a 6-day stay for adults with disabilities.

Overnight experiences offered for those ages 7-18 include traditional camp, exploring and adventure camp, horse riding camp and junior counselor camp.

Fees range from \$130-\$815 depending on the camp duration and accommodations. Subsidized rates are available.

For more information, go to campranchoframasa.org or contact the camp at 812-988-2839 or info@campranchoframasa.org.

Mount Saint Francis will offer art and science day camps for children ages 7-11 during the weeks of June 3-7, June 17-21 and July 15-19.

Options include Art and Nature camp from 9 a.m.-noon for \$175, Science and Nature camp from 1-4 p.m. for \$175, or a full day option to attend both camps throughout the week for \$325.

For more information or to register, go to mountsaintfrancis.org/kids-summer-camp or call 812-923-8817. †

Wedding Anniversaries

ROBERT AND JOANN (REIDINGER) GETTELFINGER, members of St. Anthony of Padua Parish in Clarksville, will celebrate their 70th wedding anniversary on May 22.

The couple was married in St. Joseph Church, now a campus of St. John Paul II Parish in Sellersburg, on May 22, 1954.

They have four children: Brenda Clark, Denise Seamon, Bradley and Scott Gettelfinger.

The couple also has 10 grandchildren and 15 great-grandchildren. †

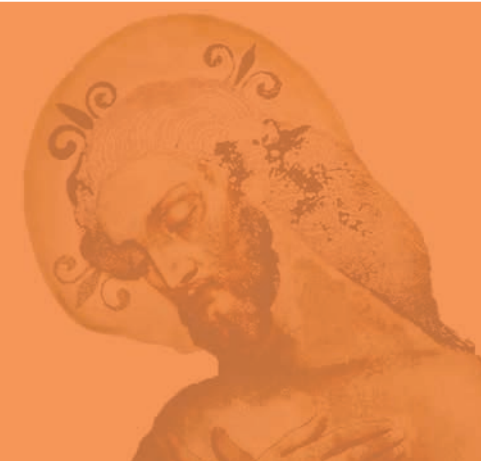


Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.



The Face of Mercy

By Daniel Conway



May the courage and care of Mary and women unite us

The Church, when she is faithful to her Lord, cries out for an end to the horrors of war.

As Pope Francis reminded us during his homily for the Solemnity of the Blessed Virgin Mary the Mother of God on Jan. 1, 2024, Mary speaks of peace. She urges us, her children, to recognize that we are all members of one family, and to build communities “where there is room for all” and “where justice and peace are resplendent.”

In his encyclical “*Fratelli Tutti*: On Fraternity and Social Friendship,” Pope Francis writes:

For many Christians, this journey of fraternity also has a Mother, whose name is Mary. Having received this universal motherhood at the foot of the cross (Jn 19:26), she cares not only for Jesus but also for “the rest of her children” (Rev 12:17). In the power of the risen Lord, she wants to give birth to a new world, where all of us are brothers and sisters, where there is room for all those whom our societies discard, where justice and peace are resplendent. (#278)

Building communities that promote the common good of all requires us to listen to one another and to engage in

respectful dialogue. As the Holy Father says, “Mary’s practice of contemplative prayer combined with faithful action should encourage us to speak the truth with love while, at the same time, refusing to dismiss out of hand the beliefs and practices of those who think and act differently than us.”

In his homily, Pope Francis says:

Authentic social dialogue involves the ability to respect the other’s point of view and to admit that it may include legitimate convictions and concerns. Based on their identity and experience, others have a contribution to make, and it is desirable that they should articulate their positions for the sake of a more fruitful public debate. When individuals or groups are consistent in their thinking, defend their values and convictions, and develop their arguments, this surely benefits society. Yet, this can only occur to the extent that there is genuine dialogue and openness to others. (“Fratelli Tutti,” #203)

Pope Francis believes that Church needs Mary “in order to recover her own feminine face, to resemble more fully the woman, Virgin and Mother, who is her model and perfect image [“*Lumen*

Gentium,” #63], to make space for women and to be ‘generative’ through a pastoral ministry marked by concern and care, patience and maternal courage.”

He also believes that world needs “to look to mothers and to women in order to find peace, to emerge from the spiral of violence and hatred, and once more see things with genuinely human eyes and hearts.”

Finally, he says, “Every society needs to accept the gift that is woman, every woman: to respect, defend and esteem women, in the knowledge that whosoever harms a single woman profanes God, who was born of a woman.”

As the Holy Father teaches in his homily:

Mary knows our needs; she intercedes to make grace overflow in our lives and to guide them to authentic fulfillment. Brothers and sisters, all of us have our shortcomings, our times of loneliness, our inner emptiness that cries out to be filled. Each of us knows this well. Who can fill our emptiness if not Mary, the Mother of fullness? Whenever we are tempted to retreat into ourselves, let us run to her; whenever we are no longer able to untie the knots in our lives, let us seek refuge in her.

The temptation to turn inward and remain callously indifferent to the needs of others, makes peace seem hopelessly remote and impossible to achieve. “Our times, bereft of peace,” the pope says, “need a Mother who can reunite the human family. Let us look to Mary. For she unites us and consoles us; she listens to our troubles, and she dries our tears.”

Mary speaks of peace. She urges us to find in Jesus the unity that brings us together in spite of our differences. In his truth, we discover that what unites us is far more significant than the things that divide us.

Today, as war rages in Ukraine, the Holy Land, Haiti and other regions of the world, and as communities everywhere are divided into factions based on conflicting religious beliefs and contradictory views on social, economic and political issues, we need Mary’s intercession more than ever.

Mary draws us together and inspires us to listen respectfully to each other, especially when we agree to disagree passionately.

(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

Que el valor y el cuidado de María y las mujeres nos unan

La Iglesia, cuando es fiel a su Señor, clama por el fin de los horrores de la guerra.

Como nos recordó el Papa Francisco durante su homilía de la Solemnidad de la Bienaventurada Virgen María el 1.º de enero de 2024, María habla de la paz y nos insta a nosotros, sus hijos, a reconocer que todos somos miembros de una misma familia y a construir comunidades “donde haya lugar para cada descartado de nuestras sociedades” y “donde todos seamos hermanos, donde resplandezcan la justicia y la paz.”

En su encíclica “*Fratelli Tutti*” (Sobre la fraternidad y la amistad social), el Papa Francisco escribe:

Para muchos cristianos, este camino de fraternidad tiene también una Madre, llamada María. Ella recibió ante la Cruz esta maternidad universal (Jn 19,26) y está atenta no sólo a Jesús sino también “al resto de sus descendientes” (Ap 12:17). Ella, con el poder del Resucitado, quiere parir un mundo nuevo, donde todos seamos hermanos, donde haya lugar para cada descartado de nuestras sociedades, donde resplandezcan la justicia y la paz. (#278)

Construir comunidades que promuevan el bien común de todos requiere que nos escuchemos unos

a otros y entablemos un diálogo respetuoso. Como dice el Santo Padre, “la práctica de María de la oración contemplativa combinada con la acción fiel debe animarnos a decir la verdad con amor y, al mismo tiempo, negarnos a descartar de plano las creencias y prácticas de quienes piensan y actúan de forma diferente a nosotros.”

En su homilía, el Papa Francisco afirma:

El auténtico diálogo social supone la capacidad de respetar el punto de vista del otro aceptando la posibilidad de que encierre algunas convicciones o intereses legítimos. Desde su identidad, el otro tiene algo para aportar, y es deseable que profundice y exponga su propia posición para que el debate público sea más completo todavía. Es cierto que cuando una persona o un grupo es coherente con lo que piensa, adhiere firmemente a valores y convicciones, y desarrolla un pensamiento, eso de un modo o de otro beneficiará a la sociedad. Pero esto sólo ocurre realmente en la medida en que dicho desarrollo se realice en diálogo y apertura a los otros. (“Fratelli Tutti,” #203)

El Papa Francisco considera que la Iglesia necesita a María “para redescubrir su propio rostro femenino, para asemejarse más a ella que, como mujer,

Virgen y Madre, representa su modelo y su figura perfecta [“*Lumen gentium*,” #63]; para dar espacio a las mujeres y para ser generativa a través de una pastoral hecha de cuidado y solicitud, de paciencia y valentía materna.”

También considera que el mundo necesita “mirar a las madres y a las mujeres para encontrar la paz, para escapar de las espirales de violencia y odio, y volver a tener miradas humanas y corazones que ven. Y toda sociedad necesita acoger el don de la mujer, de cada mujer: respetarla, cuidarla, valorarla, sabiendo que quien lastima a una mujer profana a Dios, nacido de mujer.”

Tal como nos enseña el Santo Padre:

María, que conoce nuestras necesidades, apresura también para nosotros el desbordamiento de la gracia y lleva nuestras vidas hacia la plenitud. Hermanos, hermanas, todos nosotros tenemos carencias, soledades, vacíos que necesitan ser colmados. Cada uno de nosotros conoce los suyos. ¿Quién puede colmarlos sino María, Madre de la plenitud? Cuando estamos tentados de encerrarnos en nosotros mismos, acudimos a ella; cuando no logramos desenredarnos de los nudos de la vida, buscamos refugio en ella.

La tentación de volvernos a hacia nosotros mismos y permanecer

insensiblemente indiferente a las necesidades de los demás, hace que la paz parezca desesperadamente remota e imposible de alcanzar. “Nuestro tiempo, vacío de paz, necesita de una Madre que vuelva a reunir a la familia humana. Miremos a María para ser constructores de unidad, y hagámoslo con su creatividad de Madre, que cuida de sus hijos, los congrega y los consuela, escucha sus penas y enjuga sus lágrimas.”

María habla de paz y nos insta a encontrar en Jesús la unidad que nos acerca a pesar de nuestras diferencias. En su verdad, descubrimos que lo que nos une es mucho más significativo que aquello que nos separa.

Hoy, mientras la guerra hace estragos en Ucrania, Tierra Santa, Haití y otras regiones del mundo, y mientras las comunidades de todo el planeta se dividen en facciones basadas en creencias religiosas opuestas y en puntos de vista contradictorios sobre cuestiones sociales, económicas y políticas, necesitamos más que nunca la intercesión de María.

María nos une y nos inspira a escucharnos respetuosamente unos a otros, especialmente cuando estamos de acuerdo en discrepar con vehemencia.

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

ROSKO

continued from page 1

He and his family were members of Our Lady of the Greenwood Parish in Greenwood when he received his first Communion. Shortly after that, he was trained as an altar server by Father Jonathan Meyer, the parish's parochial vicar at the time.

"I always really loved it," Deacon Rosko recalled. "I remember thinking as I saw his example and his witness that I wanted to do that. I wanted to be a priest."

When he was a sixth grader, Deacon Rosko, his parents and siblings became members of Our Lady of the Most Holy Rosary Parish in Indianapolis. He was also enrolled at that time at Lumen Christi Catholic School, which is adjacent to Holy Rosary.

Students at Lumen Christi, then and now, attend Mass daily, including regularly worshipping at Mass as celebrated in Latin according to the missal of 1962.

Deacon Rosko recalled how he "really fell in love" with this tradition-laden form of the Mass as he learned more about it at Lumen Christi and was taught how to serve at it.

"I really loved the reverence," he said. "Everything is ordered for this one purpose of worshipping God. The order of serving was very appealing to me as a middle school kid."

This growth in love for the Mass opened Deacon Rosko to a loving relationship with Christ.

"As I learned to love the Latin Mass more and more, the Lord just drew me closer to himself through the Mass," he said, "through the reverence, through the beauty, through the prayers, through everything about it.

"It was just something that was really crucial to my spiritual life. My whole spiritual life just kind of exploded at this point, because I was starting to really pray for the first time."

A vocation growing in clarity

This deepening of his life of faith led Deacon Rosko while a student at Lumen Christi Catholic High School to think more deeply about the priesthood.

"The two were always kind of intertwined," Deacon Rosko said. "They were never really separated. Pretty much all throughout high school, I more or less felt that God was calling me to be a priest."

Mary Rose Collins, Lumen Christi's high school principal at the time, could also see the possibilities of a priestly vocation in him.

"I got the confidence from Sam that he was going to be a priest, even early on," Collins recalled. "So, I filed that away and watched how that would work out with Sam. His zeal for theology and Church history made me think that he really might actually become a priest."

Collins noticed other qualities in Deacon Rosko that were helpful for her and his fellow high school students. He researched different aspects of Church history and teaching, and shared what he learned with others. Deacon Rosko also helped in the travel plans of Lumen Christi's annual high school pilgrimage, making sure the students

would visit and take part in liturgies in historic churches.

"It was very impressive how he was always giving to others and using his talents, which are many and varied talents, to help us at the school," Collins said. "I leaned on him for his organizational skills, especially when we were doing our pilgrimage every year."

After graduating from Lumen Christi in 2016, Deacon Rosko spent a year at Christendom College in Front Royal, Va. During that time, though, his thoughts about the priesthood crystallized enough that he applied to become and was accepted as an archdiocesan seminarian.

"Basically, every time I was in prayer, in every conversation, it became very clear to me that the Lord wanted me to join the seminary for our archdiocese," Deacon Rosko recalled of his time at Christendom.

Riding on the 'Sam Rosko train'

Deacon Rosko received priestly formation for three years at Bishop Simon Bruté College Seminary in Indianapolis while also taking classes at nearby Marian University.

During that time, he came to be friends with transitional Deacon Liam Hosty, who expects to be ordained an archdiocesan priest in June 2025. They spent the spring semester in 2019 together in Rome.

Like Collins, Deacon Hosty valued his friend's planning skills that helped them both drink in the beauty of Catholic heritage in churches across Europe.

"He definitely has a charism of administration and practicality, for sure," Deacon Hosty said. "When we were in Rome, he planned all of our weekend trips. I was on the Sam Rosko train. It was amazing."

Deacon Hosty's appreciation of Deacon Rosko, though, goes far beyond his logistical skills.

"I think Sam has a lot of virtues worthy of emulation," Deacon Hosty said. "We've been able to build each other up and encourage each other primarily toward reverence for our Lord. Sam is very genuine and authentic. There's definitely a continuity in all the aspects of Sam's life. There's a seamless thread. Sam is the same in the kitchen as he is in Rome, as he is in the chapel."

Building up fraternity with other seminarians and archdiocesan priests is something that Father Timothy Wyciskalla saw in Deacon Rosko when the seminarian spent the summer of 2023 at St. Mark the Evangelist Parish in Indianapolis, where Father Wyciskalla serves as pastor.

"He enjoyed going out to eat or simply just being together in that kind of fraternity," Father Wyciskalla said. "He had a few of his fellow seminarians who were assigned nearby that he would get together quite often with. He's a man of community, and I think he'll fit into our priestly fraternity quite well."

"There's something really powerful about a large group of guys all kind of on the same trajectory with the

Transitional Deacon Samuel Rosko

Age: 26

Parents: Scot and Emily Rosko

Home Parish: Our Lady of the Most Holy Rosary Parish in Indianapolis

Education: Lumen Christi Catholic High School in Indianapolis; Marian University and Bishop Simon Bruté College Seminary in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad; Pontifical Athenaeum Sant' Anselmo in Rome

Favorite Scripture verse/passage: John 12:32 ("When I am lifted up from the Earth, I will draw everyone to myself.")

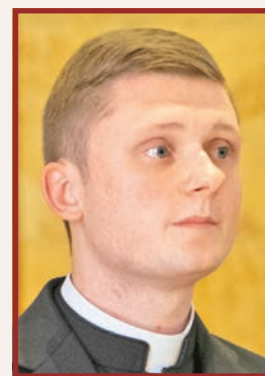
Favorite saint: St. Alphonsus Liguori

Favorite prayer/devotion: the rosary, devotion to the Sacred Heart of Jesus

Favorite movie: *The Cardinal*

Favorite authors: St. Alphonsus Liguori, St. Francis de Sales, Bishop Luis Martinez, Cardinal Joseph Ratzinger (Pope Benedict XVI)

Hobbies: Music, cooking, aviation, travel



Transitional Deacon Samuel Rosko sings during a Dec. 1, 2023, Mass in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

same kind of goal and purpose, the same desire to grow in holiness, to grow closer to Christ," Deacon Rosko said about his years of priestly formation, including the last four at Saint Meinrad Seminary and School of Theology in St. Meinrad. "In my seminary years, I've made lots of really good and deep friendships with holy guys who kind of inspired me to grow deeper in holiness."

'Beauty in the life of holiness'

Now he looks forward to ministering among the many holy Catholics of central and southern Indiana whom he's met in his years of preparation for ordained ministry.

In the summer after graduating from Bishop Bruté, Deacon Rosko lived at St. Gabriel Parish in Connersville, his first prolonged experience of the Church in the archdiocese outside of Indianapolis.

"Getting to fall in love with the people of Connersville, to walk with them as they grew closer to the Lord was a really important experience," he recalled. "That experience confirmed, in a lot of ways, my vocation to the diocesan priesthood. Every parish assignment I've had in the archdiocese has furthered that confirmation."

Deacon Rosko's other ministry assignments while a seminarian included serving at St. Mark and St. Simon the Apostle Parish, both in Indianapolis, and St. Mary-of-the-Knobs Parish in Floyd County.

"Some of the holiest people I've known have been laypeople who are on fire for Christ and living really holy lives," Deacon Rosko said. "I've been really edified by their witness to prayer and to virtue and to works of service."

While Deacon Rosko has met many faith-filled lay Catholics, he also knows today's society is becoming more secular. Drawing people back to the faith and the Church will be part of his mission as a priest.

"The way to reach people in our current culture, in our current age, is through beauty," he said. "There's really no other more effective way. But beauty is at the service of something deeper. It's at the service of a relationship with Christ."

With the help of God's grace, Deacon Rosko hopes to give archdiocesan Catholics a beautiful witness of faith through his life and ministry as a priest.

"If the priest is living a life of holiness in the world and is engaging people and trying to minister to them and to give them that example, people will be attracted to that," he said. "That's what the saints did. The saints were holy, and people were attracted to that. There's a beauty in the life of holiness."

(For more information on archdiocesan seminarians and a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

Pope again calls for full prisoner exchange between Russia and Ukraine

VATICAN CITY (CNS)—Pope Francis reiterated the Vatican's willingness to aid in a comprehensive prisoner swap between Russia and Ukraine.

"I renew my appeal for a general exchange of all the prisoners between Russia and Ukraine, assuring the willingness of the Holy See to favor any effort in this regard, especially

for those who are gravely injured and ill," he said after praying the "Regina Coeli" in St. Peter's Square on May 12.

In February, Ukrainian President Volodymyr Zelenskyy said more than 3,000 Ukrainian prisoners of war had been freed from Russian captivity, and the United Arab Emirates mediated an exchange of 100 prisoners between

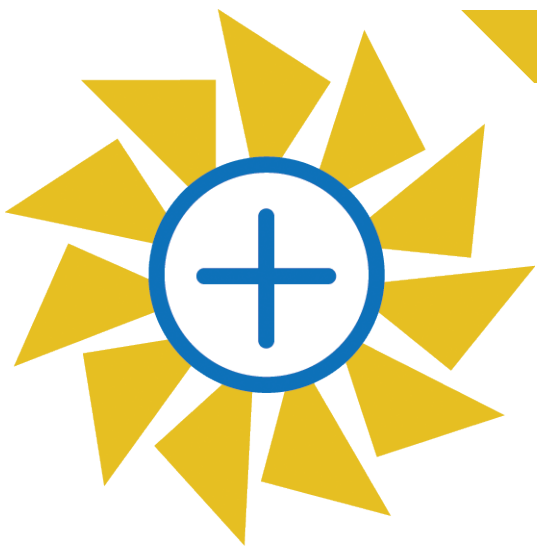
Russia and Ukraine that same month.

The pope also appealed for prayers for peace in Ukraine, Palestine, Israel and Myanmar in remarks to people gathered in St. Peter's Square.

During an airborne press conference April 30, 2023—some 14 months after Russia's full-scale invasion of Ukraine—Pope Francis confirmed that "the Holy See has acted as an

intermediary in some exchanges of prisoners" between the warring nations.

The pope had also expressed his hope for a general exchange of prisoners between Russia and Ukraine in his message "urbi et orbi" (to the city and the world) after celebrating Easter Mass this year; he called for a swap of "all for the sake of all!" †



2024 Evangelization Supplement

An outreach of hope and love: Mother of three works to lead inner-city youths to Christ

By John Shaughnessy

Life is sometimes touched with moments that give us more than we hoped for.

Catherine Ord experienced such a moment as she led a group of teenagers and young adults from Vagabond Missions in Indianapolis on a camping trip to the Indiana Dunes National Park last summer.

For many of the teenagers, the trip gave them an up-close view of the wonders of nature that they hadn't seen before, including the stunning sand dunes and the vastness of Lake Michigan. It was also a momentary escape from the reality of the struggles and challenges of their lives—of being from broken homes, of growing up poor, of living in neighborhoods marked by violence, of needing someone to believe in them.

Ord—a 41-year-old mother of three—also wanted to bring the youths closer to God on the trip, so she shared parts of her Catholic faith with them and gave them journals to write down their thoughts about life and God—which led to the moment that gave her more than she hoped for.

One of the youths approached Ord and asked if she could share her thoughts with the group.

“She reflected on how much she had doubted that God could love her or was present in her life,” Ord recalls. “Yet, just through this experience of being part of this group, she said she was able to see that God did love her and he was real.”

“Those are big moments that you don't normally get to hear young people articulate. She had been struggling and had a lot of different things going on in her home life. So, for her to be able to get away, have some silence and have

some perspective was really a beautiful confirmation for me that the Lord is working through all the many people who are showing up to be there for her and the others.”

‘The way we live out our faith’

Ord has been leading that effort on the near east side of Indianapolis for the past two years as the area director of Vagabond Missions, a national Catholic organization that strives to “share the Gospel with inner-city teenagers,” to bring Christ to “people outside the walls of the Church.”

Working from the bases of St. Philip Neri Parish and Arsenal Technical High School, Ord primarily reaches out to students from the Indianapolis Public Schools.

“We're here to serve a group of people who are in so much need of knowing Jesus is in their lives,” she says. “We want to create a pathway for those kids who might be more on the margins or who might be struggling and really need to know Jesus because they don't have any family bringing that hope into their life.”

She shares the telling story of one of the youths in the group.

“I was driving her home,” Ord recalls. “She had just been kicked out of her house, so we were grabbing her stuff and trying to find her a new place to live. She said she keeps making the same mistakes over and over and everyone in her life has given up on her. She feels the only place she feels love is with this community that we've built up. As a mom, my heart just breaks for the experiences she's had and also knowing she is still struggling.”

That leads to another story about the kind of challenges the youths in the group face—and Ord's commitment to them.

See VAGABOND, page 13



During a recent weekend retreat at the archdiocese's Catholic Youth Organization's Camp Ramasa in Brown County, the group from Vagabond Missions in Indianapolis also participated in a Saturday evening Mass at St. Agnes Church in Nashville. Here, the group poses for a photo outside the church. (Submitted photo)

Evangelizing through the tradition of the family Sunday dinner

By Anita Bardo

When we talk about traditions, we often think about customs, practices and stories from the past that are handed on through generations.



In the Catholic faith, our traditions hold a rich history that has been passed down over time. Growing up, these traditions were taught to us, such as going to Mass, saying our prayers and learning how to behave in church. These practices are important as they connect us to our heritage and help us carry on the values of our faith.

I can remember attending first holy Communion and confirmation classes where I learned about these traditions of faith. I found it valuable to learn and understand the significance of these sacraments in my religious journey.

In my family, traditions are highly valued, especially our “Sunday Dinner” tradition. We always eat together at the same time around the same table without question. It's a special time where we pray together and engage in meaningful conversations about our week. This tradition has created strong bonds and beautiful memories that I

cherish dearly.

Maintaining a timeless tradition, my family—including the extended members, children and grandchildren—continues to uphold the practice of gathering for a weekly Sunday dinner. Every Sunday, my mother ensures this event takes place consistently at the same time.

An incredible aspect of this tradition is our circle time before the meal, where each member, from the youngest to the oldest, joins in raising their hands for the familiar prayer, thanking the Lord for the food we are about to eat: “Bless us, O Lord and these thy gifts, which we are about to receive from thy bounty, through Christ our Lord. Amen.” My dad included this beautiful addition, “Whether we eat or drink, let it all be for the glory and honor of God. Amen.”

This is a chance for us to pause and think about our words before we eat. It brings us joy, and gratitude for our togetherness. As our family gathers for a meal or a special occasion, bonds strengthen, communication improves and love never fails.

The time spent sharing about our highlights and challenges from the past week, as well as our plans for the upcoming week, is a way for our family to connect and support each other through talking, listening and offering prayers.

This, to me, is family evangelizing. It helps us to strengthen our bond and show how we care for one another as we navigate through the week ahead.

Building stronger families involves investing more in each other and our communities by being authentically ourselves.

While it may be challenging to discuss someone's personal journey, forming strong relationships is crucial. By being genuine and open in our interactions, we can create a foundation of trust and mutual support within our families. These connections help us navigate life's ups and downs together, encouraging strength and love within our family units.

“Sunday Dinners” are not very common these days, but they are important for families. Spending time together and talking about our week is a special time for us to connect. Teaching our children about the value of family and sharing meals together—just as Jesus did with the Apostles—is a form of evangelization worth passing down through generations.

In this Evangelization Supplement, we'll look at evangelization within families, as well as in parishes and through apostolates.

(Anita Bardo is coordinator of the archdiocesan Office of Evangelization and Discipleship.) †



Parents place trust in God's help in passing faith on to children

By Sean Gallagher

"You have asked to have your child baptized. In doing so, you are accepting the responsibility of training him/her in the practice of the faith. It will be your duty to bring him/her up to keep God's commandments as Christ taught us, by loving God and our neighbor.

"Do you clearly understand what you are undertaking?"

These words are part of the Church's Rite of Baptism for One Child and reflect the Church's belief that the family is a privileged place of evangelization.

Parents who bring children to the Church for baptism listen to this frank description of the duty they're taking on to pass the faith on to their children and respond to the question.

Two archdiocesan families who spoke recently with *The Criterion* have had this question put to them 10 times in the baptism of their children.

In the intervening 11 years since the oldest of the children was baptized, they've learned a lot about what it means to train their children in the practice of the faith and how to keep God's commandments. In the process, they've found that they've grown in their own faith as well.

An invitation to trust God

Andy and Rachel Miller, members of St. Barnabas Parish in Indianapolis, are the parents of Tobias, 10, Blaise, 8, and Silas, 5. Patrick and Meagan Verhiley, members of St. Jude Parish in Indianapolis, are the parents of Erin, 11, John Paul, 10, Rocco, 8, Louis, 7, Damian, 4, James, 2, and Teresa Clare, 2 months.

Looking back on the question from the Rite of Baptism, Andy and Rachel felt from the start that it was not so much a heavy burden placed on their shoulders as it was an invitation to place their trust in God.

"I knew very clearly that my duty was to not think I had it all figured out," Andy said. "My duty was to ask God every day to reveal to me how to love and train his children that he entrusted me to care for."

"Teaching the faith to children constantly changes and evolves with many variables," Rachel added. "A conversation or model in one situation may not work under different circumstances. Ultimately, I entrust my kids first to Jesus and allow him, as the ultimate teacher, to bear fruit."

Both families make the practice of the faith an integral part of their daily lives. They pray together at home in the morning, at meals and at bedtime, at their parish churches and at adoration chapels.

They also help their children see the blessings and challenges of daily family life from the perspective of their faith.

"With five boys between the ages of 2 and 9, you can imagine we practice forgiveness quite a bit," Patrick said. "As the children have gotten older, we have talked a lot about the importance of relationships with others, especially with those who are difficult to get along with or those different from ourselves.

"We explain to the older kids that to be Catholic means treating everyone with respect and trying to see the good within them."

'To love and nurture kids in their faith'

While Andy takes seriously his duty to form his sons in the faith, he has been impressed by the witness of Gospel values they have given to him.

Once Tobias helped reconcile his two younger brothers when there was a dispute between them. Another time, Blaise on his own visited a neighbor whose husband had died to see how she was doing—Blaise was 5 at the time. And once, when Andy was going to take a splinter out of Silas' foot, his son asked him to pray the Hail Mary with him first.

"I can't make these things up," Andy said. "The love, patience, understanding, care, affection, tenderness and curiosity of these children blow me away."

For her part, Rachel has learned that caring for her own faith is vital to passing it on to her children.

"In order to love and nurture the kids in their faith, I need to model and do the spiritual work myself," she said. "For me, this means time away from the home in the form of annual retreats."

Patrick spoke of the value of his children's youthful enthusiasm for the faith.

"When the children ask questions, it reveals a certain curiosity about them that we may not have anymore," he said. "Sometimes there are routines that we have created, and their excitement for it sometimes reminds us to stick to the routines even when we may not want to do it. Their enthusiasm for aspects of the faith is contagious."

'We rely on his graces to guide us'

That youthful enthusiasm can also be a challenge to the parents.

"Our children oftentimes make us better people



The Verhiley family poses on May 5 at St. Jude Church in Indianapolis. They are, from left, in the front row, Damian, Louis, Rocco and John Paul. In the back row, James, Meagan, Erin, Patrick and Teresa Clare. (Submitted photo)

because they have a way of holding us accountable to the things in life that are most important," Meagan said. "For me, my faith has most come alive ... as a parent than ever before."

This continual nurturing of their own faith and their children's faith will remain an important task for both sets of parents in the years to come as their young children enter their teenage years.

"The older we get, the more we realize that it takes a village," Patrick said. "We are surrounded by amazing priests, parish and school staff, teachers, coaches and friends who help guide us and assist us in raising our kids in the faith."

"It's truly humbling to admit how fast the years seem to be going," Rachel said. "Each season brings new excitement and also new difficulties. The choices that we make today are already shaping those next seasons.

"My hope is that creating an environment of trust in simple conversations now will remain open and grow as more complex conversations arise. Through it all, it helps to remember that our kids are entrusted to God, and we rely on his graces to guide us through."

Living 'a Christ-like life'

Both sets of parents see their parish communities as integral in carrying out their task of evangelizing their children. They also view their families as real embodiments of the domestic Church.

Patrick in particular looks to a description of the early Church in the Acts of the Apostles: "They devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers. ... All who believed were together and had all things in common" (Acts 2:42, 44).

"We seek to experience the generosity of God and also to practice being generous with each other in our actions and our words," Patrick said. "We are our own little community. We pray together, eat meals together, we recognize we each have certain gifts and that we use those gifts for the betterment of the whole."

Both sets of parents also recognize that the ideals of the life of the Church can be hard to live out at times.

"The Church is a wonderful idea operated by sinful and broken people who I believe are all trying their best, just like we are in our family," said Andy. "We have ideals, but we are not perfect."

Each day in the life of the family is one more opportunity, though, for each member to work with the help of God's grace to live out those ideals better than they did the day before.



Andy and Rachel Miller pose on April 27 at St. Barnabas Parish in Indianapolis with their three sons, Tobias, left, Blaise and Silas. (Photo by Sean Gallagher)

"In our domestic Church, we first seek to live a Christ-like life with each other," Rachel said. "It becomes a practice field where we are constantly learning to love more and growing in faith. At times, the work bears fruit and we are able to name the graces more easily than others."

"All of this is a process and a challenge to practice," Meagan noted. "It's a daily conversion and we have to recommit each day. It's hard to have a prayer life, to be Christ-like, to give our time and talents. There are times when it is easy, and times that are really challenging." †



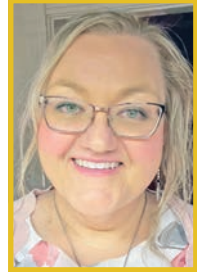
Parishes find creative ways to ‘evangelize naturally’ in local communities

By Natalie Hoefler

Parishes are called to evangelize—spread the good news of Christ—within their local community.

That call, though, is not accomplished by an “entity.” And it cannot be the sole work of the pastor or a team of people.

“We’re all called to be priest, prophet and king,” says Melissa Fronckowiak, director of faith formation, communications and youth ministry at St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty.



Melissa Fronckowiak

“So, what does that mean in terms of spreading the Gospel?”

The answer is wider, easier and more natural than just the door-to-door or preaching-on-the-corner approach.

This article looks at how St. Bridget, St. Gabriel and

St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis help parishioners—to use Fronckowiak’s words—“evangelize naturally.”

‘Beacons of hope in the community’

In 2019, the same year St. Bridget and St. Gabriel were linked, a two-fold campaign began. The first aspect was physical, raising funds for three building projects on St. Gabriel’s campus. The effort was called Building a Beacon of Hope.

The second portion of the campaign affected both parishes: a spiritual campaign called Being a Beacon of Hope in Our Community.

“It’s also about us going out into the community and fostering the idea of bringing the light of Christ to others and welcoming the community to our campuses in a way that allows the light of Christ to shine,” Fronckowiak explains. “It’s being people who make others say, ‘I see this person has joy, and I want that. How do I get that?’ And for us, that’s the Catholic Church and our parishes.”

One way that members of the two parishes are invited to “go out into the community” is through a card ministry.

“They make cards and send them to everyone on our prayer list—and there are people on the list from all over the country and in the military,” says Fronckowiak. “We try to get their contact information at least once a month to send them a card. If there’s a specific known issue, the card is made personal. Otherwise, it’s just uplifting messages and Scripture.”

Members of St. Gabriel figuratively “go out into the community” by inviting specific people in the community to dinner. The parish is one of five Connersville faith communities that offers a meal to those in need on an assigned Sunday.

“A church group, the youth group or a school group will host it, or a group of families,” Fronckowiak says.

“One thing our parish does differently from the other churches, we pray with [those being served] before the meal, and we sit with them and eat and build those relationships. I’ve seen people there who eventually joined RCIA [Rite of Christian Initiation for Adults] or came to church.”

A unique effort started by a group of parishioners at St. Bridget takes a different shape—the shape of a cross.

Each month, they attach prayer cards with the parish address to pocket-size wooden crosses. The final products are offered to parishioners on the first Sunday of the month.

“Some fill up a basket with them and give them to a local business to make them available,” says Fronckowiak. “Parishioners can give them out to people in the community and say, ‘I feel called to give this to you. You don’t have to come to Mass—this is just for your comfort.’ It’s that tangible handing over the peace of Christ.”

The goal for the linked parishes is to help the members become “evangelizing disciples,” says Fronckowiak.

“It’s not so much parishioners having to go out and preach, but giving them tools so they can evangelize naturally and be those beacons of hope in the community.”

‘We want people to see Christ in us’

Fronckowiak noted that the word evangelization “is, unfortunately, not popular. People picture in their mind the people that stand on a corner and preach.”

Cindy Woods of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis agrees with her assessment.

That’s why, when the parish formed an evangelization team with Woods as the chair, “We called it the Invite Commission, so it doesn’t sound as scary,” she says.

The commission was formed to “encourage and equip Little Flower parishioners to invite the unchurched, reconnect former Catholics, and share the good news by personally responding to Jesus’ invitation to ‘Follow me’ ” (Mt 16:24), according to its mission statement.

To accomplish this mission, the Invite Commission is split into two parts: an outreach group and a faith formation group.

“We knew if we [and fellow parishioners] were going to evangelize and talk about the faith, we had to know about our faith,” says Woods of the faith formation aspect.

Through that group, the parish offered a 27-week ChristLife program to parishioners two years in a row. ChristLife “equips Catholics for the essential work of evangelization so that all people might personally encounter Jesus Christ and be transformed into his missionary disciples,” according to the organization’s website.

The faith formation group also coordinates Bible studies and offers learning opportunities through Ascension Press and Formed, a Catholic subscription site.

The outreach portion of the Invite Commission provides opportunities for the parish to interact with and help the local community as a means of actively sharing Christ with others.

For instance, the parish hosts a neighborhood gathering on National Night Out in August, a national effort to build safer communities by getting to know local residents.

“We advertise to attract our neighbors

to the event,” says Woods. “We have free food, drinks, singers, food trucks and free school supplies. We pass out Catholic materials, walk around and just talk to people. We want people to see Christ in us.”

The group also hosts a neighborhood food drive for nearby Shepherd Community Church of the Nazarene to support its Saturday Morning Food Pantry and Shepherd Kitchen.

“Hungry is hungry, and they have the means to serve a lot of [local] people in need,” says Woods.

“They drop off a big bus at our church, and people from the parish and the neighborhood bring food, hygiene products, pet food. We really pack the bus!”

Ideas and opportunities abound for inviting neighbors to witness Christ at the parish, she adds. Neighborhood movie nights, a cookout with free school supplies, inviting parishioners to make and “anonymously” distribute Easter baskets and Christmas ornaments throughout the neighborhood with the parish’s Mass times—these are just a few of the events the outreach group has initiated.

Even the parish’s summer festival is seen as an opportunity to evangelize through “inviting.”

“The Invite Commission has a table at both entrances at the festival,” says Woods. “We offer people a chain with a crucifix, and most say yes. We ask if we can pray for them and would they like more information on Little Flower. This year, we’ll have rosaries and other free Catholic stuff. The whole interaction takes only 10 to 15 seconds.”

Woods is thankful for the creation of the Invite Commission and the support it receives from Father Robert Gilday, the parish’s pastor.

“We really feel like the Holy Spirit is leading us,” she says.

“How do we know if we do any good? We don’t. We can’t look at it like numbers. You never know which person was touched and who you made a difference to.” †



Members of St. Gabriel Parish in Connersville prepare a dinner to be shared with those in need in the local community in this photo from March 2023. While it is a charitable effort, it also serves as an opportunity to evangelize, sharing Christ’s love and good news as the parishioners eat with those being served. (Submitted photo)



Terre Haute Deanery Catholics ‘share love of Jesus’ through St. Paul Street Evangelization

By Natalie Hoefler

Ten years ago, Joan Caldwell felt a call to share with others about Christ and the truth and beauty of the Catholic faith. But her parish at the time did not have an evangelization team.

So, she “waited for the Holy Spirit to give some guidance.”

Then she saw a YouTube video about the Catholic apostolate St. Paul Street Evangelization (SPSE).



Joan Caldwell

“It looked so peaceful and non-confrontational,” says Caldwell, who is now a member of St. Patrick Parish in Terre Haute. “I thought, ‘This is something I can do.’”

What started as a group of volunteers from one parish now includes seven members from four parishes in the Terre Haute Deanery: Annunciation Parish in Brazil, Sacred Heart Parish in Clinton, and St. Patrick and St. Joseph University parishes, both in Terre Haute.

Together, through the “peaceful and non-confrontational” St. Paul Street Evangelization method, they help share the good news throughout the deanery.

Listing, praying, giving ‘a word of hope’

That method involves members going to a public location, setting up a table with rosaries, Miraculous Medals, copies of the New Testament and pamphlets, and engaging with passers-by.

“We just started out sitting in front of St. Joseph’s [University Parish] food pantry and handing out rosaries and talking to people and praying with people and just being a presence,” says Caldwell.

Now on any given day that “presence” might be found at the food pantry, the soup kitchen at St. Benedict Parish or on the Indiana State University (ISU) campus—all in Terre Haute—and at local festivals.

The items on the table are “used as

an approach to get people talking about where they are with God,” Caldwell explains.

Initially, she expected to have to do “a lot of explaining the faith. And you do get more of that on the ISU campus—but there isn’t usually a time where someone doesn’t come thank us for our presence there,” she notes.

“But when you’re sitting in front of the food pantry or soup kitchen, it’s more about listening to people’s story, praying with them, giving them a word of hope. It’s about connecting with people and being Christ to them and planting seeds.”

Each time a team goes out, they pray “before, during and after,” says Caldwell. “We ask for our Blessed Mother to be with us, and St. Paul.”

Then it’s a matter of being friendly and engaging with those who pass by.

“We might start with a simple question, like, ‘Would you like a rosary?’” Caldwell says. “If they say yes, then we might say, ‘Did you know it’s an ancient form of prayer?’ or ‘Do you have any questions about what we believe, because there’s a lot of misconceptions out there.’”

“We get them talking, then we let the Holy Spirit guide us.”

‘Any Catholic who loves Jesus can do this’

Caldwell says that, while training is available from SPSE, it is not necessary.

She recalls one time when a team member who was supposed to join her had to cancel. So, she asked a friend to “just come sit at the table with me.” The friend reluctantly agreed.

“I stepped off to the side to talk and pray with a young man who found out he had terminal cancer,” Caldwell recalls. “When I finished and came back to the table, she was talking to some children and passing out rosaries.”

“She said, ‘I thought this was going to be difficult, but it’s so easy—it’s just being friendly.’”

“Any Catholic who loves Jesus can do this.”

Caldwell finds this form of evangelizing “rewarding,” and says it’s



Paul Conches of St. Joseph University Parish in Terre Haute smiles outside of the soup kitchen at St. Patrick Parish in Terre Haute, ready to share the love of Christ to others through St. Paul Street Evangelization. (Submitted photo)

been “wonderful to be able to work together with people from other parishes.”

Even more members would be a gift, she adds.

“Evangelization is so clearly needed, and it’s so important to have our Catholic presence out there,” says Caldwell.

“We’re planting seeds, and we leave it up to God to grow those seeds. We’re not there to argue, but to share the love of Jesus with this culture that really needs it.”

(For more information on St. Paul Street Evangelization, go to streetevangelization.com. For more information about the team in the Terre Haute Deanery, go to tinyurl.com/TerreHauteSPSE or call St. Patrick Parish in Terre Haute at 812-232-8518 and leave a message for Joan Caldwell. For a list of other SPSE teams in Indiana, go to streetevangelization.com/locations.) †

‘They make it cool to love Jesus’: Young adults reach out to youths, leading them closer to God

By John Shaughnessy

The question from the curious children made Cassidy Leonardo smile.

The middle-school students wanted to know what was so important for her to leave her home and family in California to come to Indiana.

The question gave her just the opening she wanted.

“I told them I felt called by the Lord to serve them and talk to them about the faith and show them who the Lord is,” says the 23-year-old Leonardo. “That intrigued them, and that led to more conversations about the faith.”

Her answer also shows the deep commitment she has as a member of NET (National Evangelization Teams) Ministries, the Minnesota-based organization that strives to help young Catholics “follow Christ and embrace a life of community in the Church.”

During the 2022-23 school year, Leonardo was part of a NET team that served four parishes in the New Albany Deanery: St. Joseph in Corydon, St. Mary in Lanesville, and

St. Augustine and Most Sacred Heart of Jesus, both in Jeffersonville. This year, she is the supervisor for the NET teams for these four parishes, plus a team for St. Simon the Apostle Parish in Indianapolis.

“A lot of my experience last year was connecting with middle-school students,” Leonardo says. “This year, team members go and eat lunch with them at least once a week. We meet with them to have Bible studies, watch videos about the faith, and continue to just walk with them on their journey.”

Leonardo recalls a one-on-one moment that shows the difference that her approach made to a sixth-grade girl.

“Her mom dropped her off at a coffee shop,” Leonardo recalls. “She was really open about where she was in her faith. She started sharing the different struggles she was having. I told her that the Lord is with her, that he’s still there in the midst of her struggles—and that we can continue to pray to him about the struggles we have. It was a really good connection. I could see she saw that God is with her in her struggles—and also in the good moments.”

That one-on-one approach is a great blessing that the NET missionaries provide, according to the parish youth leaders they work with in the New Albany Deanery.

‘Their zeal for the faith is contagious’

“One thing that is the shining star for their ministry is they’re very intentional in meeting the youths. ‘How is your day?’ ‘How have you been doing since we met?’” says Katie Warren, the director of youth ministry at St. Joseph in Corydon and St. Mary in Lanesville.

“When you’re trying to build a ministry to help youth grow in their faith and make that connection to the Lord, it’s important to have people investing in them, talking to them and answering their questions.”

“Another great thing about the NET missionaries is they’re young. They love Jesus, and they make it cool to love Jesus. Their zeal for the faith is contagious.”

Kyle Naugle also appreciates the efforts of the NET missionaries in his work as the coordinator of youth ministry for St. Augustine and Most Sacred Heart of Jesus parishes in the Catholic community of Jeffersonville.

“One of the best things of having the NET team members is them being the extra hands and feet in the mission here,” Naugle says. “I’m new here, and they’ve been able

to reach a lot of the youth who I haven’t had a chance to encounter yet. It’s made it a lot easier to reach youth that maybe me alone wouldn’t be able to reach.”

One experience shows that impact. “We had a youth show up at youth night. She was lost, and she had no idea if she was in the right spot,” Naugle recalls. “The missionaries were able to invest time in her, meet with her, have coffee with her, just kind of talk about life with her. Now, she’s become one of my most involved students. It’s been really cool to see her growth and her willingness to try something new and come out of her comfort zone. And her family is involved, too.”

“One of the things I appreciate about them is not only do they work with the youth, but they’re also working with the families. That youth’s mom now makes baked goods for the youth group and comes to a lot of the evenings. The whole family has gotten involved just based on their interactions with a couple of the NET missionaries.”

‘All we’re trying to do is plant seeds of faith’

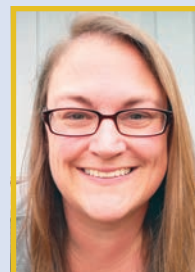
Leonardo says the NET missionaries strive to help youths in their search for what’s true in their lives.

“You see that all the youth are just

CONTINUED ON NEXT PAGE



Cassidy Leonardo



Katie Warren



VAGABOND

continued from page 9

“Over Thanksgiving break, one of the houses of the girls didn’t have heat, and none of the shelters were open,” she says. “There was a baby in the family. They ended up coming and staying at my family’s house for three days while we were working with social services to get the heat back.”

During that weekend, the readings for Mass included Matthew 25: 35-40, the Gospel reading in which Christ shares that when people feed the hungry and clothe the naked, they’re doing these acts for him as well.

“My daughter who is 11 squeezed my hand and said, ‘That’s what we’re doing this weekend.’ It’s so nice for her to see that what we’re doing as a family is saying yes to God,” Ord says. “That’s made a big difference for me. You want your kids to be in heaven and love God.”

Ord’s husband Chris and their three children—11, 9 and 6—are integral parts of her efforts, too.

“The only reason I’m able to say ‘yes’ and continue to do well in this mission is it’s really a whole family mission,” Ord says. “My husband volunteers with me, my kids are very active. They prepare events and attend events. They know the teens I work with by name, and they’re praying for them. Everyone has bought into this idea that the way we live out our faith is loving our neighbor.

“I feel my kids are seeing their faith alive and active in our home. They’re also getting a chance of evangelizing at a young age.”

Trying to follow in Christ’s footsteps

One overriding goal connects everything Ord is trying to do with the group—including her family’s

commitment, the camping trip to Indiana Dunes, and a recent retreat at the archdiocese’s Catholic Youth Organization’s Camp Rancho Framasa in Brown County—a weekend that included archery, canoeing and exploring the topic of “who Jesus is in our lives.”

“My biggest goal is that we’re able to provide a safe place for young people to discover who God is in their lives and to re-discover their own dignity as a child of God,” she says.

Egypt Moorehead, a member of the group, knows the difference that Ord and Vagabond Missions have made in her life, from providing experiences like the recent camp retreat to sharing her faith.

“The weekend was a great experience,” says Moorehead, who just turned 20. “I loved it. We did archery, canoeing and the high ropes. We went to Mass, and we did prayer through the weekend. Every night ended with our main focus on Jesus, on God.

“I’m in the process of being accepted into the Church, thanks to Miss Catherine. I love the fact that she’s working with teenagers and young adults to get us closer to God and to help us try to find who we truly are. She got me to get closer to God.”

Toward that hope, Ord has also worked to establish a permanent place for the group to meet, a goal that is in the process of being achieved with the Vagabond Mission Youth Center on Indianapolis’ near east side, which was blessed by Archbishop Charles C. Thompson on May 13.

Ord views it as another step forward in following the path of Christ’s life on Earth.

“The way that Jesus ministered to people was he went out and met them where they were and loved them and walked with them and showed truth into their lives,” Ord says.

“Very few of these young people have an adult in their lives that’s listening to them, that’s present to them, that’s showing them the unconditional love that God has for



Catherine Ord smiles with her husband Chris in a recent photo. (Submitted photo)

them. A lot of them have never heard that or felt the love of God in their life. When we’re able to show that in big ways and be that consistent adult in their life, it’s really rewarding for both of us.”

(For more information about Vagabond Missions in Indianapolis or to offer assistance in any way, visit the website, www.vagabondmissions.com/indy.) †

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seeking the Lord, even if they don’t know what they’re seeking,” she says.

“The big thing I experience is that a lot of the youth feel they are alone in some aspect. They want a sense of belonging.

“I tell them they’re never alone because they have the Lord, they have a place to belong in the Church, and they are part of the body of Christ. My goal is for them to just remember the Lord is with them, to continue to draw closer to him, and to strengthen their relationship with him.”

She acknowledges that building relationships with the students—and having them grow deeper in a relationship with God—is sometimes challenging.

“Everyone is in a different place in their relationship with God,” she says. “Some have a really strong desire to grow in their faith or lead others closer to their faith. Some still have their walls up, but they’ll listen. We try to meet them where they are and take those little steps to bringing them to the Lord. All we’re trying to do is plant seeds of faith and trusting the Lord will cultivate them in his time.”

She has seen how that approach has deepened her own faith during her two years with NET.

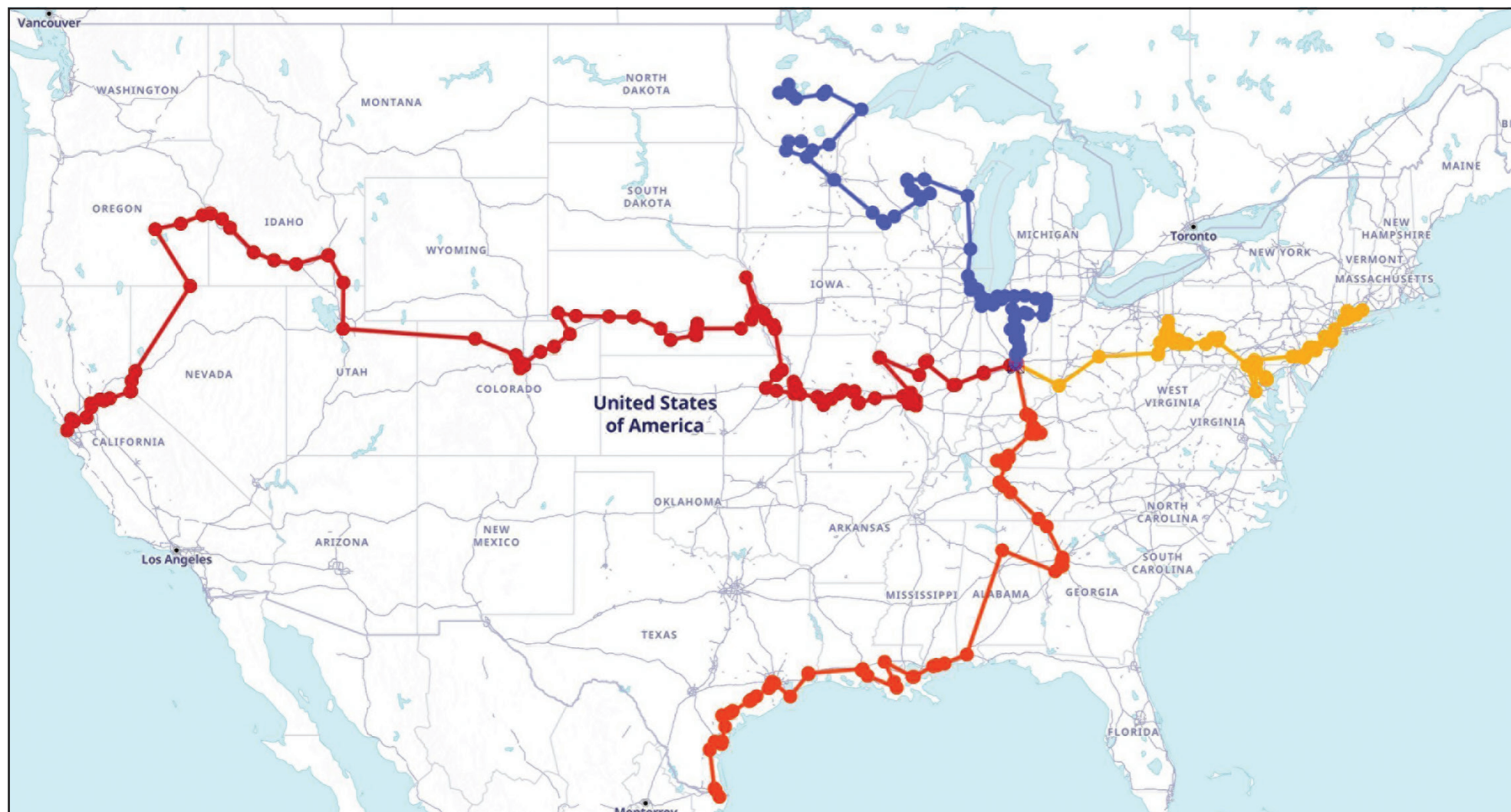
“It helps me see God in the day-to-day life. A lot of what I’ve learned is to trust in the Lord, to trust in what he has in store for me.

“It’s been really beautiful to see the growth in the communities we’ve been working in. The opportunity to help them discover who they are—and discover who the Lord is—is really beautiful, too.”

(For more information about NET Ministries, visit the website, www.netusa.org.) †



High school youths from St. Joseph Parish in Corydon and St. Mary Parish in Lanesville join together with NET missionaries on Sunday evenings for faith discussions, fellowship, food and eucharistic adoration. Here, the connection between the youths and the young adult missionaries shows as they play a game of Uno. (Submitted photo)



This is an updated map showing the four routes of the National Eucharistic Pilgrimage to the National Eucharistic Congress in 2024. The pilgrimage launches from four points in the U.S. on May 18-19 and converges eight weeks later in Indianapolis for the July 17-21 congress. (OSV News illustration/courtesy National Eucharistic Congress)

PILGRIMAGE

continued from page 1

The routes begin in New Haven, Conn.; Brownsville, Texas; San Francisco, Calif.; and northern Minnesota. Each route will be traveled by six perpetual pilgrims who are young adults selected by congress leaders; priest chaplains; and seminarians. They will be accompanying the Eucharist, often held in a monstrance specially designed for the pilgrimage.

After the pilgrimage was announced in November 2022, Catholics expressed hopes of joining the pilgrims for long stretches of walking. One priest envisioned climbing with the western route’s pilgrims in the Rocky Mountains; other Catholics brainstormed strategies for walking and camping along the routes for days at a time through the Midwest. From the onset, pilgrimage leaders emphasized that “day pilgrims” joining the pilgrimage for any stretch were responsible for their own food, water and overnight accommodations.

As the pilgrimage developed, however, the logistical need for pilgrims to drive between certain sites or limit the number of people walking in certain areas became more pronounced, Stepanek said. In most cases, it was not feasible for people to join the perpetual pilgrims for multiple days or weeks.

“Any time that there’s something that’s never been done before, it evolves as we move through the planning and logistics and what is possible,” Stepanek told OSV News. “Since its inception two years ago, there have been a lot of different little tweaks and evolutions to it that have made it more accessible while still maintaining the idea of ‘come join along the pilgrimage.’”

As the perpetual pilgrims wind their way toward Indianapolis, they plan to stop for prayer and other events at both Catholic and secular sites. In New York City, for example, the pilgrims are stopping at both the St. Frances Cabrini Shrine and the Statue of Liberty. Some stops are less than an hour, while others may stretch to a day or more. Events for each route, along with an interactive map, are at eucharisticpilgrimage.org.

“One of the really unique things that has evolved with dioceses and parishes is that there are so many public events that are happening along the route,” Stepanek said. “Whereas I think initially it was like, yeah, people will be walking and ‘join with us, walk along this route,’ has evolved to ‘hey, we’re going to be at this parish.’ ... There’s a real grassroots feel to this.”

Those developments, he said, “fulfill the need for those public events that anybody can join in on,” including elders, families with young children, or people with mobility challenges.

However, “there are still plenty of places along each of the routes where people can publicly walk and come alongside the pilgrims for a several mile stretch in different areas. That still exists,” Stepanek said.

The pilgrimage’s website requests registration for each event along the route, and that registration is key for people seeking to walk with the pilgrims during or outside of scheduled events, he said.

Because routes may change due to weather or safety, the pilgrimage’s website does not include what roads the pilgrims plan to take between events, he said.

“When people sign up for an event and register, we have an e-mail series that gives them information on where the pilgrimage is coming to their area. That information will be a little bit more clear about the

particular routes that people are taking, and where people will be able to walk through that day,” Stepanek said.

Notably, one group is planning to travel the pilgrimage’s eastern route from New Haven to Indianapolis alongside the perpetual pilgrims. With the help of Father Roger Landry, the priest chaplain of the pilgrimage’s St. Elizabeth Ann Seton Route, four religious sisters from the Daughters of Mary, Mother of Healing Love have secured a truck, driver and camping trailer to make it happen.

“They’re not part of the official pilgrimage group. That’s just one of those groups that said, ‘Hey, we’re coming along with you.’ They’ve done all of their own logistical planning for that,” Stepanek said.

At least one seminarian plans to join each route as well, he said.

While all four routes include moments organizers expect to be visually stunning, such as the pilgrims crossing over San Francisco’s Golden Gate Bridge or accompanying bishops to bless the Mississippi headwaters in northern Minnesota—both of which occur on May 19—Stepanek expects the pilgrimage’s greatest moments to be the small and even hidden encounters between people and the Eucharist.

“A lot of what I’m looking forward to are the ‘in between moments,’” he said. “I think the most powerful things are going to happen where we just don’t expect them to, and I’m excited for the chance encounters and going through the smaller rural towns. ... I just think the Lord is going to show up in a big way in all of those places.”

(Events for each route, along with an interactive map and registration, are at www.eucharisticpilgrimage.org.) †

Eucharistic Congress includes series exclusive to priest, deacon participants

(OSV News)—A special track just for priests has been added to the schedule of the National Eucharistic Congress

(NEC) in Indianapolis on July 17-21, with speakers including two bishops and prominent theologians.

The 90-minute “impact session” titled “Abide: The Priest Experience” will be offered on days two, three and four of the five-day congress.



Bishop Andrew H. Cozzens

Day Two features speakers theologian Scott Hahn, founder and president of the St. Paul Center for Biblical Theology in Steubenville, Ohio, and Father Brian Welter, executive director of the Institute for Priestly Formation in Omaha, Neb. Day Three features Bishop Andrew

H. Cozzens of Crookston, Minn., chairman of the board of the National Eucharistic Congress Inc.; Dan Cellucci, CEO of Catholic Leadership Institute; Tim Glemkowski, CEO of National Eucharistic Congress Inc.; Jason Simon, president of The Evangelical Catholic; and Jonathan Reyes, senior vice president of strategic partnerships and senior adviser for the Knights of Columbus. Cellucci returns on Day Four, along with Bishop Daniel E. Flores of Brownsville, Texas.

Day Two and Day Three also include priest-only luncheons sponsored respectively by the St. Paul Center, which offers clergy resources, and Pushpay, a charity donor management system.

Meanwhile, deacons are invited on Day Two, Three and Four to the Deacon Luncheon Experience, which features as speakers Deacon Dominic Cerrato, director of the diaconate office for the Diocese of Joliet, Ill., editor of OSV’s *The Deacon* magazine and director of

Diaconal Ministries; Deacon James Keating, professor of spiritual theology at Kenrick-Glennon Seminary in St. Louis; Deacon Omar Gutiérrez, president and executive director of the Evangelium Institute in the Archdiocese of Omaha; and Deacon Joseph Michalak, a former director of diaconate formation who is now implementing the Archdiocese of St. Paul and Minneapolis’ three-year synod.

In the April 25 issue of Heart of the Revival Newsletter, the National Eucharistic Revival weekly e-mail, managing editor Sister Alicia Torres, a member of the Franciscans of the Eucharist of Chicago and a member of the revival’s executive team, described “Abide” as “a special experience that has been prayerfully cultivated just for priests at the National Eucharistic Congress. It will be a time of prayer, reflection, fellowship, and eucharistic adoration for the men God has called and chosen to be his priests and our priests!”

She requested prayers for Abide and “that the Holy Spirit will inspire many, many priests to attend Abide at the NEC.

“And, please pray that this experience for priests will bear the fruit of eucharistic priestly renewal in our country,” she continued. “The closer our priests are to Jesus in the Eucharist, the more fruitful their ministry will be, in the name of Jesus, our Savior.”

Abide is one of seven impact session tracks at the revival. Others include Encounter, a general track; *Encuentro*, a Spanish-language track; Empower, an “intimate, community-focused morning series”; Renewal, a community-focused experience for ministry leaders; Cultivate, an experience for families; and Awaken, the congress’s youth experience.

The congress is the pinnacle of the National Eucharistic Revival, a three-year initiative of the U.S. bishops to deepen understanding and love for Jesus in the Eucharist. †

SIMPLY CATHOLIC

Scripture passages refer to Mary's important role in salvation history

Second of two parts

(OSV News)—May is a month that traditionally the Church dedicates to the Blessed Virgin Mary.

Robert Fastiggi, a professor of theology at Sacred Heart Major Seminary in Detroit and former president of the Mariological Society of America, answers common questions about Mary to help readers more fully understand the Church's teachings regarding the Virgin Mary, and why she is truly, as a traditional title of her describes, the "cause of our joy."

Q. How old was Mary when she gave birth to Jesus?

A. "We really don't know for sure. The great Jesuit Father Francisco Suárez [1548-1617], who is considered the father of systematic Mariology, provides a survey of the Church fathers and theologians on this issue in his 1592 treatise, *On the Mysteries of the Life of Christ*.

Father Suárez reports the consensus to be that Mary was around 14 when she conceived Jesus. He mentions that the Dominican theologian Cajetan believed Mary to be 19 to 24 when she conceived Jesus, but Father Suárez describes this as mere conjecture."

Q. If the New Testament speaks of the brothers and sisters of Jesus, why do Catholics believe Mary remained ever-virgin?

A. "Nowhere in the New Testament does it ever identify the 'brothers and sisters' of Jesus as the sons or daughters of Mary, his mother. According to Old Testament usage, close relatives could also be referred to as 'brothers or sisters.' This is spelled out well in paragraph 500 of the *Catechism of the Catholic Church*.

"When Matthew 1:25 tells us that St. Joseph had no relations with Mary "until she bore a son," this does not mean that Mary and Joseph had marital relations after Jesus' birth. In 2 Samuel 6:23, we read how 'Saul's daughter Michal was childless until her death.' This does not mean she had children after her death!

"The fathers of the Church also found evidence of Mary's perpetual virginity in the New Testament. Mary's reply to the angel, 'How can this be, since I have no relations with a man?' [Lk 1:34] suggests a resolve to remain a virgin.

"When our Lord entrusts the care of Mary to the beloved disciple [Jn 19:26-27], it implies that Mary had no other children to whom she could be entrusted."

Q. Why do Catholics pray to Mary when we can appeal directly to God?

A. "Catholics, of course, can pray directly to God, the Holy Trinity. The Second Vatican Council, though, recognized the 'close and indissoluble tie' that unites Mary to her divine son [*Lumen Gentium*, #53]. Mary is intimately united to her divine son, and she is "our mother in the order of grace" [*Lumen Gentium*, #61].

"Prayers to Mary are especially effective in uniting us more closely to Jesus. As St. Louis de Montfort teaches in *True Devotion to Mary*, she is 'the safest, easiest, shortest and most perfect way of approaching Jesus.' Jesuit Father Suárez explained that we should pray to Mary 'so that the dignity of the intercessor may make up for our deficiency.' "

Q. If Mary is so important, why does the Bible say so little about her?

A. "Mary's importance is not to be measured by the mere number of biblical citations, but her central role in biblical revelation. In his 1987 encyclical, '*Redemptoris Mater*' ['Mother of the Redeemer'], St. John Paul II points to 'the mystery of that "woman" who, from the first chapters of the Book of Genesis until the Book of Revelation, accompanies the revelation of God's salvific plan for humanity.'

"Likewise, in his 1988 apostolic letter, '*Mulieris Dignitatem*' ['On the Dignity and Vocation of Women'], John Paul II notes that, because the Incarnation 'constitutes the culminating and definitive point of God's self-revelation to humanity ... a woman is to be found at the center of this salvific event' (#3). Mary, the mother of the Incarnate Word, is essential to God's plan of salvation because Jesus is the culmination of salvation history.

"The Church fathers found many foreshadowings or prefigurations of Mary in the Old Testament. They saw her as the woman at enmity with the serpent [Gn 3:15]; the 'New Eve' who will be 'the mother of all the living' [Gn 3:20]; 'the daughter Zion' [Zec 2:14], and 'the Ark of the Covenant' [Ex 40; Rv 11:19]. In 2 Samuel 6:9, David says: 'How can the ark of the Lord come to me?' In a very similar way in Luke 1:43, Elizabeth exclaims: 'And how does this happen to me that the mother of my Lord should come to me?'

"David dances with joy before the ark of the Lord [2 Sm 6:14-15] just as John the Baptist leaps for joy in the womb of St. Elizabeth when Mary, carrying the child Jesus in her womb, approaches [Lk 1:41]. Mary is also foreshadowed as the king's mother in 1 Kings 2:19; as the 'closed gate' of perpetual virginity in Ezekiel 44:1-2; and as the Virgin Mother of Emmanuel in Isaiah 7:14 [Mt 1:23].

"In the New Testament, Mary plays a central role because she is the mother of Christ, the Redeemer. St. Paul alludes to Mary in Galatians 4:4-5, and all four Gospels speak of her. Mary is shown as the Virgin Mother of Emmanuel [Mt 1:22-23] who flees to Egypt with Jesus and Joseph [Mt 2:13-21]. In the Gospel of Luke, Mary is prominent at the Annunciation [Lk 1:26-38] and the Visitation [Lk 1:39-45]. Also in Luke, she prays the *Magnificat* [Lk 1:46-56], gives birth to Jesus [Lk 2:1-7], presents him in the Temple [Lk 2:22-38] and later finds him in the Temple among the teachers of the law [Lk 2:41-52].

"In St. John's Gospel, Mary appeals to Jesus at the wedding feast of Cana to perform his first miracle [Jn 2:1-12]. She's also present at the foot of the cross where Our Lord gives her as mother to John and [by extension] to all Christians [Jn 19:25-27]. Mary is present with the Apostles in the upper



Young women carry a statue of Mary on Aug. 15, 2022, during a eucharistic rosary procession at the National Shrine of Our Lady of Good Help in Champion, Wis. The procession followed Mass on the Solemnity of the Assumption of the Blessed Virgin Mary. (CNS photo/Sam Lucero)

room praying for the coming of the Holy Spirit at Pentecost [Acts 1:14]. Mary is also traditionally seen in Revelation 12 as the woman clothed with the sun, about to give birth. She is opposed by the dragon who wishes to devour her son."

Q. How long did Mary live before her death and assumption into heaven?

A. "When Pius XII defined the dogma of Mary's assumption in 1950, he deliberately left open the question of whether or not she died before her assumption into heaven. If Mary did die, however, it was not due to original sin. As to how long Mary lived following the ascension of our Lord, opinions vary. St. Bridget of Sweden believed it was for 14 years, Blessed Anne Catherine Emmerich held to 13 years, and María of Ágreda thought it was for 21 years."

Q. Why does the Church particularly celebrate Mary in May?

A. "In 1965, St. Paul VI published the encyclical '*Mense Maio*' ['The Month of May'] on prayers during May for the preservation of world peace. In part, the encyclical detailed the Church's special devotion to Mary during May.

"The month of May is ... a month which the piety of the faithful has long dedicated to Mary, the Mother of God. Our heart rejoices at the thought of the moving tribute of faith and love which will soon be paid to the Queen of Heaven in every corner of the Earth. For this is the month during which Christians, in their churches and their homes, offer the Virgin Mother more fervent and loving acts of homage and veneration; and it is the month in which a greater abundance of God's merciful gifts comes down to us from our Mother's throne" [#1].

(Robert Fastiggi is a professor of theology at Sacred Heart Major Seminary in Detroit and former president of the Mariological Society of America.) †



St. John Paul II prays the rosary on Oct. 7, 2003, at the Sanctuary of the Blessed Virgin Mary of the Holy Rosary in the center of Pompeii, Italy. The pontiff ended a year dedicated to the rosary, praying the five mysteries of light that he added to the rosary in October 2002. (CNS photo from Reuters)

Journey of the Heart/Jennifer Burger

A wish: Rooted in God's love, let us build his kingdom through our lives

My husband and I recently worked on a Tobit marriage prep weekend at Our Lady of Fatima Retreat House in Indianapolis, and during one of the breaks I noticed one of the engaged couples outside picking a stray dandelion and blowing the gray fluffs into the wind.



Their smiles let me know this was a playful moment for them, and it brought a smile to me, too. I imagined the wishes they blew into the wind were filled with their hopes and dreams for their marriage and future together.

We all have hopes, dreams and desires that motivate us and give meaning or purpose in our lives. Have we considered, though, what God hopes, dreams and desires for us?

There are some desires that God has placed in my heart that, while I might personally aspire to them, I know they are not just for me, but for his benefit in building the kingdom of God. It is a holy desire, an integration of self and the divine that is rooted in love, motivated by love, and designed for love.

Too often, I confuse this desire with “doing the will of God,” and I overthink what this should look like: a particular ministry? An act of service? A holy and grand gesture?

Whereas I believe that doing these things is good for building the kingdom of God—and can certainly make me feel good in doing them—I wonder if this is God's desire for me? Is he shaking his head in amusement of all the things that I am pursuing when he already has me right where he wants me to be?

This is where we can make a further distinction between *doing* the will of God and *knowing* the will of God.

In the Gospel of John, we hear “For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life” (Jn 6:40).

I believe this is God's dream and desire for us—a *relationship* with Christ. It is a relationship rooted in love ... the love that God has placed in our hearts and from which love and the source of all life flows.

This relationship must have depth, much like the root system of the resilient and often persistent dandelion that grows from a large taproot. This root not only gives it stability, but because of its depth it can easily absorb water and the nutrients it needs to grow, as well as store

them for survival in adverse conditions.

Anchored in our faith through Christ and having access to the waters of our baptism and nourishment in the Eucharist and the other sacraments, we have been given an endless reserve of graces to bloom as God's love—a simple but profound witness—right where we are planted, regardless of circumstance, and with constancy and perseverance.

This is where we begin to truly understand God's desire for us. Jesus tells us “Remain in me as I remain in you” (Jn 15:4).

May our roots grow deep so that we can be the realization of God's hope and dreams for us in every moment, and in all the places he has us or leads us.

And when the time has come to release the seeds of these holy desires, may they take flight into the world by the breath of the Holy Spirit—landing and taking root in souls and the fields of God's kingdom.

(Jennifer Burger is program manager at Our Lady of Fatima Retreat House in Indianapolis and a member of St. Simon the Apostle Parish in Indianapolis. She is also a spiritual director.) †

That All May Be One/Fr. Rick Ginther

Christians believe Mary plays important role in God's plan of salvation

May is one of two months when Roman Catholics focus upon Mary. We crown an image of Mary. We pray the rosary more often. We bring flowers.

We do these things to honor Mary as the Mother of our Lord. Despite what some think, we do not worship her.



Through the centuries, the Church has declared four dogmas about Mary: Mother of God (*Theotokos*), Ever Virgin, Immaculate Conception and Assumption.

Each of these are rooted in the early Church fathers and theologians.

The dogmatic promulgations spanned 1,500 years: 431 (*Theotokos*); 649 (perpetual virginity); 1854 (conceived without sin), and 1950 (assumed into heaven).

In recent years, there has been an uptick in devotion to Mary among Protestant Christians. Their devotion is mostly biblically based.

Episcopalians tend to pray the Hail Mary and the *Angelus* much like we do. Lutherans and other Christians only pray the first part of the Hail Mary, based in Luke, Chapter 1—if at all.

Because most of the decades of the rosary are biblically based, this ancient prayer form is prayed by some Episcopalians (Anglicans) and Lutherans. They use either Anglican prayer beads (an “ecumenical rosary”) or the recently created unique Lutheran “rosary” known as the Wreath of Christ.

Episcopalians do pray intercessory prayers, asking Mary and other saints to intercede. Most other Christians (Methodists, Lutherans, Baptists and Evangelicals) do not share this practice. They see Jesus as the only true mediator.

When it comes to the four Marian dogmas, there is a wide variety of acceptance.

Episcopalians honor Mary and the biblical events of her life. They do not accept as dogma her perpetual virginity, Immaculate Conception or assumption. However, some hold these as “pious opinions.”

Lutherans hold Mary in high esteem, following the example of Martin Luther. They believe in Mary as *Theotokos* and in her remaining a virgin after the birth of Christ.

They see the Assumption indifferently (not commanded nor forbidden in the Bible). Lutheran denominations vary on which doctrines they teach.

United Methodists honor the Virgin Mary as the Mother of God (*Theotokos*) and teach as doctrine the virgin birth of Christ.

For Baptists, Mary is a person like any person. She was called to a unique role in God's plan of salvation, chosen through God's grace despite her human imperfections.

Oriental Orthodox are divided on the acceptance of the Immaculate Conception. The Eastern Orthodox reject it due to differences in the understanding of original sin, although they do affirm Mary's purity and preservation from sin.

Most of Orthodoxy accept an equivalent belief to the Assumption. It is entitled the Dormition of the Mother of God (falling asleep). They leave open whether Mary died or whether she was raised to eternal life without bodily death. The Catholic Church shares this openness about whether or not Mary died. Pope Pius XII specifically left this an open question when he infallibly defined the Assumption as a dogma in 1950.

Orthodox Churches have icons of Mary. Episcopal churches may have some statue or paintings of Mary. Both seek her intercession.

Lutheran churches have few images of Mary, except in windows depicting biblical events. Methodist, Presbyterian, Baptist and Evangelical churches do not.

As you can see, all Christians do view Mary as an important person in God's plan of salvation. The Bible is the universal factor in this.

The Catholic Church and the Orthodox Churches, though of equally ancient origin, are not in total agreement in how they pray to Mary or beliefs concerning Mary.

Protestant traditions surrounding Mary are less in agreement. But as I said earlier, her place as an object of devotion is growing.

Perhaps this information will lead you to a greater devotion to Mary and prayer for all of our Christian brothers and sisters.

(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.) †

‘It is Good’/Elizabeth Scalia

‘See something, say something’ is a better route to take than silence

Touching on an incident where a priest hearing confessions was pepper-sprayed, a recent article from OSV News looked at how clergy and layfolk might balance security with welcome and worship.



It is an uncomfortable subject. While staffers at weekend Mass in one North Carolina parish include armed off-duty police officers, many Catholics may balk at such measures being taken within an assembly come together to worship the Prince of Peace.

It seems a shocking notion at first, but sadly the “St. Michael the Defender Ministry,” which is approved in the Diocese of Raleigh, N.C., and is used in around 80 parishes, also seems prudent. Parishioners are drilled in situational awareness—something all of us should practice, no matter where we are—and in emergency evacuation, among other things.

It is good to be aware of what is going on around us. Particularly in an age where folks wander through public places with their eyes glued to smartphones, it's important to become more aware of where we are and who is nearby for a moment.

Of course, being more aware can sometimes mean looking a little bit foolish to others, but that may be worth the risk.

One afternoon a few years ago, I managed to make the final hour of adoration, which would conclude with Benediction. I recognized many of the “regulars” there—the older couple who had never missed; the woman

with seven children; a young man discerning a vocation. Seated toward the back of the church, I heard steps come from behind me and then a man passed by my peripheral vision—a new face I did not know.

He was dressed in a hoodie and carrying one of those insulated picnic bags, along with a canvas bag holding something long and weighty, suggesting metal.

Seeing new faces was not too unusual—the parish has a busy soup kitchen operating at that hour, and all sorts of people will stop into Benediction for a few minutes, so the man shouldn't have piqued my attention.

But the canvas bag, and his odd behavior did. Without acknowledging the sanctuary at all he simply found a pew, sat and then looked around at the people praying. He was fidgety, unable to get quiet. Finally, he stood, moved to the choir area and began to sing the “*Panis Angelicus*” in a clear, strong voice.

At that point, I became concerned.

Everyone else did what most people do when a stranger is behaving oddly—they turned from his gaze and tuned him out.

None of them, however, had seen the man enter, as I had; they'd not seen that long, heavy-looking canvas bag.

My imagination began to percolate. Here was bizarre behavior, exhibited by a stranger carrying something that—it seemed to me—could be a rifle. Who knew what the insulated bag was for? He was in a church, close to the area where a priest or deacon would soon be raising a monstrosity in blessing. I could not help picturing St. Óscar Romero, slain at an altar in 1980, as I wondered whether this man might finish his hymn and then unleash hell upon us.

Helplessly, I considered how little could be done to stop this man were he inclined to open fire upon us. Could I charge at him with a flagpole? It seemed to me that were something terrible to unfold, these people had no recourse beyond ducking beneath a pew and playing dead.

With visions of a parish awash in blood, I decided to act. I exited a side door, meaning to alert the rectory to a possibly alarming situation. Seeing the sacristan, I told her, instead.

“Well,” came the untroubled reply, “sometimes we get some strange people during the meal hour, but let's go see.”

Long story short, the man in the hoodie had arrived early for a rosary-and-dessert meeting. The picnic bag was full of, um, picnic stuff.

And the long, heavy bag? It held a ridiculously sturdy collapsible chair meant for camping.

Well, sometimes being a writer means one is blessed with a little too much imagination, perhaps.

Sharing the story later with my family, I took some good-natured ribbing, including an observation that I couldn't be a martyr, even if someone killed me fast enough. But there were also consoling reassurances that it was better to be aware than oblivious, “... even if you do end up feeling foolish.”

Seeing something and saying something possibly did make me look foolish to the sacristan, but I actually didn't feel foolish—only sad that our society is in such distress that my imagination went there at all.

(Elizabeth Scalia is editor at large for OSV. Follow her on X [formerly known as Twitter] @the anchoress.) †

Pentecost Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 19, 2024

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the solemnity of Pentecost.

The Acts of the Apostles provides the first reading, the dramatic story of the first Pentecost. In this passage, the imagery is important because these images spoke volumes to those people in the first century in Palestine who heard the story.

For example, the story tells that suddenly, as the Apostles and the community of Christians were gathered in a secluded place in Jerusalem, a strong, loud wind was heard and felt. In the Old Testament, God often appeared with or amid a strong, loud wind.

God came in the form of fire on several occasions in the Old Testament, as when God spoke to Moses from a burning bush. Small flames, or tongues of fire, appeared and settled above the Apostles.

As would be the case today, communication among people then was burdened by the differences among many languages. (Another image is here. In the view of pious Jews, multiple human languages did not just evolve, but were the direct result of efforts to avoid God's justice and to outmaneuver God.)

After being empowered by the Holy Spirit, the Apostles were understood in all languages. The people saw in this a sign that God willed the Gospel to be heard by all, and further, that through Christ sins were forgiven.

God produced the many human languages to punish the people for their defiance long ago.

The reading lists the nationalities represented in Jerusalem on this important Jewish feast day. It notes almost every major area of the Roman Empire. All nations therefore were eligible to hear the Gospel of Christ.

St. Paul's First Epistle to the Corinthians supplies the second reading. The Apostle declared that no human conclusion in and of itself can truly impel a person to turn to Christ. Secondly, the very life of Jesus, given

in the Holy Spirit, dwells within each Christian, uniting Christians in a very basic bond.

When people open themselves fully and humbly to God, the Spirit comes to them. They recognize the Lord. They are no longer blind.

St. John's Gospel supplies the last reading. It recalls the visit by Jesus, crucified but risen, to the Apostles who are afraid, anxiously huddled together. Jesus, undeterred by locked doors, appears in their midst, bringing peace and confidence.

He is the only source of true insight and of strength.

The Lord commissions the Apostles to continue the work of salvation. He bestows the Holy Spirit on them, conferring powers far above all human power by empowering them to forgive sins, a divine power, and giving them the right to judge the actions of others.

Reflection

For weeks, the Church joyfully has proclaimed the glory and divinity of Jesus, victorious over death. Throughout the process, the Church has been careful to say that Jesus did not come into and then depart human history. He still lives.

He still teaches the truth. He still forgives sinners. He still brightens and sweetens lives with acts of mercy. All this occurs through the visible Church.

Human beings, weak before temptation, limited in their judgments, make up the Church. Indeed, human beings lead the Church. Pope Francis often reminds us that he is a mere mortal.

The inadequacy, or worse, of members or leaders of the Church may be disappointing.

What is wondrous is that the life of Christ, through grace, uplifts and strengthens so many to do great things for God in the name of the Church.

At Pentecost, pray to receive and to build upon that grace. It comes to all who truly love the Lord. It is what the Church is all about.

Nothing can deny us this access to God, except our own sin. †

Daily Readings

Monday, May 20

The Blessed Virgin Mary, Mother of the Church

Genesis 3:9-15, 20

or Acts 1:12-14

Psalm 87:1b-3, 5-7

John 19:25-34

Psalm 49:14-20

Mark 9:41-50

Friday, May 24

James 5:9-12

Psalm 103:1-4, 8-9, 11-12

Mark 10:1-12

Tuesday, May 21

St. Christopher Magallanes, priest, and companions, martyrs

James 4:1-10

Psalm 55:7-11, 23

Mark 9:30-37

Wednesday, May 22

St. Rita of Cascia, religious

James 4:13-17

Psalm 49:2-3, 6-11

Mark 9:38-40

Thursday, May 23

James 5:1-6

Saturday, May 25

St. Bede the Venerable, priest and doctor of the Church

St. Gregory VII, pope

St. Mary Magdalene de' Pazzi, virgin

James 5:13-20

Psalm 141:1-3, 8

Mark 10:13-16

Sunday, May 26

The Most Holy Trinity

Deuteronomy 4:32-34, 39-40

Psalm 33:4-6, 9, 18-20, 22

Romans 8:14-17

Matthew 28:16-20

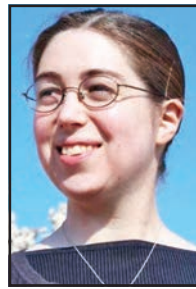
Question Corner/Jenna Marie Cooper

Catholics are still Catholic even if they do not attend Sunday Mass regularly

QI recently moved to a rural area, and my current parish is now nearly an hour drive away. There are no Catholic churches in my new area.

There is, however, a Methodist church right across the street from my new home, in easy walking distance. They are open for services on Sunday morning and Wednesday night.

I know the two faiths are different in some key areas, but, as a Catholic, how wrong would I be if I simply went to this Methodist church? I asked a cradle Catholic friend about this, and he said that, as long as I go to Catholic Mass once a year, I'll be considered active in the Catholic faith. But if I miss more than a year, I'd be considered a "lapsed Catholic," and that if I ever want to come back I'd be considered a "revert," and have to go through the Rite of Christian Initiation of Adults (RCIA) again. Could you comment and clarify? (Indiana)



"active," I think your friend might be a little confused. As noted above, Catholics are required to attend Mass every Sunday. But strictly speaking, a Catholic is only required to receive holy Communion once per year (after the sacrament of penance if the Catholic is conscious of having committed a mortal sin in the past year). Among Catholics this is sometimes colloquially referred to as the "Easter duty."

Naturally, we as Catholics are encouraged to go to confession and receive holy Communion much more often than once a year! But if Catholics, for whatever reason, discern that they are not spiritually prepared to receive the Eucharist on a weekly basis, it is legitimate for them to fulfill the Sunday obligation by attending Mass without receiving Communion, as long as they receive Communion at least once during each Easter season.

While we might popularly use the term "active Catholic" to describe Catholics who takes their faith seriously, "active Catholic" is not a category in canon law. Canon law does have some specific penalties such as excommunication that might restrict a Catholic from fully participating in the life of the Church. And canon 916 reminds us that Catholics should not receive Communion if they are conscious of having committed a serious sin that has not yet been absolved.

But once people are baptized Catholic or formally received into the Catholic Church, they are always considered Catholics, even if they fall away from the faith or fail to practice it regularly. Nothing—not even neglecting the Sunday obligation—can "de-activate" a person's identity as a Catholic.

Because of this, a lapsed Catholic who wanted to return to a full practice of the faith would not be eligible for RCIA, that is, the Rite of Christian Initiation for Adults. RCIA is primarily intended for catechumens, or unbaptized persons who are preparing to receive the sacraments of initiation. As such, RCIA would not be appropriate for a Catholic who has already been fully initiated. In the majority of situations, all a lapsed Catholic would need to do to return to a full participation in the life of the Church is sincerely repent and make a good confession.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Called by Name

Traveling along life's highway
My life seems complete—
A loving family, a beautiful home,
A job secure. Who could ask for more?

And yet—why this feeling that
Intrudes upon my complacency
Without regard for time or place?
What is it trying to tell me?

At last—I realize that it is you, Lord,
Softly calling my name,
Inviting me to share a closer
relationship
With you through your holy Church.

After learning more about you
And the graces you give,
With great joy I received you into
my heart
And became one with you and all
creation.



(Hilda Buck, a longtime member of St. Lawrence Parish in Lawrenceburg, wrote this poem when she was about 95 years old. It was originally published in the May 24, 2013, issue of The Criterion. Hilda died on April 28 at the age of 106. [See reflection on page 4.] This photo of Hilda was taken at the age of 100.)

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.

FULLENKAMP, Paul J., 93, St. Louis, Batesville, April 26. Husband of Dorothy Fullenkamp. Father of Cindy Cornett, Paula Trenkamp, Leo, Mark and Steven Fullenkamp. Brother of Mary Ann Moeller and Larry Fullenkamp. Grandfather of 17. Great-grandfather of 34.

HANCOCK, Dr. Jerry, 79, St. Ambrose, Seymour, April 30. Husband of Jewel

Hancock. Father of Mark Hancock.

HARTSOCK, Alicia (Guerrero), 98, Christ the King, Indianapolis, April 5. Mother of Kim Hartsock and Rebecca Kelly. Grandmother of three. Great-grandmother of nine.

HOLLKAMP, Norma M., 86, St. John Paul II, Sellersburg, April 21. Sister of Phyllis Burkholder, Wilma Smith and Elizabeth Williams. Aunt of several.

KINKER, Louis A., 88, St. Catherine of Siena, Decatur County, April 28. Father of Kristine Brown, Kimberly and Kirt Kinker. Brother of Rosemary Cook. Grandfather of four. Great-grandfather of two.

LARGEY, Jr., Thomas F., 72, St. Jude, Indianapolis, March 15. Brother of Noreen Pierle, Tracy Silvers and Michael Largey.

PARSONS, Mary S., 70, St. Martin of Tours, Martinsville, May 5. Mother of Jennifer Harris and Robert Parsons. Sister of Peggy Jacobs, Ann Murrey, Kathleen Ritter, Jim, Louis, Mike and P.J. Lauck. Grandmother of six. Great-grandmother of one.

ROLFES, Patricia, 87, All Saints, Dearborn County,

April 30. Mother of Annie Brown, Julie Dawson and John Rolfes. Sister of Barb Schmeltzer. Grandmother of five.

SAVAGE, Bette A., 83, St. Louis, Batesville, May 4. Wife of Timothy Savage. Mother of John, Mike and Tim Savage. Grandmother of five.

SEDLER, Martha, 80, St. Mary of the Immaculate Conception, Aurora, May 2. Wife of James Sedler. Mother of Michele Mitchell, Sheri Wilson and Jim Sedler. Sister of Millie Protsik, Melinda Thompson and Mike Knue. Grandmother of seven. Great-grandmother of six.

SPANKE, Rose Anna, 96, Holy Spirit, Indianapolis, April 19. Mother of Mary Ellen Boerner, Jane Walker and David Spanke. Grandmother of six. Great-grandmother of six.

STACK, Kevin M., 58, St. Mary-of-the-Knobs, Floyd County, April 28. Brother of Mary Burgess, Michele Williams, Brian and Charles Stack. Uncle of several.

WILHELM, Arthur R., 85, St. Louis, Batesville, May 1. Father of Amy Lawson and Jeff Wilhelm. Brother of Helen Eckstein, Alvin and Robert Wilhelm. Grandfather of two. †

Joseph Lampert, 96, father of Father Vincent Lampert, died on May 6

Joseph Lampert, the father of Father Vincent Lampert, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, died on May 6. He was 96.

The Mass of Christian Burial was celebrated on May 9 at St. Christopher Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

Lampert was born on Dec. 2, 1927, in Indianapolis and grew up as a member of the former Holy Trinity Parish on the city's west side neighborhood of Haughville. He served in the U.S. Army at the end of World War II and in occupied Japan after the war.

On April 25, 1953, Lampert married Sharol Lee Goddard, who preceded him in death. He worked as a carpenter in construction and later in the building and grounds department of the Indianapolis Public Schools.

Lampert enjoyed reading the daily newspaper; listening to classical or polka music; fishing in Indiana and Minnesota lakes; and watching sports, especially Chicago Cubs baseball, Indiana University basketball and his children's and grandchildren's events. In retirement, he rode his bicycle around Haughville, traveled to many national parks and every state except Hawaii. Lampert was proud of his Haughville roots and home, his Slovenian heritage and, most of all, his family.

He is survived by his children, Caroline, Jean, Bob, Jeff, Joseph, Mark, Mike, Steve and Father Vincent, and by his sister Frances. He was a grandfather of 15 and great-grandfather of 19.

Memorial gifts may be sent to the Slovenian National Home, 2717 W. 10th St., Indianapolis, IN 46222. †

Northern lights in southern Indiana



The aurora borealis, commonly known as the northern lights, are seen on May 10 in the sky over Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

To find true success in life, serve God first, actor tells graduates

WASHINGTON (OSV News)—Actor Jonathan Roumie urged graduates of The Catholic University of America on May 11 to represent Jesus Christ to the world, pray more and surrender to the will of God in order to find true success in their lives.

“The more you commit [to God], the deeper he takes you. The more you love him, the higher you go. The more you seek him, the wilder your journey gets,” said Roumie, the commencement speaker and honorary doctoral degree

recipient at the university's commencement exercises.

“When you serve God first—not yourself first—then that is when your true success begins.”

Nearly 1,280 doctorate, master's and bachelor's degrees were bestowed at the ceremony, held on the east portico of the Basilica of the National Shrine of the Immaculate Conception in Washington.

Roumie is best known for starring as Jesus in “The Chosen,” a television series about the life and ministry of Jesus of Nazareth that is distributed worldwide. Now in its fourth season, the series is streamed on several platforms, including Prime Video, The CW, Peacock and Netflix.

“You don't need to play Jesus for the world in order to be Jesus to the world. I've realized that just because I play Jesus on a TV show, doesn't mean I can or should stop being Christ to everyone I meet when the cameras turn off,” Roumie told the graduates. “We all have the opportunity to represent him in our own lives, through our actions and choices.”

He also urged the graduates to “pray more. Prayer is our only hope in times of desperation,” and he encouraged them in tough times to rely on “the game-changing triumvirate—prayer, fasting, repentance.” He also recommended regular praying of the Chaplet of Divine Mercy and the rosary.

“God can and will use any means necessary to call us to him,” the actor said.

Roumie, the son of an Egyptian-born father and Irish mother, was baptized into the Orthodox Church and later converted to Catholicism. He serves as a eucharistic minister at his parish and sometimes hosts live prayers and recitations of the Chaplet of Divine Mercy on Instagram.

He was a keynote speaker at the 2023 March for Life, and is a contributor to *Hallow*, a Catholic prayer and

meditative app that includes Bible readings, novenas, recitation of the rosary, other prayers, music and other features.

In announcing that Roumie would give the commencement address and be honored with an honorary doctorate degree, Catholic University said it was doing so in recognition of the actor's “dedication to evangelizing and communicating the faith to millions of people globally, and steadfastly living his faith with kindness and joy.”

“Millions of people have had their lives changed for the better by Jonathan Roumie through his portrayal of Jesus Christ, his voice on the *Hallow* app, and in his many appearances where he advocates for the Catholic faith and the teachings of the Church,” Peter Kilpatrick, the university's president, said prior to the ceremony. At the start of his address, the actor joked about his role as Jesus and told the graduates that his speech would be “Sermon on the Mount 2024.”

“The last time I spoke at a crowd this big there were loaves and fishes. ... I hope you all have eaten because I have nothing,” he said.

In his speech, Roumie said that it is through Mass and the Eucharist, “I am given peace and wisdom,” and added that “before I can portray Jesus I have to pray to Jesus.” He added that the “intercession of Blessed Mary ... [and] the armor and artillery of the saints in heaven go to war with me each day when I bless myself.”

He encouraged the graduates to “preach the Gospel by the life you live, by your actions and by the choices you make,” and made a plea that “for the love and future of Holy Mother Church, pray for vocations. The Church would cease to exist on Earth, especially sacramentally, if vocations are not prayed for and answered by God and the Holy Spirit.” †



Jonathan Roumie

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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

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SERRA CLUB VOCATIONS ESSAY

Student values the many ways she can encounter Christ in the Eucharist

By Olivia Egan

Special to *The Criterion*

There has recently been a study stating that nearly two-thirds of Catholics in the U.S. believe in the real presence of Christ in the Eucharist.



This is groundbreaking, because it exhibits that the National Eucharistic Revival has had an astonishing effect. All the diligent efforts of parishes, schools, and families have

not been fruitless. Many have worked tirelessly to teach people why they should venerate Jesus in the blessed host and to allow him to be an integral part of their lives.

There are many beautiful ways to

encounter Jesus in the Eucharist.

A eucharistic procession is a marvelous way to experience the real presence of Jesus in the Eucharist. I feel an amazing sense of community through my parish's eucharistic processions. During the procession, everyone begins to reverently pray the rosary while they follow the priest, lifting the monstrance above the crowd.

I enjoy these processions because they present you with the feeling that everyone is working toward the same heavenly goals. It is incredible to know that you are not alone in your faith, and that there are other people who want the same good things as you do. An incredible way to experience Jesus in the Eucharist is to take part in a eucharistic procession.

My entire family makes an untiring commitment to go to Mass every Sunday. Mass is where I turn when I need to hear Jesus' voice and experience a deeper

relationship with him. I savor the chance to immerse myself in the liturgy and God's presence at Mass, because it helps me focus and reorder my life toward him.

When I'm at Mass, it fosters my relationship with Jesus and it is an extraordinary prayer experience. The period of time right after I receive the Eucharist is valuable, because Jesus is in my soul, and it is a potent time to ask him to intercede for petitions. Mass is an important commitment for my family.

As a beautiful part of our homeschool curriculum, we go every week to visit Jesus in adoration. When I crave relief, and peace in my life, adoration is where I turn. It is a sublime feeling when you enter the silent church and find yourself face to face with Jesus, the Savior of the world. It is the highlight of my week when we spend an hour in adoration, because it gives me the strength and calm to face the world outside of the chapel.

When you spend time basking in the glory of Jesus in the monstrance, it revives your soul and establishes or renews an intimate relationship with Jesus. Adoration is a spectacular experience.

Everyone should strive to make the Eucharist a part of their life. When you regularly encounter Jesus in the Eucharist, it will change your life, how you treat people and the way you live. When you allow Jesus to be a part of every aspect of your life, you will be much happier. There are numerous different ways to encounter the Eucharist in your life.

(Olivia and her parents, Justin and Katherine Egan, are members of St. Teresa Benedicta of the Cross Parish in Bright. She is a homeschooled ninth-grade student and is the ninth-grade division winner in the Indianapolis Serra Club's 2024 John D. Kelley Vocations Essay Contest.) †

Court: Catholic school has right to employ teachers who uphold Church teaching

(OSV News)—A federal appeals court on May 8 ruled in favor of the Diocese of Charlotte, N.C., protecting religious schools' freedom to hire schoolteachers who will uphold their religious beliefs.

In *Billard v. Diocese of Charlotte*, a former substitute teacher sued Charlotte Catholic High School and the diocese for not calling him back to work as a substitute teacher after he entered a same-sex union and posted about it on Facebook. That contradicted Catholic teachings about marriage and violated the diocese's employment policy, disqualifying him to assist the school in fulfilling its mission, the school and diocese argued.

The U.S. Court of Appeals for the 4th Circuit in Richmond, Va., overturned a lower court ruling and reaffirmed the school's freedom to employ teachers who will uphold the faith.

"This is a victory for people of all faiths who cherish the freedom to pass on their faith to the next generation," said Luke Goodrich, vice president and senior counsel at Becket, a nonprofit law firm specializing in religious liberty, which represents the diocese *pro-bono* in the case. "The Supreme Court has been crystal clear on this issue: Catholic schools have the freedom to choose teachers who fully support Catholic teaching."

The Diocese of Charlotte has operated Catholic schools in North Carolina for more than 50 years. To ensure teachers are helping the diocese fulfill its mission, the diocese asks all of its teachers—Catholic and non-Catholic—to uphold the Catholic faith in word and deed.

Lonnie Billard taught English and drama at Charlotte Catholic High School for more than a decade before retiring and then returning as a substitute teacher.

Billard received training in the school's religious mission and signed a contract agreeing to uphold Church teaching. In 2015, he entered a same-sex union in knowing violation of Church teaching and wrote about it on Facebook, where he was friends with many of the school's faculty and families.

When the school stopped calling him to work as a substitute teacher, he partnered with the American Civil Liberties Union to sue the school and the diocese.

In its ruling, the 4th Circuit explained the First Amendment requires civil courts to "stay out" of employment disputes involving ministers. The court found that

Billard was a minister because Charlotte Catholic requires its teachers to "model and promote Catholic faith and morals." Billard therefore played a "vital role" in advancing the school's religious mission—even if he taught secular subjects such as English and drama.

"Many of our parents work long hours and make significant sacrifices so their children can attend our schools and receive a faithful Catholic education," Assistant Superintendent Allana Ramkissoon said in a statement. "That's because we inspire our students not only to harness the lessons and tools they need to thrive, but to cherish their faith as a precious gift from God." †

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If you are interested in this position, please send your resume to: dherbertz@archindy.org.



Coordinator of Religious Education and Youth Ministry

The Muncie Catholic Pastorate is looking for a candidate to coordinate and oversee Religious Education and Youth Ministry for the Muncie Pastorate. This person will be responsible for the implementation of Religious Education (Grades K-5) and Youth Ministry (Grades 6-12) and overseeing sacramental prep including 1st Reconciliation, 1st Communion, and Confirmation.

For a full job description and requirements, please visit munciecatholic.com/employment. Interested candidates should send resumes to Jason Hart, Director of Evangelization, at jhart@parish.dol-in.org.

Employment

Organist Position

Our Lady of Mt. Carmel Parish in Carmel, IN seeks a part-time organist and choral accompanist. Degree in Sacred Music/Organ & AGO certification preferred. Send resumé to rundr@OLMC1.org. More information at <https://www.olmc1.org/employment-opportunities>



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It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448.



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