



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

'National Eucharistic Preachers'



Local priests chosen as part of U.S. bishops' initiative, page 3.



CriterionOnline.com

May 6, 2022

Vol. LXII, No. 30 75¢



Wearing her sweatshirt stitched with the phrase, "Make Heaven Crowded," 18-year-old Celia Boring has made it a goal during her senior year at Roncalli High School in Indianapolis to spend more time in eucharistic adoration—and invite others to do the same. Here, she poses in front of a stained-glass window featuring Jesus and the Eucharist in the school's chapel. (Photo by John Shaughnessy)

Youth's goal to 'Make Heaven Crowded' begins with her love of eucharistic adoration

(Editor's note: The Criterion invited people to share their stories of how their participation in eucharistic adoration has touched their lives and deepened their relationship with Jesus. Here are three of their stories.)

By John Shaughnessy

The power of an invitation sank in for Celia Boring, moving the 18-year-old youth to tears.

A student at Roncalli High School

in Indianapolis, Celia had gone on her senior retreat in September of this school year—a retreat during which she made new friends, moved closer to old friends, and discovered that more than

See ADORATION, page 10

Leaked draft of Supreme Court opinion indicates overturn of Roe v. Wade decision

WASHINGTON (CNS)—The Supreme Court appears set to overturn its *Roe v. Wade* decision, which legalized abortion for nearly 50 years, according to a leaked initial draft of a court opinion obtained by Politico and published online the evening of May 2.

Just minutes after the leak was published, reactions were fast and furious on social media, and barricades were erected around the Supreme Court. Many people gathered at the court in protest and some, including students from The Catholic University of America, were there to pray the rosary.

The draft opinion, written by Justice Samuel Alito, said *Roe* "was egregiously wrong from the start" and that "*Roe* and *Casey* must be overruled." *Casey v. Planned Parenthood* is the 1992 decision that affirmed *Roe*.

Alito's opinion said the court's 1973 *Roe* decision had exceptionally weak reasoning "and the decision has had damaging consequences. And far from bringing about a national settlement of the abortion issue, *Roe* and *Casey* have enflamed debate and deepened division," he wrote.

He also said abortion policies should be determined on the state level.

Politico's report says Alito's opinion is supported by Justices Clarence Thomas, Neil Gorsuch, Brett Kavanaugh and Amy Coney Barrett and that Justices Stephen Breyer, Sonia Sotomayor and Elena Kagan were working on dissents. It was not clear how Chief Justice John Roberts planned to vote.

The 98-page draft, which includes a 31-page appendix of historical state abortion laws, is an opinion in *Dobbs v. Jackson Women's Health Organization*—a case about Mississippi's ban on abortions after 15 weeks of pregnancy with the potential to also overturn *Roe*.

The fact that the opinion was leaked See SCOTUS, page 2

New food pantry in Brazil is result of 'sweat equity, hours and support'

By Natalie Hoefler

BRAZIL—Two years ago, Patrick Hardman knew the situation at Annunciation Parish's St. Vincent de Paul food pantry was critical.

"Our numbers were climbing," said the president of the parish's St. Vincent de Paul conference. "We were trying to [serve] 70-80 families a week."

The pantry itself was cramped. Begun about 10 years ago, it was located in an area of about 600 square feet in the basement of the Brazil parish's former school.

See BRAZIL, page 12



Father John Hollowell, pastor of Annunciation Parish in Brazil, prepares to cut a ribbon during an opening ceremony for the parish's new St. Vincent de Paul food pantry building on April 23. Holding the ribbon are Larry Tempel, left, Brazil Mayor Brian Wyndham and Patrick Hardman, president of the Annunciation Parish St. Vincent de Paul conference in Brazil.

(Photo by Natalie Hoefler)



Lights burn inside U.S. Supreme Court offices in Washington on May 2 after the leak of a draft majority opinion written by Justice Samuel Alito preparing for a majority of the court to overturn the landmark *Roe v. Wade* abortion rights decision later this year. (CNS photo/Jonathan Ernst, Reuters)

SCOTUS

continued from page 1

also caused significant reaction, because this is unprecedented in the court's recent history, especially with such a big case.

A May 3 statement by the Supreme Court verified that the draft opinion reported on "is authentic," but that it "does not represent a decision by the Court or the final position of any member on the issues in the case."

Roberts, in his own statement, emphasized the significance of the leaked document, which he said was a "singular and egregious breach of that trust that is an affront to the Court and the community of public servants who work here."

He also said that if this action was "intended to undermine the integrity of our operations, it will not succeed. The work of the Court will not be affected in any way." He said he has directed the Marshal of the Court to launch an investigation into the source of the leak.

Politico acknowledged that "deliberations on controversial cases have in the past been fluid. Justices can and sometimes do change their votes as draft opinions circulate and major decisions can be subject to multiple drafts and vote-trading, sometimes until just days before a decision is unveiled."

"The court's holding will not be final until it is published, likely in the next two months," it added.

But that does not stop the firestorm of speculation and discussion.

A tweet from scotusblog, which reports on the Supreme Court, said: "It's impossible to overstate the earthquake this will cause inside the Court, in terms of the destruction of trust among the Justices and staff. This leak is the gravest, most unforgivable sin."

Pro-life groups praised the court's potential decision, but some also questioned the motivation behind the leak and wondered if the court was being manipulated by this action.

A May 2 tweet by Jeanne Mancini, president of the March for Life Education and Defense Fund, said her organization would "not be providing comment on an official decision of #scotus possible leak until a decision is officially announced."

"We also believe that given the leak the court should issue a ruling as soon as possible. This leak was meant to corrupt the process. It is heartbreaking that some abortion advocates will stoop to any level to intimidate the court no matter what the consequences," she added.

"This leak is an act of desperation from rabid abortion supporters," said Kristan Hawkins, president of Students for Life, in an e-mail to Catholic News Service (CNS). She noted that although she didn't know if rumors about ending *Roe* were accurate, she stressed that "ending *Roe* is the right decision."

Marjorie Dannenfelser, president of the Susan B. Anthony List, also expressed some skepticism but also praise for the potential decision.

"If the draft opinion made public tonight is the final opinion of the court, we wholeheartedly applaud the decision," she said in a statement, adding: "If *Roe* is indeed overturned, our job will be to build consensus for the strongest protections possible for unborn children and women in every legislature."

Those on the other side of the issue were similarly taken aback by the leak, but also by the potential impact of the decision if it ultimately echoes the draft opinion.

American Civil Liberties Union tweeted: "If the Supreme Court does indeed issue a majority opinion along the lines of the leaked draft authored by Justice Alito, the shift in the tectonic plates of abortion rights will be as significant as any opinion the Court has ever issued."

And Planned Parenthood said in a May 2 tweet: "Let's be clear: This is a draft opinion. It's outrageous, it's unprecedented, but it is not final."


During oral arguments in this case last December, a majority of the justices seemed to indicate they would uphold Mississippi's abortion ban after 15 weeks of pregnancy, which was struck down by a federal District Court in Mississippi in 2018 and upheld a year later by the New Orleans-based U.S. Court of Appeals for the 5th Circuit.

A 15-week ban is not a "dramatic departure from viability," Roberts said.

The point of viability—when a fetus is said to be able to survive on its own—was key to the discussion because the Supreme Court has consistently ruled that states cannot restrict abortion before 24 weeks or when a fetus is said to be able to survive on its own.

In the draft opinion, Alito said *Roe's* viability distinction "makes no sense."

If this draft is adopted by the court, it means a ruling in favor of the Mississippi abortion ban. If it goes further to overturn *Roe*, there would be stricter limits to abortion in parts of the U.S., particularly the South and Midwest, with several states set to immediately impose broad abortion bans. †



Public Schedule of Archbishop Charles C. Thompson

May 10–17, 2022

<p>May 10 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>May 10 – 3:30 p.m. Indiana Bishops' Province meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>May 11 – 9 a.m. Indiana Catholic Conference meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>May 12 – 8:15 a.m. Virtual Judicatories meeting</p> <p>May 12 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p>	<p>May 12 – 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</p> <p>May 14 – 5:30 p.m. Confirmation Mass for youths of SS. Francis and Clare of Assisi Parish, Greenwood, at SS. Francis and Clare of Assisi Church</p> <p>May 15 – 6:15 p.m. Confirmation Mass for youths of St. Patrick Parish, Indianapolis, at St. Patrick Church</p> <p>May 17 – 10 a.m. Archdiocesan Priest Formation Day at St. Agnes Church, Nashville</p> <p>May 17 – 7 p.m. Confirmation Mass for youths of St. Simon the Apostle and St. John the Evangelist parishes, Indianapolis, at SS. Peter and Paul Cathedral</p>
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Pope denounces 'macabre regression of humanity' from war in Ukraine

VATICAN CITY (CNS)—Renewing his appeal for peace, Pope Francis said he grieves for the suffering of the Ukrainian people, especially given reports



Pope Francis

of children and the elderly being forcibly deported to Russia.

After praying the "Regina Coeli" prayer with pilgrims gathered in St. Peter's Square on May 1, the pope said that "terrible reports of children being expelled and deported" have

caused him to "suffer and weep."

"And while we are witnessing a macabre regression of humanity, I wonder, along with so many anguished people, if peace is truly being sought; whether there is the will to avoid a continued military and verbal escalation; whether everything possible is being done to silence the weapons," he said.

Ukrainian officials have accused Russia of deporting thousands of Ukrainian men, women and children to Russia from the besieged port city of Mariupol.

Iryna Vereshchuk, deputy prime minister of Ukraine, said an estimated 40,000 Ukrainian citizens were moved to camps in Russian-controlled territories, BBC News reported.

As Russian forces overrun Mariupol, Ukrainian authorities are racing against time to evacuate civilians sheltering in a steelwork factory in

the city. Although some Ukrainians were able to escape, evacuations have been difficult due to Russia's continued bombardment of established humanitarian corridors.

Speaking to the pilgrims gathered in the square, the pope called for the safe evacuation of civilians trapped in the Azovstal steel plant, and urged Christians to "pray the rosary for peace every day" during the Marian month of May.

"Today is the beginning of the month dedicated to the Mother of God," he said. "My thought goes to the Ukrainian city of Mariupol, 'the city of Mary,' barbarically bombed and destroyed."

Before leading pilgrims in a moment of silent prayer, Pope Francis appealed for an end to the war and expressed his hope that "the path of dialogue and peace be taken."

"I beg you, let us not surrender to the logic of violence, to the perverse spiral of weapons," the pope said. †

Correction

In the article "Connersville Deanery parishes help buy 170 beds for families in need" in the April 22 issue of *The Criterion*, the location of St. Bridget of Ireland Parish was misidentified. The parish is located in Liberty. †



NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

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 Advertising: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1585

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

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Indianapolis, IN 46202-2367
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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 Criterion Press Inc.

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Priests chosen to serve as ‘National Eucharistic Preachers’

By Mike Krokos

Two priests serving in the Archdiocese of Indianapolis have been chosen to serve as “National Eucharistic Preachers” in support of the multi-year National Eucharistic Revival leading up to the U.S. Conference of Catholic Bishops’ (USCCB) National Eucharistic Congress to be held in Indianapolis in July of 2024.

Father Jonathan Meyer and Dominican Father Patrick Hyde are among the more than 50 priests from across the United States to minister in this initiative.

Father Meyer is co-pastor with Father Daniel Mahan of the parishes of All Saints in Dearborn County, St. Mary of the Immaculate Conception in Aurora, St. Lawrence in Lawrenceburg and St. Teresa Benedicta of the Cross in Bright.

Father Patrick is pastor of St. Paul Catholic Center in Bloomington.

The initiative was established with the goal of awakening a desire among the faithful to encounter Jesus in the Eucharist, and to cultivate a personal devotion and relationship with him in a way that bears fruit in works of charity, USCCB National Eucharistic Revival officials said.

“Given the number of dioceses in the U.S. and the number of those selected, it is quite impressive that we had ... two [priests] actually able to serve as National Eucharistic Preachers,” said Archbishop Charles C. Thompson. “They will be assigned by the USCCB committee overseeing the Eucharistic Revival and Congress at the request of dioceses and parishes.

“Obviously, those that have been designated to serve in this capacity evidence a great love for the Eucharist as

well as preaching. To serve in this capacity, a priest needs to be inspiring, articulate, rooted in prayer and grounded in Scripture as well as sacramental theology.”

The priests took part in a retreat in April in Chicago which included Mass, eucharistic adoration and presentations by Bishop Andrew H. Cozzens of

Crookston, Minn., chairman of the USCCB’s Committee on Evangelization and Catechesis, Archbishop Emeritus J. Peter Sartain of Seattle, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Bishop Robert J. Lombardo of the Archdiocese of Chicago, Father Mike Schmitz of the Diocese of Duluth, Minn., and Dr. Timothy O’Malley of Notre Dame’s McGrath Institute for Church Life.

During the next three years of the Eucharistic Revival, representatives from the group will be available to preach at various events, including gatherings for diocesan and parish leaders, special diocesan Masses and eucharistic holy hours, clergy convocations, diocesan eucharistic congresses, and youth and young adult events.

The National Eucharistic Preachers, USCCB officials said, seek to affirm the great work done in dioceses by clergy and lay faithful. Dioceses around the country will be invited to identify local preachers—both ordained and lay—who can help multiply the efforts of the National Eucharistic Preachers on a local level to amplify the impact of the Revival.

“A renewal of eucharistic preaching is an important focus of the three-year Eucharistic Revival

happening in dioceses and parishes across the United States,” said Father Jorge Torres, a priest of the Diocese of Orlando and staff member dedicated to the Eucharistic Revival at the USCCB. “There is an invitation from the bishops of the United States to ignite our faith in the Eucharist in a way that flows from and returns to the Eucharist.”

Archbishop Thompson said Father Meyer and Father Hyde are both “very good homilists with a passion for the faith and teaching it to others.”

“They have the ability to appeal to various age groups in their preaching, which is a trait of a good homilist. The Revival is about reaching minds and hearts in relationship to the Real Presence of the body, blood, soul and divinity of Jesus Christ in the Eucharist,” the archbishop noted.

“One of the most effective ways of doing so is by capturing and stirring the Catholic imagination through effective preaching. Such preaching must not only deepen eucharistic devotion, but lead to the lived experience of the Eucharist in living our baptismal call to holiness and mission.

“This is the task assigned to Father Hyde and Father Meyer, a task which they are excited to embrace with a missionary spirit and joyful witness. They certainly need our support, especially by way of their parishioners’ patience and understanding while traveling, as well as the prayers of the archdiocese.”

(To learn more about the National Eucharistic Preachers or find out how they can be scheduled for local events, visit <https://eucharisticrevival.org/eucharistic-preachers>.) †



Fr. Jonathan Meyer



Fr. Patrick Hyde, O.P.

Pope Francis agrees to treat painful knee with therapeutic injections

VATICAN CITY (CNS)—Pope Francis will have therapeutic injections to try to alleviate the pain in his right knee, he told an Italian newspaper.

“I have a torn ligament; I will have a procedure with injections and we will see,” he said in an interview published on May 3 in *Corriere della Sera*.

“I’ve been like this for a while now, I can’t walk,” he said. “Once upon a time, popes would go around on the ‘*sedia gestatoria*,’” a ceremonial throne with long handles carried on aides’ shoulders that was used until 1978.

“You also need a bit of suffering, of humiliation ...” he said.

The 85-year-old pope apologized to the two reporters for not being able to stand to greet them. “The doctors told me I have

to stay seated because of my knee.”

The interview took place in one of the meeting rooms on the first floor of the pope’s residence, where the pope was forced to hold an audience on May 2 with members of the International Federation of Catholic Pharmacists. “This audience should have been in the Apostolic Palace, but because of my knee, it is here,” he told them.

Pope Francis has canceled several appointments and meetings the past few months because of his doctor’s orders to rest. He has stayed seated during recent audiences and meetings.

During an audience with pilgrims from Slovakia in the Paul VI audience hall on April 30, the pope said he would greet them, “but there is a problem: this leg

isn’t right, it doesn’t work, and the doctor has told me not to walk. I’d like to ... but this time I must obey the doctor!”

“It is a humiliation, but I offer it for your country. Thank you!” he said, after explaining they could climb the steps to the stage for a greeting.

The interview in May was not the first time the pope has spoken publicly about swelling and a torn ligament in his knee.

He told *La Nación* on April 22 that the torn ligament makes it difficult for him to walk and prevents him from standing for long periods of time. †



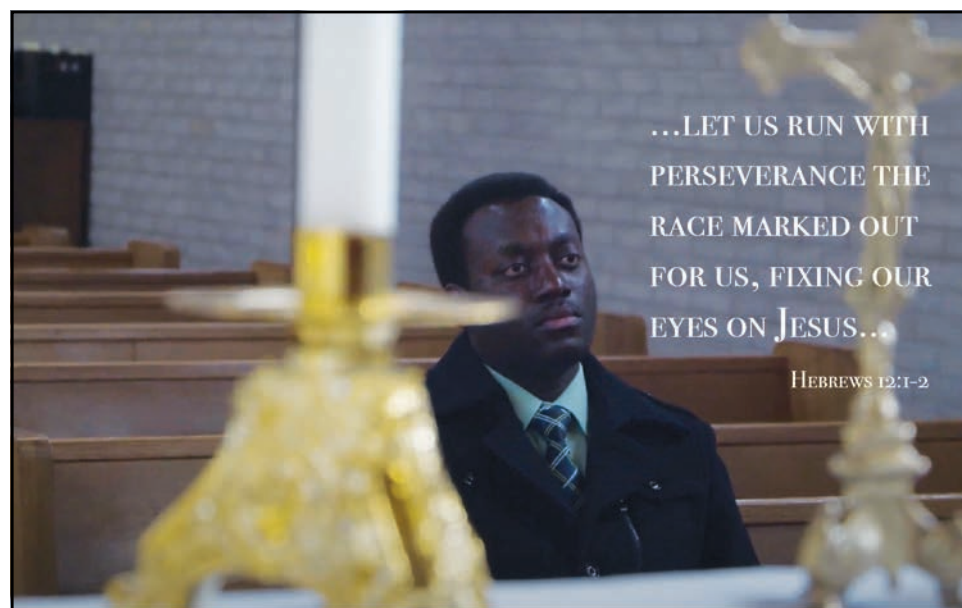
Remembering JDub On Mothers Day with love

JDub’s letter to his mom.

Mom, if you are reading this just know nothing was your fault. You were the best mother I could of ever asked for and I love you so much. I never understood why any of this had to happen to me, but I am finally at peace with everything and all the pain and suffering is gone. You and dad gave me the best life any kid could have asked for and you guys will never know how thankful I was for everything. Even though I am no longer here, I will always be here in your guys hearts. I had 23 great years of life and wouldn’t change a thing. Take care of Maebre and tell her I love her, and tell mamaw and dad I love them too. Don’t be sad or hurt, just know I am happy now and in a better place. I’ll always love you mom, thank you for everything. - Your son Jdub ❤️

JDub’s letter to his family and friends

If you are reading this my fight with cancer has come to an end. I gave it everything I had and never gave up one second, but God had other plans for me. I want to thank everyone who has been there for me through it all. I never knew how many people loved and cared about me, and I will never forget any of you. I am at peace now and all the pain is gone. I love everyone from the bottom of my heart, and I had the best 23 years of life anyone could ask for. One thing I learned through this all is never give up no matter what you are going through, and to go live your life to the fullest, go do those things you’ve always wanted to do and never hold grudges life is too short. I will see you all again one day, and I’ll always be watching over all of you ❤️. -Love Jdub



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

HEBREWS 12:1-2

UNITED CATHOLIC APPEAL

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

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



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Editorial



A statue of Mary and the Christ Child is displayed in the garden at Jesus the Good Shepherd Church in Dunkirk, Md., on April 28. (CNS photo/Bob Roller)

The Immaculate Heart of Mary is God's masterpiece

During the month of May, we honor the Blessed Virgin Mary in a special way. Mary's tenderness, her closeness to her children (all of us), and her fidelity to God's will inspire us, and encourage us, as we seek to follow her Son, Jesus.

Mary is the Mother of God (*Theotokos*), an unprecedented honor in human history. We describe her as "full of grace," which means that God's love and goodness fill her heart to the point of overflowing. In fact, we believe that the intercession of Mary on our behalf is her way of sharing with us the grace of God that she has been so freely and generously given because of her singular role in the history of salvation.

We acknowledge Mary as our mother because her only Son gave her to the Apostle John, and by extension to all of us, as he was dying on the Cross. It is both a privilege and a responsibility to reverence Mary as our mother and to seek her protection and care in times of trial and adversity. We thank God for the priceless gift that Jesus has given us in Mary. By the power of the Holy Spirit, Mary serves as a powerful advocate, who never ceases to work on our behalf.

St. Thérèse of Lisieux once said, "The loveliest masterpiece of the heart of God is the heart of a mother." If this is true of every mother whose heart is full of love, it is doubly true of Mary, whose Immaculate Heart is filled to overflowing with love for us, her children.

Mary was not burdened by selfishness or sin. As a result, she was completely free to say "yes" to God's will for her. That perfect assent to the divine will is a model for us—sinful and imperfect as we are.

When we imitate Mary, we place ourselves in the hands of our Creator, trusting that God will help us to do what we cannot do by ourselves.

Mary's great song of praise, the Magnificat, gives us the words we need to praise and thank our God:

*My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.*

We, who even more than Mary, are "lowly servants," have been raised in dignity by our baptism and have been sent as missionary disciples of Jesus Christ to proclaim the Good News.

*He has shown the strength of his arm,
he has scattered the proud in their conceit.*

*He has cast down the mighty from their thrones,
and has lifted up the lowly.*

*He has filled the hungry with good things,
and the rich he has sent away empty.*

We, who hunger and thirst for truth, have been filled "with good things," while those who are seeking satisfaction in the things of this world are "sent away empty." Mary's words echo in our hearts as we implore the Queen of Heaven to intercede for us before the throne of grace.

It's no accident that in the worst of times—including pandemics, economic crises, and the horrors of war—we turn to Mary. When peace and justice seem too much to hope for, when natural and human evils threaten to overwhelm us, and when life's cruelty overshadows everything, Mary stands before us as the Mother of Mercy and Queen of Peace. She comforts us, encourages us, and shares our pain in her titular roles as Help of the Sick, Our Lady of Perpetual Help, Mother of Sorrows, and so many more.

Devotion to Mary declines when we lull ourselves into thinking that we are capable of taking care of ourselves. It's only when we admit that we need serious help to overcome the spiritual, the moral, and the social-political-economic challenges of our time that we have the good sense to return to our Blessed Mother and implore her assistance.

If we have learned anything the past three years, we have to admit that we human beings are not in charge of ourselves or our world. Even with all our scientific and technological achievements, we are at the mercy of forces far beyond our control. We need all the help we can get, and we need it now.

This May, let's fly to the Queen of Heaven and ask for her unfailing help. Let's pray the rosary fervently, and let's ask our loving Mother to be with us every day as we continue our synodal journey and seek to build a better, more just, peaceful and hopeful world in her Son's name.

—Daniel Conway

Be Our Guest/Stephen M. Colecchi

Unjust war and just defense in Ukraine

Russia's invasion of Ukraine raises fundamental moral questions that Catholic teaching can help us to explore.



I accompanied bishops on a solidarity visit to Ukraine in 2015. In Kyiv, their independence monument represented for me the soaring spirit of the Ukrainian people. We visited memorials to those who lost their lives to protect Ukrainian democracy.

Acknowledging that too often "just war" norms have been used to justify war, I believe Russia is waging an "unjust war," and Ukraine is waging a "just defense." The moral distinction is important.

Significantly, the *Catechism of the Catholic Church* discusses "just war" in a section titled "avoiding war."

"All citizens and all governments are obliged to work for the avoidance of war" (#2308). The catechism lists "strict conditions for legitimate defense by military force" as follows:

- the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;
- the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition (#2309).

The catechism goes on to declare that non-combatants "must be respected and treated humanely" and that actions "deliberately contrary to the law of nations ... are crimes" (#2313).

Russia failed in its obligation to "avoid war." Russia used military exercises as a fig leaf for its war preparations. The consequences of its invasion for Ukraine and the world order are "lasting, grave, and certain." Russia's actions have produced grave evils. Innocent civilians have been targeted. Such actions are crimes.

But what of Ukraine's armed defense and of the West's arming of Ukraine? I would argue that it is morally licit for Ukraine to defend its citizens and that it is licit for the West to assist them in this regard. As the defense of Kyiv demonstrates, there are "serious prospects of success." To date, the actions of Ukraine's defenders have not produced

"evils and disorders graver than the evil to be eliminated." On the contrary, numerous reports indicate that Russia's actions have violated international norms and may constitute war crimes.

Beyond assisting Ukraine with its defense, it is morally obligatory for the West to help protect non-combatants who have fled the war zone as displaced persons and refugees to other countries. Civilians, especially children, have suffered disproportionately and indiscriminately. They require our protection and assistance.

At the same time, Ukraine must explore every reasonable effort to negotiate an end to the war. This obligation weighs even more heavily on Russia as the aggressor. The legitimacy of armed defense does not dispense with the obligation to "avoid war."

In addition, Ukraine and the West must be careful not to escalate the conflict. As the catechism admonishes: "The Church and human reason both assert the permanent validity of the moral law during armed conflict. 'The mere fact that war has regrettably broken out does not mean that everything becomes licit between the warring parties'" (#2312).

Avoiding indiscriminate bombings and the risk of nuclear escalation are paramount in this regard. The catechism reminds us that a "danger of modern warfare is that it provides the opportunity to those who possess modern scientific weapons—especially atomic, biological, or chemical weapons—to commit such crimes" (#2314).

Beyond the immediate conflict, the West and Russia need to work to avoid another Cold War, with an accompanying arms race. The catechism is clear in this regard. "The arms race does not ensure peace. Far from eliminating the causes of war, it risks aggravating them.

"Spending enormous sums to produce ever new types of weapons impedes efforts to aid needy populations; it thwarts the development of peoples. Over-arming multiplies reasons for conflict and increases the danger of escalation" (#2315).

There is a moral risk in arming Ukraine. We must remember that war does not produce peace. Peace is built on the foundation of justice and human rights. The soaring spirits of Ukraine and humanity must reach for a just peace.

(Stephen M. Colecchi retired as director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops in 2018. He currently serves as an independent consultant on Catholic social teaching and international issues of concern to the Church.) †

Letter to the Editor

Reader offers thanks to newspaper, staff at Our Lady of the Greenwood Parish

The purpose of this letter is a thank-you note to the editors and all the staff writers who publish *The Criterion* each week. Because of the many outstanding articles, I read the paper from cover to cover.

Because of the many problems in our world, it is impossible to write every story as a positive event. However, the great majority of your articles are not only very positive, but also spiritually inspiring.

Since I'm not on the Internet, *The Criterion* is an excellent source of information for the events related to Archbishop Charles C. Thompson and Pope Francis. It keeps me informed about events in the Catholic Church outside of the United States.

At the age of 90, I have concerns about the future leaders of our nation. When I read articles in *The Criterion* about the high school essay contest winners, the National Catholic Youth Conference held in Indianapolis last year, and the successful performance of

Catholic school athletic teams, I know our future will be a bright one. These young Catholic leaders will be well prepared to confront any challenge they encounter.

Since this is a thank-you letter, I considered it appropriate to acknowledge the outstanding spiritual care we receive from my parish, Our Lady of the Greenwood in Greenwood.

All the Catholics living at our senior living community, Greenwood Village South, receive Communion every Sunday from extraordinary ministers of holy Communion from Our Lady of the Greenwood. The last Wednesday of each month, Father Todd Goodson, the parish's pastor, hears confessions and celebrates Mass.

Catholics living here are blessed to have such dedicated individuals at Our Lady of the Greenwood Parish.

**Al Neyman
Greenwood**



Christ the Cornerstone

The Good Shepherd tends all sheep without exception

"I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the Earth" (Acts 13:47).

The Fourth Sunday of Easter is traditionally called Good Shepherd Sunday. The Scripture readings for this Sunday call our attention to the paradox that teaches us about the Lamb of God who is also the Good Shepherd.

Jesus is humble and gentle like a sacrificial lamb. But he is also forceful and firm in his ability to guide and direct us, the flock he has chosen as his own. His meekness is strength, and his submission to the Father's will is decisive, showing us the way we should go.

In the Gospel reading for Good Shepherd Sunday, Jesus identifies himself with his flock:

"My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. The Father and I are one" (Jn 10:27-30).

There is a closeness between Jesus and those who follow him, and there is a bond that can never be broken. ("No one can take them out of my hand.") This intimate connection between Jesus and his followers (all of us) mirrors the bond between Jesus and his Father, and it assures us that, because Jesus and his Father are one, as long as we are close to Jesus, we remain secure in the loving hands of the Father by the power of the Holy Spirit.

This great news of our unshakable bond with the triune God is not something to be kept to ourselves like a secret handshake or password among members of an elitist group.

On the contrary, as we read in the Acts of the Apostles (Acts 13:14, 43-52), it is news that must be shared "to the ends of the Earth" (Acts 13:47). The loving care we have been given by the Good Shepherd is intended for everyone—Jews and Gentiles, rich and poor, people who are socially acceptable and outcasts. Everyone is in the hands of God. Thus, everyone without exception is invited to enjoy the tender, pastoral care of those who follow Jesus, the Good Shepherd.

In the second reading for Good

Shepherd Sunday (Rev 7:9, 14b-17), St. John the Evangelist tells us that:

"I, John, had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. ... Then one of the elders said to me, 'These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb'" (Rev 7:9, 14).

What St. John envisions is a Church that is open to everyone. All who persevere and remain faithful will survive "the time of great distress," the end time, and will be united with Christ the Lamb who sits on his heavenly throne.

"The one who sits on the throne will shelter them," St. John says. "They will not hunger or thirst anymore, nor will the sun or any heat strike them. For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes" (Rev 7:15-17). With this powerful vision of hope, we are shown the full

extent of the Good Shepherd's care for his people and for all God's creation.

Never again will God's people experience sadness, hunger and thirst, sickness or the horrors of war. As we sing in the Responsorial Psalm for this Sunday (Ps 100):

"Know that the Lord is God; he made us, his we are; his people, the flock he tends. his kindness endures forever, and his faithfulness, to all generations" (Ps 100:3, 5).

The Good Shepherd gives his life for us. He sends his Holy Spirit to watch over us and guide us on our synodal journey to our heavenly home. Even in times of persecution and hardship, we can be confident that the pastoral care of Jesus the Good Shepherd will comfort us and give us the courage we need to persevere.

Following the example of Paul and Barnabas in Sunday's first reading from the Acts of the Apostles, may we learn to "shake the dust from our feet" in protest against anything that would do us harm. May we be filled with joy and with the Holy Spirit—this Easter season and always! †



Cristo, la piedra angular

El Buen Pastor atiende a todas las ovejas sin excepción

"Te he puesto por luz para las naciones, a fin de que llesves mi salvación hasta los confines de la tierra" (Hch 13:47).

El cuarto domingo de Pascua tradicionalmente se denomina el Domingo del Buen Pastor. Las lecturas de las Escrituras de este domingo destacan la paradoja que nos enseña el Cordero de Dios que es también el Buen Pastor.

Jesús es humilde y gentil como un cordero de sacrificio. Pero también es contundente y firme en su capacidad de guiarnos y dirigirnos a nosotros, el rebaño que ha elegido como propio. Su mansedumbre es fuerza, y su sumisión a la voluntad del Padre es decisiva, todo lo cual nos indica el camino que debemos seguir.

En la lectura del Evangelio del Domingo del Buen Pastor, Jesús se identifica con su rebaño:

"Mis ovejas oyen mi voz; yo las conozco y ellas me siguen. Yo les doy vida eterna, y nunca perecerán, ni nadie podrá arrebatarlas de la mano. Mi Padre, que me las ha dado, es más grande que todos; y de la mano del Padre nadie las puede arrebatar. El Padre y yo somos uno" (Jn 10:27-30).

Existe una cercanía entre Jesús y los que le siguen, y un vínculo que jamás puede romperse ("y de

la mano del Padre nadie las puede arrebatar"). Esta conexión íntima entre Jesús y sus seguidores (todos nosotros) refleja el vínculo entre Jesús y su Padre, y nos asegura que, dado que Jesús y su Padre son uno, mientras estemos cerca de Jesús, permaneceremos seguros en las manos amorosas del Padre por el poder del Espíritu Santo.

Esta gran noticia de nuestro vínculo inquebrantable con el Dios trino no es algo que debemos guardarnos para nosotros como una señal secreta o una contraseña entre los miembros de un grupo elitista.

Por el contrario, tal como leemos en los Hechos de los Apóstoles (Hch 13:43-52), es una noticia que debe ser compartida "hasta los confines de la tierra" (Hch 13:47). El cuidado amoroso que nos ha dado el Buen Pastor está destinado a todos: judíos y gentiles, ricos y pobres, personas socialmente aceptables y parias. Todos estamos en las manos de Dios; por lo tanto, todos, sin excepción, están invitados a disfrutar de los cuidados tiernos y pastorales de quienes siguen a Jesús, el Buen Pastor.

En la segunda lectura del Domingo del Buen Pastor (Ap 7:9, 13-17), san Juan Evangelista nos dice:

"Miré, y apareció una multitud tomada de todas las naciones, tribus,

pueblos y lenguas; era tan grande que nadie podía contarla. Estaban de pie delante del trono y del Cordero, vestidos de túnicas blancas y con ramas de palma en la mano. [...] Entonces uno de los ancianos me preguntó:

—'Esos que están vestidos de blanco, ¿quiénes son, y de dónde vienen?'

—Eso usted lo sabe, mi señor— respondí.

Él me dijo:

—Aquellos son los que están saliendo de la gran tribulación; han lavado y blanqueado sus túnicas en la sangre del Cordero" (Ap 7:9, 13-14).

Lo que san Juan imagina es una Iglesia abierta a todos. Todos los que perseveren y permanezcan fieles sobrevivirán a la "gran tribulación," el fin de los tiempos, y se unirán a Cristo el Cordero que se sienta en su trono celestial.

San Juan afirma que: "el que está sentado en el trono les dará refugio en su santuario. Ya no sufrirán hambre ni sed. No los abatirá el sol ni ningún calor abrasador. Porque el Cordero que está en el trono los pastoreará y los guiará a fuentes de agua viva; y Dios les enjugará toda lágrima de sus ojos" (Ap 7: 15-17). Con esta poderosa visión de esperanza se nos muestra en todo su esplendor la plenitud del cuidado que el Buen Pastor le dispensa

a su pueblo y a toda la creación de Dios.

Nunca más el pueblo de Dios experimentará la tristeza, el hambre y la sed, la enfermedad o los horrores de la guerra. Como cantamos en el salmo responsorial de este domingo (Sal 100):

"Reconozcan que el Señor es Dios; él nos hizo, y somos suyos. Somos su pueblo, ovejas de su prado.

Porque el Señor es bueno y su gran amor es eterno;

su fidelidad permanece para siempre" (Sal 100: 3, 5).

El Buen Pastor da la vida por nosotros; envía a su Espíritu Santo para que vele por nosotros y nos guíe en nuestro viaje sinodal hacia la patria celestial. Incluso en tiempos de persecución y dificultad, tenemos confianza en que la atención pastoral de Jesús, el Buen Pastor, nos consolará y nos dará el valor necesario para perseverar.

Siguiendo el ejemplo de Pablo y Bernabé en la primera lectura del domingo de los Hechos de los Apóstoles, aprendamos a "sacudirnos el polvo de los pies" en señal de protesta contra todo lo que nos perjudique. ¡Que podamos compartir generosamente esa alegría con el Espíritu Santo durante la época de la Pascua y siempre! †

Events Calendar

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

May 9, 16, 23, June 6

St. Jude Parish Hospitality Room, 5353 McFarland Rd., Indianapolis. **Bereavement Group**, 7 p.m., last four of six sessions, attending all sessions recommended but not required. Information: 317-786-4371 or pcollins@stjudeindy.org.

May 10

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Mystagogy Talk Series**, 6:30 p.m., second of five stand-alone sessions (May 17, 24, 31), "Putting Our Whole Heart into Our Celebration of the Holy Mass" by Father Patrick Beidelman. Information: 317-255-3666.

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

May 11, 25

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict,

Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

May 17

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Mystagogy Talk Series**, 6:30 p.m., third of five stand-alone sessions (May 24, 31), "Catholic Social Teaching: 'Do this in Remembrance of Me'" by Theresa Chamblee and Laura Sheehan. Information: 317-255-3666.

May 18

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

May 19

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

May 20

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Robert Vane, President and CEO of Veteran Strategies, Inc. presenting "Lessons Learned from Leaders and Legends," 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 17. Information and registration: cutt.ly/CBE-Reg.

May 21

Springwood Park, 60 Waterfall Rd., Richmond. **Flying Cardinal 5K**, 9 a.m., benefitting Seton Catholic Schools Home and School Group and Athletic Boosters, \$20 individual or \$60 family rate for four runners, t-shirts guaranteed to pre-registered runners. Information and registration: 765-962-3902, ext. 4, skitchin@setoncatholics.org or setonschools.org/flying-cardinal-5k-2.

May 23

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/

SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

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

May 24

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Mystagogy Talk Series**, 6:30 p.m., fourth of five stand-alone sessions (May 31), "The Eastern Catholic Churches: The Glory of God Coming From the East" by Brian Goshorn of St. Athanasius the Great Byzantine Church. Information: 317-255-3666.

May 28

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

May 30

Calvary Mausoleum

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

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

May 31

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Mystagogy Talk Series**, 6:30 p.m., last of five stand-alone sessions, "The Eucharist: The Heart of Apologetics" by Quannah Jeffries. Information: 317-255-3666.

June 1

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

June 2-4

St. Jude Parish, 5353 McFarland Rd., Indianapolis. **Summer Festival**,

Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., children's games, prizes, bands and food, silent auction, bingo, Monte Carlo games, beer tent, free admission. Information: 317-786-4371.

June 3

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

June 3-4

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, 5 p.m.-midnight each night, welcome booth, carnival rides, prepared food, music, dancers, \$5,000 raffle, beer garden, free admission, prices for food, drinks and ride vary. Information: parish@stgabrielindy.org or 317-291-7014. †

Retreats and Programs

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

May 20

Mount St. Francis, 101 St. Anthony Dr., Mount St. Francis. **Evening of Migratory Birds at the Mount**, 6-9 p.m., dinner, presentation by Dwight Chamberlain of the Raptor Center at Hardy Lake, night hike with naturalist Rod Goforth, \$30. Registration: cutt.ly/msf-birds or 812-923-8817.

May 20-21

Mount St. Francis, 101 St. Anthony Dr., Mount St. Francis. **Overnight Package: Migratory Birds at the Mount**, Fri. 6-9 p.m., dinner, presentation by Dwight Chamberlain of the Raptor Center at Hardy Lake, night hike led by naturalist Rod Goforth; Sat. 7-11 a.m., breakfast, two guided birdwatching hikes with naturalist Rod Goforth, private overnight room, \$125. Registration: cutt.ly/msf-birds or 812-923-8817.

May 21

Mount St. Francis, 101 St. Anthony Dr., Mount

St. Francis. **Morning of Migratory Birds at the Mount**, 7-11 a.m., breakfast, two guided birdwatching hikes with local naturalist Rod Goforth, \$30. Registration: cutt.ly/msf-birds or 812-923-8817.

May 20-22

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Gratitude**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

May 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Viewing of The Chosen Season Two**, 5-9 p.m., fourth of four stand-alone sessions, view two episodes followed by discussion led by Cheryl McSweeney and Father Keith Hosey, \$25, light supper and snacks included. Information and registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

June 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, sponsored by Oldenburg Franciscan Center, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information and registration: 812-933-6437, center@oldenburgosf.com, www.oldenburgfranciscancenter.org.

June 1, 2

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, choose between 9:30 a.m.-noon first Wednesday of the month or 6-8:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Information and registration: Jeanne Frost, 812-535-2952, jfrost@spsmw.org or spsmw.org/events. †

Wedding Anniversaries

Charles and Diane Eble



CHARLES AND DIANE (EWERS) EBLE, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 60th wedding anniversary on May 5.

The couple was married in St. John Vianney Church in Cincinnati on May 5, 1962.

They have five children: Karen Trap, Carla, Dominic, Joseph and Paul Eble.

The couple also has 20 grandchildren. †

Joseph and Dorothy Schmoll



JOSEPH AND DOROTHY (LAKER) SCHMOLL, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 60th wedding anniversary on May 5.

The couple was married in Sacred Heart of Jesus Church in Indianapolis on May 5, 1962.

They have four children: Marsha Campbell, Barbara Fahringer, Anthony and Robert Schmoll.

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

Clarence and Teresa Ellis



CLARENCE AND TERESA (WATHEN) ELLIS, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 50th wedding anniversary on May 6.

The couple was married in St. Ann Church in Indianapolis on May 6, 1972.

They have two children: Lorissa Ellis and Rebecca Tharp.

The couple also has six grandchildren. †

All are invited to Mass on May 22 celebrating Pan-African liberation

An African Liberation Day Mass will be held at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, at 1 p.m. on May 22.

All are invited to join the Black Catholic Community of the Archdiocese of Indianapolis in this commemorative Mass celebrating Pan-African liberation. The Mass will be celebrated in several African languages as well as English and French.

A reception will immediately follow the Mass. Please bring a dish of food to share and non-alcoholic drinks.

To volunteer to serve as a greeter, liturgical minister, choir member or help with the reception, contact Dabrice Bartet at 317-523-4193.

For questions or more information, contact Pearlette Springer, coordinator of the archdiocese's Black Catholic Ministry, at 317-236-1474 or pspringer@archindy.org. †

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

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2022 by Catholic News Service.

Pope develops Catholic social teaching in light of economy changes

By Anna Rowlands

“We do not get dignity from power, or money or culture. We get dignity from work,” said Pope Francis in a homily for the feast of St. Joseph the Worker. Work, he said, “anoints us” with dignity.

This notion that work is a core facet of our dignity has been a repeated theme of the papacy of the pope, and featured as the third in his triad of social rights proposed in his addresses to social movements in recent years.

The option for decent, free, fair work is the preferential option that every economy must put first. The third piece in this series focuses on this final social right in Catholic social teaching: the right to labor or work, and its just conditions. The other two social rights explored in previous articles were the right to land and the right to lodging or shelter.

The theme of just work—labor before capital—is perhaps the most well-known theme of Catholic social teaching, yet Pope Francis has brought a fresh analysis to this core aspect of our human condition.

While the first social encyclical in 1891, “*Rerum Novarum*,” focused on the changing conditions of work in a newly urbanized and industrialized economy, Pope Francis finds himself reflecting on work in an age of post-industrial instability marked by a hyper focus on technology and affected by the coronavirus pandemic and multiple conflicts.

Questions of short-term insecure work are the focus for much of the global north. Elsewhere, the impact of new technologies on the future of work makes it difficult to enable basic human needs to be met. This often leads to consistently high unemployment and adds to climate change.

Challenges of participation in digital labor and a lack of basic rights in work present real challenges to a new generation.

Responding to these realities, the pope has emphasized the need to find urgent creative solutions to enable productive, fair pay for meaningful work for all. He has also emphasized the role of work in enabling what he calls “social dialogue.” Work is the basis for social participation, for the spaces of social negotiation in which



With a statue of St. Joseph nearby, Pope Francis preaches about the dignity of labor and justice for workers during his morning Mass on the feast of St. Joseph the Worker on May 1, 2020, in the chapel of his Vatican residence, the Domus Sanctae Marthae. Work “anoints us” with dignity, Pope Francis once said in an address for the feast. (CNS photo/Vatican Media)

we learn cooperation and become stakeholders in a society.

High unemployment (especially among young people), insecure work that pays badly, and work without rights protection or the capacity to unionize or organize is a threat to basic social belonging and participation. Among Pope Francis’ repeated concerns is very high rates of youth unemployment globally—he argues that this is one of the most urgent crises facing the world.

The pope’s main social teaching documents have repeated the traditional Catholic social teaching themes on work or labor—that dignity lies in productive work; that work provides

a means to be co-creators with God in important ways (God “labors” in creation, and so do we within that creation); and that work is part of how we build common bonds as well as meet common needs in societies.

Pope Francis has also repeated with great emphasis that work is a necessary part of healthy self-expression or, as he puts it, “self-realization” in an interdependent society. Living wages—not just minimum wages—are crucial, as are fair contracts that do not exploit workers.

The pope has also speculated on the need to reflect on the role that a basic income might play in some settings. This suggestion has been more controversial for some, and is a matter for stimulating debate among Catholic economic thinkers. He has been keen to stress that a basic income is not an alternative to work, but part of how common needs might be met and a variety of forms of work engaged.

In speeches to business groups and workers, Pope Francis has emphasized the need for economic creativity to produce the jobs for the future that will enable a plural and vibrant economy. Diversified sources are necessary so that the full range of human gifts can find expression in the economy. He has repeated that solutions to the problems of work come from within communities of workers at a grassroots level and should be engaged as part of the search for common good working practices.

There has also been a strongly worded critique of economic practices that extract, exclude, exploit or inappropriately commodify human life: “work” that cannot really be deemed fair labor. The “economy that kills” has been a

catchphrase warning of this papacy, throughout its social teaching on work and the economy.

The abuse of migrant labor, human trafficking and the exploitation of women and men through prostitution have been repeated themes. These are not forms of work in which we are able to participate in society, through just reciprocal exchange, where we meaningfully possess our labor, or labor in freedom. Abuse of labor is endemic in our economies, and Pope Francis calls Christians to pay attention to these sites of privation of justice.

The COVID-19 pandemic, the Holy Father believes, has given us a chance for a moment of real conversion around our cultures and economies of work. He has encouraged us to look reality in the face and accept the fragility and brokenness of our economic systems, noting, “Anyone who thinks that the only lesson to be learned was the need to improve what we were already doing, or to refine existing systems and regulations, is denying reality.”

Pope Francis does not have answers for what that new future should look like, but he does give us a set of priorities—the who of Catholic social teaching: the most economically marginalized and vulnerable and the capacity and responsibility we all have to co-create a better working future.

(Anna Rowlands is the St. Hilda Professor of Catholic Social Thought and Practice at Durham University in the United Kingdom. She is author of the book, *Towards a Politics of Communion: Catholic Social Teaching in Dark Times*. Follow her on Twitter @Annarowlands1.) †



A woman sews material in early April at a factory in Accra, Ghana. Rapid changes in the economy are creating new challenges for workers around the world. Pope Francis has responded to these changes in developments in Catholic social teaching. (CNS photo/Francis Kokoroko, Reuters)

For the Journey/Effie Caldarola

Wake up each day, unleash the power of hope and love

A story about St. Teresa of Avila tells us that one day the devil appeared to her in the guise of Christ.



Immediately, she dismissed him. “You are not Christ,” she told the devil. The devil was puzzled. “How did you know I wasn’t Christ?” “Because,” Teresa replied, “you have no wounds.”

It’s an old story, perhaps a legend, but we know Teresa did fight the good fight with the evil one.

The tale reveals much about our Easter encounters with Christ, our world today and our own wounded lives.

The world is full of woundedness. The situation in Ukraine drags on, the scenes of mass graves and old women weeping make us want to turn away. The old mantra about war, “never again,” appears buried in the rubble of Mariupol.

And woundedness haunts our country as well. Income inequality, the lack of health care, our own centuries of racism, all these things reveal our pain.

Amid sorrow, the Easter season gives hope and teaches us the value of wounds. The risen Christ is often unrecognizable

to his disciples, but he invariably carries with him one clear badge of identification: his wounds.

“Put your finger in my wounds,” he tells Thomas. It seems very important to the resurrected Jesus that his wounds be seen.

It’s almost as if Jesus is reminding us that we all carry wounds. Woundedness is part of life and can’t be airbrushed away to make the picture prettier. We’re a product, in part, of the wounds we’ve suffered and endured. Sometimes the world inflicts them, sometimes they’re self-inflicted.

Jesus was wounded, and he understands woundedness. In a worldly sense, he failed, and he understands failure and disappointment because he encountered them on a cross.

Benedictine Sister Joan Chittister said, “Hope is the ability to believe that good can happen out of anything.”

Indeed, if good came from the brutal crucifixion and humiliating death of Jesus, good can come from our wounds as well.

That’s why we get up each day and say with the Benedictines, “Always we begin again.”

Jesuit Father Joseph Whelan wrote in a famous prayer, love “decides what will get you out of bed in the mornings.”

Think of how Peter must have felt in the presence of the risen Lord, a friend he

had denied. And yet, Jesus loved him and saw beyond his failures. If we can just feel Jesus loving us and our woundedness in the same way, think of the power of hope and good we can unleash.

So, we continue to fight for legislation that limits fossil fuels and counters climate change. We offer life-giving hope to women caught in challenging pregnancies. We write to death-row inmates and lobby for an end to the death penalty.

We express our hopes for the Church by participating honestly in synod discussions. We volunteer at a food pantry. We wake up each morning, not hiding our wounds, but sharing them with a wounded world. We wake up ready to love.

Mother Teresa’s famous quote reminds us, “Not all of us can do great things. But we can do small things with great love.”

Teresa of Avila understood that to be human is to carry wounds, and that Christ has suffered with us in his humanity. It is human to hurt, and hurt can lead to growth.

So, we get busy. Not navel-gazing at our own and the world’s failures, but asking each morning: How can I love more and be part of the miracle of hope?

(Effie Caldarola writes for Catholic News Service.) †

A More Human Society/

Richard Doerflinger

A bias against children’s lives

Thirty years ago, my wife was 16 weeks pregnant with our third child. At a routine prenatal checkup, our doctor suddenly



looked very concerned and said she couldn’t hear our baby’s heartbeat. We were devastated, fearing the worst as we reported to the hospital for an ultrasound.

Given the grave situation, a radiologist joined the ultrasound technician. Then he smiled after a minute, saying our baby had only been “hiding behind the placenta” and was alive and healthy. We were so relieved and grateful.

That emotional roller coaster helps me understand why many women were outraged after reading an article in *The New York Times*, “Tests Predicting Rare Disorders in Fetuses Are Usually Wrong.” Such DNA screening or “noninvasive prenatal testing” (NIPT) can give “false positive” results from 80% to 93% of the time, depending on the genetic condition.

Medical experts criticized the article for not making a clear distinction between these “screening” tests and actual diagnoses. The screenings find only a risk of certain defects, prompting a need for more reliable tests. But the article suggests that doctors counseling their patients often don’t make that clear either.

A 2014 study found that as many as 6% of patients have an abortion based solely on the initial screening result. For its recent story, the *Times* interviewed 14 patients, and eight of them said they were never warned about false positives; five said their doctor treated the screening result as definitive.

Three geneticists cited similar concerns. One recounted a case in which the follow-up test showed the baby was healthy, but the woman had already ended her pregnancy. And some of the more precise tests pose their own risk of causing a miscarriage.

Parents’ fear of suffering for their child and years of special responsibilities for them helps drive these tragedies. But there are other pressures as well.

Writing in the journal *First Things* in 1996, maternal-fetal medicine expert Dr. Thomas Murphy Goodwin cited two such pressures. His high-risk obstetrics service in Los Angeles had received referrals for 15 years from doctors who thought continuing a pregnancy endangered their patients’ life or physical health. Women came to Goodwin after refusing their own doctors’ recommendation for an abortion. And he and his associates would bring mother and baby through the crisis alive.

Goodwin said these recommendations were based not only on ignorance of medical advances, but on two additional factors.

First, in a society where abortion is permitted for any reason, many doctors develop an ambivalent attitude toward unborn life that led them to recommend abortion.

Second, the law created its own one-sided pressure. A doctor who failed to warn a woman about conditions that could lead her to want an abortion could be sued later by the parents for a “wrongful birth”—or even by the born child for “wrongful life.” But a doctor persuading a woman to abort, whether the fetal defect turned out to be real or not, was in no legal danger. As Goodwin observed, “There is no ‘wrongful abortion.’”

The Supreme Court is considering whether to reverse a deadly line of court rulings creating an almost unlimited “right” to abortion. One of many positive results of reversal could be to counter these pressures and once again encourage doctors to treat mothers and their unborn sons and daughters as patients who deserve life-affirming health care.

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

Window Seat Wisdom/Katie Prejean McGrady

Child’s wisdom reminds us death takes us home to Jesus

My husband’s grandfather, Leo Zawatsky, passed away just before Easter. He was 99 years old, a World War II veteran, husband, father, grandfather and great-grandfather. Dziadek (“Dodju” or “grandfather” in Polish) as we called him, was faithfully Catholic, deeply joyful, kind, generous and as he called himself “a sentimental old slob” who was always “happy and contented.”



The morning after his death, we told our daughters, Rose and Clare, that he had died. This is not Rose’s first encounter with death. My grandmother passed away in June 2020, and Rose will bring up the funeral from time to time.

A few weeks ago, we went to the wake of my former co-worker, and Rose wanted to walk up to the casket with me to pray for Ms. Dee. So when we sat the girls down and began to explain that Dziadek had gone to be with Jesus, we were expecting a round of questions Rose usually lobbed our way.

“Why did he die? How did he die? When did he die?”

But this time, she just sat there, very still for a few moments.

“Is Dziadek with Jesus now?” Rose finally asked.

“Yes, baby. We pray that he is with Jesus.”

“Well that’s good. Because Jesus isn’t dead. So Dziadek isn’t dead.”

My husband and I just looked at each other, stumped as to how we should respond to this theologically true statement (Jesus is, in fact, very much alive) without further confusing our 4 1/2-year-old child who had learned at Catholic school that Jesus rose from the dead, which meant we will too someday.

“Dziadek is living a new life with Jesus, in heaven,”

I slowly explained. “But baby, the next time we visit Pennsylvania, we won’t see him in person like before. He’s not

here anymore. He is with Jesus, up there, and we are living our lives, down here.”

It’s not the easiest thing to explain eschatological realities to little kids, but we were trying.

Rose was unfazed. “I know that, Mom. But I’m not going to be sad. Being with Jesus is better than being here. I bet Dziadek is so happy, so I’m going to be too.”

And with that, the early morning conversation we were certain would ruin her day was over, the biggest smile planted on her face as she ran off.

“That’s one way to think of it,” my husband said. “I guess I shouldn’t be all that sad after all. ... He’s gone, but he’s probably so very happy.”

Grieving the loss of loved ones should certainly never be rushed, nor should we shove down our sadness. But, Rose was—is—right. He is with Jesus, and that is cause for rejoicing.

This is what the Easter season is all about—new life is brought forth because of a death that looked like a defeat but was far from it. We do not just stand at the foot of the cross, mourning and weeping in a valley of tears.

We are invited to rush to an empty tomb, knowing full well that the resurrection of Jesus is a resurrection for us all, and a promise he makes good on, that our death is not permanent either.

In the moments of losing a loved one, we are often overcome (and rightly so!) by a sadness so debilitating that our world seems shattered. But we can take comfort in the knowledge that our loved one’s death, and even our own someday, is far from the final moment we will have. It is merely the next step to more moments with Jesus.

And, as my 4 1/2-year-old reminded me, that’s something we can be happy about.

(Katie Prejean McGrady is an award-winning author and host of *The Katie McGrady Show on The Catholic Channel*.) †

The Human Side/Fr. Eugene Hemrick

Keep God at the center of your life to combat gloomy news

Are the daily news and events depressing you? Does your day start and end in gloom? If so, perhaps you need to examine your ability for maintaining a healthy spirit.



Our media is a wonder and yet the toll it takes on our psyche is not so wonderful. As our stomach alerts us to indigestion, so too our mind is meant to notify

us of “brain indigestion.” When our mind is overloaded, pernicious disorder disrupts our normality. Unquestionably, maintaining mental balance is the No. 1 postmodern challenge of our times.

Frequently I hear people say they no longer watch the news because it is too

nerve-racking. This leads us to ask, in our day and age, what means do we need for best achieving the peace of mind that we yearn for?

Each morning, our parish Mass is attended by government staffers who spend a half hour in the church’s quiet setting. For many, it is an opportunity to set the tone for the day. This time may include a simple prayer: “Lord the day is yours, take me where you wish.” Or it might be the thought: “What one virtue do I need to practice today better?”

In this exercise, positioning our mind and body is imperative. We need to make time to subdue hurriedness, embrace contemplativeness and to focus.

When outstanding pro golfers compete, the routine of settling themselves is essential, consisting in quieting nerves, taking particular care of posture, and

digging deep within. Despite the surrounding noisy crowds, the utmost concentration is crucial for winning. Many an awesome accomplishment is the result of being able to go within oneself.

Another effective exercise for setting an effective tone is reflecting on past accomplishments and then to contemplate a task for the present day.

Equally essential is evaluating what most takes control of our mind and envisioning achieving greater peace of mind.

There is no reason to be depressed or disillusioned by gloomy news and events if we employ our God-given reason to the best of our ability, enabling us to get through each day.

(Father Eugene Hemrick writes for Catholic News Service.) †

Fourth Sunday of Easter/Msg. Owen F. Campion

The Sunday Readings

Sunday, May 8, 2022

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles supplies the first reading for Mass this weekend. It gives a glimpse into the *modus vivendi* of St. Paul as he moved across Asia Minor in his proclamation of the Gospel of Jesus.

Paul evidently first went to synagogues. It is not surprising. After all, he was of Jewish descent and background, and he was well educated in the Jewish culture and religion of the time.

It is clear that he would have been comfortable in synagogues and among Jews and more likely to be heard by them. Paul was not always met by universal acceptance, although it would not be at all accurate to say that he attracted no converts from among the Jews whom he met. He drew many of them to faith in Christ. Paul also attracted Gentiles; however, these details are only secondary to this passage.

The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken and received long after the ascension. Moreover, it was proclaimed by Paul and Barnabas, both considered as Apostles in the early Church.

Salvation went on. Jesus still spoke through the Apostles.

The Book of Revelation furnishes the next reading. It is very symbolic but explicit. People from every nation are loved and saved by Jesus. Their number is great. Their wearing white robes is a sign that they were baptized. Many carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins were washed away by the Lord, precisely by the sacrificial blood shed by the Lord on Calvary.

The Good Shepherd leads them, rescuing them from the heat of the day and the dryness of earthly life.

St. John's Gospel provides the last reading. This Gospel reading also presents Jesus as the Good Shepherd. For

an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. The shepherd leads the sheep from peril. Moving beyond the symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish.

Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father.

Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Reflection

This weekend, the Church calls us to celebrate the resurrection once again as it begins the fourth week of proclaiming the excited news that it first pronounced at Easter. He lives!

With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points. First, Jesus lives, literally, and that in the sublime act of resurrection is evidence that Jesus is God, the Son of God, completely one with the eternal Father. As risen, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. There is no substitute for the Lord.

Second, repeated this weekend and in past weeks, is that the word of Jesus and the salvation given by him continue. They did not cease with the ascension. Jesus lives in the preaching and the good works of the Apostles, and in their followers and successors to this day.

Through Paul and then through Barnabas, Jesus touched people needing hope and salvation, needing to know God.

By emphasizing these points, the Church presents us with its basic belief that Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still. †



Daily Readings

Monday, May 9

Acts 11:1-18
Psalm 42:2-3; 43:3-4
John 10:1-10

Tuesday, May 10

St. John of Avila, priest and doctor of the Church
St. Damien de Veuster, priest
Acts 11:19-26
Psalm 87:1b-7
John 10:22-30

Wednesday, May 11

Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 12

St. Nereus, martyr
St. Achilleus, martyr
St. Pancras, martyr
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 13

Our Lady of Fatima
Acts 13:26-33
Psalm 2:6-11b
John 14:1-6

Saturday, May 14

St. Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Sunday, May 15

Fifth Sunday of Easter
Acts 14:21-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

Question Corner/Fr. Kenneth Doyle

Chapel veils may be worn, but the Church no longer requires them

(Editor's note: This column by Father Kenneth Doyle was originally published in 2016.)



Recently, I have been convicted to wear a veil in the presence of the Blessed Sacrament—both when I am at Mass and during my adoration hours in our parish's chapel of perpetual adoration. Several other women

in the parish have also felt led to do so.

However, I am told that some of these women have been counseled by our pastor that he does not want this and feels the wearing of a veil to be prideful. As a child, of course, I wore a veil at my first Communion and even for some years afterward and never thought it to be prideful. I would like your opinion. (South Carolina)

concern scarcely more than disciplinary practices of minor importance, such as the obligation imposed upon women to wear a veil on their head. ... Such requirements no longer have a normative value."

In the current *Code of Canon Law* currently in force, published in 1983, the canon about head veils was not reissued. Clearly, then, women today are not required to cover their heads in church.

Does that mean that they are not permitted to? Of course not. Within the bounds of modesty, people are free to wear whatever they want—and the only one who is in a position to judge motivation is the wearer.

If you are using a mantilla, or chapel veil, out of vanity—to draw attention to yourself—then that is wrong. But if you wear it as a sign of reverence, out of respect for the dignity of the Eucharist and our unworthiness before it, then that is a laudable choice. It's your call, left to your prayerful discretion.

What is the Church's position about "destination weddings," which may or may not be performed by a priest? If two previously unmarried Catholics in good standing are married in such a non-Church ceremony, will the Church accept that marriage? (New York)

My take on "destination weddings" (Cabo San Lucas seems the current rage) is that they are fraught with complication—both from the religious point of view as well as the civil.

To answer your question simply, two Catholics must exchange their consent to be married in the presence of a Catholic priest or deacon. Sometimes an exotic wedding venue will assure a couple that the venue will find a member of the clergy to officiate, but whether that will turn out to be a Catholic priest or deacon in good standing is always uncertain. (More often than not, he or she will not be a Catholic at all.)

Further, there is the matter of securing the proper license from a foreign municipal authority and assuring that the marriage will be recognized in the United States. On more than one occasion in the recent past, I have persuaded Catholic couples desiring a destination wedding to be married beforehand in a quiet ceremony in our parish church with me as the celebrant and with a marriage license from our own city hall.

Following that, they can leave and party in the tropics with their friends and family, confident that their marriage is recognized as official by the Church and by the state. †

My Journey to God

When

By Natalie Hoefler

When did it become conceivable
To kill the conceived?
Little fingers, toes, eyes, nose—
Life destroyed and irretrievable.

When did collective conscience
Accept the unconscionable,
Fighting tooth and nail for the right to kill,
And deem it beyond remonstrance?

When did myriad Christians
act so unlike our Christ,
saying nothing to stave conflict,
granting murder full permission?

When with one heart we demonstrate
Our outrage at acts demonic,
And cry in protest and fight for life,
Is it possible we'll be too late?

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: Pro-life demonstrators in Louisville, Ky., gather to pray outside the EMW Women's Surgical Center on April 16, three days after the Kentucky Legislature overrode Gov. Andy Beshear's veto of a bill that bans most abortions after 15 weeks of pregnancy, restricts access to medication abortion and makes it more difficult for a minor to obtain an abortion in the state. A federal judge on temporarily blocked the law on April 21.) (CNS photo/Jonathan Cherry, Reuters)



ADORATION

continued from page 1

anything she wanted a friendship with God.

Hoping to grow in that friendship with God, Celia made it a goal for her senior year that she would spend more time with him in prayer, including arriving early every Wednesday morning for eucharistic adoration in Roncalli's chapel.

"It helps me be more open to a relationship with God," she said, "taking the time to listen and pray to God for answers when I feel lost—and taking the time to thank him for everything he has given me.

"Whatever anxieties, concerns or hardships I have instantly disappear as I am able to fully place my focus on God through the consecrated Eucharist."

As much as that time means to her, Celia also noticed that there were only a few people there for adoration in the early weeks of the school year. So she started to invite her friends, wanting them to experience the same "life-changing power of prayer in Christ's presence." And after her friends came, they started to invite other friends. It all led to a moment that still touches her months later.

"I usually sit in the front pew. At the end of adoration on that day, I turned around and saw the chapel was so full," recalled Celia, a member of St. Rose of Lima Parish in Franklin. "It was so powerful to see. They wake up and come here because they want to, not because someone is telling them to. It moved me to tears."

That steady turnout of faith has continued through the school year, giving Celia "an overwhelming feeling of joy" because she believes the experience of adoration is even more powerful when "you are surrounded by others who share in the same unbreakable and unwavering faith that is strengthened through the Eucharist."

As she talked about the impact of eucharistic adoration on a recent Wednesday morning at Roncalli, Celia wore a sweatshirt stitched with a phrase that has become a goal for her senior year and her life—"Make Heaven Crowded."

"That's been our goal with adoration—getting people here," she says with a smile. "We're getting one step closer to making heaven crowded."

'She was waiting on you!'

Kevin Murphy admits that for the longest time he didn't understand the point of eucharistic adoration. Then came the moment he calls "my own personal eucharistic miracle."

That moment unfolded in his continuing role of visiting homebound, fellow members of St. Joseph University Parish in Terre Haute.

"I had been visiting one of our parishioners for roughly two years when she began to take a turn for the worse," he recalls. "I went to visit her on a Friday afternoon. The staff at the facility knew that I was associated in some way with her church. When they

saw me at the door to enter the memory unit, they informed me that she was not doing well. I thought that would be the last time that I saw her.

"The following Monday, I attended the funeral of a friend's mother. During the entire funeral Mass, I had an undeniable urge to check on the parishioner. I checked and, surprisingly, she was still alive. Just in case she was able to receive the holy Eucharist, I obtained the Blessed Sacrament to take to her."



Kevin Murphy

As he entered the woman's room that day, the hospice nurse got up from the chair next to the woman's bed and let him sit there. He held the woman's hand as he slowly prayed the Our Father, a prayer they had often said together.

"Before I had completed the Our Father, the parishioner had taken her last breath. The hospice nurse then said something that made me very uncomfortable. The nurse said, 'She was waiting on you!' For the remaining time I was there, multiple staff said that same thing. In my head, I was thinking, 'I am nobody! Stop saying that!'

"As I left the facility and began heading home, I realized that I still had the holy Eucharist in a pyx in my pocket. At that point, I realized that the parishioner was not waiting on me, she was waiting on Jesus. Jesus entered the room and left with her."

That experience led him to a "deeper respect for the Eucharist," Murphy says.

"Following the parishioner's death, I found myself going to adoration more often. I try to make it a point to sit in adoration for at least an hour a week. I know Christ is present. He takes the time to listen to me, so I try to take the time to listen for him."

The path to finding a soulmate

Irene Kovacs never expected that her love for the Eucharist would one day lead her to the love of her life.

Up until that pivotal point, Kovacs had always entered the adoration chapel and found a sense of peace from seeing Jesus in the Eucharist.

Then came the time in her young adult life when she arrived at the chapel with a troubled heart and a special request for him.

"I prayed for God to reveal to me what his plan was for my life," she says. "I was open to giving my life to him as a nun or consecrated virgin. I visited convents, but nothing panned out. I also dated a guy, but he felt God was calling him to become a priest, and he entered a religious order.

"I continued to pray. I had had a lot of people come and go in my life, and I was becoming disheartened."

In the days that followed, a friend who was also a religious sister—Sister Mary Ann Schumann—told her about a young adults group for singles that was just starting at St. Monica Parish in Indianapolis.

"She told me to go and make some new friends," Kovacs recalls. "So I did, and I met Al. Al had recently



Al and Irene Kovacs of St. Simon the Apostle Parish in Indianapolis will celebrate 25 years of marriage this fall. Their love of eucharistic adoration continues to be nurtured through their lives of faith. (Submitted photo)

moved to Indianapolis after studying at Purdue. I knew I was attracted to him right away, but we started off as friends."

During their conversations, she shared how Sister Mary Ann had encouraged her to join the group. She also told him about her commitment to a weekly hour of adoration at a chapel.

"A few weeks later, I was going to the Holy Land, and I needed someone to cover my hour," she says. "I asked Al if he'd be willing to do the hour for me. I thought, 'This may be bold. I don't know him that well. If this is something that he doesn't want to do, then he's not for me.' Al was happy to take my hour.

"We officially began dating when I returned from my trip. A little over a year later, we were heading to St. Monica's for Stations of the Cross and the fish fry afterward. Before we went into church, Al said 'Let's make a visit to the Blessed Sacrament Chapel.' When we entered and genuflected, he pulled out a ring and proposed to me right in front of Jesus. Of course, I said yes."

Now members of St. Simon the Apostle Parish in Indianapolis and the parents of four children, they will celebrate 25 years of marriage in September. They also take advantage of adoration opportunities at their parish church.

"We still go and soak in God's love," she says. "We know we are blessed. God is so good!"

(More stories of the impact that eucharistic adoration has had on people's lives will be shared in the May 20 issue of The Criterion.) †

Pope is very clear victim care centers must be set up, cardinal says

VATICAN CITY (CNS)—Pope Francis has given his safeguarding commission a "very clear" mandate to encourage and supervise the world's bishops' conferences in establishing survivor support centers and services, said Cardinal Seán P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors.

"The Holy Father wants us to ensure that survivors receive a welcome and an open door when they appeal to the local

Church in their country. Outreach to survivors needs to be a priority for every part of our Church," he said on April 29.

The cardinal added, "We will be working on establishing survivor support services at the level of each national Church according to the instructions found in 'Vos Estis Lux Mundi,'" the 2019 papal document which established procedures for reporting allegations of sexual abuse and for holding accountable bishops and religious superiors who protect abusers.

The cardinal and other members of the papal commission spoke to reporters during a news conference at Vatican Radio immediately after their audience with Pope Francis. The commission was holding its plenary assembly in Rome.

Cardinal O'Malley said the pope "stressed that he wants us to have that responsibility to supervise, promote, encourage and report back to him on the progress that is made in fulfilling the mandates of 'Vos Estis,'" he said.

Oblate Father Andrew Small, secretary "pro tempore" of the papal commission, told reporters it "seems to be the first time the commission has a formal role that's been identified by the Holy Father in 'Vos Estis,'" concerning the establishment of "centers of welcome, of healing, of understanding that were mandated" by the Vatican summit of heads of bishops' conferences in 2019.

Another mandate the pope gave the safeguarding commission was to provide an annual audit of what the Church is doing to protect minors and what needs to change. The annual report, which includes what the Roman Curia has been doing, is part of creating greater transparency and accountability, the pope has said.

Father Andrew said the pope told them that these reports will be part of their job to oversee, supervise and encourage the local churches and to report everything back to the pope, including "where things aren't going well so that they can be improved."

Transparency and accountability require "some sort of objective record, some sort of third-party verification that what we say is happening in safeguarding is actually happening," and to "evaluate whether we are getting better or not," he said.

The idea of auditing reports "has been clearly working in the financial sector" so providing verifiable data "in the safeguarding sector seems to be the only way to rebuild trust," he said.

"Trust, but verify," he continued.

Juan Carlos Cruz, a survivor of sexual abuse and a member of the papal commission, thanked reporters for not succumbing to media or "societal fatigue" of the problem of abuse in the Church.

He said one of the services he hoped the centers would be able to provide survivors at some point would be the latest information about the status of their abuse case in the Church because the lack of information about their allegation often re-traumatizes people.

"Vos Estis" provides for the first time a universal law that states that the victim has a right to be advised of the outcome of the investigation concerning crimes allegedly committed by people in leadership.

Cruz said the three-year "ad experimentum" norms of the 2019 "Vos Estis" document does not mean "it's time for it to finish." It means "it is going to be perfected."

Cruz expressed how he feels when he hears about Catholics who publicly declare they have left the Church because of the sexual abuse scandals.

He said his goal in being honest about the problems and what needs to be done is not to get people to leave the Church; it's "quite the opposite."

"I'm staying in the Church even though they said to me, 'You're not worthy of this, you're not worthy of that.' But I have stayed in the Church because I am Catholic. I am proud of my religion, of my faith," he said. †

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

In Easter season, effort continues to highlight true meaning of Christmas

By John Shaughnessy

In the midst of the Easter season, Jim Liston hopes that parishes and Catholic schools in the Indianapolis area will take time to consider an opportunity to highlight the true meaning of Christmas.

For the second year in a row, Liston is spearheading an effort to make central Indiana the “Outdoor Nativity Scene Capital of the United States.”

A member of St. Thomas Aquinas Parish in Indianapolis, Liston had the idea as he traveled through the neighborhoods around his Indianapolis home and saw how many people decorated their houses with brilliant light displays and filled their lawns with large, inflated Santas, reindeer and snowmen.

When it suddenly hit him that he rarely saw a Nativity scene, he decided to get one to place in front of his home. Then he thought it would be “a good project for any Catholic school for Advent.”

Setting his plan in motion the fall of 2021, Liston contacted the manufacturer that made his Nativity scene to see if he could negotiate a reduced price for a large order. He also reached out to all the Catholic schools in the Indianapolis deaneries and in nearby Hamilton County to have them ask their families who would be interested in buying a Nativity scene to display in front of their homes.

Ten Catholic schools and parishes participated in that initial effort.

“Nearly 600 outdoor Nativity sets were sold, which made for a truly Christmas background in many yards around the city,” Liston says

Now, he wants to expand the effort, and he’s hoping to have 30 Indianapolis area schools and parishes involved in the project. Yet, to give the manufacturer time to make the sets, Liston has set a May 16 deadline for a school or parish to register for the project.

Last year’s participants from the archdiocese’s Indianapolis deaneries included Our Lady of the Greenwood Parish in Greenwood, and St. Joan of Arc, St. Luke the Evangelist, St. Roch, St. Thomas Aquinas, Cathedral High School and Roncalli High School, all in Indianapolis.

Schools and parishes from the Lafayette Diocese were St. Alphonsus in Zionsville, St. Elizabeth Seton in Carmel and Guerin Catholic High School in Noblesville.

Each school and parish that participates this year will receive an extra financial impact, just as it did last year. This year, the Nativity scene will sell for \$110, with \$20 of that money going to the school or parish for a project of their choice.

Even more importantly, Liston says, the project gives a



A light illuminates a Nativity scene on a December night. (Criterion file photo by Mike Krokos)

parish or Catholic school “a real opportunity to showcase their mission of Catholic values and to highlight the true meaning of Christmas.”

(For more information, email Liston at jliston@catholicbusinessexchange.org or call 317-590-5403.) †

Oklahoma bishops praise state lawmakers’ bill banning abortion at 6 weeks

WASHINGTON (CNS)—Oklahoma’s Catholic bishops praised state lawmakers for approving legislation on April 28 to ban abortions at six weeks of pregnancy, modeling similar legislation in Texas.

Known as the “Oklahoma Heartbeat Act,” the House bill bans abortions after fetal cardiac activity can be detected. It includes exceptions for when the mother’s life is at risk, but not for rape or incest.

It also allows citizens to sue anyone who performs, or intends to perform, an abortion or helps a woman to obtain an abortion after a fetal heartbeat can be detected. Successful plaintiffs could be awarded at least \$10,000.

The bill now goes to Republican Gov. Kevin Stitt, who is expected to sign it. Because it has an emergency clause, it will go into effect once it is signed.

Also on April 28, the state Senate passed a similar, but more encompassing bill, that would ban abortions at all stages of pregnancy, with exceptions for rape and incest in addition to medical emergencies. That bill is returning to the House before going to the governor’s desk.

“We are thankful for the leadership in Oklahoma for their continued support of pro-life policies and legislation that

recognize the gift of every human life from conception until natural death,” said Archbishop Paul S. Coakley of Oklahoma City and Bishop David A. Konderla of Tulsa in an April 29 statement.

“It is important as we move forward

to ensure that families and expectant mothers know of the many free and low-cost resources available to assist them so they can be successful parents or find wonderful adoptive homes,” the bishops added. †

Employment

Director of Adult Faith Formation Specialist

Position Summary: Develops and executes programs, groups and events to meet parish needs as it relates to Adult Faith Formation; conduct adult education “needs assessments” and program evaluations in the parish; formulate goals, objectives and strategies addressing parish needs for adults.



Typical Duties:

- Develop and coordinate small groups amongst all ranges of the Evangelization spectrum.
- Supervise, coordinate and/or direct religious education programs for adults including but not limited to: scripture studies and talks by guest speakers.
- Facilitate the Seton Adult Faith Formation Strategy Group. Identify and help develop new facilitators and ministry leaders.
- Serve as an instructor for a Catechist Formation as needed.
- Coordinate Adult Confirmation classes once a year
- Coordinate website and social media communications for Adult Faith Formation including submitting content.
- Support Clergy in their Adult Faith Formation presentations to adults in the parish.
- Assess interest to determine if a need exists for retreats, days of reflection or weeks of prayer.

Required Skills/Qualifications:

- Bachelor’s Degree or equivalent in Theology or related field preferred and/or 4 or more years of ministry related experience.
- Strong supervisory, administrative, organizational leadership and program planning experience required.
- Must be willing to occasionally work evenings, weekends when necessary

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Employment

Vice Principal of Academics Bishop Chatard High School

Bishop Chatard High School, the North Deanery high school of the Archdiocese of Indianapolis, is seeking a Vice Principal of Academics beginning with the 2022-2023 school year.

The Vice Principal of Academics reports directly to, and is supervised and evaluated by, the Principal. The Vice Principal of Academics advances the mission of the school through integration of its Catholic mission and ongoing improvement of classroom instruction.

To view a job description and other requirements, visit www.BishopChatard.org/about/employment. The deadline for submission of a resume and letter of intent is May 20, 2022. Please submit to Maureen Malarney at mmalarney@BishopChatard.org.

Meet our future deacons

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

and southern Indiana who will be ordained.

This week's issue of *The Criterion* begins a series of profiles of these men that will run in the weeks leading up to that important day.



Permanent Deacons

Archdiocese of Indianapolis



Jerome L Bessler II

Name: Jerome L Bessler II (Jerry)
Age: 53
Wife: Astra
Home Parish: St. Roch Parish in Indianapolis
Occupation: Firefighter/Paramedic/Respiratory Therapist



Kevin Daily

Age: 58
Wife: Anna Daily
Home Parish: St. Lawrence Parish, Lawrenceburg
Occupation: Special Deputy, Dearborn County Jail

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

Vija and Leons Liepa (my in-laws). Their devotion to the Eucharist, and how they have lived their lives by their faith is so powerful. Also, my wife Astra, who is my reason for being where I am now.

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

Psalm 23:4: "Though I walk through the valley of darkness, I shall fear no evil, for you are with me." My favorite prayer is the Liturgy of the Hours.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future?

I helped to create a chaplaincy program for the local fire department where I work. I anticipate that I can minister to co-workers who may be struggling with stressful situations encountered when we respond to emergencies.

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

God always spoke up through people in my life. I can recall three specific encounters that laid the foundation. First was the priest who presided at my brother-in-law's funeral. Unprompted,

that priest said if I was in his parish, he would recommend that I become a deacon. The second was while on retreat when a good friend told me I should look into being a deacon. The third was at another retreat at Saint Meinrad when I picked up a book about the diaconate. I flipped it open to a random page and the question was: "How does someone know they are being called to the diaconate?" The answer: A priest or friend tells you that they think you would make a good deacon.

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

Throughout my formation, the expectation has been made clear that my time at home will be reduced as I become more involved with ministry. Fortunately, my wife and our sons have been supportive and understand that I will not be as available.

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

I hope to work with youths and adults in preparation for the sacraments and to minister to the hospitalized and homebound. When I preach on the word of God, I hope that I can convey how it relates to the world around us in tangible ways. I also hope to be an example to others to be open to listen to God's call. †

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

My wife and children. They humble me by their faith and understanding what the faith stands for. We have had many discussions as a family about the faith and how to respond to the world coming from the faith.

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

I am inspired by the verse from the Gospel of John, "Then he said to Thomas, 'Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.' Thomas answered and said to him, 'My Lord and my God!' Jesus said to him, 'Have you come to believe because you have seen me? Blessed are those who have not seen and have believed'" (Jn 20:27-29). The *Angelus*, Hail Mary and the Prayer to St. Michael are my favorite prayers. My favorite saint is St. Michael, and I have a strong devotion to the rosary.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future?

I have tried to be an example to others at the jail by my actions toward officers

and inmates alike, seeing them as what they are: creations of God and deserving of my kindness, respect and love.

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

Since high school I have always felt a nudge to minister in the Church. I realize the deacon is not a substitute for the priesthood, but instead the deacon is to assist the priest. This can be at the altar and through the ministry of charity.

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

My family has embraced the concept of Catholic culture, where your whole life is guided by Catholicism. We made our home a domestic Church. I know that my wife, children, son-in-law, and grandchildren are proud of me; they have seen my growth during this discernment period.

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

The priests need assistance in serving the Church. It reminds me of the early history where the deacon was chosen to go out in the community and serve the needy. The need is still there, and we can be that witness, bringing the peace of Christ to others. †

BRAZIL

continued from page 1

Pandemic restrictions lowered that space to about 200 square feet—less room as the need for more food rose. The pantry couldn't even hold all of its five large refrigerators and freezers.

And hauling food up and down the basement steps was taking its toll on older clients and volunteers alike.

"We wanted and needed to get out of there," Hardman emphasized.

"So when I look at this beautiful building behind me, I just can't believe it's done."

He made that statement to a crowd of about 80 people on April 23 during a ribbon-cutting ceremony for Annunciation Food Pantry's new, 1,800 square-foot building adjacent to the parish's parking lot.

Looking at the building, Hardman said, "Every time I see it, it just almost makes me cry because of all the dedication, all the money, all the wonderful things we've accomplished."

'Sweat equity, hours and support'

The groundbreaking took place about 18 months prior, said Hardman. The pandemic and weather delayed the structure's progress.

"The builders put it up in five days back in September," he said. "We worked on it ourselves all winter. It got to where we couldn't go further and had to wait for others to do the plumbing and electric."

But the end result is worth the wait, he noted. The added square footage will hold all of the pantry's refrigerators and freezers and allow more office space, more room for storing furniture and more space to set out food so clients can choose their own items.

Many blessings came along the way, Hardman said. The IBEW Local 725 in Terre Haute installed the electrical work for free, a savings of \$15,000, and companies contracted for other work did so at discounted rates.

"And I couldn't have done it without our council members," he said, pointing out vice-president Mike Robinson, treasurer Ed Burt, secretary Annette Meyers and grant writer Brenda Stallcop.

Indianapolis St. Vincent de Paul council president Paul Ainslie was on hand for the ceremony. The council donated to the food pantry project.

"Our small donation and our support has been nothing compared to the sweat equity, the hours working and community support it took to make this happen," he said.

The Indianapolis council also donated a food truck to the pantry.

"We go to the Terre Haute Catholic Charities food bank every Monday," said Hardman. "If it wasn't for them providing us food for 19 cents a pound, we wouldn't be able to do what we do."

"But we were burning the heck out of our pickups trying to haul over a ton and half of food—sometimes up to two tons. So we are forever indebted to St. Vincent de Paul in Indianapolis for giving us this truck."

While the number of clients has dropped slightly since the height of the pandemic, the pantry still feeds about 25% more families a week than before the pandemic, said Hardman.

That equates to 60-65 families a week—families just like his when he was growing up.

'It's an awesome thing'

"I grew up in poverty," Hardman shared in an interview with *The Criterion*.

Life was not easy growing up, he said. But after his hard-working father suffered severe burns "in a horrible fire," life became even harder.

"We were members of Annunciation Parish, and we relied heavily on the church for help," said Hardman. "I don't know what we would've done without Annunciation."

He joined the parish's St. Vincent de Paul conference eight years ago after working more than 43 years for the Kroger grocery chain and in farming.

"I'm 100% for what I'm doing now" for St. Vincent de Paul, he said. "I'm a true believer in giving back."

So is Larry Tempel. During the ribbon-cutting ceremony, he fought back tears as he shared with the crowd about the decades of devoted service his parents, Edna and Leander Tempel, dedicated to their local St. Vincent de Paul Society.

Tempel's father died two years ago, just as talk of the new food pantry initiative was getting under way. It was clear to Tempel and his wife Martha where his father's money should go.

When Annunciation pastor Father John Hollowell blessed the new building during the event, he also blessed its new name: Leander and Edna Tempel Hall.



Patrick Hardman, president of the Annunciation Parish St. Vincent de Paul conference in Brazil, addresses a crowd of about 80 people during a ribbon-cutting ceremony to open the conference's new food pantry building on April 23. (Photo by Natalie Hoefler)

Thanks to the Tempels' contribution, fundraisers, donations by parishioners and organizations, and free and discounted work by contractors. "This building is paid for, people!" Hardman said with a broad smile.

Brazil Mayor Brian Wyndham smiled too. "I can't thank you enough for all the good that you do, all the food that's distributed, about a ton and a half a week—that's just amazing," he said during the ceremony. "You hear the term movers and shakers. Look around, because they're all standing right here today."

Two of those movers and shakers, Hardman and Burt, were recognized by a surprise honor.

"This whole thing wouldn't have happened without Ed and Pat," said conference vice-president Mike Robinson as he presented them a plaque in appreciation of their efforts. "They're the brains behind this whole operation."

Speaking with *The Criterion*, Father Hollowell took the accolades further.

"We have a lot of wonderful volunteers who have put their heart and soul into this project," he said. "They've shown tremendous dedication and passion to serving the poor in our area and giving them food."

"It's an awesome thing for our community." †