



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Serra Club Vocations Essay

Student grows closer to Christ through the gift of the Eucharist, page 10.



## Love for Christ calls father and son to ordained ministry in the archdiocese

By Sean Gallagher

When they spoke with *The Criterion* in late March, Deacon Tom Hosty and his son Liam were on the verge of making history, becoming the first father and son to both be deacons at the same time in the 190-year history of the Church in central and southern Indiana.

Deacon Tom, 60, was ordained a permanent deacon for the archdiocese in 2022, and his son Liam, 26, was a month away from being ordained a transitional deacon as an archdiocesan seminarian on April 27 at St. Barnabas Church in Indianapolis, with his ordination to the priesthood expected to happen in June of 2025.

See **FATHER AND SON**, page 8

Newly ordained transitional Deacon Liam Hosty beams with joy while exchanging a sign of peace with his father, Deacon Tom Hosty, an archdiocesan permanent deacon, on April 27 during the Mass at St. Barnabas Church in Indianapolis in which Deacon Liam was ordained. Deacon Liam and Deacon Tom are the first father and son to be deacons in the history of the archdiocese. (Photo by Sean Gallagher)

## Synod asks pastors to share stories, see how God is at work

VATICAN CITY (CNS)—By sharing their own stories and those of their parishes, pastors from around the world can help each other see where God is



Cardinal Mario Grech

present and, perhaps, discover new paths the Lord wants Catholics to embark on to share the Gospel with the world, said Cardinal Mario Grech, secretary-general of the Synod of Bishops.

“Our stories are human stories, but human stories in which God, Jesus, is present,” the cardinal told more than 200 parish priests gathered at Sacrofano outside of Rome on April 29 at the beginning of a four-day meeting to share their experiences and contribute to the ongoing synod on synodality. The synod was scheduled to livestream the opening presentations each day.

Participants were chosen by their bishops’ conferences or Eastern Catholic synods to represent parish priests working in different environments and with different levels of experience. In fact, the meeting began with Cardinal Grech congratulating a priest from Cameroon celebrating the 24th anniversary of his priestly ordination that day.

“Often it is hard to understand the way in which our stories could be the stories of God. Even I find it difficult for myself,” the cardinal told them. “Our parishes are probably far from being the best parish that one could wish for. Our stories are anything but perfect. No wonder we find it difficult to understand, to discern, how our stories are God’s.”

But, he said, when shared in an atmosphere of prayer, people can help each other see God’s presence and notice specifically “how Jesus is working today in you, in your parishes, in your dioceses.”

See **SYNOD**, page 7

## Volleyball league serves up a winning set for young adults to soar in friendship and faith

By John Shaughnessy

We all want that feeling of home—a place where we are welcomed, where we feel we belong. For Norm, it was the *Cheers* bar. For Dorothy, Kansas. Maybe you find it in your family’s actual home, or in the

smile of a friend, or in the arms of a loved one.

On a cold night of sleet and rain in early April, 26-year-old Kevin Bedel entered a place that has provided a sense of home for him.

He walked into the brightly-lit gym of St. Luke the Evangelist Parish in Indianapolis, smiling as he anticipated the connection of friendship, community and faith that has unfolded nearly

See **VOLLEYBALL**, page 7



## Part-time, full-time volunteer details and registration now available; full-time volunteers can attend sessions for free as time, space allow

Criterion staff report

The National Eucharistic Congress (NEC) in Indianapolis on July 17-21 will greatly depend upon generous volunteers who seek to serve (a little or a lot) so that others may benefit and grow from this Christ-focused event. And in the process, volunteers benefit, too, by meeting fellow Catholics from around the country; helping make an historic event happen; and the grace of serving our Lord Jesus Christ and his Church.

Registration for full-time and part-time volunteers for the NEC is now open. Part-time volunteers can now select the date, time and capacity in which they wish to serve, whether once or multiple times. Full-time volunteers will have the possible opportunity of attending sessions for free when not on duty.

Options and requirements for each type of volunteering are outlined below.

### Part-time volunteers

Part-time volunteers can choose in advance the date, time and type of volunteering preferred. Please note that each shift has a limited number of slots, so sign up early to ensure your preferred choice.

Outdoor duty options include greeters/traffic flow, English-speaking guest services booth, bilingual (English-Spanish) booth and food truck areas.

Indoor opportunities include registration, greeters/traffic flow, breakout session traffic flow, breakout session ushers, priest and deacon luncheon ushers and volunteer meals.

Part-time volunteering is a great option for day-pass holders who want to attend some days of the congress and serve on other days; full-event pass holders who want to serve for a few hours while at the event; and those not attending the congress who still want to serve in some way.

Please note that part-time volunteers *do not* have access to congress sessions, exhibits or other programming unless they have purchased a day, weekend or five-day pass. Also, meals are not provided for shift volunteers.

### Full-time volunteers

Full-time volunteers agree to serve for six days, from 9 a.m. on July 16 through 2 p.m. on July 21.

Each full-time volunteer will be placed on a team for the duration of the event. Duties could include serving as an usher at the Indiana Convention Center or Lucas Oil Stadium, door monitoring and registration. Specific duties and volunteer hours will be assigned by a team leader.

Full-time volunteers do not need to purchase a congress pass, as they will be serving at the event rather than attending it. When not on duty, full-time volunteers will be able to access and attend available Congress sessions.

Lunch and dinner will be provided each day. While free housing is not available, affordable dorm accommodations are available for full-time volunteers to book at Butler University in Indianapolis.

All full-time volunteers must attend a mandatory, in-person training and orientation from 9 a.m.-5 p.m. on July 16.

### All volunteers

All volunteers must meet the following requirements:

- be at least 18 years of age (note: some positions require a minimum age, physical ability or bilingual capability);
- attend a virtual training at 8 a.m. on July 1;
- cover their travel costs to Indianapolis;
- complete Safe Environment training and clear a background check. For those who do not yet have Safe Environment clearance, specific instructions for completing this process online will be provided on the volunteer registration form. Volunteers who have already received Safe Environment clearance through the Archdiocese of Indianapolis or the Diocese of Lafayette will be able to indicate that during the registration process. Volunteers who have already received Safe Environment clearance through another diocese must complete and submit a form—signed by their pastor—during the registration process.

For more information or to register as a valued and essential volunteer, go to [eucharisticcongress.org/volunteer](http://eucharisticcongress.org/volunteer).

For specific questions, contact [necvolunteers@eucharisticcongress.org](mailto:necvolunteers@eucharisticcongress.org). †



**NATIONAL EUCHARISTIC CONGRESS  
WEEKLY UPDATE**



## Public Schedule of Archbishop Charles C. Thompson

May 7–14, 2024

### May 7 – 8 a.m.

Indiana Bishops and Major Superiors meeting at Our Lady of Fatima Retreat House, Indianapolis

### May 7 – 3:30 p.m.

Indiana Bishops' Province meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

### May 8 – 9 a.m.

Indiana Catholic Conference meeting at Archbishop Edward T. O'Meara Catholic Center

### May 9 – 8:15 a.m.

Virtual Judicatories meeting

### May 9 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

### May 9 – 12:30 p.m.

Women's Care Center Board Luncheon meeting at the Women's Care Center, Indianapolis

### May 9 – 6 p.m.

Circle of Giving Mass at SS. Peter and Paul Cathedral, Indianapolis, followed by dinner at Archbishop Edward T. O'Meara Catholic Center

### May 11 – 5:30 p.m.

Confirmation Mass for youths of SS. Francis and Clare of Assisi Parish, Greenwood, and St. Martin of Tours Parish, Martinsville, at SS. Francis and Clare of Assisi Church

### May 13 – 3 p.m.

Blessing at Vagabond Mission Youth Center, Indianapolis

### May 14 – 10:30 a.m.

Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center

### May 14 – 6:30 p.m.

Catholic Youth Association Volunteer Awards at SS. Peter and Paul Cathedral

## Is your child, grandchild or student receiving first Communion this spring? Let us know what it means to you

We are now in a special time of year when children across the archdiocese will soon be making their first Communion.

It's a life-changing embrace of the sacrament that will be celebrated with great joy by parents, grandparents, other family members and the teachers and other faith-filled leaders who help prepare children for this momentous moment of their Catholic faith.

Hoping to capture the joy of this time, *The Criterion* is inviting parents, grandparents and the children's instructors to share what it means for them to see and experience this celebration of Christ's gift with the children, who hold a special place in his heart.

Teachers are also encouraged to share with us what your students feel—and are anticipating—about receiving the Eucharist for the first time, in their own words.

We will also welcome any photos of this faith-filled celebration of the sacrament of the Eucharist at your parish.

Please send your thoughts, stories and photos to John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

## Official Appointments

Effective April 15, 2024

**Rev. Todd Goodson**, pastor of Our Lady of the Greenwood Parish, Greenwood, appointed administrator *pro tem* of St. Barnabas Parish, Indianapolis, while remaining pastor of Our Lady of the Greenwood Parish.

**Rev. Robert Hanke**, pastor of Christ the King Parish, Indianapolis, granted a medical

leave of absence from public ministry.

**Rev. Guy Roberts**, pastor of St. Barnabas Parish, Indianapolis, granted a leave of absence from public ministry for discernment.

**Rev. Msgr. Anthony Volz**, parochial vicar of Christ the King Parish, Indianapolis, appointed administrator *pro tem* of Christ the King Parish, Indianapolis.

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



**Phone Numbers:**  
Main office..... 317-236-1570  
Advertising..... 317-236-1585  
Circulation / Subscriptions ... 317-236-1425

**Price:** \$22.00 per year, 75 cents per copy  
**Postmaster:**  
Send address changes to *The Criterion*,  
1400 N. Meridian St., Indianapolis, IN 46202-2367

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December, the first week of January and every other week from June to August (*summer schedule*). Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.  
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*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December, the first week of January and every other week from June-Aug.

1400 N. Meridian St.  
Indianapolis, IN 46202  
317-236-1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
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1400 N. Meridian St.  
Indianapolis, IN 46202



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# A time to celebrate! Graduates will receive their degrees in May from three Catholic colleges in central and southern Indiana

Compiled by John Shaughnessy

Graduation day!

It's always a special time of celebration in the lives of the graduates and the people who have supported them in their journey toward a college degree.

Once again this May, college students—and their families, friends and the educators who helped shape and guide them—will celebrate this defining accomplishment.

Here is a glimpse of the graduation ceremonies that will take place at the three Catholic colleges in the archdiocese.

## MARIAN UNIVERSITY

Marian University in Indianapolis will award degrees in three commencement ceremonies on the weekend of May 3-5.

During the commencement weekend, 974 students will earn their degrees.

Students at Marian's Ancilla College campus in Plymouth, Ind., will receive their undergraduate degrees during a May 3 ceremony that begins at 5 p.m. in the Ancilla Domini Chapel. The commencement address will be delivered by Mark Senter, former mayor of Plymouth. A commencement Mass will be celebrated at 2:30 p.m. on May 3 in the chapel.

Undergraduates at Marian's Indianapolis campus will receive their degrees during a 1:30 p.m. commencement ceremony on May 4



Mark Senter

in the Arena and Convocation Center of Marian's Indianapolis campus.

The commencement speaker will be Claire Fiddian-Green, president of the Richard M. Fairbanks Foundation, a private foundation in Indianapolis.

The commencement Mass will be at 10 a.m. on May 4 in the Arena and Convocation Center.

Graduate students and medical students will receive their degrees during a 10 a.m. ceremony on May 5 in the Arena and Convocation Center of Marian's Indianapolis campus.

The commencement speaker will be Todd Huston, an Indiana state representative from Fishers, Ind., who is the speaker of the Indiana House of Representatives.

Graduation events can be viewed live-streamed at [marian.edu/livestream](http://marian.edu/livestream).

## SAINT MARY-OF-THE-WOODS COLLEGE

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its commencement on May 11 for 321 graduates.

There will be two commencement ceremonies—one for on-campus students receiving their bachelor's



Claire Fiddian-Green



Todd Huston

degrees, while the other will be for graduates of Woods Online and master's degree programs.

Both ceremonies will be in the college's Jeanne Knoerle Sports and Recreation Center.

The commencement speakers for both ceremonies are graduating students who have been nominated by faculty, staff and fellow students.

The commencement ceremony for on-campus students will be at 10 a.m.

The commencement speaker will be Polet Horsley, who has earned bachelor's degrees in nursing and kinesiology.

The commencement ceremony for graduates of Woods Online and master's degree programs will be at 3 p.m. The commencement speaker will be Elizabeth Hein, who has earned a master's degree



Polet Horsley



Elizabeth Hein

in business administration.

As part of the commencement day, the college will also have a Mass at 1 p.m. in the Church of the Immaculate Conception.

## SAINT MEINRAD SEMINARY AND SCHOOL OF THEOLOGY



Dr. Kimberly Baker

Fifty-five students will earn master's degrees when Saint Meinrad Seminary and School of Theology in St. Meinrad will hold its graduation ceremony on May 11.

The ceremony will be at 11:15 a.m. Central Time in

St. Bede Theater on the Saint Meinrad campus.

The commencement speaker is Dr. Kimberly Baker, associate professor of patristics at Saint Meinrad.

A commencement Mass for the graduates and their guests will be at 9 a.m. Central Time on May 11 in the Archabbey Church of Our Lady of Einsiedeln. †

## How to receive *The Criterion's* e-newsletter

Did you know that you can receive news and information about the Church in the form of a weekly *Criterion* e-newsletter?

We recently spruced up this brief, weekly note and would love for you to receive it.

To start receiving this easy, engaging way of staying on top of Church events and happenings, log on to [www.archindy.org/newsletter](http://www.archindy.org/newsletter) or contact [webmaster@archindy.org](mailto:webmaster@archindy.org) with your e-mail address. †



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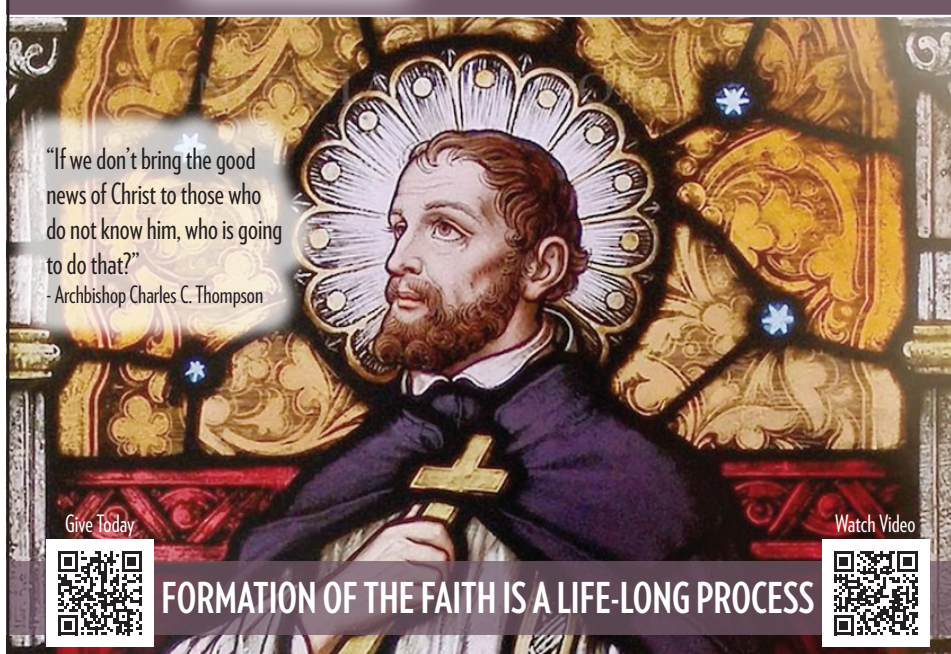
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ON THE SPOT INTERVIEWS



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"If we don't bring the good news of Christ to those who do not know him, who is going to do that?"  
- Archbishop Charles C. Thompson

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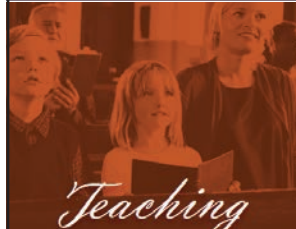
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## Editorial

# Mary intercedes for all her children

*“To celebrate Mary is to celebrate the closeness and tenderness of God who meets his people, who does not leave us alone, who has given us a Mother who cares for us and accompanies us.”*  
(Pope Francis)

There is a scene in Sir Walter Scott’s popular novel *Ivanhoe* where an elderly Saxon woman who has been abused by her Norman conquerors advises a young Jewish girl to appeal to the Blessed Virgin Mary before being subjected to a similar fate. The old woman is being sarcastic. In her own bitterness, she doesn’t believe that Mary will be willing to help a “Jewess,” forgetting, of course, that the mother of our Lord was herself a young Jewish woman who suffered greatly at the hands of foreign conquerors.

Today we are rediscovering the special relationship between Mary and the Holy Spirit. St. Luke goes out of his way to tell us that Mary, the mother of Jesus, was present with the disciples praying and waiting for the Holy Spirit. Mary was present when the Church was born on Pentecost, and today she remains active, supportive and fully engaged both as the Mother of the Church and the model for how we are supposed to live as missionary disciples of her Son.

Why do Christians (and many people of other faiths) turn to Mary in moments of crisis? Mary is not a sorceress or a wonder-worker, and she is certainly not a goddess.

Mary is a woman, a strong woman, who in her earthly life was faced with every imaginable sorrow and injustice, but who persevered and never lost hope.

Mary is the first disciple of her son, Jesus. She followed in his footsteps, accompanying him in good times and in hard times, until she stood with him at the foot of the cross. In her suffering and her grief, Mary demonstrated beyond any doubt that she is a woman of faith, hope and self-sacrificing love. If anyone can help us deal with the problems we face today, it is Mary, the mother given to us by the crucified Christ.

In these turbulent times, Mary shows us how to be open to God’s will and to accept what we cannot understand. She, who is full of grace, responds: “I am the handmaid of the Lord. Be it done to me according to your word” (Lk 1:38). This stance is one of hope as well as wonder. It encourages us to trust that God has a plan for us and for our world in spite of all the chaos, darkness and despair we see all around us.

Mary’s response when confronted with any difficulty, great or small, was to trust in God’s providence. In spite of her fundamental orientation to contemplative prayer (“treasuring these things in her heart”), Mary is never indifferent or uncaring. In fact, frequently her response is to act without hesitation, trusting that the Holy Spirit will be responsible for ensuring that the outcome will conform to God’s will.

In his encyclical “*Fratelli Tutti*”

(On Fraternity and Social Friendship), Pope Francis tells us that war is fratricide—brothers and sisters killing one another. War can never be an acceptable solution to our differences as individuals, communities or nations. Once we have accepted the fact that we are all members of God’s family—regardless of our racial, cultural, economic, social or political differences—we can never turn to violence as an appropriate way of resolving our differences no matter how serious they may be.

As Pope Francis says: *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.* (“*Fratelli Tutti*,” #278)

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.”

The young woman in Scott’s novel was saved by the intervention of a Christian knight, *Ivanhoe*, who implored the Holy Virgin to guide and assist him. No matter who we are, we are all Mary’s children.

—Daniel Conway

**Below: A statue of Mary with a crown of flowers and a rosary is pictured at Jesus the Divine Word Church in Huntingtown, Md.**

(CNS photo/Bob Roller)



## Be Our Guest/Ann Wolski

# Navigating older age, accepting a wonderful, new ‘normal’ in life

As I get older, what once was my life is changing.

I need to adapt to this aging process to find my new “normal.” Some adjustments are frustrating and overwhelming, while others are rather exciting. Here are a few new ways of thinking that I’ve discovered to be very “freeing.”



Since my puzzle patience is fading, I’ve started doing 500-piece jigsaw puzzles instead of a 1,000 pieceers. I refuse to do solid blue skies, green grass or shimmering lakes. I need lots of color and fun pictures that make me smile.

While I’ve always been a book reader, I’ve discovered a world of audio books through my library app. It definitely makes dusting (and other dirty jobs) a whole lot easier! I’ve also given myself permission to shut a book down if I don’t like it—so many books, so little time. This also applies to bad TV shows and awful movies.

I’ve been walking since my high school days. I once walked a strict 3-5 miles every day not only for exercise, but to gather my thoughts. Now my walks happen when I have a free moment. I walk as much as my legs take me or as soon as my wandering thoughts become boring.

The guilt of eating sweets used to plague me. The dream of a “perfect” figure did not include the food I loved best. I’ve accepted (mostly) my mature shape though I must admit, an occasional chocolate chip cookie is good for the soul.

On a snowy day, I would feel anxious

and pace the house like a caged animal worrying about all the chores to do and errands to run. Now, give me a warm blanket, a cup of coffee, a good book and I’m one happy lady. Maybe I’ll even take a nap.

I once thought I needed to prepare a scrumptious, nutritionally balanced dinner every night. Tonight, I savored a grilled cheese sandwich. For a real treat, tomorrow night, I may chow down on a bowl of Rice Krispies.

It seems like the world is moving so fast. Just when I figure out my TV remote, some new electronic thing comes along to confuse me. Most of the time, I can get my digital world working but sometimes I admit I play the “old lady” card for additional assistance. Sneaky, yes, but it mostly works. And someday when my young helper needs to know how to use a rotary phone or write a handwritten letter, this old lady will be there.

A big change came when my boys grew up, left home and found wonderful women to marry. The feeling of not being needed—as I once was—left a little hole in my heart. But then, the phone rings. “Mom, can you babysit the grandkids?” Hallelujah! I’m still needed!

I guess what I’m figuring out is how to “navigate” older age, accepting and enjoying what life is right now. Some days are harder than others, but I’m learning and adjusting.

Now, I’m going to read my book and munch on a cookie, because I’m an old lady and this is my wonderful, new “normal.”

(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis.) †

## Be Our Guest/Fr. Patrick Briscoe, O.P.

# The devotion of a Catholic convert can help us love the Blessed Mother more

One of the 20th century’s greatest writers about the Virgin Mary was a most unlikely convert from Judaism. Born



Raïssa Oumansoff in the Russian Empire, she emigrated to France with her family and took up her studies at the Sorbonne.

Despairing at the emptiness of materialism, her passionate search for truth led her to the Catholic Church. Her conversion, along with that of her husband, Jacques Maritain, heralded a renaissance of Christian thought in the 20th century. Raïssa’s writings, imbued with poetic grace and profound theological insight, reveal a soul ardently devoted to the Virgin Mary.

Raïssa was a reluctant convert to Marian devotion. Once, during a bout of illness before her conversion, Raïssa was visited by Jeanne Bloy, wife of French author Léon Bloy, who placed a Miraculous Medal around her neck. Raïssa describes herself as being initially somewhat vexed at the imposition. However, she says, “In a moment, and without truly realizing what I was doing, I was confidently appealing to the Blessed Virgin, and then fell into a gentle and healing sleep.”

Raïssa soon became very close to the Virgin Mary. Describing a day marked by great consolation in prayer, she writes, “I was seized with a feeling of familiarity with God, with Jesus, with Mary. I wept and exulted. It was as if there was a perpetual spring of joy, of sweetness, of happy certainty welling up in me—it lasted a long while—and the memory of it has not been effaced.”

Raïssa’s relationship with the Virgin Mary is both a source of comfort and

a theological anchor. In her diaries, Raïssa shares intimate reflections that reveal the depth of her Marian devotion. “Ever since morning, I seem to feel the presence of the Blessed Virgin [yesterday too],” she writes. This closeness to Mary is emblematic of Raïssa’s broader spirituality, which embraced contemplation to probe the depths of wisdom. For Raïssa, “the grace of Christ assists us in contemplation—so do the merits of Mary.” She considered the Virgin Mary a master in contemplation, who, with Jesus, is a model and mediator.

Her writings frequently reference the Virgin Mary as a model of perfect discipleship and trust in God’s will. As Jacques struggled to reorient his philosophical career, Raïssa reflected on the need to opt for God in their decision-making. She placed her confidence in Mary: “Baptism, for us, was one of those moments. . . . And now we must risk many things for love of the Blessed Virgin.”

Her devotion to Mary also profoundly shaped her views on suffering and compassion. In Raïssa’s reflections, Mary is often a consoling presence during times of hardship, serving as a beacon of hope and resilience.

The Virgin Mary is not just a subject of Raïssa’s writings, but also a guiding light that illuminates her path of faith and philosophy. We ought to make Raïssa’s love for the Blessed Virgin our own. Raïssa writes in her journal, “The whole of heaven gazes on her with delight. She plays before the ravished eyes of God himself.” Friends, turn to the Blessed Virgin this month. She was for Raïssa, and is now for us, our Mother, our model and our delight!

(Dominican Father Patrick Briscoe is editor of Our Sunday Visitor. Follow him on X @PatrickMaryOP.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## God's gift to us: pure, unconditional love

The Sixth Sunday of Easter offers us an opportunity to reflect on love, not as the world defines love, but as Christ makes love known to us.

In the second reading, St. John tells us that "God is love" (1 Jn 4:8), but the word "love" has different meanings. What kind of love do we see when we look at Jesus who is the face of God?

"No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13), Jesus tells us in the Gospel. Divine love is what the English writer C.S. Lewis called "gift-love." It's generous, selfless and totally consumed with the good of others.

The very act of creation was an expression of God's loving nature. God created the world as an act of generous self-giving, and even now God's Holy Spirit breathes life into every living thing, including every man, woman and child, out of pure, unconditional love.

We Christians believe that God's free decision to become one of us in the man Jesus of Nazareth, was an act of gift-love. As we read in this Sunday's second reading, rather than allow humanity to remain lost and helpless as a result of sin—the deliberate turning

away from God's love—God the Father sent his only Son, Jesus, to us "as an expiation for our sins" (1 Jn 4:10).

The word "expiation" means an act of atonement or compensation for wrongdoing. It is "payback" for sin, and we believe that no human power by itself is strong enough to compensate for the sins humanity has committed against God. Only a love stronger than death, the self-sacrificing love of God himself, is powerful enough to atone for our sins.

C.S. Lewis identifies a second category of love that he calls "need-love." All of us need love, including the attention that children require from their parents and the friendship that we all seek. We know that it is not good for anyone to be utterly alone, without the fellowship or communion that we experience among spouses, family members, friends, neighbors and fellow citizens. That's one reason why *eros* (romantic love) is built into us—to help us get outside of ourselves and become united with another person in accordance with God's will for us.

Need-love is important. Without it, we would wither and fade into loneliness and despair. But need-love

taken too far can be destructive. Most of us have experienced, to some degree, the "love" that is greedy, demanding or excessive. Unchecked, need-love turns into its opposite, which is not love at all. That's why self-mastery and discipline are so important in personal relationships, especially in the area of human sexuality.

God's love, which we see so clearly in Jesus, his mother and all the saints, transforms ordinary need-love into something much more powerful and life-giving.

St. John's Gospel quotes our Lord saying to his disciples: "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love" (Jn 15:9-10). Then, Jesus gives us his commandment: "Love one another as I love you" (Jn 15:12).

The love that Jesus has for us is gift-love. It is kind, generous, selfless and willing to sacrifice life itself for the sake of our happiness and well-being.

Jesus knows that we can never achieve the kind of perfect gift-love that

he has for us. Only Mary, who by the grace of God was conceived without sin, was able to live without experiencing the destructive effects of original sin. The rest of us, including all the saints, have to overcome the tendency to allow need-love to take over our lives.

"I have told you this so that my joy may be in you and your joy might be complete" (Jn 15:11), Jesus tells us. Gift-love is the source of authentic satisfaction and joy. When, with the help of God's grace, we can set aside our own needs and wants, as necessary as these often are, in order to give ourselves completely to others, we can experience the fullness of joy.

We all need love, but paradoxically we find the love we need by giving it away. Gift-love is God's love. It is the most powerful gift that God has given us, and we can experience it directly in the sacraments, especially the holy Eucharist and the sacrament of reconciliation.

Jesus has taught us what true love is: "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). We are Jesus' friends if we do what he commanded: "Love one another as I have loved you" (Jn 15:12). †



# Cristo, la piedra angular

## El regalo de Dios para nosotros: amor puro e incondicional

El sexto domingo de Pascua nos ofrece la oportunidad de reflexionar sobre el amor, no como el mundo lo define, sino como Cristo nos lo da a conocer.

En la segunda lectura (1 Jn 4:8), san Juan nos dice que Dios es amor, pero la palabra "amor" tiene diferentes significados. ¿Qué clase de amor vemos cuando miramos a Jesús, que es el rostro de Dios?

"El amor supremo consiste en dar la vida por los amigos" (Jn 15:13), nos dice Jesús en el Evangelio. El amor divino es lo que el escritor inglés C.S. Lewis llamaba "amor-don": es generoso, desinteresado y totalmente absorbido en el bien de los demás.

El propio acto de la creación fue una expresión de la naturaleza amorosa de Dios. Dios creó el mundo como un acto de entrega generosa, e incluso ahora el Espíritu Santo de Dios infunde vida a cada ser vivo, incluido cada hombre, mujer, niño y niña, por amor puro e incondicional.

Los cristianos creemos que la decisión libre de Dios de convertirse en uno de nosotros en la persona de Jesús de Nazaret, fue un acto de amor-don. Como leemos en la segunda lectura de este domingo, en lugar de permitir que la humanidad siguiera perdida y desamparada a consecuencia del pecado, es decir, del alejamiento deliberado de Su amor, Dios Padre

nos envió a su Hijo único, Jesús, "en expiación por nuestros pecados" (1 Jn 4:10).

La palabra "expiación" significa un acto de penitencia o compensación por un mal cometido. Es la reparación por el pecado, y creemos que ningún poder humano por sí mismo es lo suficientemente fuerte como para compensar los pecados que la humanidad ha cometido contra Dios. Únicamente un amor más fuerte que la muerte, el amor abnegado del propio Dios, es lo bastante poderoso para expiar nuestros pecados.

C.S. Lewis identifica una segunda categoría de amor que denomina "amor-necesidad." Todos necesitamos amor, incluida la atención que los niños requieren de sus padres y la amistad que todos buscamos. Sabemos que no es bueno para nadie estar completamente solo, sin el compañerismo o la comunión que se vive entre cónyuges, familiares, amigos, vecinos y conciudadanos. Esa es una de las razones por las que el *eros* (amor romántico) está integrado a nuestro ser: para ayudarnos a salir de nosotros mismos y unirnos a otra persona de acuerdo con la voluntad de Dios para nosotros.

El amor-necesidad es importante ya que sin él nos marchitaríamos y nos sumiríamos en la soledad y la desesperación. Pero el amor-necesidad llevado al extremo puede ser

destrutivo. La mayoría de nosotros hemos experimentado, hasta cierto punto, el "amor" codicioso, exigente o excesivo, la cara opuesta del amor; pero cuando el amor-necesidad está desprovisto de límites, se convierte en su contrario que no es amor en absoluto. Por eso el autodomínio y la disciplina son tan importantes en las relaciones personales, especialmente en el ámbito de la sexualidad humana.

El amor de Dios, que vemos tan claramente en Jesús, en su Madre y en todos los santos, transforma el amor-necesidad ordinario en algo mucho más poderoso y vivificante.

El Evangelio según san Juan cita a nuestro Señor diciendo a sus discípulos: "Como el Padre me ama a mí, así los amo yo a ustedes. Permanezcan en mi amor. Pero sólo permanecerán en mi amor si cumplen mis mandamientos, lo mismo que yo he cumplido los mandamientos de mi Padre y permanezco en su amor" (Jn 15:9-10). Entonces, Jesús nos da su mandamiento: "que se amen los unos a los otros como yo los he amado" (Jn 15:12).

El amor que Jesús nos profesa es el amor-don: es amable, generoso, desinteresado y está dispuesto a sacrificar la vida misma en aras de nuestra felicidad y bienestar.

Jesús sabe que nunca podremos alcanzar la clase de amor-don perfecto que él tiene por nosotros. Únicamente

María, que por la gracia de Dios fue concebida sin pecado, pudo vivir sin experimentar los efectos destructivos del pecado original. El resto de nosotros, incluidos todos los santos, tenemos que superar la tendencia a permitir que el amor-necesidad se apodere de nuestras vidas.

Jesús nos aclara que: "Les he dicho esto para que participen en mi alegría y la alegría de ustedes sea completa" (Jn 15:11). El amor-don es la fuente de la auténtica satisfacción y alegría. Cuando, con la ayuda de la gracia de Dios, podemos dejar a un lado nuestras propias necesidades y deseos, por muy necesarios que estos sean a menudo, para entregarnos por completo a los demás, podemos experimentar la plenitud de la alegría.

Todos necesitamos amor pero, paradójicamente, lo encontramos dándolo. El amor-don es el amor de Dios, el don más poderoso que nos ha dado, y podemos experimentarlo directamente en los sacramentos (especialmente la sagrada Eucaristía y el sacramento de la reconciliación).

Jesús nos ha enseñado lo que es el verdadero amor: "El amor supremo consiste en dar la vida por los amigos" (Jn 15:13). Somos amigos de Jesús si cumplimos con el mandamiento que nos dejó: "Que se amen los unos a los otros como yo los he amado" (Jn 15:12). †

# Events Calendar

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

**May 7**  
**Monthly Prayer with Sisters of Providence: "Prayer on Mary, the Mother of Jesus,"** for single Catholic women ages 18-42, via Zoom, 7-7:45 p.m., seventh day of each month. Information, registration: [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org), 361-500-9505, [jluna@spsmw.org](mailto:jluna@spsmw.org).

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis. **Teacher Job Fair**, 5-7:30 p.m., on-the-spot interviews, bring copies of résumé and cover letter, free. Information: 317-236-7324, [rspringman@archindy.org](mailto:rspringman@archindy.org), [mtcaschools.org](http://mtcaschools.org).

**May 9-11**  
 St. Joseph Parish, 228 E. Hendricks St., Shelbyville. **Spring Festival**, Thurs. 6-9 p.m., Fri. 6-11 p.m., Sat. 3-11 p.m., food, beer garden, \$2,000 raffle, rides and amusements by Poor Jack, free admission. Information: 317-398-8227, [kellie@sjsshelbyville.org](mailto:kellie@sjsshelbyville.org).

**May 11**  
 St. John Paul II Parish, 2253 W. St. Joe Road, Sellersburg. **Supporting Your Spouse's Dreams**, presented by internationally known singer

Steve Angrisano and his wife Jenni, sponsored by Catalyst Catholic in New Albany Deanery, \$20 per person includes dinner, childcare available, registration required by May 5. Information, registration: [catalystcatholic.org/3dates](http://catalystcatholic.org/3dates).

Our Lady of Mount Carmel Parish Life Center, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Encounter School of Ministry Transformation Night: A Life of Missional Prayer**, 7-8:30 p.m., includes praise, worship, talk by Ian Wray on how to live a lifestyle of missional prayer, opportunity to receive personal prayer ministry 8:30-9:30 p.m., free. Information: 317-846-3475, [indianapolis@encounterschool.org](mailto:indianapolis@encounterschool.org).

**May 13**  
 Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Confraternity of Christian Mothers: Celebration of Mothers**, 6 p.m. Mass followed by blessing and fellowship in Madonna Hall, for all Catholic women whether a parent or not, free. Information: 217-638-7433, [paulabeechler@gmail.com](mailto:paulabeechler@gmail.com).

**May 14**  
 Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org), 812-535-2952.

St. Simon the Apostle Parish Life Center, 8155 Oaklandon Road, Indianapolis. **Helping Children Navigate Divorce and Blended Families**, 6:30 p.m., for parents who have experienced divorce, remarriage and/or blending families help their children through that transition, attorney Natalie Snyder presenting, sponsored by St. Simon's Stephen Ministry, free. Information: [saintsimon.org/events](http://saintsimon.org/events), 317-826-6000 ext. 180, [stephenministry@saintsimon.org](mailto:stephenministry@saintsimon.org).

**May 15**  
 Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [catholiccemeteries.cc](http://catholiccemeteries.cc).

**May 16**  
 Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m.

Information: 317-574-8898, [catholiccemeteries.cc](http://catholiccemeteries.cc).

**May 16-19**  
 Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Blessed Carlos Eucharistic Miracles Display**, Thurs. 3:30-9 p.m. with family eucharistic adoration, Fri. and Sat. 5-8 p.m., Sun. 9 a.m.-4 p.m., display of eucharistic miracles, free but donations accepted. Information: 317-445-9499, [kristen.kloss@gmail.com](mailto:kristen.kloss@gmail.com).

**May 17**  
 Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, 7-9 a.m., KeyBank president and business banking sales leader Juan Gonzalez presenting "Community Service—A Chance for All of Us to Give Back," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on May 14. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

**May 18**  
 St. Christopher Parish parking lot, 5301 W. 16th St., 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](http://cutt.ly/ItemsNeeded). Information: [dsweneey@svdindy.org](mailto:dsweneey@svdindy.org).

**May 25**  
 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](mailto:holyrosary.prolife@gmail.com).

**May 27**  
 Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439, [catholiccemeteries.cc](http://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](http://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](mailto:megt2014@gmail.com).

**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](http://parish@stgabrielindy.org), 317-291-7014, ext. 0.

**May 31-June 2**  
 Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Women of the Church: A Catholic Leadership Forum**, 2 p.m. Fri.-1 p.m. Sun., co-founder of Women of the Church and associate professor of patristics at Saint Meinrad Seminary and School of Theology Dr. Kimberly Baker presenting "Living as the Body of Christ," co-founder of Women of the Church and director of continuing formation at Saint Meinrad Seminary Agnes Kovacs presenting "The Paschal Mystery as Lived Faith in Daily Life," Benedictine Brother Zachary Wilberding presenting "The Grace of Gratitude," \$275 includes room and meals, \$110 commuter, register by May 13. Registration, information: 812-357-6430, [kbaker@saintmeinrad.edu](mailto:kbaker@saintmeinrad.edu), [womenofthechurch.org](http://womenofthechurch.org). †

## Retreats and Programs

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

**May 17-19**  
 Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Benedictine Spirituality 101**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **The Spiritual Exercises of St. Ignatius**, 6 p.m. Fri.-11 a.m. Sun., Franciscan Friars of the Immaculate Father Ignatius Manfredonia presenting, \$24 includes room and meals. Information, registration: 812-825-4642, ext. 1.

**May 18**  
 Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **7 Keys to Unlock True Happiness**, 9:30-11:30 a.m., Catholic author and speaker Sandra Hartlieb presenting, \$30, Zoom option available. Information, registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

**May 21**  
 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](http://archindy.org/fatima-events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

**May 31-June 2**  
 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Celebrate Marriage Getaway Weekend**, 5 p.m. Fri.-noon Sun., for married couples, Celebrate Marriage founders Tom and Marcy Renken facilitators, includes meals, overnight accommodations, refreshments and snacks, \$450 per couple until May 17, \$500 per couple after May 17. Information, registration: [archindy.org/fatima-events](http://archindy.org/fatima-events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org). †

## All are invited to honor miscarried babies during burial service at Holy Trinity Cemetery in New Albany on May 17

A burial service for miscarried babies will take place at the outdoor pavilion of Holy Trinity Cemetery, 2473 Green Valley Road, in New Albany, at 4 p.m. on May 17. All are invited to come to the service to honor the souls of these little lives.

The service is offered by New Albany Catholic Cemeteries (NACC) for babies miscarried at Baptist Floyd Health in New Albany since November 2023. To date, this charitable, donor-supported effort has seen to the dignified burial of 354 souls.

The cremated remains of each baby are buried in small, individual boxes donated and built by members of the Knights of Columbus Cardinal Ritter

#1221 Council in New Albany. Each box is marked and recorded, then placed in a mass grave at Holy Trinity Cemetery.

As a division of the Catholic, Irish and pro-life Ancient Order of Hibernians with some members residing in New Albany, the Fr. Abram J. Ryan Division 1 in Louisville is also a major contributor to this charitable effort to honor the dignity of these pre-born children.

The pavilion is at the center of the far west side of Holy Trinity Cemetery.

For more information or to donate toward this charitable effort, contact Teri Popp at [teri.ccna@gmail.com](mailto:teri.ccna@gmail.com) or 812-944-0417. †

## Wedding Anniversaries

**EDWIN AND ELMIRA (MILLER) WILKE**, members of St. Teresa Benedicta of the Cross Parish in Bright, will celebrate their 60th wedding anniversary on May 9.

The couple was married in St. Bonaventure Church in Cincinnati, Ohio, on May 9, 1964.

They have four children: Edwin, Gene, Steven and Tony Wilke.

The couple also has six grandchildren and three great-grandchildren. †



**DAVID AND JENNIFER (LAMPING) HARDESTY**, members of St. Maurice Parish in Napoleon, will celebrate their 50th wedding anniversary on May 11.

The couple was married in St. Maurice Church in Napoleon on May 11, 1974.

They have three children: Darlene, Daryl and Gerald Hardesty. †

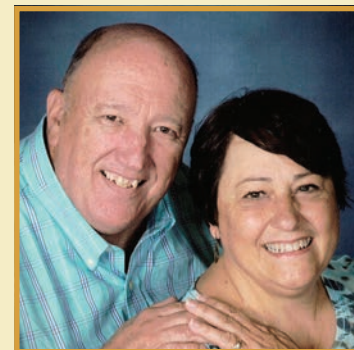


**DALE AND PAMELA (KRAMER) LANGFERMAN**, members of St. Bartholomew Parish in Columbus, will celebrate their 50th wedding anniversary on May 11.

The couple was married in Sacred Heart of Jesus Church in Vincennes, Ind. (Diocese of Evansville), on May 11, 1974.

They have three children: Julie Dobbs, Amy Fisher and Kathy Langferman.

The couple also has five grandchildren. †



**ROBERT AND KATHRYN (KINLEY) ROLLER**, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on May 4.

The couple was married in St. Michael the Archangel Church in Indianapolis on May 4, 1974.

They have eight children: Christina Dyson, Elizabeth McCarthy, Mariah Wright, Joseph, Luke, Michael, Robert and Timothy Roller.

The couple also has 17 grandchildren and five great-grandchildren. †



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

# VOLLEYBALL

continued from page 1

every Wednesday night this spring for him and another 159 young adult Catholics who participate in the IndyCatholic volleyball league.

And while Bedel's involvement in the league gives him a setting where he feels he belongs, it also reflects an even more significant homecoming for him—his return to his Catholic faith.



Kevin Bedel

"I was part of a Protestant group for a while, and I found there was something missing from their worship," says the red-headed, bearded Bedel. "You'd go to

church, and it was very feel-goody. But something was missing.

"And what was missing was the body and blood of Jesus Christ. The Catholic reverence and our celebration of the Eucharist is what I was missing—the real, true presence of Jesus Christ. It hit me at a Good Friday service at St. Monica two years ago. Getting to adore the cross, it was like, 'Yep, this is home. This is where I grew up. I was away, but now I'm home.'"

His participation in the volleyball league has enhanced that connection.

## 'I was so welcomed by everyone'

Growing up in Holy Family Parish in Oldenburg, Bedel went to the University of Alabama for college. After graduating in 2021, he moved to Indianapolis. Even though he is outgoing by nature, he initially didn't make the connections he longed to have.

"For the first year I lived in Indianapolis, I was actually kind of lonely," he says as he talks near the entrance to the gym. "I was really struggling to make friends."

The reconnection to his faith became a bridge to increased friendships for Bedel, a member of St. Christopher Parish in Indianapolis.

"I said, 'Well, if I'm going to pursue my faith, I need to be involved in the community.' And coincidentally, it worked out to get into volleyball. I found out about it through a friend at St. John the Evangelist Parish downtown. He said you should sign up for volleyball.

"I had a lot of fun and made a lot of really good connections. You know by nature of everyone being Catholic that they all have the same values and that they generally have the same morals. You know it's a good group of people before you

even step foot into the building. After being around the community only a few times last year, I was so welcomed by everyone."

That's the essence of what the IndyCatholic volleyball league is striving to accomplish: Giving young adult Catholics a place where they can have fun, make connections and grow in their faith.

To make those goals available to people of different athletic abilities, the league features 12 teams in a competitive division and eight in a recreational division.

"One of the beautiful things about the league is that it has a lot of opportunities for people to get involved with it," says Emily Mastronicola, event and volunteer coordinator for the archdiocese's Young Adult & College Campus Ministry.

"If you're a really athletic person or you like sports, there's a spot for you in the competitive league. If you just want to be social and meet some people and make new friends and you really don't care about the score, the recreation league is perfect for you. There are also opportunities for people to volunteer as scorekeepers or work in the concession stand. You can meet people and still feel part of the community."

The volleyball league also provides another opportunity for outreach.

## 'It's made such a difference in my faith'

"It's really easy to invite fallen-away friends or people who aren't even Catholic to come and just play sports," says Mastronicola, who coordinates the league. "It's an opportunity to build relationship, and then from relationship, you can have those deeper conversations with people as you get to know them."

With an emphasis on deepening personal relationships that hopefully will lead people to a deeper relationship with God, Mastronicola has made two major changes to the league this year, starting with moving its location from a community sports complex to the St. Luke gym.

"We wanted to go back to a parish-school gym model because it's really close to the sacraments," she says. "St. Luke has a 5:30 p.m. Mass, so if you have a 7 or 7:30 game, you can go to Mass with your team before the game. Or if you had a really rough game, you can go to the 24-hour adoration chapel on the way home and say hello to Jesus. We really want to give people the opportunity to not just play sports, but also to connect with the sacraments."

The other emphasis involves coaching the team captains. They lead prayers with their team before the game. Opposing teams also come together in prayer after their match. And team captains are encouraged to go deeper in the bonds they have with their teammates.

"When you have a league as big as ours, it's easy for people to get missed or fall through the cracks," Mastronicola says. "So, this season we really wanted to invest in our captains. We always encourage them that you are your team's shepherd, that you can walk with them during volleyball season but also outside of volleyball as well. We encourage teams to go out and get dinner together, to hang out a couple of times outside of a scheduled game."

At 28, Lauren Coleman loves the



Players can participate in either a competitive league or a recreation league in IndyCatholic's young adult volleyball league. (Photo by John Shaughnessy)



Players from opposing teams in IndyCatholic's young adult volleyball league come together in prayer following a match in the gym at St. Luke the Evangelist Parish in Indianapolis. (Photo by John Shaughnessy)

impact that the league and the young adult Catholic community overall have had on her life.



Lauren Coleman

and how you want to spend your time, and who you want to spend it with outside of work.

"And these are just such amazing people—so driven, friendly and kind. And everyone is on fire for God. That's something that's just hard to find. There's clearly a lot of people who have worked really hard to get this community going. It's really awesome."

She's also seen the impact the community has made on her faith.

"I can name so many people who have been examples to me, have become my friends and have challenged me to go outside of the box and do things I wouldn't have done—going on retreats, lectures, adoration and socials. It's made such a difference in my faith. It's made it stronger year by year."

## 'You feel like you belong'

That community connection is not only important to young adults, it's crucial, says 32-year-old Dan Nield as he stands at one end of a volleyball court after his game.

"I feel that people of my age are struggling with community, with mental health," says Nield, a husband, a father and a member of St. Joan of Arc Parish. "I feel that this is one unique community that you can go to, and you feel like you belong and you have a purpose."



Dan Nield

"This league is different from other leagues I've played in, where people just come for the game and leave right away. People will come here, play, stay and hang out. I finished my game a half hour ago, and

I'm still here. Last week, I was here all night, just chatting with people. I love the fact that there are 150 people over the course of the night, and you eventually know about three-quarters of them. After getting to know them, you can call most of them your friends."



Kelly O'Brien

Kelly O'Brien flashes a smile as she recalls the start of her involvement in the young adult Catholic community after graduating from Purdue University in 2021.

"I was trying to figure out more ways to meet more people," says 25-year-old O'Brien, a nurse and a member of Christ the King Parish in Indianapolis. "I realized I don't have school anymore. I found IndyCatholic on social media. I decided to go to the volleyball league for the first time. I met a bunch of people and really enjoyed it. I'm a scorekeeper this year."

"It's really nice being able to meet people who are in the Catholic faith, because in the regular world you don't always meet people from that view. It's nice to have a place where you can meet people who think like you and make good friends."

Kevin Bedel knows the difference that being invited into the young adult Catholic community has made to his life and his faith. Now, he extends an invitation to other young adults.

"Once you start meeting people, it's like, 'Come to my small group, come to church with me; hey, we're having a Super Bowl party at my house.' The community is always looking to absorb new people in. It's very easy to find your group of people once you get involved."

(For young adults wanting to learn more about the young adult Catholic community in the archdiocese, visit [indycatholic.org](http://indycatholic.org).) †

Cover photo: IndyCatholic volleyball league offers a winning combination of community, faith and friendship for young adults, including the teammates of "The Yellow Swarm": Allison Hildebrand, left, Kurtis Wagner, Derek Sanders, Kevin Bedel, Mary Kate Thatcher and Michael Frausto. (Photo by John Shaughnessy)

# SYNOD

continued from page 1

Father Tomáš Halík, a well-known Czech theologian, encouraged the priests to be "humble" and realistic about seeing God's presence in their frustrations and failures as well.

"When Jesus first met his future Apostles, they were tired and frustrated fishermen who had been fishing all night, but their nets were empty. Jesus told them, 'Try again. Go to the deep and let down your nets to fish' (Lk 5:4), he

said. "Perhaps Jesus is saying the same thing to us today: don't despair, don't give up, try again."

But, Father Halík said, "to try again is not to repeat past methods and old mistakes. Trying again often means trying in a new and fresh way."

For instance, he said, "for more than 100 years, regular prayers, novenas, fasts, eucharistic adoration and pilgrimages have been held in our part of the world to beg for new priestly and religious vocations. However, the number of vocations continues to decline.

"Does this mean that God does not hear

our petitions?" he asked, or could it mean "that we do not hear his answer to them?"

Father Halík asked the priests to consider if God is responding to the conventional way of understanding priestly ministry and selecting candidates for the priesthood by saying it "no longer resonates with what I expect for the future. Please do not knock on the door I have closed for you. Instead, boldly and creatively seek the ones I want to open for you."

Oftentimes, the theologian said, having faith means having the courage to embrace a mystery.

"God comes to us as future, as a new,

unknown and surprising future," he said. "The living, real Christ overcomes all of our closed-mindedness, all locked doors of our souls. He gives us his Spirit to lead us in new ways."

Cardinal Lazarus You Heung-sik, prefect of the Dicastery for Clergy, welcomed the participants, telling them that a synodal style of being a parish or a universal Church "does not take anything away from the specific service we are called to carry out as pastors, but it adds something and improves it. I am convinced this is the great gift that the Holy Spirit has put in our hands today." †

# FATHER AND SON

continued from page 1

But neither of them had given much thought to the history they were making. Their hearts and minds were focused instead on matters that were more important to them—their relationship as father and son and their shared desire to serve Christ and the Church.

“It’s a beautiful thing,” said Deacon Hosty, director of the archdiocese Department of Pastoral Ministries. “It’s all in God’s control. There must be a reason that he’s calling the two of us to holy orders. ... It’s just complete providence.”

“My dad is always going to be my dad,” said Liam. “But it’s neat to almost see him as a peer and a brother in a certain way, a brother in Christ, a co-worker in the vineyard.”

## A household imbued with faith

The paths that father and son have taken to their call to ordained ministry can be traced back to 1999, when the family moved from Kansas City, Kan., to Indianapolis, where Deacon Tom was transferred in his work as an attorney at the headquarters of the National Collegiate Athletic Association (NCAA) in its enforcement division.

The family soon became members of St. Barnabas Parish on Indianapolis’ southside. Liam was a toddler at the time, Deacon Tom and his wife Julie’s fourth child. A fifth would be born later.

Looking back 25 years later, Julie sees the hand of God guiding her family to St. Barnabas.

“It was divine providence,” she said. “We were provided with so many opportunities and surrounded by really amazing faith-filled people that just inspired us. They were our role models. We wanted to do better. We were very blessed.”

Deacon Tom experienced a turning point in his life of faith in 2003 when he participated in a Christ Renews His Parish retreat at St. Barnabas.

“That’s really when I had for the first time a personal relationship with Christ,” he recalled. “That’s when I drew close to Christ and began diving into Scripture a lot.”

His blossoming faith made an impression on his young son.

“It was really evident when I was a kid that Jesus was a real person because my dad had a relationship with him,” Liam said. “There’s no on and off switch for my dad. Whenever he rests, he’s resting with the Lord. Whenever he’s working, he’s working with the Lord. I saw that.”

Deacon Tom and Julie sought to share their faith not only with their five children, but also with other young people at St. Barnabas. As their own children prepared for the sacrament of confirmation, the parents hosted monthly meetings of small groups of the parish’s teenagers at their home to lead them in their sacramental formation.

“While we were helping to form the faith of all these young people, we were learning as well,” Deacon Tom said. “We were going more in depth.”

Since Liam was the fourth of the Hosty’s five children, he regularly saw in these meetings in his own home how important the faith was to his parents.

“Our household was imbued with the sense that our faith was not something we do just on Sunday,” he said. “It’s part of our identity. We’re Catholic Christians.”

## ‘A very personal call’—for two men

Liam began to make that identity his own when he became a student at Roncalli High School in Indianapolis in 2012.

At home, he would talk with his dad about what he was learning in his theology classes and how much he was interested in them.



Transitional Deacon Liam Hosty, center, and Archbishop Charles C. Thompson, right, elevate a chalice and paten during the April 27 Mass at St. Barnabas Church in Indianapolis during which Deacon Hosty was ordained. Concelebrating the Mass is Father Ryan Ruiz, the dean of the school of theology at Mount St. Mary’s Seminary and School of Theology in Cincinnati, where Deacon Hosty receives priestly formation.

“He had a deep understanding of Catholic theology,” Deacon Tom recalled. “I would have to go and explore it myself. How did he know all this? He was smarter than I was in those things. It was cool to see as a dad.”

As Liam’s time at Roncalli progressed, so did his thoughts about God possibly calling him to be a priest.

“He was pretty open about it,” Deacon Tom said. “Even in high school, he was really being serious about his own discernment.”

But he and Julie weren’t sold that becoming a seminarian straight out of high school was what was best for Liam. They changed their minds after meeting with Father Eric Augenstein, then-archdiocesan vocations director, who explained how Liam would receive good human formation at Bishop Simon Bruté College Seminary in Indianapolis.

“That’s what sold me,” Deacon Tom said. “I got it.” As Liam became a seminarian at Bishop Bruté in the fall of 2016, Deacon Tom was considering his own possible call to the diaconate.

He had been thinking about it privately for a few years. In 2017, he began the application process to be accepted into the archdiocese’s deacon formation program. He was accepted and began his formation in 2018 when Liam was in his second year at Bishop Bruté.

“It was a very personal call,” Deacon Tom said of his discernment. “I did not want to influence him. And I didn’t want his vocation to influence mine. I needed to understand what God was calling me to do.”

For his part, Liam is grateful for his parents always being in his corner, yet also giving him the space he needed for his consideration of his vocation.

“They have an unconditional love and support for me,” he said. “It has been constant through my childhood and during my discernment.”

Julie has been a constant with Deacon Tom and Liam in their respective discernments. While her husband admires the deep faith he has seen in her throughout their 35 years of marriage, Julie was quick to say with a laugh that her husband and son were called to ordained ministry “in spite of me, in spite of my failings.”

“They’re very inspiring to me,” she said. “I do feel that, because of them, my faith is stronger. They’re both just pretty amazing—in their faith and the way they serve others. The servant heart that both of them have is very inspiring to me.”

## ‘The steward of your child’s soul’

The bond of Deacon Tom and Liam deepened in the four years from 2018-22 when both were in formation for ordained ministry. That bond has only strengthened since Deacon Tom’s ordination in 2022.

In talking about how they share their experiences of formation, Deacon Tom said, “We compare notes,” and then Liam immediately with a smile said with him, “all the time.”

They’ll talk with each other about theology classes, preaching and liturgy.

Their common experience of formation gives them a bond that brings them together in ways they can’t share with others who haven’t gone down the same path.

“I could say something to Liam, and he would instantly understand what I was talking about,” said Deacon Tom. “But if I was talking to one of my brothers or sisters, it would take me a while to give them the full context. ... It was like we were peers.”

“We were trying to keep our individual calls separate,” Liam added. “But in formation, we supported each other and talked with each other all during it.”

It went beyond just talking to praying together, along with Julie. In their times together at home, they prayed together the Liturgy of the Hours, something that all who are ordained promise at their ordination to do for the rest of their lives.

“That was pretty cool,” Liam recalled. “I had been praying the Liturgy of the Hours for a while. To have my parents do it too was a joyful moment.”



Seminarian Liam Hosty, right, stands next to his mother, Julie Hosty, center, and his sister, Lizzy Hosty at the start of the April 27 Mass at St. Barnabas Church in Indianapolis during which Liam was ordained a transitional deacon. (Photos by Sean Gallagher)



Seminarian Liam Hosty promises obedience to Archbishop Charles C. Thompson and his successors while placing his hands in the archbishop’s hands during the April 27 Mass at St. Barnabas Church in Indianapolis in which Liam was ordained a transitional deacon. Assisting at the Mass are Father James Brockmeier, left, and seminarian Lucas La Rosa.

As Liam has approached his own ordination as a transitional deacon, their sharing has intensified.

“I texted him after I did my first practice baptism,” said Liam of his preparation to baptize people, which he’ll be able to do as a deacon.

“I got goosebumps,” Liam recalled. “It was just practice, but knowing that I would be doing this for the rest of my life gave me chills.”

Deacon Tom knew what his son was experiencing. “It’s powerful,” he said. “I write down in a book the name of every child I baptize. I have an eternal connection with them. It’s almost mind-boggling to think about it.”

He’s astonished, too, when he thinks back on the baptism of his own children and the long path of faith that God has led him, Julie and them on since then.

“After my own ordination, now that I can baptize babies, I have a much deeper understanding of what’s happening,” Deacon Tom said. “I did not appreciate that as a young father. Now I really understand that the soul of your child is hanging in the balance.”

“... You sort of become the steward of your child’s soul in some respects. Julie and I both felt that with all five of our children. All five are different and are on their own spiritual journey.”

A month before Liam’s ordination as a deacon, Deacon Tom was struck by the profound nature of their deepening bond, but always aware that, before being a deacon with him, he’s first dad to him and his other children.

“You get emotional thinking about it,” he said. “Life is beautiful. Now I’m getting to see where my son is going. It was a grace-filled moment for me at my own ordination. ... It’s been amazing not only to watch Liam on his journey, but all five of our kids on their own journey.”

(For more information on the vocation to the priesthood in the Archdiocese of Indianapolis, visit [HearGodsCall.com](http://HearGodsCall.com). For more information on the vocation to the permanent diaconate in the archdiocese, email Deacon Kerry Blandford, archdiocesan director of deacon formation, at [kblandford@archindy.org](mailto:kblandford@archindy.org).) †

# Joy of the Gospel flows forth from father, son in ordination Mass

By Sean Gallagher

It’s a part of the Church’s ordination ritual that goes back centuries. At the beginning of the rite, a person representing the Church calls forward those to be ordained, calling their names.

This symbolic action, so common in the life of the Church, became personal and poignant in the ordination of seminarian Liam Hosty as a transitional deacon for the Church in central and southern Indiana on April 27 at St. Barnabas Church in Indianapolis.

Liam’s father, Deacon Tom Hosty, himself ordained a permanent deacon for the archdiocese just two years ago, called forth his son in the ritual.

“Let the one who is to be ordained a deacon come forth,” said Deacon Tom.

Then he paused for about 10 seconds, working to gain hold of his overflowing emotions before he finally added, “Liam James Hosty.”

After the ordination Mass, Deacon Tom spoke about the emotions he felt.

“It was a powerful moment to announce to the community that he was being called forward to be ordained a deacon,” he said. “It’s unique for a parent to have that role in the rite.”

“It was a beautiful moment to see how much love my dad has for me and how proud he is of me,” added Deacon Liam. “I’m proud of my dad, too. He’s also laid down his life for the Gospel. I hope to do the same.”

Father and son came together toward the end of the ordination rite when the new Deacon Liam was being helped to put on diaconal vestments.

He chose his father to help him put on a dalmatic, the tunic-like vestment worn by deacons in liturgies. As Deacon Liam made sure that his dalmatic, like the one his

father was wearing, was fitted just right, Deacon Tom’s face beamed with joy.

Emotion glowed on Deacon Liam’s face a few minutes later as his father was the first of a long line of deacons present for the liturgy to share a sign of peace with him.

“My heart was exploding,” said Deacon Liam after the Mass as he laughed with joy. “I think the Lord desires to set the Archdiocese of Indianapolis on fire with love for him. And I hope to be able to be a torchbearer for that.”

Watching it all nearby was Julie Hosty, Deacon Tom’s wife and Deacon Liam’s mother.

“It’s just wonderful,” she said after the Mass. “It’s purely the Holy Spirit. I’m very grateful.”

Being living signs of joy-filled faith in the Gospel will set Deacon Liam and his deacon father apart from the broader culture.

In his homily at the ordination Mass, Archbishop Charles C. Thompson, quoting the late Cardinal Francis E. George of Chicago, said that today’s society is marked by a “radical individualism” that “permits everything and forgives nothing.”

“Liam is embarking on a life of ordained ministry and service to the people of God, offering himself in a way that is counter to the culture of his contemporaries in today’s society,” the archbishop said. “But he’s not merely going against it. He has to be willing to transform it by the witness of his life.”

“He willingly places his gifts and talents at the service of the Church rather than for selfish gain or personal ideology.”

Deacon Liam said he is looking forward to serving the Church because he knows that his life “has been punctuated by the sacraments.”

“The Lord has blessed me with sacramental graces,”



Archbishop Charles C. Thompson ritually lays his hands on the head of seminarian Liam Hosty while ordaining him a transitional deacon during an April 27 Mass at St. Barnabas Church in Indianapolis. (Photo by Sean Gallagher)

he said. “Now I’ll be able to continue to build up the body of Christ with the gift of the sacraments as well, to keep that grace flowing into the world.”

(To view a video of Deacon Tom Hosty calling forth his son to ordination and to view a photo gallery from the ordination Mass, view this article online at [CriterionOnline.com](http://CriterionOnline.com).) †

# Never-before-seen photos reveal many sides of Padre Pio of Pietrelcina

VATICAN CITY (CNS)—A foundation that promotes devotion to St. Pio of Pietrelcina, more widely known as Padre Pio, is making 10 never-before-seen photographs of the saint available to the devout for free.

The images provide personal insight into the life, attitude and spirituality of the 20th-century saint, said the photographer. Some photos show Padre Pio solemnly celebrating Mass while in others he is smiling while surrounded by his confreres.

Elia Stelluto, Padre Pio’s personal photographer, stood proudly—camera in hand—before posters of the 10 new images for the presentation of the photos in the Vatican movie theater on April 29.

“It’s enough to look at one image of his face” to understand Padre Pio, he told Catholic News Service. “With that, you can understand so much; each photo has its own story. One must look at them one by one, and that way you see so much more in his expressions.”

Stelluto photographed the saint for decades at the friary where he lived in San Giovanni Rotondo, Italy. He died there in 1968.

During the photo presentation, Andrea Tornielli, editorial director of the Dicastery for Communication, said the new photos highlight Padre Pio’s identity as someone who was close to those around him and was filled with joy. He

said that although it was not customary to smile in photos at the time, candid photos taken by Stelluto show the saint beaming broadly as he was huddled in a group.

Luciano Lamonarca, founder and CEO of the Saint Pio Foundation, which promotes devotion to the Italian saint and organized the publication of the photos, said many people would come to Stelluto requesting his photos for articles and books.

“I never saw any kind of availability for the people” to see the photos directly, he said. That’s why he thought, “Padre Pio is the saint of the people. We must do something for the people.”

Lamonarca, an Italian who lives in the United States, said since many people with a devotion to Padre Pio are unable to visit the areas where the saint lived and ministered, he asked himself, “How does one bring Padre Pio to them, the true Padre Pio, the most authentic form of Padre Pio?”

That’s what spurred him to partner with Stelluto to make the photos available to the public, excluding their use for commercial purposes, by being free to download via the St. Pio Foundation website.

Lamonarca said he hoped that by “looking at the image of a greatly suffering father who could also laugh,” people would think to themselves, “If he could laugh, we can laugh too.”

Stelluto described the images he had taken of Padre Pio as “mysterious,” since



A newly released image of St. Padre Pio is seen in this undated photo. The Vatican hosted a presentation of 10 new photos of the Capuchin saint on April 29. (CNS photo/Courtesy Saint Pio Foundation)

they always came out clearly despite dark lighting conditions.

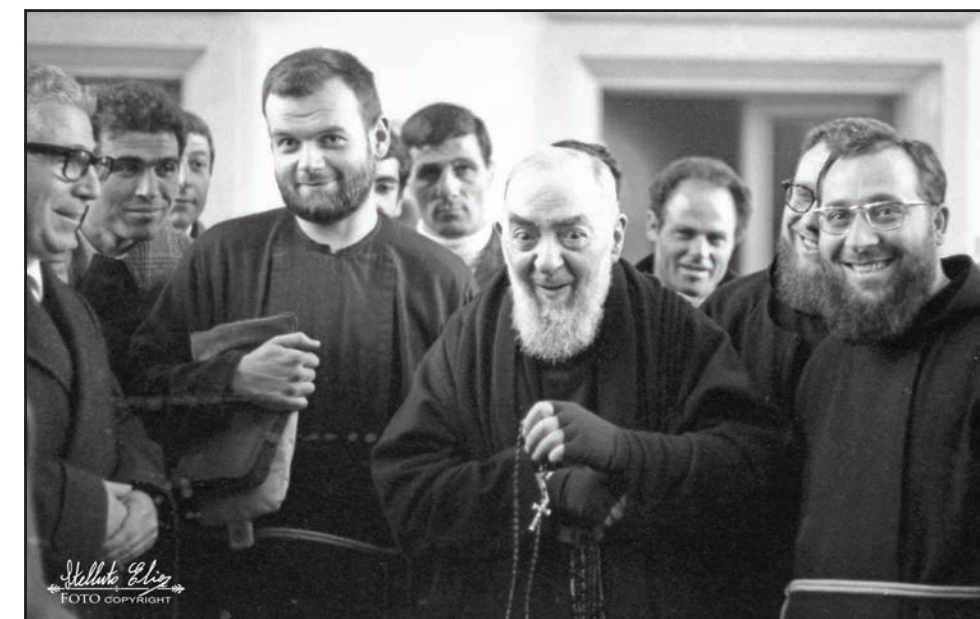
He recalled the challenge of taking photos in a dark friary, coupled with Padre Pio’s distaste for the flash of a camera, especially during Mass, and exclusive use of dim candles to light the altar.

“It’s not that I was talented in doing this, I still don’t understand the thing,” Stelluto said during the photo presentation. “The truth is that he was the source of light.”

(To access the photos, visit [therealsaintpio.org](http://therealsaintpio.org).) †



A newly released image of St. Padre Pio captures the source of light that he was to many people. (CNS photo/Courtesy Saint Pio Foundation)



A newly released photo of St. Padre Pio shows him as someone who was close to those around him and filled with joy. (CNS photo/Courtesy Saint Pio Foundation)



SERRA CLUB VOCATIONS ESSAY

# Student grows closer to Christ through the gift of the Eucharist

*(Editor's note: The Indianapolis Serra Club's annual John D. Kelley Vocations Essay Contest ordinarily awards prizes each spring to winning essayists in grades 7-12 in the archdiocese. This week, we begin with the winning entry in the seventh grade.)*



By Brendan Ellis  
Special to The Criterion

The holy Eucharist is an important part in my and many other people's lives. Many people may know that when the Eucharist is present, so is Jesus. This is true and in fact, in John 6:35, Jesus says, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." This statement proves that Jesus is

truly present in the holy Eucharist. The importance of the Eucharist helps guide me in my call to holiness in my parish, school and family. My parish helps me see the importance of the Eucharist by offering many opportunities to grow in my faith. One of those opportunities are the sacraments that are offered to anyone in the Catholic Church and others who are interested in becoming a Catholic. My parish also offers a Bible study in which people can read and learn about Jesus and the Eucharist. My parish, like others, offers daily Mass so that people can receive and experience the holy Eucharist. It also offers monthly eucharistic adoration, where people can have the opportunity to reflect on the Eucharist and pray. My school helps me see the importance of the Eucharist by offering

many chances to grow in my faith as well. One of those opportunities is our schoolwide Mass every Wednesday. This occasion helps me see the importance of the Eucharist by allowing me to learn about and receive the Eucharist. My school also allows me to participate in adoration at our parish. We make time in our schedule to participate in adoration. Adoration provides me with a time to reflect on Jesus and his life in the Eucharist, and moments in my life where I can feel his presence. The Eucharist guides my family and I as well. I was baptized as a baby and have been brought up in the Catholic Church ever since. It is our faith that encourages us to go to Mass every week to seek Jesus out in the Gospel and the Eucharist. We pray before our meals to reflect on Jesus being the bread of life and being thankful for our blessings. I feel Jesus' presence every day in my

family life through our daily practices. Through all of the efforts made by my parish, school and family, I have realized that I am quite fortunate to have been raised as a Catholic and blessed to attend a Catholic school. And Jesus, like the Eucharist, is something people need. Jesus told us this in John 15:5: "I am the vine, you are the branches. Those who abide in me and I in them, will bear great fruit because apart from me you can do nothing." In conclusion, we cannot grow like the branches apart from the vine, Jesus.

*(Brendan and his mother, Jill Ellis, are members of St. Anthony of Padua Parish in Clarksville. He is a seventh-grade student at St. Anthony of Padua School in Clarksville and is the seventh-grade division winner in the Indianapolis Serra Club's 2024 John D. Kelley Vocations Essay Contest.) †*

# Pope Francis calls for peace in Gaza and Ukraine, laments plight of children in war in CBS interview

(OSV News)—Pope Francis sat down exclusively with "CBS Evening News" anchor Norah O'Donnell on April 24 for an interview ahead of the Vatican's inaugural World Children's Day. The CBS interview marks the first time a pope has given an in-depth, one-on-one interview to a U.S. broadcast network, according to the network. In the brief portion of the interview that aired on April 24, topics ranged from the conflicts in the Middle East and

Ukraine and the plight of children in these areas to climate change and the decline in the number of U.S. Catholics. O'Donnell asked Pope Francis about "pictures of starving children coming out of Gaza" and what he thought of those that "call that a genocide." The pope replied that he calls a Catholic parish of about 600 people in Gaza every afternoon, where he hears that the situation is "very hard" as "food goes in, but they have to fight for it. It's very hard."

In her report, O'Donnell noted that the Holy Father condemned the Oct. 7 attack on Israelis by the terrorist group Hamas and also called on Israel to use restraint. Earlier this month, the pope met with the families of Israeli hostages still held by Hamas. O'Donnell referenced the pope's past calls for peace and a ceasefire in the region and asked him if he could "help negotiate peace." "I can pray, I do," he replied, "I pray a lot."

it is a way for us to have a younger heart." O'Donnell also asked the pope about those who deny climate change. "There are people who are foolish and foolish even if you show them research; they don't believe it," he replied. "Why? Because they don't understand the situation or because of their interest, but climate change exists." O'Donnell cited a statistic that in the U.S., only 20% of adults identify as Catholic, down from 24% in 2007. She asked Pope Francis to "speak to those who don't go to Mass anymore, or maybe don't see a place for themselves in the Catholic Church."

"I would say there is always a place, always," he replied. "If in this parish, the priest doesn't seem welcoming, I understand, but go and look. There is always a place," he emphasized. "Do not run away from the Church. The Church is very big. It's more than a temple. It's more. You shouldn't run away." In addition to the brief interview segment that aired on April 24, CBS will air more of the interview on "60 Minutes" on May 19 and in a primetime special on May 20. O'Donnell revealed that she had also asked the pope about "the migrant crisis, gay rights, women's role in the Church and whether he's thinking about retirement" in the remainder of the interview. †

"Not only Gaza," the pope replied. "We should think about Ukraine." "Those kids don't know how to smile," he lamented. "I tell them something, but they forgot how to smile. And this is very hard when a child forgets to smile. That's really very serious." "Do you have a message for Vladimir Putin when it comes to Ukraine?" O'Donnell asked. "Please, countries at war, all of them: Stop the war," the pope said. "Look to negotiate. Look for peace. A negotiated peace is better than a war without end." When asked about his practice of inviting children to join him in the popemobile and to visit the Apostolic Palace, the pope said that children "always bear a message. They bear a message, and

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Pope Francis speaks with Norah O'Donnell before sitting down exclusively with the "CBS Evening News" anchor at the Vatican on April 24 for an interview ahead of the Vatican's inaugural World Children's Day. The CBS interview marked the first time a pope has given an in-depth, one-on-one interview to a U.S. broadcast network, according to the network. (OSV News photo/courtesy CBS NEWS)

# SIMPLY CATHOLIC

## Feasts of the Ascension, Assumption rooted in early Church

By Catherine Odell

(OSV News)—What's the Ascension? What's the Assumption? What's the difference? The meaning of these two great feasts is sometimes a bit blurry.

### Solemnity of the Ascension of the Lord

—The Ascension of the Lord celebrates the ascension of Jesus into heaven and is currently celebrated in most places in the United States, including the Archdiocese of Indianapolis, on the Seventh Sunday of Easter, which this year is on May 12.

Toward the end of the fourth century, St. Augustine referred to its observance as universal and long-standing. In the first Christian centuries, however, the ascension may have been celebrated together with the Resurrection and Pentecost—three great feasts rolled into one.

The ascension of Jesus to the right hand of God the Father is verified in Scripture. St. Mark, ending his Gospel with Christ's commissioning of his disciples, says, "After speaking to them, the Lord Jesus was taken up into heaven and took his seat at God's right hand" (Mk 16:19). In the Gospel of St. John, Jesus warns Mary Magdalene, "Do not cling to me, for I have not yet ascended to the Father. Rather, go to my brothers and tell them: 'I am ascending to my Father and your Father, to my God and your God'" (Jn 20:17). Tradition suggests that Jesus ascended into heaven at Mount Olivet near Jerusalem.

Theological understanding of the ascension of Jesus developed throughout the centuries. Originally, it was seen as God's action on behalf of Jesus—a vindication over Christ's enemies and over death. Eventually, it was understood that Jesus—as God—ascended by his own power to heaven and glory. The ascension marked the end of the Lord's visible ministry on Earth. Jesus had to ascend, as he told his grieving disciples, in order to send them the Holy Spirit.

Vivid and colorful celebrations once taught the great lessons of the feast. In England, banners depicting Christ as a lion led prayerful processions in which a hideous dragon banner representing Satan was ignominiously relegated to the procession's end. On Ascension Day, in some medieval churches, an image of Christ was hoisted above the altar through openings in the church roof. Meanwhile, a picture of the devil plunged from the rafters to present the feast day's doctrine dramatically.

### Solemnity of the Assumption of the Blessed Virgin Mary

—The Assumption of the Blessed Virgin Mary is celebrated on Aug. 15 around the world. The Church

teaches that God took Mary—body and soul—to heaven, sparing her body from corruption in recognition of her immaculate conception and her motherhood of the Son of God. Mary was, after all, "full of grace" (Lk 1:28).

Almost nothing is known for certain about the end of Mary's life, even if she actually died. Scripture does not refer at all to Mary's post-resurrection life. The *Catechism of the Catholic Church*, quoting Pope Pius XII, describes Mary's assumption as taking place "when the course of her earthly life was finished" (#966). Early Church fathers expressed different views about whether Mary had died or was "taken up" at the end of her earthly life without her actually dying.

Whether she was assumed into heaven, however, appears not to have been a subject of debate. Two cities—Jerusalem and Ephesus—claimed that she lived there. News of her empty grave and assumption began to circulate right after her death. Some reports say that she was assumed into heaven about three years after Jesus' resurrection; others speculate that it was about 15 years after Jesus died and rose.

At the fifth-century Council of Chalcedon, Emperor Marcian asked to have and protect Mary's remains. St. Juvenal, bishop of Jerusalem, told the emperor that although Mary's earthly life ended in the presence of all the Apostles, her tomb was later found empty by



Mary is shown being assumed into heaven in a painting inside a dome of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. (OSV News photo/Nancy Wiechec, CNS file)

St. Thomas. The Apostles concluded that her body was taken up to heaven.

In an act of papal infallibility, Pope Pius XII solemnly defined Mary's assumption as a dogma of the Church on Nov. 1, 1950.

(Catherine Odell lives in Indiana and writes extensively on catechetical matters.) †

## Catholics around the world show their love for Mary each year during May

By Scott Alessi

(OSV News)—Each May, one special day is devoted to mothers everywhere for having given their children the gift of life. But for the mother who gave life to Jesus, the entire month is set aside in her honor.



Second-grader Kaitlyn, wearing her first Communion dress, places a floral wreath on a statue of Mary during an annual May crowning and rosary prayer service on May 19, 2017, at Our Lady of the Hamptons School in Southampton, N.Y. (OSV News photo/CNS file, Gregory A. Shemitz, Long Island Catholic)

For centuries, Catholics have designated May to be the month of Mary, a special time to honor the mother of Jesus for her gift to the world. The tradition developed out of customs dating back to medieval times, when May was a time of devotions honoring the cross and the new life it brings.

German author Kurt Küppers traced the origins of the May devotion to Italy in 1784. Küppers wrote in *Marienlexikon* that, until then, May devotions to Mary "were more likely a private exercise of piety, even when also partly in a public framework." By the early 19th century, they were practiced in as many as 20 churches in Italy and soon spread to France, Belgium and other parts of Europe.

These May celebrations grew into "the most significant form of Marian devotion" by the middle portion of the century, Küppers wrote, with local bishops and several popes, including Popes Pius XII and St. Paul VI, encouraging May devotions to the Blessed Mother.

One of the best-known and most widely celebrated Marian traditions is the crowning of a statue of Mary. The Church has composed several rites for recognizing Mary's queenship by placing a crown on her image, including the "Order of Crowning an Image of the Blessed Virgin Mary," published by the Vatican's

Congregation for Divine Worship and the Discipline of the Sacraments in 1987. The order sets forth three rites, allowing for the crowning of Mary during a Mass, an evening prayer service or a celebration of the word of God.

The traditional custom of having a child place a crown of flowers on the head of Mary is practiced in many churches.

Throughout the ages, Mary has often been linked to flowers, many of which have been named in her honor or associated with aspects of her life.

With May being a prime month for gardening, the concept of devotional gardens to Mary has grown in popularity during the last century. By utilizing a combination of flowers and plants related to Mary, such as marigolds, roses and ivy, as well as a statue or shrine, a garden can provide a place of prayer at a parish or home. Rosary gardens, with stepping stones corresponding to the prayers of the rosary placed among beds of flowers, are another popular means of practicing Marian devotions in May.

In the United States, the first known Mary Garden was established in 1932 at St. Joseph Parish in Woods Hole, Mass. The garden inspired John S. Stokes, Jr., in 1951 to found Mary's Gardens, an organization dedicated to researching and promoting the concept of the Marian devotional garden.

Marian gardens can today be found worldwide in such places as Ireland, Japan and the Basilica of the National Shrine of the Immaculate Conception in Washington.

"Care for a Mary Garden provides ready opportunities for expressing the tenderness, gentleness and delicacy of our devotion through the offering at Mary's statue or shrine the flowers traditionally seen as representing her spiritual purity, holiness, sweetness and mercy," wrote Stokes, who died in 2007. "These flower offerings in the garden in turn move us to raise our prayers to Mary in heaven."

Another traditional means of venerating Mary in the month of May is through the creation of a specially decorated altar, either within a church or in a person's home.

In a parish setting, the main altar may be decorated in devotion to Mary or a side altar may be installed for the month of May. Families may also choose to create a small altar devoted to Mary within their homes. The altar generally consists of a small table or a mantle with a portrait or statue of Mary as its centerpiece and can include flowers, candles, prayer cards or a rosary to help individuals offer their prayers to Mary throughout the month.

(Scott Alessi is a communications strategist in the greater Chicago area.) †

Guest Column/Elizabeth Scalia

## The Year of Prayer: Reach out to God, who always reaches out to you first

Recently I shared on social media that during Lent, and for the “Year of Prayer,” I was committing to memory a version of the Breastplate of St. Patrick.



It is a powerful confession of belief that includes a rather comprehensive request for supernatural protections. It also beautifully seeks out the permeating presence of Jesus Christ.

Memorization has been slow, but I now take enormous sustenance in reciting the prayer’s opening lines each morning:

“I arise today  
Through a mighty strength, the

invocation of the Trinity,  
Through belief in the Threeness,  
Through confession of the Oneness  
of the Creator of creation ...”

In response to my post, someone asked where she could learn more about the proclaimed “Year of Prayer,” and I found an article linking to the Vatican’s online resource, called “Teach us to Pray.”

Sharing it, I added, “You can try this, but really the best way to learn about prayer is to practice prayer in all of its modalities—scriptural, contemplative, liturgical, devotional, even rote-memorized prayer. Prayer teaches itself, if you let it.”

Practicing prayer as a Benedictine Oblate (I started as a bumbler and am still very much a beginner), I know this simple idea to be quite true.

For many, prayer seems a tremendous mystery, and

in some ways it is, of course. But prayer is also merely dialogue whose simplicity can resemble all the manner of conversations we have throughout our days, large and small, pleasant or sarcastic or even heated.

The thing to understand about prayer is that it always originates from God. Those little nudges to turn Godward that we feel throughout the day—to make a plea, or cast one’s thanks, or just to bask for a moment in stillness and “know” that God is God—are actually God reaching out, because he loves us and misses us and actually does want our engagement.

As the *Catechism of the Catholic Church* puts it, “In prayer, the faithful God’s initiative of love always comes first; our own first step is always a response. As God gradually reveals himself and reveals us to ourselves, prayer becomes a reciprocal call, a covenant drama” (#2567).

But how to respond when the urge to pray comes and we understand that we’re being invited into that mystery?

Well, while it is very true that our prayers needn’t be formed by words at all because the Holy Spirit “intercedes for us through wordless groans” (Rom 8:26), here we discover the value of the often-denigrated Catholic practice of memorized prayers.

When we have no idea where to begin, Jesus himself has given us the perfect entry into dialogue with the “Our Father.” When we want to offer praise beyond “thank you, God” (which is enough, really) we have the doxology we call the “Glory Be.” When we need to recall our roots, or want a mother’s consolation, the “Hail Mary,” the *Memorare* or the *Angelus* always serve.

Litanies and the psalms are also excellent entries into prayer that can go surprisingly deep. Litanies, with their repetitions of praise or supplication, provide a pulse to our prayer, one that becomes meditative as it draws us more deeply into the encounter.

The psalms, which are perfect expressions of the human condition, give us words we sometimes think we ought not say, thus permitting us to bring all of ourselves—including our darkest instincts which, though we hide them from ourselves, are never hidden from God—are such excellent prayers that Jesus himself prayed them.

So, to learn prayer, it is good to simply begin. The key to prayer making a true difference in one’s life (or in one’s day, one’s hour or a fraught minute) is the listening.

“Listen” is the very first word of the *Rule* of St. Benedict; for me, it has come to encompass the totality of Benedictine spirituality—the routine of “*ora et labora*” (prayer and work), the willingness to give hospitality, the “*conversio*” (conversion of manners) that slowly and permanently shapes how we become present to others in myriad ways, including in silence.

“Listen carefully, my child, to the master’s instructions and attend to them with the ear of your heart,” begins the *Rule*.

As St. Benedict himself—or anyone who practices the work of prayer, in which we are always beginners—will tell you, everything flows from there.

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

A Eucharistic Word/Michael R. Heinlein

## Spiritual Communion and the fruit it can bear in our lives of faith

As Catholics, we recognize that the holy Eucharist is the “source and summit” of our faith. The innumerable gifts received in holy Communion draw us more closely to Christ. But there also are a variety of reasons why someone might not be able to receive sacramental holy Communion.



Sometimes reception of holy Communion is not possible because of one’s own actions. Perhaps the individual is in the state of mortal sin, by which we turn ourselves away from God, and in which case only sacramental confession may repair the relationship. Or maybe an individual is fasting from the sacrament for the purposes of spiritual growth or out of a general sense of unworthiness.

Catholics also are obliged to refrain from food or drink (other than water) for an hour before reception of holy Communion. Not doing so would ordinarily leave one unable to receive holy Communion.

Then there are the situations in which someone is unable to receive holy Communion through no or little fault of their own. For instance, one might be restricted from access to the sacraments by sickness, handicap or food allergy, or one might live in a remote area where sacraments intermittently are celebrated.

One’s limited access to the Eucharist can also be the result of other conditions such as war, epidemic, imprisonment, emergency travel or other outstanding complications that might limit one’s access to the Eucharist. There can also be those situations when life can get unwieldy and not allow us to pray as often or for as much as we might desire.

With the advent of the COVID-19 pandemic, and the limited access to sacraments it brought, many Catholics were reintroduced to the practice of spiritual Communion, and even though the pandemic is (blessedly) behind us, the practice can still be a useful one.

Spiritual Communion is a devotion for those who are unable, for whatever reason,

to receive sacramental holy Communion at a given time or in specific situations. The Church offers no prescribed ritual or formula to make an act of spiritual Communion, but all the baptized are able to do it. Such an act of prayer must simply express one’s belief in Christ’s real presence in the Eucharist and the heart’s desire for communion with him.

Acts of spiritual Communion are a fitting solution to situations, like those mentioned above, in which we may find ourselves unable to physically receive holy Communion. Such acts of spiritual Communion can increase our desire to achieve fuller unity with Christ in holy Communion. The more we express our longing to receive the Eucharist, the more apt we might be to make it a priority. There is grace even in expressing our desire for Christ in the Eucharist, which can be an impetus to help us reorganize and reprioritize our spiritual lives.

Refraining from the Eucharist for the purposes of spiritual growth is also undertaken at times by the spiritually mature. By adopting a fast from the Eucharist, one can intensify one’s appreciation for the sacrament. As the saying goes, “Absence makes the heart grow fonder.”

“Do we not often take the reception of the Blessed Sacrament too lightly?” Pope Benedict XVI once pondered. “Might not this kind of spiritual fasting be of service, or even necessary, to deepen and renew our relationship to the Body of Christ?”

Pope Benedict suggested such eucharistic fasting “could lead to a deepening of personal relationship with the Lord in the sacrament. It could also be an act of solidarity with all those who yearn for the sacrament but cannot receive it. ... Sometimes we need hunger, physical and spiritual hunger, if we are to come fresh to the Lord’s gifts and understand the suffering of our hungering brothers. Both spiritual and physical hunger can be a vehicle of love.”

Whether the conditions for not receiving holy Communion are internal or external, the practice of spiritual Communion can bear fruit in our lives and should be more widely practiced and encouraged.

(Michael R. Heinlein is author of *Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and a promised member of the Association of Pauline Cooperators.*) †

**“Such acts of spiritual Communion can increase our desire to achieve fuller unity with Christ in holy Communion. The more we express our longing to receive the Eucharist, the more apt we might be to make it a priority.”**

Guest Column/Richard Etienne

## Love you, miss you: reaching out to those absent from the table of the Lord

Each of us probably knows someone who has drifted away from our parish or the larger Catholic community who we truly miss seeing.



If you’re like me, you probably often wonder and worry whether they’re still practicing their faith.

Does anyone come to mind as you ponder this? Take a moment and really think about it.

Here’s an idea: Why not draft a letter to that person you miss from your parish family? It could be a nephew, niece, friend, neighbor, child, parent, co-worker, or anyone.

Dear (name),

I hope that you are doing well. I have missed you! I was wondering if you would ever consider coming back to church? I would cherish hearing from you if you did return one day for a liturgy.

As you continue writing the letter, don’t be afraid to ask questions that could help you—and others—better

understand why the person felt compelled to stop being a regular Massgoer at your Church:

—Did you feel welcome?

—Did you connect with the liturgical seasons (Lent, Advent, Christmas, Ordinary Time) and the way they were represented at the church?

—What struck you personally when you heard the Scriptures?

—Were you inspired by the homilies? Were they relevant to your current life?

—Did the music inspire you?

—At any point did you find a sense of nourishment for your spirit?

—Were you ever overcome with a feeling of thanksgiving for the many blessings that you have experienced in your life?

—How did you feel as you left Mass each week?

—Did it bring a sense of peace to your life?

Please know that I am always ready to accompany you if you are uneasy about taking that first step to return. I hope to hear back from you soon. I love you and think of

you often, and I truly miss you.

Signed

Some things in life are risky. But I believe that some risks are worth taking.

What is stopping you from writing a short note to someone who is currently absent from receiving the Body of Christ at your parish?

Would you feel more comfortable copying this column and forwarding it to him or her with the following note: “I thought of you when I read this.”

You might ask yourself: have I ever personally written such a letter to someone? Use this and say, “I just did!”

We all know God wants to use us as his instruments on our journey of faith, so here’s a plea to begin a letter-writing campaign. Maybe it will start a small fire and go viral!

Remember: God works in mysterious ways.

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

Sixth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 5, 2024

- Acts of the Apostles 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

The Acts of the Apostles once more provides an Easter season liturgy with its first reading.



In this reading, St. Peter goes to the house of Cornelius who attempts to pay him homage. Peter stops him, protesting that he is only human. Peter is not God, but he obviously represents Christ. The Lord

had commissioned him. The Holy Spirit empowered him.

Cornelius is a Gentile. His name suggests that he may have been a Roman. Likely, the relatives and guests of Cornelius present in the house were Gentiles. Probably some or many were Romans.

For devout, loyal Jews, if anything was worse than being a Gentile and of pagan stock, it was being a Roman. After all, Jews at the time were living under the crushing heel of Rome. They despised representatives of the Roman occupation.

Yet, Peter went into the home of Cornelius. The Gentiles present understood what he was saying. They became part of the Church. They became brothers and sisters of Christ, heirs to eternal life.

Through Peter, God reached out to Gentiles, even though their backgrounds were in paganism and probably in sin.

The First Epistle of St. John is the source of the second reading. The Apostle in this passage calls upon followers of Jesus to love each other. He states that God is love. His love for humanity was revealed in the gift of Jesus and in the salvation achieved by him for all who turn to God.

St. John's majestic, compelling Gospel furnishes the last reading. It is a reservoir of theology, presented in the most eloquent language.

This reading's message is frank and direct. If anyone truly loves God, then this person will keep the commandments. By observing the commandments, people live in God's love. They imitate Christ. Living in God's love produces joy. It creates union with God in Christ.

As the reading concludes, Jesus declares that no love exceeds the love that impels a person to surrender life itself so that a friend may live. "You are my friends" (Jn 15:14), Jesus says.

This passage from John's Gospel is taken from his account of the Last Supper, in which the crucifixion still looms ahead. For us, on Good Friday Jesus willingly submitted to death on the cross. He chose to die for us, that we might live and live eternally. He loved us with a perfectly unselfish love.

Then, as the reading closes, Jesus instructs us "to love one another" (Jn 15:17).

## Reflection

The second reading makes clear the theological fact that God is love. What does this mean? It means that God is alive, active and reaching to us, excluding no one. So, God forgives. God empowers. God transforms, all products of divine love.

God is our Father. Therefore, all people should resemble God, just as children bear the genetic imprint of their natural parents.

When Christians are called to love each other, they are empowered by God's grace to be what they should be if sin did not distort circumstances. Created by God, redeemed by God, Christians properly should mirror God.

We are humans. This is our species. And as humans, we are God's children. We should resemble God, and we humans can resemble him, in all the goodness implied, because we can love him and love each other with the help of his grace.

Love is much more than warm-heartedness or kind gestures, more than imprecise, half-hearted good intentions. The Lord explained this in the Gospel reading. It is keeping the commandments. By obeying the commandments, we acknowledge God and show our love for him.

How can we learn the commandments? Where is the strength to keep the commandments?

Christ is in the Church, offering us the sacraments and God's word. Grace flows to us through them to show us the way and give us strength. †

## Daily Readings

### Monday, May 6

Acts 16:11-15  
Psalm 149:1b-6a, 9b  
John 15:26-16:4a

### Tuesday, May 7

Acts 16:22-34  
Psalm 138:1-3, 7c-8  
John 16:5-11

### Wednesday, May 8

Acts 17:15, 22-18:1  
Psalm 148:1-2, 11-14  
John 16:12-15

### Thursday, May 9

Acts 18:1-8  
Psalm 98:1-4  
John 16:16-20

### Friday, May 10

St. John of Avila, priest and doctor of the Church  
St. Damien de Veuster, priest  
Acts 18:9-18  
Psalm 47:2-7  
John 16:20-23a

### Saturday, May 11

Acts 18:23-28  
Psalm 47:2-3, 8-10  
John 16:23b-28

### Sunday, May 12

The Ascension of the Lord  
Acts 1:1-11  
Psalm 47:2-3, 6-9  
Ephesians 1:17-23  
or Ephesians 4:1-13  
or Ephesians 4:1-7, 11-13  
Mark 16:15-20

## Question Corner/Jenna Marie Cooper

# Regulations tied to the traditional Latin Mass have changed throughout the years; a need for charity continues

**Q** What's going on with the Latin Mass? And why do some priests like to celebrate it while others don't? (Delaware)

**A** It's good to keep in mind that priests are human beings who, like the rest of us, form personal opinions about things that are important to them.



So, your question is a rather complex and nuanced one, which is impossible to answer in a clear-cut way that will universally apply to everyone. But I'll still try to hazard

some guesses based on broad observable patterns.

For context, although the main liturgical elements of our Mass—such as the proclaiming of Scripture readings and the consecration of the Eucharist—have remained the same since the time of the Apostles, throughout the centuries there have been various developments and changes to some of the less central aspects of the liturgy. Historically, it is not unheard of for ecumenical councils to make changes to the liturgy or to mandate uniformity to some degree.

One such ecumenical council was the Council of Trent, which convened in the mid-1500s. The Council of Trent revised the *Roman Missal* (i.e., the book of prayers for the celebration of Mass). Although there were a few minor adaptations throughout the years to the liturgy that the Council of Trent gave us, for the most part this same "version" of the Mass was in use until 1964. This is the liturgy that has been referred to by a number of names such as the "Tridentine Mass," the "Traditional Latin Mass," or the "Extraordinary Form" of the Mass.

Four-hundred years later, the Second Vatican Council convened with the primary goal of "updating" various aspects of the life of the Church to be more accessible to the faithful in the modern world. In particular, in Vatican II, the Church sought to make the liturgy a more participatory experience for the

lay faithful.

As the Vatican II document "*Sacrosanctum Concilium*" phrases it: "Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy" (#14).

Some of the concrete changes in the liturgy that Vatican II introduced included an expanded cycle of readings and the possibility of celebrating Mass in the vernacular, or the local language of the people, instead of in Latin.

Some people—clergy and laity alike—for various reasons remained attached to the way Mass was celebrated prior to the start of the implementation of liturgical reforms in 1964. In 1984, St. John Paul II allowed diocesan bishops to give limited permission for the celebration of the traditional Latin Mass.

Then in 2007, Pope Benedict XVI issued the document "*Summorum Pontificum*," which essentially gave open permission to any priest to celebrate the older "Extraordinary Form" of the Mass. However, Pope Francis was concerned that this open permission was leading to discord in the Church, and with the 2021 document "*Traditionis Custodes*," special permission was once again required for a priest to celebrate Mass with the 1962 missal.

My thought is that priests might have strong feelings for or against the traditional Latin Mass because they have personal experiences of their non-preferred form of the Mass being celebrated badly. For example, many younger priests might recall troubling instances of the Vatican II Mass having been celebrated irreverently.

Many older clergy might recall rushed and mumbled celebrations of the pre-Vatican II Mass that left them feeling like a dissociated onlooker. Other priests today might not have strong feelings against the 1962 missal by itself, but are concerned with fostering a broader sense of unity by focusing on the main "Ordinary Form" of the Mass.

One thing that is clear in any case is that as Catholic Christians we are called to approach all things in a spirit of patience and charity—including the issue of other Catholics' liturgical preferences.

(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](mailto:CatholicQA@osv.com).) †

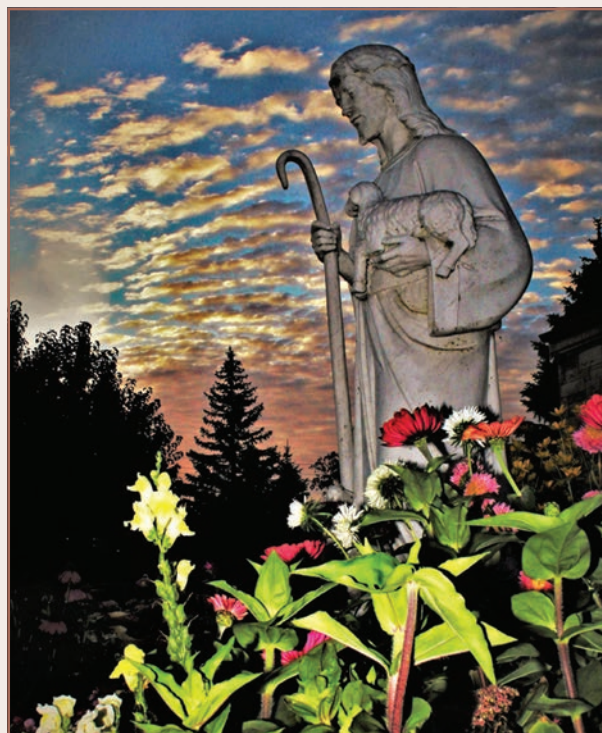
## My Journey to God

# Morning Prayer I

By Lynell Chamberlain

Heavenly Father up above,  
Show me how to live and love.  
Guide me in all that I shall say,  
As I move thru the world today.  
Fill me with Jesus' humility,  
As I tend to those here in need.  
Grant me wisdom and insight,  
To deal with those who hate and fight.  
And when my labors finally cease,  
Instill in me the inner peace  
That comes from seeking naught for me,  
But living life as it's meant to be.

(Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: A statue of the Good Shepherd is pictured against the sunrise in Neenah, Wis., on Aug. 31, 2019. The feast of the Good Shepherd is celebrated on the fourth Sunday of Easter, which was on April 21 this year.) (CNS photo/Brad Birkholz, for The Compass)



# 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.

**BOTT, Joseph L., 87,** St. Mary, North Vernon, April 19. Husband of Mary Bott. Father of Diana Bower, Katherine Cool and John Bott. Grandfather of four. Great-grandfather of eight.

**BOURNE, Linda K., 79,** St. Mary, New Albany, Feb. 26. Wife of James Bourne. Mother of Chris, Scot and Matthew Hunt. Stepmother of Amy and Ted Bourne. Grandmother of three. Step-grandmother of two. Great-grandmother of one.

**BUTCHER, Steven W., 57,** Holy Name of Jesus, Beech Grove, March 19. Son of Larry and Charlene Butcher. Brother of Laurie Lundy and David Butcher. Uncle of several.

**CRANEY, Ron L., 79,** Nativity of Our Lord Jesus Christ, Indianapolis, April 17. Husband of Frances Craney. Father of Angela Vaughan and Mark Craney. Brother of Theresa Berry, Beverly Carrico, Martha Green, Rita Lillpop and Louie Craney. Grandfather of five.

**HAGEDORN, Hubert P.,** 101, St. Mark, Perry County, April 19. Husband of Eulalae Hagedorn. Father of Rita Etienne, Marolyn Flamion, Becky Hubert, Rosetta Westmoreland, Don, Ed and Linus Hagedorn. Grandfather of 14. Great-grandfather of 22.

**KLEIN, Richard A., 75,** Prince of Peace, Madison, April 15. Husband of Susan Klein. Father of Sandra Bastyr and Kristopher Kalb. Son of Wanda Klein. Brother of Carolyn Purvis.

**KRAMER, Ronald, 61,** Nativity of Our Lord Jesus Christ, Indianapolis, April 13. Husband of Mary Jane Kramer. Father of Karen, Kathryn, Kimberly, Maxwell and Theodore. Son of William and Mary Kramer. Brother of Dianne Berk, Rhonda Jackson, Colleen Johnson, Paula Miller, Debora Porter, Pamela and Paul Kramer. Grandfather of one.

**MCGRATH, Robert J., 89,** Holy Spirit, Indianapolis, April 11. Father of Anne Crump, Julie Neighbours, Kathleen and Kevin McGrath. Brother of Barbara Boyle, Michael and Pat McGrath. Grandfather of seven.

**MCPHILLIPS, Lynn E., 73,** Holy Name of Jesus, Beech Grove, April 8. Sister of Audrey Smith. Aunt of several.

**RUPP, Dr. Karen (Nieman), 42,** St. Vincent de Paul, Shelby County, April 14. Wife of Joseph Rupp. Mother of Elizabeth, Margaret, Mary Ruth, George and Thomas Rupp. Daughter of Paul and Mary Jo Nieman. Sister of Megan Nieman-Davis, Lynn Roberts, John and Peter Nieman.

**SPICUZZA, Robert J., 81,** Holy Name of Jesus, Beech Grove, April 12. Husband of Vicki Spicuzza. Father of Salli Wolf and Robert Spicuzza.



## Blooming tulips

Tulips line an area with mausoleums built into a hillside at Cave Hill Cemetery and Arboretum in Louisville, Ky., on April 19. (Photo by Natalie Hoefler)

Brother of Gus and Jason Spicuzza. Grandfather of eight. Great-grandfather of five.

**SULLIVAN, John D., 83,** Holy Name of Jesus, Beech Grove, March 30. Husband of Anita Sullivan. Father of Julie, Paul and Scott Sullivan. Brother of Sandy and Michael Sullivan. Grandfather of seven.

**TOWNSLEY, Joseph, 79,** St. Mark the Evangelist, Indianapolis, Dec. 14, 2023. Husband of Louisa Townsley. Uncle of several.

**VAWTER, Janice, 80,** St. Maurice, Napoleon, April 16. Mother of Michael, Robert and Steve Vawter. Sister of Diana Franklin, Franciscan Sister Shirley, David, Larry and Paul

Gerth. Grandmother of seven. Great-grandmother of seven.

**WAGNER, Betty, 96,** St. Mary of the Immaculate Conception, Aurora, April 21. Mother of Barb Estep, Mike and Steve Wagner. Sister of Joyce Borders. Grandmother or eight. Great-grandmother of 10.

**WILKES, Kevin L., 71,** Holy Spirit, Indianapolis, April 9. Brother of Michelle Leuschen and Christopher Wilkes.

**WOLTER, Louis, 89,** St. Maurice, Napoleon, April 21. Father of Paula Bobek, Adam, John, Matthew and Thomas Wolter. Grandfather of 12. Great-grandfather of five. †

## Court weighs Idaho abortion ban against federal emergency health care law

WASHINGTON (OSV News)—The Supreme Court on April 24 weighed a potential conflict between Idaho’s abortion restrictions and federal law governing emergency health care.

Supporters of Idaho’s law argued it makes appropriate exceptions for emergency circumstances, while opponents argued that the law runs afoul of federal requirements to provide stabilizing care to pregnant women experiencing adverse effects in emergency rooms.

The federal law in question, the Emergency Medical Treatment and Labor Act, or EMTALA, obligates doctors and hospitals to attempt to stabilize both mother and unborn child in an emergency.

During oral arguments, justices on the court’s perceived liberal wing seemed to back the Biden administration’s argument that the federal law would

supersede the state law, while the conservative justices appeared more skeptical of a conflict between them.

Justice Samuel Alito noted the presence of the term “unborn child” in the EMTALA statute, asking, “Isn’t that an odd phrase to put in a statute that imposes a mandate to perform abortions?”

But Solicitor General Elizabeth Prelogar argued there is a conflict between the Idaho law and EMTALA, suggesting the former makes a provision for possible maternal death but not for other adverse outcomes.

“In Idaho, doctors have to shut their eyes to everything except death,” Prelogar said. “Whereas under EMTALA, you’re supposed to be thinking about things like, ‘Is she about to lose her fertility? Is her uterus going to become incredibly scarred because of the bleeding? Is she about to undergo the possibility of kidney failure?’”

The Biden administration has sought to use the 1986 emergency health care law to require hospitals to perform emergency abortions in states that have restricted abortion following the June 2022 Supreme Court decision in *Dobbs v. Jackson Women’s Health Organization*, which overturned the high court’s previous abortion precedent.

The administration has argued that doctors must perform abortions when a woman’s life is in jeopardy from the pregnancy under EMTALA, while others argue that the law requires stabilizing care be administered to both mother and unborn child, as gestationally appropriate.

Idaho Attorney General Raúl Labrador said in a statement the Biden administration’s “radical interpretation of federal law is nothing more than a lawless disregard for Idaho’s right to protect life.

“Idaho’s Defense of Life Act is perfectly consistent with the federal Emergency Medical Treatment and Active Labor Act, which provides explicit protections for ‘unborn children’ in four separate places,” Labrador said. “But the Biden administration is trying to use one life-affirming law to invalidate another.”

In a statement issued prior to oral arguments, Leo Morales, executive director of the ACLU of Idaho, said regarding the *amicus* brief his group filed, “We are seeing that banning abortion in Idaho to score easy political points in a state known for its tolerance of far-right extremists has devastating effects on the health care system and pregnant patients.

“We are confident the U.S. Supreme Court can appreciate the gravity that this decision will have on all Idahoans, and urge the Court to recognize the federal law that protects the rights of all individuals to emergency treatment,” Morales said.

But Dr. Ingrid Skop, a board-certified OB-GYN who is senior fellow and director of medical affairs for the pro-life Charlotte Lozier Institute, said in an April 24 statement, “I have practiced under EMTALA over my 30-year career. The law has never been confusing to me or my obstetric peers, because it calls for the protection of the health of both mothers and their unborn children.”

Skop added that Charlotte Lozier Institute’s *amicus* brief in the case before the high court outlines that position.

“Like approximately 90% of obstetricians, I do not perform abortions, yet I have always been willing and able to intervene if a pregnancy emergency threatened my patient’s life,” she said. “Every state’s pro-life law allows a physician to use his or her medical judgment to determine how to protect a mother’s life in an emergency. Any attempt to use federal law to force physicians to perform abortions is not only unnecessary and coercive, but distracts them from their oath to do no harm.” †

### Online Lay Ministry Formation

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- 1 Ethics Point Confidential, Online Reporting**  
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- 2 Victim Assistance Coordinator, Archdiocese of Indianapolis**  
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**317-236-1548 or 800-382-9836, ext. 1548**  
[victimassistance@archindy.org](mailto:victimassistance@archindy.org)



‘Idaho’s Defense of Life Act is perfectly consistent with the federal Emergency Medical Treatment and Active Labor Act, which provides explicit protections for “unborn children” in four separate places.’

—Idaho Attorney General Raúl Labrador

# Faithful respond to Midwest tornadoes, help victims ‘carry their cross’

(OSV News)—Parishioners in several Midwestern states are coming together to bring help and healing after tornadoes ravaged the area on April 26-28, killing at least four.

The storms—which along with tornadoes dumped heavy rain and hail on Iowa, Kansas, Missouri, Nebraska, Oklahoma and Texas—claimed four lives in Oklahoma, including that of an infant, and caused widespread destruction.

“We have experienced a pretty devastating time here in the Elkhorn area,” said Father Tom Fangman, pastor of St. Patrick Parish in Elkhorn, Neb., in an April 28 video message posted to the parish’s Facebook page.

A previous post by the parish that same day said there were “over 30 families who have come to us for help, and the applications just keep rolling in.”

On April 26, the Omaha suburb was devastated by what the National Weather Service assessed to be at least one EF3 tornado, with winds ranging from 136 to 165 miles per hour. Drone footage from local television station KETV in Omaha showed homes leveled to the ground, with roofs sheared and structural walls badly damaged in others. Train cars were derailed about an hour away near Lincoln, Neb.

One Elkhorn family’s escape is being called “miraculous.”

KETV reported that a bedridden father, unable to shelter before the twister’s impact, was shielded by his wife and son, who lay on top of him as their roof was torn away. The man sustained non-life-threatening injuries. While the home was reduced to rubble, two crucifixes and an image of the Immaculate Heart of Mary remained intact, still affixed to the remaining walls. A GoFundMe page for the family, whose last name has been listed as Sturgeon, has been set up by one of the son’s co-workers.

St. Francis Xavier Church in hard-hit



Damaged buildings are seen in Sulphur, Okla., on April 28 after the town was hit by a tornado the night before. Tornadoes killed at least four people in Oklahoma, including an infant, and left thousands without power after a destructive outbreak of severe weather flattened buildings in the heart of the rural town of Sulphur and injured at least 100 people across the state. (OSV News photo/Bryan Terry, The Oklahoman/USA Today Network via Reuters)

Sulphur, Okla.—where at least one person died and 30 were injured—withstood the storm, but a number of parishioners lost their homes, a staff member at St. Joseph Parish in Ada, of which St. Francis Xavier is a mission Church, told OSV News.

The disaster is a call to serve—and to witness to the love of Christ, said St. Patrick Parish in its Facebook message.

The parish, which has set up a relief fund, is working in concert with other local groups to organize humanitarian relief, and convened an April 29 volunteer meeting in its school cafeteria.

“We need you. ... We ask you to prayerfully consider how God is calling

you to help and if you can be part of this,” said the parish in its post. “Lives have been turned upside down and people have nothing. Let’s be in this mess with them

and help them carry their cross. And let’s show our community that life isn’t going on for everyone else but them. We are the body of Christ.” †

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**ESSENTIAL DUTIES AND RESPONSIBILITIES:** Creating, editing, and publishing print and electronic content, including written pieces, still photography, audio-video, and electronic newsletters. Communication vehicles include but are not limited to, the parish bulletin, Constant Contact, eCatholic website management, newsletters, and social media outlets (Hootsuite).

Maintain esthetically pleasing signage in the parish buildings such as posters, bulletin boards, and gathering space displays, and design exterior banners. Manage special projects as needed.

Proficiency in Google and Microsoft (Publisher) is needed. Adobe Cloud (InDesign, Photoshop, Illustrator, etc.) and Canva. Desire a graphic designer to help “tell our story” in compelling ways.

**QUALIFICATIONS:** Moral life according to the teachings of the Catholic Church. Excellent project management and organizational skills, excellent verbal and written communication.

**EDUCATION:** Bachelor’s degree in Marketing, Communications, English, Media, or related experience.

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If you are interested in this position, please send your resume to: [dherbertz@archindy.org](mailto:dherbertz@archindy.org).

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Interested persons should call Georgene Beiriger, Director, at 317-545-7681.

# Hispanic Ministry office begins training program for Charismatic Renewal leaders

## Criterion staff report

Guaranteeing training for lay leaders of ecclesial movements is one of the objectives proposed by the archdiocesan Office of Hispanic Ministry. Part of those efforts were reflected on March 23 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis with the beginning of a training program for leaders of Catholic Charismatic Renewal (CCR).

Nearly 110 participants from all parts of the archdiocese were present to begin the classes, which will last until November.

The program, which consists of 21 hours of study and is divided into five sessions, focuses on the areas of preaching and prayer, intercession and healing, and practical tips for prayer assemblies—all of which are related to

the charism that surrounds the movement.

The goal is to provide each leader with the theological foundation that supports the charism, promotes the study of Scripture and uses the teaching documents of the Church as sources of prayer and preaching, noted Felix Navarrete, archdiocesan coordinator of Hispanic Ministry. It will also equip the leaders with practical advice to develop meetings and parish assemblies, according to archdiocesan guidelines and the teaching of the Church, he added.

"The Catholic Charismatic Renewal movement has its origins in an ecumenical experience. However, through time, it has acquired a doctrinal character that is more in line with the experience of true Catholicism," Navarrete said, "and it has been a very effective instrument of evangelization in communities of faith,

especially in Spanish-speaking ones.

"The archdiocese is no exception, since the CCR—as it is known worldwide—is one of our most active ecclesial movements with the greatest presence in our parishes," Navarrete continued, "in addition to being the most numerous in members. This is the main reason why we have decided to begin the training processes with 'the charismatics,' as they are called in the popular language of the modern Church."

The diverse expressions of faith, accompanied by popular devotion, are part of the new outpouring of the Holy Spirit for the Church, and many lay people identify with this way of living their faith.

"But even when the movement of the Holy Spirit generates these new expressions, we want to ensure that we have adequate discernment, which invites us to live an authentic and healthy Catholic spiritual experience," Navarrete said. "This area needs to be reinforced through training that contributes to the action of the Holy Spirit, in such a way that the Charismatic Renewal in our archdiocese serves as 'the current of grace' [a renewing breath of the Spirit] that important figures have spoken of—such as Pope Francis, Cardinal Leo Suenens [who took part in the Second Vatican Council and endorsed CCR], and Cardinal Raniero Cantalamessa, preacher of the papal household at the Vatican."

A "current of grace," Navarrete noted, flows from the Spirit of God to the Church of Christ in a naturally kerygmatic movement, which leads CCR members to be heralds of the Gospel and to communicate it with charisma—the joy of being Catholic.

As noted in Pope Francis' apostolic exhortation, "*Evangelii Gaudium*": "The joy of the Gospel fills the heart and entire life of those who encounter Jesus. Those



Felix Navarrete, archdiocesan coordinator of Hispanic Ministry, leads the first session of a training program for leaders of Catholic Charismatic Renewal on March 23 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Submitted photo)

who allow themselves to be saved by him are freed from sin, from sadness, from inner emptiness, from isolation. With Jesus Christ, joy is always born and reborn" (#1).

"This is the mission of the true charismatic: letting the Gospel fill the heart, freeing and healing those who receive it," Navarrete noted.

CCR meetings will be held at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis and have the support of priests in the archdiocese who serve the Hispanic community, "and with whom we agree that there is an urgent need to equip our leaders with the necessary evangelization tools to continue our mission," Navarrete said. †

## Bilingual Catholic Charismatic Renewal event will take place at the cathedral and Catholic Center in Indianapolis on May 18

A bilingual "New Pentecost" Catholic Charismatic Renewal (CCR) event will take place in Indianapolis from 6:30-10 p.m. on May 18.

It begins at 6:30 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., with a Holy Spirit novena, followed by a 7 p.m. Mass celebrated by archdiocesan vocations director and CCR spiritual director Father Michael Keucher.

After Mass, a eucharistic procession will take place from the cathedral to the Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center,

1400 N. Meridian St., for a time of adoration, music, prayer and praise. Refreshments will be available after adoration.

There is no charge for the event, which is sponsored by the archdiocesan Hispanic Ministry and leaders of the local CCR movement.

Participants are asked to park at the Catholic Center.

For more information, contact Felix Navarrete, archdiocesan Hispanic Ministry coordinator, at 317-236-7312, 317-597-3751 or [fnavarrete@archindy.org](mailto:fnavarrete@archindy.org). †

## Oficina del Ministerio Hispano inicia programa de capacitación para líderes de Renovación Carismática

### Reportaje del personal del The Criterion

Garantizar capacitación para laicos líderes de los movimientos eclesiales en nuestra arquidiócesis es uno de los objetivos propuestos por la Oficina del Ministerio Hispano, y parte de estos esfuerzos se vieron reflejados el pasado 23 de marzo en el Archbishop Edward T. O'Meara Catholic Center (Centro Católico) en Indianapolis, durante el inicio del programa de capacitación para líderes del movimiento de Renovación Carismática Católica.

Casi 110 participantes de todas partes

de nuestra arquidiócesis se hicieron presentes para dar inicio con el programa que se extenderá hasta el mes de noviembre.

El programa que consiste en 21 horas de estudio presenciales, divididas en cinco sesiones, tiene un enfoque en las áreas de predicación y oración, intercesión y sanación, y consejos prácticos para asambleas de oración, todos estos relacionados con el carisma que envuelve a dicho movimiento.

La intención es facilitar a cada líder del movimiento, las bases teológicas que respaldan el carisma, propiciar el

estudio de las Sagradas Escrituras y los documentos oficiales de la Iglesia como fuentes de la oración y la predicación, dijo Felix Navarrete, coordinador arquidiocesano del Ministerio Hispano, y equiparlos con consejos prácticos para desarrollar sus reuniones y asambleas parroquiales, a fin de respetar los lineamientos arquidiocesanos y la doctrina de la Iglesia Católica.

"El movimiento de la Renovación Carismática Católica (RCC), tiene sus orígenes en una experiencia ecuménica. Sin embargo, con el tiempo ha adquirido un carácter doctrinal que se ajusta más a la experiencia del verdadero catolicismo," dijo Navarrete, "y ha sido un instrumento de evangelización muy efectivo en las comunidades de fe, especialmente en las de habla hispana.

"Nuestra arquidiócesis no es la excepción, ya que la RCC, como se le conoce a nivel mundial, es uno de nuestros movimientos eclesiales más activos y con mayor presencia en nuestras parroquias a lo largo de nuestro territorio," dijo Navarrete, "además de ser el más numeroso en miembros, y esta ha sido la principal razón por la cual hemos decidido iniciar los procesos de capacitación teniendo como prioridad a 'los carismáticos,' como se les denomina en el lenguaje popular de la Iglesia moderna."

Las diversas expresiones de fe, acompañadas de la devoción popular, son sin duda, parte de la nueva efusión del Espíritu Santo para su Iglesia, y muchos laicos se sienten identificados con esta forma de vivir la fe.

"Pero aún cuando el movimiento del Espíritu Santo genera estas nuevas expresiones, queremos asegurarnos de tener un discernimiento adecuado, que nos

invite a vivir una experiencia espiritual sana y verdaderamente católica," dijo Navarrete, "y esta área necesita ser reforzada a través de una formación que coadyuve con la acción del Espíritu Santo, de tal forma que la Renovación Carismática en nuestra Arquidiócesis sea 'la Corriente de Gracia' de la que han hablado figuras importantes, tales como el Papa Francisco, el Cardenal Leo Suenens en el año 1974, y el Cardenal Raniero Cantalamessa, predicador de la Casa Pontificia en el Vaticano."

Una "Corriente de Gracia," dijo Navarrete, que fluye del Espíritu de Dios hacia la Iglesia de Cristo, en un movimiento naturalmente kerigmático, este es el propósito de la Renovación Carismática en la Iglesia Católica, ser heraldos del evangelio, y comunicarlo con el carisma, con la alegría de ser católico.

Como se presentó en la exhortación apostólica "*Evangelii Gaudium*" del Papa Francisco, "La Alegría del Evangelio llena el corazón y la vida entera de los que se encuentran con Jesús. Quienes se dejan salvar por El son liberados del pecado, de la tristeza, del vacío interior, del aislamiento. Con Jesucristo siempre nace y renace la alegría" (#1).

"Esta es la misión del verdadero carismático, dejar que el evangelio llene el corazón, liberando y sanando a quienes lo reciban," dijo Navarrete.

La capacitación que se estará llevando a cabo en el Centro Católico, cuenta con el respaldo de los sacerdotes de nuestra arquidiócesis que sirven a la comunidad Hispana, "y con quienes acordamos que existe una necesidad urgente de equipar a nuestros líderes con las herramientas de evangelización necesarias para continuar con la misión," dijo Navarrete. †

## Evento bilingüe de la Renovación Carismática Católica se llevará a cabo en la Catedral y el Centro Católico de Indianápolis el 18 de mayo

El evento bilingüe de Renovación Carismática Católica (RCC) "Nuevo Pentecostés" se llevará a cabo en Indianapolis de 6:30 a 10 p.m. el 18 de mayo.

Comienza a las 18:30 horas en la Catedral de San Pedro y San Pablo, 1347 N. Meridian St, con una novena al Espíritu Santo, seguida de una misa a las 7 p.m. celebrada por el director arquidiocesano de vocaciones y director espiritual de la RCC, el padre Michael Keucher.

Después de la Misa, se llevará a cabo una procesión eucarística desde la catedral hasta el Salón de Asambleas

del Centro Católico Arzobispo Edward T. O'Meara, 1400 N. Meridian St, para un tiempo de adoración, música, oración y alabanza. Habrá refrigerios disponibles después de la adoración.

El evento no tiene costo alguno y está patrocinado por el Ministerio Hispano arquidiocesano y líderes del movimiento RCC local.

Se pide a los participantes que se estacionen en el Centro Católico.

Para obtener más información, comuníquese con Félix Navarrete, coordinador del Ministerio Hispano arquidiocesano, al 317-236-7312, 317-597-3751 o [fnavarrete@archindy.org](mailto:fnavarrete@archindy.org). †