



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Evangelization Supplement

“My flesh for the life of the world” (Jn 6:51). See pages 9-13.

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‘St. Paul was everywhere’ in former atheist’s conversion to Christ

(Editor’s note: This is the first in a series of articles chronicling the journey of six people who were received into the full communion of the Church at the Easter Vigil on April 16.)

By Natalie Hoefler

Adam Scott was a self-proclaimed atheist. The 27-year-old Indianapolis biomedical engineer had been living his life “as a stereotypical secular man.”

“I didn’t care about faith,” Scott admits. “I was more interested in the material world. I just kind of lived my life and was excited about whatever was in front of me.”

In June 2021, he had a “bad” breakup with his girlfriend.

“In just a matter of hours, I realized how terrible my life actually was,” says Scott. “I wasn’t really a nice person. I didn’t treat people close to me very well. It was pretty overwhelming.”

In response to this realization, Scott attempted suicide. The person he was with at the time saved his life—and that’s when Scott says he experienced a “St. Paul moment” in which he came to believe in God.

“In that moment, I was like, ‘Wow! There is something bigger to this [life]!’” he recalls. “I realized there was this holy presence with me. I felt that deep in me. I became convinced in that very moment that God was real, like the snap of a finger.”

With the help of a longtime friend,
See **CONVERSION**, page 14

Standing between his sponsor Stone Robbins, left, and his pastor Father Rick Nagel of St. John the Evangelist Parish in Indianapolis, right, Adam Scott smiles with joy after the Easter Vigil Mass at St. John the Evangelist Church on April 16, when he joined the full communion of the Church. (Submitted photo)



Bishops express sorrow, condemn racially motivated shooting in Buffalo

WASHINGTON (CNS)—Several Catholic bishops in the U.S. expressed sorrow and called out racism and gun violence after reports of a May 14 mass shooting in Buffalo, N.Y., that left 10 dead and three injured—a crime authorities categorized as likely motivated by hatred for Black people.



Bishop Mark J. Seitz

In a separate shooting at a Presbyterian church in Laguna Woods, Calif., on May 15, a gunman killed one person and wounded five. The suspect in that shooting was targeting members of the Taiwanese community, Orange County officials said.

In one of the most powerful statements condemning the violence that took place when a gunman opened fire on a Saturday afternoon at a supermarket in Buffalo, Bishop Mark J. Seitz of El Paso, Texas, said on May 15, “Faith compels us to say no to the rotten forces of racism, no to terror, and no to the mortal silencing of Black and brown voices.”

Bishop Mark E. Brennan of Wheeling-Charleston, W. Va., also spoke up against what has been categorized not just as violence, but an act colored with chilling racism.

“The tragedy in Buffalo is hardly the first such violence against African Americans,” he wrote shortly after the attack. “From the crossing of the ocean in slave ships, in which many Africans died, to their violent treatment by slave masters to the thousands of lynching of Blacks in the South to more recent killings of unarmed African Americans by police and civilians, even in their churches, this racism has claimed an inordinate number of Black lives simply because they were Black. When and how will it stop?”

Responding to both incidents, Chieko Noguchi, director of public affairs for the U.S. Conference of Catholic Bishops (USCCB), said the U.S. bishops were

See **SHOOTING**, page 19

A desperate call leads retired teacher to return to challenge and bring joy to students

By John Shaughnessy

When Ryan Schnarr sent the text, he did it out of desperation and with the full knowledge that he was about “to ask a lot of someone who had already given so much.”

As the principal of St. Barnabas School in Indianapolis, Schnarr was in a desperate situation at the beginning of this school year.

After a long summer search, he had finally found someone to teach science to the seventh- and eighth-grade

See **TEACHER**, page 8

At 74, Mary Jaffe came out of retirement this year to teach at St. Barnabas School in Indianapolis, where eight of her grandchildren attend. (Submitted photo)



Official Appointments

Effective May 2, 2022

Rev. Cyprian Eranimus Fernandez, Diocese of Quinlon, India, appointed to sacramental ministry at Our Lady of the Greenwood Parish, Greenwood.

Effective July 6, 2022

Rev. Adam Ahern, pastor of St. Michael Parish, Charlestown, and St. Francis Xavier Parish, Henryville, appointed pastor of Most Sacred Heart of Jesus Parish, Jeffersonville, and St. Augustine Parish, Jeffersonville, for a period of six years.

Father John Bamman, O.F.M. Conv., appointed pastor of St. Anthony of Padua Parish, Clarksville, for a period of six years.

Rev. Michael Clawson, being ordained to the priesthood on June 4, 2022, appointed parochial vicar of St. Malachy Parish, Brownsburg, and chaplain coordinator to Cardinal Ritter Jr./Sr. High School, Indianapolis.

Rev. Wilfred E. Day, administrator of St. John the Baptist Parish, Starlight, granted retirement from active priestly ministry and appointed to sacramental ministry at St. John the Baptist Parish, Starlight, and St. Mary Parish, Navilleton.

Rev. Aaron M. Jenkins, pastor of St. Michael Parish, Greenfield, appointed pastor of St. Thomas the Apostle Parish, Fortville, while remaining pastor of St. Michael Parish, Greenfield, for a period of six years.

Rev. Vincent Gillmore, parochial vicar of St. Monica Parish, Indianapolis, and chaplain coordinator to Cardinal Ritter Jr./Sr. High School, Indianapolis, appointed administrator of St. Lawrence Parish, Indianapolis, for a period of one year.

Very Rev. Richard M. Ginther, VF, pastor of Our Lady of Lourdes Parish, Indianapolis, reappointed pastor of Our Lady of Lourdes Parish, Indianapolis, until the age of 75.

Rev. Todd Goodson, pastor of Our Lady of the Greenwood Parish, Greenwood, and **Rev. Timothy DeCrane**, parochial vicar of Our Lady of the Greenwood Parish, Greenwood, appointed *in solidum* to Our Lady of the Greenwood Parish, Greenwood, and St. Rose of Lima Parish, Franklin, with Rev. Goodson as priest moderator/pastor, for a period of six years.

Rev. Todd Goodson, pastor of Our Lady of the Greenwood Parish, Greenwood, appointed priest moderator of Holy Trinity Parish, Edinburg.

Rev. John M. Hall, pastor of St. Anne Parish, New Castle, and St. Elizabeth of Hungary Parish, Cambridge City, reappointed pastor of St. Anne Parish, New Castle, and St. Elizabeth of Hungary Parish, Cambridge City, for a period of six years.

Rev. Robert J. Hankee, pastor of St. Thomas the Apostle Parish, Fortville, appointed pastor of Christ the King Parish, Indianapolis, and chaplain coordinator to Bishop Chatard High School, Indianapolis.

Rev. Binu Matthew, administrator of St. John the Baptist Parish, Osgood, appointed administrator of Immaculate Conception Parish, Millhousen, while remaining administrator of St. John the Baptist Parish, Osgood.

Very Rev. Joseph B. Moriarty, rector of Bishop Simon Bruté College Seminary, Indianapolis, reappointed rector of Bishop Simon Bruté College Seminary for a period of six years.

Rev. Jean Bosco Ntawagushira, C.M.M., appointed administrator of Holy Angels Parish, Indianapolis, and St. Rita Parish, Indianapolis.

Rev. Matthew Perronie, being ordained to the priesthood on June 4, 2022, appointed parochial vicar of St. Monica Parish, Indianapolis.

Rev. Aaron J. Pfaff, pastor of St. Michael Parish, Bradford, and St. Bernard Parish, Frenchtown, reappointed pastor of St. Michael Parish, Bradford, and St. Bernard Parish, Frenchtown, for a period of six years, while remaining administrator of St. Joseph Parish, Crawford County.

Rev. Todd Riebe, pastor of Christ the King Parish, Indianapolis, and chaplain coordinator to Bishop Chatard High School, Indianapolis, granted retirement from active priestly ministry.

Rev. Robert J. Robeson, pastor of Holy Name of Jesus Parish, Beech Grove, and administrator of Good Shepherd Parish, Indianapolis, and chaplain coordinator to Roncalli High School, Indianapolis, reappointed pastor of Holy Name of Jesus Parish, Beech Grove, for a period of six years, while remaining administrator of Good Shepherd Parish, Indianapolis, and chaplain coordinator to Roncalli High School.

Rev. Kyle Rodden, pastor of St. Joseph Parish, Corydon, appointed pastor of St. Mary Parish, Lanesville, while remaining pastor of St. Joseph Parish, Corydon, for a period of six years.

Rev. Thomas Schliessmann, pastor of St. Lawrence Parish, Indianapolis, and chaplain to the Archdiocesan troops in the Boy Scouts of America, appointed pastor of St. Joan of Arc Parish, Indianapolis, for a period of six years, while remaining chaplain to the Boy Scouts of America.

Rev. Jeyaseelan Sengolraj, parochial vicar of St. Louis Parish, Batesville, and sacramental minister to St. Anthony of Padua Parish, Morris, and Immaculate Conception Parish, Millhousen, appointed administrator of St. Michael Parish, Charlestown, and St. Francis Xavier Parish, Henryville.



Public Schedule of Archbishop Charles C. Thompson

May 20–29, 2022

May 20 – 1 p.m.
Mass for senior students of Oldenburg Academy of the Immaculate Conception at Sisters of St. Francis Chapel, Oldenburg

May 21 – 9 a.m.
Graduation ceremony at Roncalli High School, Indianapolis

May 21 – 2 p.m.
Confirmation Mass for youths of St. Bartholomew Parish, Columbus, and Prince of Peace Parish, Madison, at St. Bartholomew Church

May 22 – 11 a.m.
40th Anniversary Mass and Celebration for Father Dale Cieslik of the Archdiocese of Louisville at St. Francis Xavier Church, Mount Washington, Ky.

May 24 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 25 – 2 p.m.
Virtual National Eucharistic Revival Congress Board meeting

May 26 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

May 27 – 7 p.m.
Graduation ceremony at Father Thomas Scecina Memorial High School, Indianapolis

May 29 – 9:30 a.m.
Mass at Indianapolis Motor Speedway, Trackside Garage 19, Indianapolis

May 29 – 12:18 p.m.
Invocation for the 106th running of the Indianapolis 500, Indianapolis Motor Speedway

Father Robert Showers, O.F.M. Conv., appointed pastor of St. Benedict Parish, Terre Haute, and St. Joseph University Parish, Terre Haute, for a period of six years.

Rev. Daniel J. Staublin, pastor of St. Ambrose Parish, Seymour, reappointed pastor of St. Ambrose Parish, Seymour, for a period of six years.

Rev. Edward Suresh, Diocese of Palayamkottai, India, appointed parochial vicar of Annunciation Parish, Brazil, and St. Paul the Apostle Parish, Greencastle.

Rev. Matthew Tucci, pastor of Most Sacred Heart of Jesus Parish, Jeffersonville, and St. Augustine Parish, Jeffersonville, granted a leave of absence.

Father Joseph West, O.F.M. Conv., pastor of St. Anthony of Padua Parish, Clarksville, appointed pastor of St. John the Baptist Parish, Starlight, and St. Mary Parish, Navilleton, for a period of six years.

Rev. Kolbe Wolniakowski, O.S.B., being ordained to the priesthood in June 2022,

appointed parochial vicar of St. Paul Parish, Tell City.

Ms. Barbara Black, parish life coordinator of Sacred Heart of Jesus Parish, Terre Haute, reappointed as parish life coordinator of Sacred Heart of Jesus Parish, Terre Haute, for a period of three years.

Deacon Kerry Blandford, parish life coordinator of St. Andrew the Apostle Parish, Indianapolis, reappointed as parish life coordinator of St. Andrew the Apostle Parish, Indianapolis, for a period of three years.

Sister Shirley Gerth, O.S.F., parish life coordinator of St. Maurice Parish, Napoleon, reappointed as parish life coordinator of St. Maurice Parish, Napoleon, for a period of three years.

Sister Joan Miller, O.S.F., parish life coordinator of St. Vincent de Paul Parish, Shelby County, reappointed as parish life coordinator of St. Vincent de Paul Parish, Shelby County, for a period of three years.

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



Pope Francis' prayer intentions for June

- **For Families**—We pray for Christian families around the world; may they embody and experience unconditional love and advance in holiness in their daily lives.

See Pope Francis' monthly intentions at archindy.org/popessintentions.

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Bishops: Protect women and children, 'stop pushing abortion'

WASHINGTON (CNS)—After the U.S. Senate failed on May 11 to advance a “radical” abortion bill, the chairmen of two U.S. bishops’ committees urged Congress “to stop pushing abortion as the solution to needs of women and young girls” and “embrace” public policy initiatives that protect “both mother and child.”

See related editorial, page 4.

The Women’s Health Protection Act (WHPA), or S. 4132, did not

get the 60 votes needed to end debate on the bill and advance it to a vote on the substance of the measure. The vote to end debate was 51-49.

The bill, which passed in the U.S. House in September 2021 and failed in the Senate earlier this year, was “far more extreme than *Roe v. Wade*,” said Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, and Cardinal Timothy M. Dolan of New York, chairman of the Committee for Religious Liberty.

It would have “imposed abortion on demand nationwide at any stage of pregnancy through federal statute” and “eliminated pro-life laws at every level of government—including parental notification for minor girls, informed consent, and health or safety protections specific to abortion facilities,” they said in a statement released late on May 11.

These “widely supported” pro-life laws “protect women and unborn children from an unscrupulous abortion industry,” they said.

The measure also “would have compelled all

Americans to support abortions here and abroad with their tax dollars,” the prelates said. It also “would likely have forced health care providers and professionals to perform, assist in, and/or refer for abortion against their deeply held beliefs, as well as forced employers and insurers to cover or pay for abortion,” they added.

Like Archbishop Lori and Cardinal Dolan, Senate opponents of S. 4132 emphasized it would have gone far beyond *Roe v. Wade*, including eliminating existing religious freedom protections.

Two Republicans who consistently vote in favor of legal abortion—Sens. Susan Collins of Maine and Lisa Murkowski of Alaska—said even they could not vote for S. 4132 and planned to introduce their own measure to codify *Roe* in federal law.

S. 4132 went “far beyond what is necessary to codify the abortion rights in *Roe* and *Casey*,” said Collins in a statement.

She was referring to the Supreme Court’s 1973 *Roe* decision legalizing abortion nationwide and its 1992 ruling in *Planned Parenthood v. Casey*, which prohibited regulations that created an “undue burden” on women seeking an abortion.

“Contrary to claims from Senate Democratic leaders that their bill would not infringe upon the religious rights of individuals and religious institutions,” said Collins, “the WHPA explicitly invalidates the Religious Freedom Restoration Act in connection with abortion

and supersedes other long-standing, bipartisan conscience laws, including provisions in the Affordable Care Act, that protect health care providers who choose not to offer abortion services for moral or religious reasons.”

In their statement, Archbishop Lori and Cardinal Dolan called the now-failed Senate legislation “an utterly unjust and extreme measure” and said they were “relieved that the Senate vote to advance this bill failed for the second time in less than three months.”

“This bill insists that elective abortion, including late-term elective abortion, is a ‘human right’ and ‘women’s health care’ [and] something that should be promoted, funded and celebrated,” they said.

“More than 60 million unborn children have already lost their lives to abortion, and countless women suffer from the physical and emotional trauma of abortion. This radical bill would add millions more to that tragic toll,” they continued.

In recent months, several states have passed abortion legislation in anticipation of the Supreme Court’s upcoming decision in *Dobbs v. Jackson Women’s Health Organization*. These

measures vary from liberalizing state laws on abortion to enacting restrictions on abortion.

The case before the nation’s high court examines the constitutionality of Mississippi’s 15-week abortion ban, and for months many have anticipated the ruling in the case would overturn the *Roe* and *Casey* decisions.

This prompted the House to vote for the Women’s Health Protection Act in the fall and supporters to push the Senate to pass its companion measure. †



Archbishop William E. Lori



Cardinal Timothy M. Dolan

Saints’ lives prove God’s love for all, pope says at canonization Mass

VATICAN CITY (CNS)—The lives of the saints prove that holiness is not an unreachable goal accomplished by a select few, but comes from acknowledging and sharing God’s love, Pope Francis said.

“Our Christian lives begin not with doctrine and good works, but with the amazement born of realizing that we are loved, prior to any response on our part,” the pope said in his homily during the canonization Mass in which he declared 10 men and women as saints of the Church.

“At times, by overemphasizing our efforts to do good works, we have created an ideal of holiness excessively based on ourselves, our personal heroics, our capacity for renunciation, our readiness for self-sacrifice in achieving a reward. In this way, we have turned holiness into an unattainable goal,” he said.

In his homily, the pope reflected on the Sunday Gospel reading from St. John in which Jesus calls on his disciples to love one another “as I have loved you.”

Christ’s call, he said, should be “the core of our own faith,” a faith that recognizes that “our abilities and our merits are not the central thing, but rather the unconditional, free and unmerited love of God.”

“Being disciples of Jesus and advancing on the path of holiness means first and foremost letting ourselves be transfigured by the power of God’s love. Let us never forget the primacy of God over self, of the Spirit over the flesh, of grace over works,” the pope said.

Pope Francis said that the 10 new saints exemplified the Christian call “to serve the Gospel and our brothers and sisters, to offer our lives without expecting anything in return, or any worldly glory.”

The new saints are:

- **Devasahayam Pillai**, an Indian layman born in 1712 and martyred in 1752.

- **César de Bus**, the French founder of the Fathers of Christian Doctrine, who was born in 1544 and died in 1607.

- **Luigi Maria Palazzolo**, Italian founder of the Congregation of the Sisters of the Poor, who lived from 1827-1886.

- **Giustino Maria Russolillo**, Italian founder of the Society of Divine Vocations for men and the Vocationist Sisters, 1891-1955.

- **Charles de Foucauld**, a French priest and hermit, born in 1858 and killed in 1916.

- **Anna Maria Rubatto**, Italian founder of the order now known as the Capuchin Sisters of Mother Rubatto, who lived from 1844-1904.

- **Maria Domenica Mantovani**, co-founder and first superior general of the Little Sisters of the Holy Family, born in 1862 and died in 1934.

- **Titus Brandsma**, a Dutch Carmelite

priest and journalist, who was born in 1881 and martyred in 1942.

- **Carolina Santocanale**, Italian founder of the Congregation of the Capuchin Sisters of the Immaculate of Lourdes, who lived from 1852-1923.

- **Marie Rivier**, French founder of the Sisters of the Presentation of Mary. She was born in 1768 and died in 1838. †

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

Several parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 28-29 due to the annual Indianapolis 500 race on May 29.

Holy Angels Parish/St. Rita Parish, Indianapolis

There will be Mass at 4 p.m. at Holy Angels Church, 2810 Dr. Martin Luther King Jr. St., on May 28. There will be no Mass at Holy Angels on May 29. There will be Mass at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., at 6 p.m. on May 28 and at 11 a.m. on May 29.

St. Anthony Parish, 337 N. Warman Ave., Indianapolis

Mass schedule remains the same. It will be celebrated in English at 4 p.m. and Spanish at 6 p.m. on May 28, and at 8:30 a.m. in Spanish and 11:30 a.m. in English on May 29.

St. Christopher Parish, 5301 W. 16th St., Indianapolis

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 28. No Mass will be celebrated on May 29 or May 30.

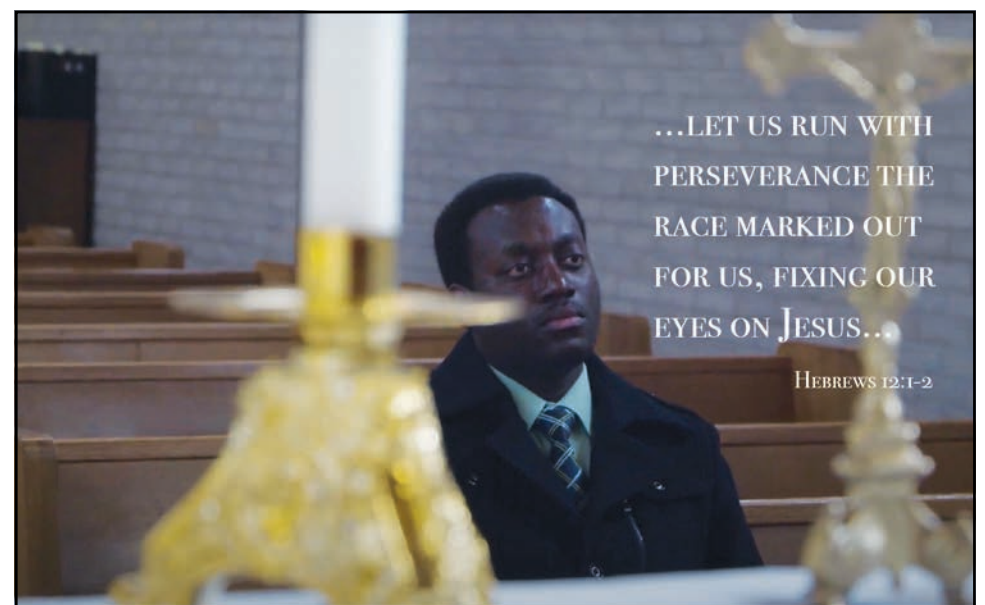
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis

A bilingual Mass will be celebrated at 3:30 p.m., in English at 5 p.m. and in Spanish at 7 p.m. on May 28. There will be no Masses on May 29.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 28. Mass will be celebrated at 7 a.m. on May 29. Parking for the Indy 500 is available for \$10.

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



UNITED CATHOLIC APPEAL

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

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



SCAN HERE to watch the video



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Editorial

Reasons to hope—and to continue prayers for creating a culture of life

The statistics give us hope.

And they are proof we are changing hearts and minds: 21,534 unborn lives saved, 116 abortion centers closed and 239 abortion center workers who have quit, all since 2007.

40 Days for Life campaigns have become a biannual event for the past 15 years, and we thank God that their efforts continue to bear fruit in our mission of building a culture of life.

Most recently, 754 unborn babies were saved internationally during the spring campaign, which began on Ash Wednesday and ended on April 10. This year's Lenten initiative was one of the largest ever with 588 cities participating across the world. A fall campaign is also conducted each year.

The international effort seeks to end abortion through peaceful prayer vigils at abortion centers and to raise community awareness of the consequences of abortion. From Boston to Barcelona, from Bloomington to Bogota, we are seeing more and more people committed to life.

During the 40-day campaigns, individuals and groups pray during one-hour time slots in front of abortion centers. The initiative offers us an opportunity to plant seeds of faith, hope and love where the unborn child and their mothers are concerned, and it is a powerful example having people across the globe pray in unison for the unborn and their mothers.

Why do we pray in Indiana and beyond? Because to date, more than 62 million unborn babies have been killed through abortion in America since the Supreme Court legalized abortion on demand in its *Roe v. Wade* decision in 1973. And we continue to fervently pray this tragic occurrence will come to an end.

The Supreme Court will soon release its 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*. It is important to note that if *Roe* was overturned, abortion would not be made illegal. It would simply allow elected representatives at the state level to determine restrictions on the practice.

Although a recent leak of a draft opinion in the Court's *Dobbs* case seems to indicate a majority of justices will rule to overturn *Roe* and the 1992 *Casey v. Planned Parenthood* decision, which affirmed *Roe*, people of faith must realize their prayers concerning abortion are more important than ever.

Sadly, some are doing all they can to try and keep abortion part of the permanent landscape in America.

Last week, the U.S. Senate attempted to advance the Women's Health Protection Act, S. 4132, which passed in the House of Representatives last fall but failed in the Senate earlier this year. Thankfully, a vote to advance the proposal in the Senate failed 51-49 on May 11.

The bill would have imposed abortion on demand nationwide at any stage of pregnancy through federal



Pro-life demonstrators are seen outside the U.S. Supreme Court in Washington on May 3 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/Elizabeth Frantz, Reuters)

statute and would have eliminated pro-life laws at every level of government—including parental notification for minor girls, informed consent, and health or safety protections specific to abortion facilities.

As reported by Catholic News Service, S. 4132 also would have compelled all Americans to support abortions here and abroad with their tax dollars, and would have also likely forced health care providers and professionals to perform, assist in, and/or refer for abortion against their deeply-held beliefs, as well as forced employers and insurers to cover or pay for abortion.

Is that the America you want to live in?

As people of faith who value all human life from conception to natural death, we unequivocally say “no!”

Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities, and Cardinal Timothy M. Dolan of New York, chairman of the Committee for Religious Liberty, in a joint statement on May 11 reminded us, “As a nation built on the recognition that every human being is endowed by its Creator with the unalienable rights to life, liberty and the pursuit of happiness, we implore Congress to stop pushing abortion as a solution to the needs of women and young girls, and instead embrace public policy that fully respects and facilitates these rights and the needs of both mother and child.”

As we move closer to the release of the *Dobbs* decision and how it will impact society, we continue to offer petitions for the conversion of the hearts and minds of those who advocate for abortion.

And during this month of May, as Archbishop Lori and USCCB president Archbishop Jose H. Gomez of Los Angeles stated on May 10, we pray for Mary's intercession and guidance as the Church “continues to walk with mothers and families in need, and continues to promote alternatives to abortion, and seeks to create a culture of life.”

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

Dehumanizing one another

A female sharpshooter nicknamed “Lady Death” has recently become a Ukrainian folk hero for defiantly attacking Russian soldiers undercover.



The young marksman fought for several years in eastern Ukraine against Kremlin-backed separatists, before shifting to the front line of hostilities as Russia initiated its full-scale, unjust invasion of Ukraine. Her real name has not been made public, and photos hide her identity by blurring her face or showing her with a mask.

Long-range sniper attacks are her area of expertise. As she assassinates enemy combatants, she militantly proclaims, “We must take them all out. These people are not human beings. Even the fascists were not as vile as these orcs. We must defeat them.”

Her battle cry, though clearly motivated by the atrocities unfolding in Ukraine, should also prompt some circumspection and soul searching.

Whenever we move in the direction of believing that others are “not human beings” and dehumanize them in our thoughts and words, we risk diminishing our own humanity in the exchange. Even in the face of great depravity, we cannot fall prey to thinking that those who commit horrific evils or even war crimes are somehow no longer really human beings.

I was reminded of this recently as I viewed online videos of armed drones firing on Russian tanks traveling along Ukrainian highways. As they took successive missile hits, Russian soldiers could be seen launching themselves out of the hatch and escaping from the tank before it went up in a fireball. Sometimes they would barely get out alive, only to collapse and die by the side of the road.

If the mother of a Russian tank driver were to watch a video of her son trying to escape this way under fire, she would be justly indignant, offended and even more saddened if anyone dared to declare he was “not a human being.”

In the posted remarks section following these videos, in fact, many commented on the hideousness of a world in which 18-year-old boys have to perish in this manner.

By demonizing others, we no longer acknowledge the transcendent realities common to all human beings: our shared desire for truth, goodness, beauty and love.

Whenever we ignore or negate the important commonalities that unite us in our humanity and instead choose to dehumanize others, the consequences will be dire. Historically, the use of language that dehumanizes others has been a key tactic in marshaling support for atrocities.

Such language has always been central, for example, to acts of genocide. During the latter part of the 20th century, the Tutsis were often denigrated as

cockroaches and snakes in Rwanda, culminating in approximately 800,000 men, women and children being murdered during a 12-week period in 1994. In Nazi Germany, Jews and other enemies of the Third Reich, including persons with disabilities, were contemptuously viewed not as humans, but as vermin and rats, in order to justify their systematic extermination.

President Abraham Lincoln strongly objected to treating any person, whether slave or free, as “less-than-human” during his 1858 public debate with Stephen A. Douglas. Lincoln rebuffed the idea that African Americans fell outside the “all men are created equal” clause, declaring such a concept to be marked by “an evil tendency, if not an evil design.” He repudiated every attempt to “dehumanize the Negro ... [and] prepare the public mind to make property, and nothing but property of the Negro in all the States of the Union.”

Still in our nation today, the process of dehumanization continues to derail our thinking and diminish our collective conscience, especially when it comes to those humans who are very young and still in the womb, as well as the elderly and the infirm, the mentally fragile, and those in vulnerable medical situations, such as newborn children with genetic defects.

By dehumanizing these individuals in a “progressive” society, we can subject them to a range of unjust actions, from abortion to infanticide to euthanasia.

Preborn children, for example, have undergone this dehumanization for decades, being denigrated as “tissue,” “pregnancy,” or “clumps of cells,” to paper over the brutal reality of abortion. The website of Planned Parenthood, to cite one instance, defines a suction abortion as a procedure where a “suction device” is used to “take the pregnancy tissue out of your uterus.”

We need to fight against dehumanization both by recognizing and opposing its occurrence in our midst, and by recognizing it within ourselves. The temptation to dehumanize people who are themselves dehumanizing others can also be very strong.

In the end, our shared humanity, from the weakest to the strongest, from youngest to oldest, constitutes an ineradicable bond of unity that should prompt us to spurn our own dehumanizing impulses.

Renewing hope for conflict-laden humanity begins precisely in the acknowledgement of each other's humanity, strengthening those fraternal bonds on which peace is grounded.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.) †

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

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

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Loving Jesus requires both words and actions

“Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him” (Jn 14:21).

The Gospel reading for the Sixth Sunday of Easter (Jn 14:23-29) reminds us that true love is a matter of action more than words. Jesus tells his disciples, and all of us, that “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him” (Jn 14:23).

He goes on to say: “Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me” (Jn 14:24).

What does the phrase “keep my words” mean for us? It is more than blind obedience, doing something simply because we have been told to do so. To keep Jesus’ words, we must take them to heart and accept them as coming from someone who knows what is best for us.

Like the Blessed Virgin Mary, who kept the Word of God in her heart, we are invited to keep Jesus’

words in our hearts as an act of love (as well as obedience) with the confidence born of faith that his commands are not capricious or arbitrary. In fact, we keep Jesus’ words because we believe they are full of divine wisdom, and because they reflect the will of our Father in heaven who loves us and wants us to be united with him.

We keep the words of Jesus, and discern what the will of God is for us, by means of a synodal process, a lifelong journey, that involves attentive listening to the Scriptures, encountering Jesus in the sacraments, and participating in the mission and ministries of our Church. In its simplest but most powerful expression, we keep the words of our Lord and Savior when we love one another as he loves us.

“Love and do what you will,” St. Augustine wrote. He was not suggesting that “anything goes as long as it appears to be loving.” That is self-deception, not real love. What St. Augustine meant was that actions that are motivated by genuine, unselfish, sacrificial love are the only really effective ways to express our love for God and for our neighbor.

So, if our love is genuine, it will help us to be open to the guidance that can only come from God, and it will teach us to do the next right thing.

As Jesus tells us in this Sunday’s Gospel, “The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you” (Jn 14:26).

We can keep Jesus’ words because the Holy Spirit is our unfailing guide, the advocate who teaches us what God’s will is for us. He reminds us of the words that Jesus spoke that command us to love and forgive one another as God loves and forgives us.

By allowing the Holy Spirit to encourage us, and to direct our actions, we express our love for Jesus in both our words and our actions. “Whoever has my commandments and observes them is the one who loves me,” Jesus tells us (Jn 14:21). “And whoever loves me will be loved by my Father, and I will love him and reveal myself to him” (Jn 14:21).

“If you remain in my word,” Jesus said, “you will truly be my disciples, and you will know the truth, and the

truth will set you free” (Jn 8:31-32). Knowing Jesus’ commandments, and observing them, is the way we remain in his word. The result is that God’s love—his sanctifying grace—fills our hearts with love and goodness. As a result, we can experience the peace, love and joy that come only from union with God here in this life and throughout eternity.

In the end, only love matters. By keeping Jesus’ words, by knowing and observing his commandments, and by opening our hearts and minds to the guidance of the Holy Spirit, we show ourselves to be people who abide in God’s love. “Do not let your hearts be troubled or afraid,” Jesus tells us. “Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you” (Jn 14:27).

As we continue our joyful observance of the Easter season, and as we prepare for the Synod of Bishops next year, let’s pray for the guidance, and the grace, to keep Jesus’ words so that God’s love will be with us as we follow his commandment to love God and one another. †



Cristo, la piedra angular

Amar a Jesús requiere tanto palabras como acciones

“¿Quién es el que me ama? El que hace suyos mis mandamientos y los obedece. Y al que me ama, mi Padre lo amará, y yo también lo amaré y me manifestaré a él” (Jn 14:21).

La lectura del Evangelio del sexto domingo de Pascua (Jn 14:23-29) nos recuerda que el verdadero amor es una cuestión de acción más que de palabras. Jesús les dice a sus discípulos, y a todos nosotros, que “el que me ama, obedecerá mi palabra, y mi Padre lo amará, y haremos nuestra morada en él” (Jn 14:23).

Y prosigue: “El que no me ama, no obedece mis palabras. Pero estas palabras que ustedes oyen no son mías, sino del Padre, que me envió” (Jn 14:24).

¿Qué significa para nosotros la frase “obedece mis palabras”? Es más que una obediencia ciega, hacer algo simplemente porque nos lo han dicho. Para obedecer las palabras de Jesús, debemos acatarlas y aceptarlas como provenientes de alguien que sabe lo que más nos conviene.

Al igual que la Santísima Virgen María, que guardaba la Palabra de Dios en su corazón, se nos invita a guardar las palabras de Jesús en el corazón como un acto de amor

(además de obediencia) con la confianza que nace de la fe de que sus mandatos no son caprichosos ni arbitrarios. De hecho, guardamos las palabras de Jesús porque creemos que están llenas de sabiduría divina, y porque reflejan la voluntad de nuestro Padre celestial que nos ama y quiere que estemos unidos a Él.

Guardamos y obedecemos las palabras de Jesús, y discernimos cuál es la voluntad de Dios para nosotros por medio de un proceso sinodal, un viaje de toda la vida, que implica la lectura atenta de las Escrituras, el encuentro con Jesús en los sacramentos, y la participación en la misión y los ministerios de nuestra Iglesia. En su expresión más simple y más poderosa a la vez, obedecemos las palabras de nuestro Señor y Salvador cuando nos amamos unos a otros como Él nos ama.

“Ama y haz lo que quieras,” escribió san Agustín; con esto no sugería que “todo se vale con tal de que se parezca al amor.” Eso es autoengaño, no amor verdadero. Lo que san Agustín quería decir es que las acciones motivadas por un amor genuino, desinteresado y sacrificado son las únicas formas realmente eficaces de expresar nuestro amor a Dios y al prójimo. Por lo

tanto, si nuestro amor es genuino nos ayudará a estar abiertos a la guía que solamente puede provenir de Dios, y nos enseñará a realizar la siguiente acción acertada.

Como nos dice Jesús en el Evangelio de este domingo: “Pero el Consolador, el Espíritu Santo, a quien el Padre enviará en mi nombre, les enseñará todas las cosas y les hará recordar todo lo que les he dicho” (Jn 14:26).

Podemos obedecer las palabras de Jesús porque el Espíritu Santo es nuestro guía infalible, el representante que nos enseña cuál es la voluntad de Dios para con nosotros. Nos recuerda las palabras que pronunció Jesús y que nos ordenan amarnos y perdonarnos unos a otros como Dios nos ama y nos perdona.

Al permitir que el Espíritu Santo nos anime y dirija nuestras acciones, expresamos nuestro amor por Jesús, tanto en nuestras palabras como en nuestras acciones. “¿Quién es el que me ama? El que hace suyos mis mandamientos y los obedece” como nos dice Jesús (Jn 14:21). “Y al que me ama, mi Padre lo amará, y yo también lo amaré y me manifestaré a él” (Jn 14:21).

Asimismo, afirmó: “Si se mantienen

fieles a mis enseñanzas, serán realmente mis discípulos; y conocerán la verdad, y la verdad los hará libres” (Jn 8:31-32). Conocer los mandamientos de Jesús y cumplirlos es la manera de mantenernos fieles a su palabra. El resultado es que el amor de Dios—su gracia santificadora—llena nuestros corazones de amor y bondad. Como resultado, podemos experimentar la paz, el amor y la alegría que solamente provienen de la unión con Dios aquí en esta vida y en toda la eternidad.

Al final, el amor es lo único que importa. Al obedecer las palabras de Jesús, conocer y cumplir sus mandamientos, y abrir nuestros corazones y mentes a la guía del Espíritu Santo, nos mostramos como personas que se mantienen en el amor de Dios. Jesús nos dice: “La paz les dejo; mi paz les doy. Yo no se la doy a ustedes como la da el mundo. No se angustien ni se acobarden” (Jn 14:27).

Mientras continuamos nuestra celebración del tiempo de Pascua y nos preparamos para el Sínodo de los Obispos del próximo año, recemos para recibir la guía y la gracia de cumplir las palabras de Jesús, de modo que el amor de Dios esté con nosotros a medida que cumplimos con su mandamiento de amar a Dios y al prójimo. †

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 23, June 6

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

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: Pearllette 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 25, June 8

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 25

Registration deadline for

St. Agnes Academy All-Class Brunch on June 12, noon, at The Riviera Club, 5640 North Illinois St., Indianapolis., any former academy attendee, graduate and their guests are welcome, \$25, reservations and checks must be received by May 25, send check payments to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN 46240. Information: Pat Douglass, 317-340-7550 or padouglass@gmail.com.

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 Quanah 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.

St. Simon the Apostle Parish, 8155 Oaklondon Rd., Indianapolis. **Parish Festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, live music food, beer garden, rides, games, Vegas room, \$10 food/drink

ticket per family admission. Information: chair@saintsimonfestival.com, 317-826-6000 or saintsimonfestival.com.

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.

June 3-5

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

317-357-8352, lfsummerfest@littleflowerparish.org.

June 5

St. Paul Parish, 814 Jefferson St., Tell City. **Parish Picnic**, 11 a.m., dinner, cash/quilt raffle, \$10 for meal. Information: 812-547-7994 or stpaulch@psci.net.

June 10-11

Virtual Catholic Homeschool Conference, Fri. 3:30-8:30 p.m., Sat. 11 a.m.-6:30 p.m., sponsored by Homeschool Connections, \$38.97. Information and registration: catholichomeschoolconference.com.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Italian Street Festival**, 5-11 p.m., homemade spaghetti sauce, pizza, cannoli, cheesecake, Italian beer and wine, live music, religious procession Sat. 6:45 p.m. before 7 p.m. Mass, free admission. Information: 317-636-4478 or indyitalianfest.org.

June 14

Church of the Immaculate Conception, 1 Sisters of the 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.

June 15

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

St. Pio of Pietrelcina relics will be on display at Assumption Cathedral in Louisville on June 3-4

Relics of St. Pio of Pietrelcina, known as Padre Pio, will be on display for public veneration in Cathedral of the Assumption, 433 S. 5th St., in Louisville, Ky., from 1-8 p.m. on June 3-4.

The display is a stop on a tour of the relics led by the Saint Pio Foundation. In addition to the relics, a life-size statue of Padre Pio, titled "I Embrace You," will be on display. It is a replica of the original statue erected in Pietrelcina, Italy, and dedicated to the "People of the United States of America."

First and second-class relics of St. Pio available for public veneration include:

- cotton gauze bearing his blood stains
- a lock of his hair
- a handkerchief of his
- a piece of his mantle

A Mass in honor of St. Pio will be celebrated in the cathedral at 5:30 p.m. on June 4.

For more information, call 502-582-2971, e-mail mecyphers@cathedraloftheassumption.org or go to cutt.ly/StPioRelics. †

Wedding Anniversaries

Leo and Jean Kruthaupt



LEO AND JEAN (KENNEL) KRUTHAUP, members of St. Michael Parish in Brookville, celebrated their 70th wedding anniversary on May 17.

The couple was married in St. Peter Church in Franklin County on May 17, 1952.

They have four children: Teresa Rosenberger, Daniel and Robert Kruthaupt and the late Lisa Jean Brown.

The couple also has nine grandchildren, 21 great-grandchildren and one great-great grandchild.

They will celebrate by having their marriage blessed at Mass by their pastor, Father Vincent Lampert on May 29. †

Doug and Carolyn Manford



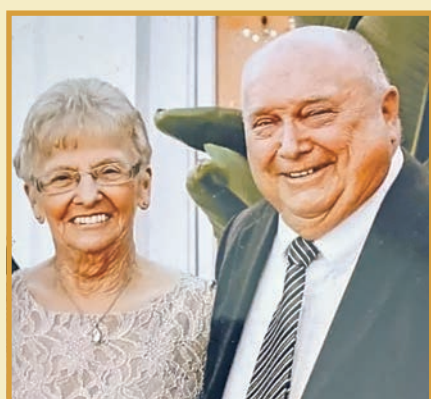
DOUG AND CAROLYN (ASHCRAFT) MANFORD, members of St. Mary of the Immaculate Conception Parish in Aurora, celebrated their 60th wedding anniversary on May 5.

The couple was married in St. Mary of the Immaculate Conception Church in Aurora on May 5, 1962.

They have two children: Nicole Eaglin and Michelle Fries.

The couple also has four grandchildren. †

John and Arlene Tribble



JOHN AND ARLENE TRIBBLE, members of Annunciation Parish in Brazil, celebrated their 60th wedding anniversary on May 12.

The couple was married in St. Kevin Church in Minneapolis on May 12, 1962. †

Ray and Diana Bauman



RAY AND DIANA (WESTRICH) BAUMAN, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 20.

The couple was married in St. Barnabas Church in Indianapolis on May 20, 1972.

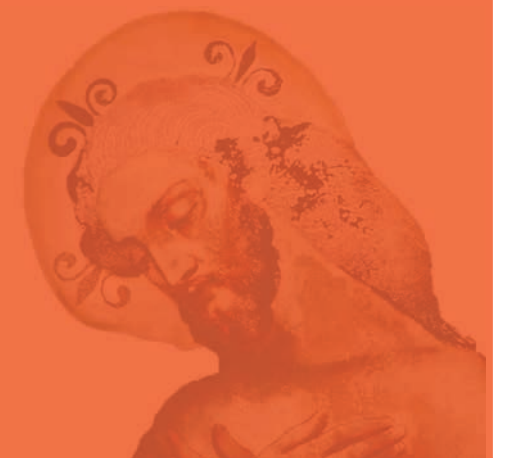
They have five children: Brad, Doug, Greg, Mark and Scot Bauman.

The couple also has seven grandchildren. †



The Face of Mercy

By Daniel Conway



Jesus brings peace through gentleness, not violence

Pope Francis continues to speak out forcefully against violence and war in Ukraine and other areas of the world. War represents a failure of humanity and a betrayal of the peace and harmony that should characterize relationships among nations and peoples every day.

In his Easter message, “*urbi et orbi*” (“to the city and the world”), the Holy Father said:

May there be peace for war-torn Ukraine, so sorely tried by the violence and destruction of the cruel and senseless war into which it was dragged. In this terrible night of suffering and death, may a new dawn of hope soon appear! Let there be a decision for peace. May there be an end to the flexing of muscles while people are suffering. Please, please, let us not get used to war! Let us all commit ourselves to imploring peace, from our balconies and in our streets! Peace! May the leaders of nations hear people’s plea for peace. May they listen to that troubling question posed by scientists almost seventy years ago: “Shall we put an end to the human race, or shall mankind renounce war?” (Russell-Einstein Manifesto, July 9, 1955).

Easter is the “new dawn of hope” that we long for, the acknowledgment that Christ is risen and has restored peace to our weary, war-torn world. But in order to embrace the peace of Christ, all of us must stop “flexing our muscles.” We must learn to dialogue with those we disagree with, and we must learn to forgive and pray for those who have offended us in any way.

You can sometimes hear the frustration in Pope Francis’ voice as he pleads for a change of heart among world leaders, and all of us. “Please, please, let us not get used to war!” the Holy Father cries out.

Getting used to war means stockpiling the weapons of war, including weapons of mass destruction. It means being suspicious and adversarial in our dealings with those who are not our allies. And it means being cold and indifferent to the plight of millions of people who are either displaced in their home countries or forced to flee to other nations as refugees.

The peace of Christ is never indifferent to the needs of others. It does not accept violence and warfare as inevitable among nations.

As Pope Francis said during his general audience on April 13:

The peace Jesus gives to us at Easter is not the peace that follows the strategies of the world, which believes it can obtain it through force, by conquest and with various forms of imposition. This peace, in reality, is only an interval between wars: we are well aware of this. The peace of the Lord follows the way of meekness and mildness: it is taking responsibility for others. Indeed, Christ took on himself our evil, sin and our death. He took all of this upon himself. In this way he freed us. He paid for us. His peace is not the fruit of some compromise, but rather is born of self-giving. This meek and courageous peace, though, is difficult to accept.

The peace of Christ is not easy. It requires a total conversion of mind and heart. It demands that we let go of our need for vengeance. It means that we must disarm—literally and figuratively—and be willing to embrace one another as sisters and brothers united in the one family of God.

And yet, Ukraine and other victims of unjust aggression must defend

themselves, and we who love justice and peace must help them.

How can we help? Pope Francis is not unrealistic. He knows that other nations must provide the people of Ukraine with the means to resist an enemy who has demonstrated a total disregard for innocent human life and for the sovereignty of a free people. Still, the Holy Father reminds us that our first responsibility is to “wage peace” using the weapons of Jesus. As he reminded us during his April 13 audience:

Jesus’ peace does not overpower others; it is not an armed peace, never! The weapons of the Gospel are prayer, tenderness, forgiveness and freely-given love for one’s neighbor, love for every neighbor. This is how God’s peace is brought into the world.

This Easter season, and always, Pope Francis pleads with us to be genuine peacemakers.

“Let us all commit ourselves to imploring peace, from our balconies and in our streets!” Let us cry out, using every forum available: Peace!

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

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

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



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

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

El rostro de la misericordia/Daniel Conway

Jesús trae la paz a través de la mansedumbre, no de la violencia

El Papa Francisco sigue pronunciándose con fuerza contra la violencia y la guerra en Ucrania y otras zonas del mundo. La guerra representa un fracaso de la humanidad y una traición a la paz y la armonía que deberían caracterizar las relaciones diarias entre las naciones y los pueblos.

En su mensaje pascual titulado “*Urbi et Orbi*” (“Para la ciudad y el mundo”), el Santo Padre expresó:

Que haya paz en la martirizada Ucrania, tan duramente probada por la violencia y la destrucción de la guerra cruel e insensata a la que ha sido arrastrada. Que un nuevo amanecer de esperanza despunte pronto sobre esta terrible noche de sufrimiento y de muerte. Que se elija la paz. Que se dejen de hacer demostraciones de fuerza mientras la gente sufre. Por favor, por favor, no nos acostumbremos a la guerra, comprometámonos todos a pedir la paz con voz potente, desde los balcones y en las calles. ¡Paz! Que los responsables de las naciones escuchen el grito de paz de la gente, que escuchen esa inquietante pregunta que se hicieron los científicos hace casi sesenta años: “¿Vamos a poner fin a la raza humana; o deberá renunciar la humanidad a la guerra?” (Manifiesto

Russell-Einstein, 9 de julio de 1955).

La Pascua es el “nuevo amanecer de la esperanza” que anhelamos, el reconocimiento de que Cristo ha resucitado y ha devuelto la paz a nuestro mundo cansado y desgarrado por la guerra. Pero para recibir la paz de Cristo, debemos dejar de “hacer demostraciones de fuerza”; debemos aprender a dialogar con aquellos con los que no estamos de acuerdo, y debemos aprender a perdonar y rezar por quienes nos han ofendido de alguna manera.

A veces se escucha la frustración en la voz del Papa Francisco cuando aboga por un cambio de opinión de los líderes mundiales, y de todos nosotros. “Por favor, por favor, no nos acostumbremos a la guerra,” clama el Santo Padre.

Acostumbrarse a la guerra significa acumular armas de guerra, incluidas las de destrucción masiva; significa ser suspicaz y adversario en nuestro trato con los que no son nuestros aliados; y significa ser fríos e indiferentes a la difícil situación de millones de personas desplazadas en sus países de origen u obligadas a huir a otras naciones como refugiados.

La paz de Cristo nunca es indiferente a las necesidades de los demás. No acepta que la violencia y

la guerra sean inevitables entre los países.

Como dijo el Papa Francisco durante su audiencia general del 13 de abril:

La paz que Jesús nos da en Pascua no es la paz que sigue las estrategias del mundo, que cree obtenerla por la fuerza, con las conquistas y con varias formas de imposición. Esta paz, en realidad, es solo un intervalo entre las guerras: lo sabemos bien. La paz del Señor sigue el camino de la mansedumbre y de la cruz: es hacerse cargo de los otros. Cristo, de hecho, ha tomado sobre sí nuestro mal, nuestro pecado y nuestra muerte. Ha tomado consigo todo esto. Así nos ha liberado. Él ha pagado por nosotros. Su paz no es fruto de algún acuerdo, sino que nace del don de sí. Esta paz mansa y valiente, sin embargo, es difícil de acoger.

La paz de Cristo no es fácil; requiere una conversión total de la mente y el corazón, y exige que dejemos de lado nuestra necesidad de venganza, lo que implica que debemos desarmarnos (en sentido literal y figurado) y estar dispuestos a abrazarnos unos a otros como hermanas y hermanos unidos en la única familia de Dios.

Sin embargo, Ucrania y otras

víctimas de agresiones injustas deben defenderse, y nosotros, que amamos la justicia y la paz, debemos ayudarlas.

¿Cómo podemos hacerlo? El Papa Francisco no está desconectado de la realidad: sabe que otros países deben proporcionar al pueblo de Ucrania los medios para resistir a un enemigo que ha demostrado un total desprecio por vidas humanas inocentes y por la soberanía de un pueblo libre. Sin embargo, el Santo Padre nos recuerda que nuestra primera responsabilidad es “hacer la paz” con las armas de Jesús. Como nos recordó durante su audiencia del 13 de abril:

La paz de Jesús no domina a los demás, nunca es una paz armada: ¡nunca! Las armas del Evangelio son la oración, la ternura, el perdón y el amor gratuito al prójimo, el amor a todo prójimo. Es así como se lleva la paz de Dios al mundo.

En este tiempo de Pascua, y siempre, el Papa Francisco nos ruega que seamos auténticos constructores de la paz.

“Comprometámonos todos a pedir la paz con voz potente, desde los balcones y en las calles.” Gritemos por todos los medios que podamos: ¡Paz!

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

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* continues a series of profiles of these men that will run in the weeks leading up to that important day.



Permanent Deacons

Archdiocese of Indianapolis



Elvin Hernandez

Name: Elvin Hernandez
Age: 49
Wife: Maria Colom
Home Parish: St. Anthony Parish in Indianapolis
Occupation: Engineer



Thomas Hosty

Name: Thomas Hosty
Age: 58
Wife: Julie Hosty
Home Parish: St. Barnabas Parish in Indianapolis
Occupation: Director of operations for St. Barnabas Parish

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

My grandmother and my parents. My grandmother was part of the Legion of Mary. She was a faithful woman. I could still picture her in my mind going out to pray the rosary. My mom was a devoted faithful of the Christ Child. Because of her devotion, I remember she always tasked me to go and take her toy donations for kids, which were organized by a priest in a parish nearby my university. My dad prays daily the rosary and the Liturgy of the Hours. I have been blessed to have the opportunity of praying the Liturgy of the Hours with him.

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

My favorite Scripture verses are 1 Timothy 3:1-13 and Psalm 100. The First Letter to Timothy reminds me of being held accountable, and Psalm 100 reminds me to be grateful for God's grace and gifts. My favorite prayer is the "Miracle Prayer." It is a prayer that helps me feel the presence of the Holy Spirit among us and a reminder that we are not alone. He will be with us until the end. I am devoted to the Blessed Virgin Mary, especially in her assumption, and have consecrated myself to Jesus through Mary.

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 haven't yet experienced any event or situation at my workplace in this

regard. However, I am very aware of the possibility and never forget that we are "wounded people preaching to wounded people." Therefore, I will put that situation in God's hands and pray for the Holy Spirit's guidance when the opportunity comes.

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

God's call doesn't present to us in black and white wording, but rather in life experiences that take you step by step into the ministry. However, there is something very clear in my mind and on the horizon, and that is to serve God through my community and in different ministries.

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

We hope that this ministry results in a positive impact for my family as it will be for me. Despite the huge responsibility, I pray to God for the guidance of the Holy Spirit in order to be able to influence my kids to live a life dedicated to Jesus through assisting people in need, with the hope that the help of the Holy Spirit could spark in their hearts the desire to be close to God.

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

I pray to God for a humble and merciful heart in order to not only be able to see Jesus in others but to bring him to others' life. Also, to have the courage and sensitiveness at the same time, to meet people where they are, through the different ministries I am involved in. †

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

My most important role model has been my wife, Julie. She has always been such a strong person of faith. During our courtship, engagement and in our marriage, she has always been the consistent anchor of faith for me. My parents, Jim and Janet Hosty, also had a significant influence on my faith.

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

My favorite saint is St. Luke. He was a masterful writer who, with guidance of the Holy Spirit, wrote one of the most beautiful pieces of literature of all time in his Gospel. The parable of the good Samaritan (Lk 10:25-37) is my passage in Scripture. It is a good model of love and mercy for all disciples of Christ, but particularly for deacons who are called to bring love and mercy to society's most vulnerable people.

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?

During much of my deacon formation, I worked for the NCAA in Indianapolis. In this secular job and as a supervisor, I could not openly speak of my faith. I tried to live by the adage attributed to St. Francis, "Preach the Gospel at all times, and use words if necessary." We can be the face of Christ to others without uttering a single religious word.

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

For many years after, I often turned to prayer asking God, was there something

else he wanted me to do? I sensed there was for many years, but could not discern it. Then about nine years ago, God's plan slowly began to reveal itself: a call to the diaconate. With guidance from Deacon Patrick Bower, I was able to engage in a fruitful discernment and the call became more clear. My answer then and now has been, "Here I am Lord, use me as you will."

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

Our deacon formation directors coach us all the time to put our family first, then our work and then diaconate service. We are encouraged to maintain a good balance in our lives. We have been told that we may be asked to take on many things as a deacon, and sometimes it is acceptable to say, "No." We all have our limits and must keep a good balance.

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

Out of law school, I joined the district attorney's office in Kansas City, Kan. I tried and prosecuted hundreds of individuals, many of whom were sentenced to prison. I gained valuable insights. After we moved to Indiana, I joined the Kairos prison ministry and have served at the Putnamville State Correctional Facility for 12 years. I gained new perspectives. I can see the pain and suffering of crime victims, the need for justice in our society, and the pain and suffering of the imprisoned. I plan to continue this prison ministry. I also plan to continue to take Communion to those in nursing homes and the homebound. †

TEACHER

continued from page 1

students, but that teacher decided he couldn't continue after just a few weeks of school. And Schnarr was suddenly in need of someone to teach science to 111 students.

He thought of a person he knew as a master educator, someone who had mentored younger teachers, someone who had encouraged and challenged her students to reach their potential academically and spiritually. There was just one roadblock.

Mary Jaffe had retired from St. Barnabas School in 2015 after 41 years of teaching. And at the age of 74, she had settled into a relaxing retirement. Still, Schnarr sent her a text, asking her to call him, never hinting at the desperate situation at the school.

Jaffe called, and Schnarr explained the predicament, adding that he was still advertising for the position and that it was likely she would just be needed for a few weeks. Jaffe quickly said yes during that call, looking past challenging health issues with her feet and her back and focusing on what was best for the boys and girls because that's the kind of person she is.

"I needed her to be the person God made her to be—an amazing teacher and leader of kids," Schnarr says. "The day she stepped back into the building, there were a lot of smiles from people."

So why is this story being shared at the end of the school year? Well, those "few weeks" turned into a few months, and before long it was Christmas break. Then school started again in January and Jaffe was back in the classroom, too. And she's still there as the school year at St. Barnabas is ready to end on May 25.

"I'm so glad I did this," Jaffe says. "I can't believe the year is almost over. It's been so much fun. It's been so rewarding to meet these kids and teach them. And there

are a whole lot of people who have had my back and helped me out."

Those qualities—terrific support and a steadfast willingness to help—are ones that her students also use to describe her.

As the youngest of five children in her family, Claire Meinerding didn't know what to expect on the first day Jaffe returned to St. Barnabas. Yet when she shared the news with two of her older siblings who had been taught by Jaffe, she says, "They were so excited. They told me she was the best teacher in town."

After a year with Jaffe, Claire has her own thoughts about the educator.

"She's such an amazing teacher. Her class is so much fun, and she teaches us so much that I feel really prepared for high school," says Claire, an eighth-grader who will attend Roncalli High School in Indianapolis in August. "She's so understanding, and she listens to us."

After the first week of having her in class, seventh-grade student Mason Schnarr was riding home with his dad, the principal, and he told his father, "You weren't joking when you said Mrs. Jaffe is the real deal."

That feeling has intensified through the school year. "She's always there for us. And she's also really funny," Mason says. "She doesn't want us to be lazy. She makes sure we're all prepared for high school and life in general."

Jaffe says she strives to build confidence in her students, to listen to their questions and provide the tools and support so they can work through the challenges and solve them on their own.

She also views herself as similar to many Catholic school teachers who consider their students as an extension of their family. She is now teaching the children—and grandchildren—of some of the students from her early years as a teacher.

Returning to teach at St. Barnabas has also given her one more opportunity to connect with her own

grandchildren. Eight of her 10 grandkids attend St. Barnabas, ranging from the first grade to the sixth grade.

"I keep a snack bag in my room," she says, smiling. "On Mondays, Wednesdays and Fridays, all the kids come to my classroom after school. We have snacks, and we chit-chat about the day, and we all walk out together. I'm going to miss that."

She plans to retire—well, mostly—at the end of the school year. She and her husband John will celebrate 50 years of marriage in January, and the mother of their three children wants to spend more time with him. At the same time, she has agreed to be a mentor to the new seventh- and eighth-grade science teacher who has been hired for the next school year.

"I'm going to have two grandchildren in the seventh grade next year," she says. "I want them to get what they need."

As this school year nears an end, she thinks back to the phone call with principal Schnarr that put everything in motion.

"Honestly, I didn't think it was going to be temporary. This particular class has gone through different teachers with COVID and turnovers," she says. "Actually, I didn't even think about getting paid. I was more concerned about the kids."

That overwhelming concern reflects the way she has approached her teaching, her faith, her life.

"God has been good to me. I think you say thanks by giving back," she says. "I always believe God has a plan. I put a lot of faith in his decisions. Looking back, I've learned to say, 'My prayers were answered.'"

Schnarr has the same feeling about Jaffe coming back to teach this year.

"One thing that always leads to success is a teacher who is dedicated to her craft and her students, and who keeps Christ at the center of all of that," the principal says. "Our Catholic schools need and deserve teachers like Mary Jaffe. It's going to be sad to see her walk away again." †

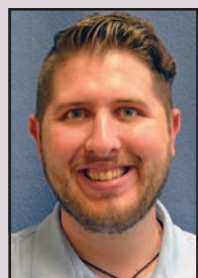
Evangelization Supplement

'My flesh for the life of the world' — John 6:51

Prayer's role in evangelization

By Sam Rasp

In 1973, Mother Teresa of Calcutta made a radical decision on behalf of the Missionaries of Charity. Prior to this point, the sisters would stop multiple times a day for prayer. These breaks would include Mass, Liturgy of the Hours and other devotions they were accustomed to praying. All of this was on top of the grueling work of caring for the sick and dying, to which they dedicated their lives.



Without taking out anything from their daily schedule,

Mother Teresa decided to add a holy hour, an hour spent in front of the Lord in eucharistic adoration, to the daily life of a Missionary of Charity. She modeled this hour after the hour that Jesus spent praying in the Garden of Gethsemane before his Passion and death.

This decision was quite countercultural. Many people thought then, and many still do, that with a job so difficult and demanding, it would be foolish, irresponsible and unproductive to take so much time away from the "job" to pray. To that, Mother responded, "If we don't take time to pray, we could not do this work."

After some time with this added devotion, Mother said "this hour of intimacy with Jesus is something very beautiful. I have seen a great change in our congregation from the day we started having adoration every day. Our love for Jesus is more intimate. Our love for each other is more understanding. Our love for the poor is more compassionate."

This is a great example for us as we strive to evangelize. It would be easy to think that in order to evangelize successfully, we need to spend all of our time convincing people to come or return to the Church. While this component is important, our efforts must be rooted in our prayer, just as Mother Teresa noted. Jesus himself tells us, "Apart from me you can do nothing" (Jn 15:5).

If we don't take time for prayer, it is inevitable that we will begin to rely on our own efforts instead of God's goodness and love to bring lost souls back to himself. We are only workers in God's vineyard. We can plant seeds and water the soil, but God is the one who makes sure that the seeds bear fruit.

We see in Scripture that Jesus invites his Apostles to "come away by yourselves to a deserted place and rest a while" (Mk 6:31). The Lord also invites us to do this. He knows that it is necessary for us to spend time with our heavenly Father and rest with him in the silence.

For some of us, the thought of finding time for prayer in our busy schedules is daunting and perhaps seems impossible. Mother Teresa has a perfect response for us. She says, "If you are too busy to pray, you are too busy!" Her deep love for God allowed her to remember at all times that without him, we truly can do nothing. She deeply recognized the truth that we must put God and our relationship with him above everything else in our life.

In light of the upcoming three-year National Eucharistic Revival, in this supplement we'll focus on the role of the Eucharist—Jesus Christ living today under the appearance of bread and wine—in our prayer and evangelizations efforts.

Just as Mother Teresa did, I would like to invite you to put your relationship with God above everything else. The Lord proves every time that he is faithful and good in all things. He will take care of us, and when we give everything to him, including our time, his grace is even more evident in our lives, and in the lives of those around us.

(Sam Rasp serves as archdiocesan coordinator of evangelization and discipleship. For resources that help create a culture of evangelization in your parish, contact him at srasp@archindy.org.) †



Father Jonathan Meyer, co-pastor of All Saints Parish in Dearborn County, second from left, and Deacon Robert Decker join several altar servers and other parishioners in praying before the Blessed Sacrament on March 1, 2017, the day on which the Batesville Deanery faith community's perpetual adoration chapel on its St. John the Baptist campus in Dover was inaugurated. (File photo by Sean Gallagher)

Adoration chapels in archdiocese are an aid in evangelization efforts

By Sean Gallagher

Dotted across central and southern Indiana are small chapels where, at all hours of the day and night, Catholics come to pray before the Blessed Sacrament. Many people driving by these chapels might not even know they exist.

But for the people who go there to pray and the priests and other dedicated Catholics who help oversee them, they are powerhouses that fuel the Church's mission to proclaim the Gospel to the ends of the Earth.



Msgr. Joseph Schaedel

Even when all the chapels were closed in the spring of 2020 during the first part of the coronavirus pandemic, Catholics came as close as they could to the Blessed Sacrament, said Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, which has a perpetual adoration chapel.

"They would drive over here and sit in the parking lot and pray because they knew Christ was in the church in the tabernacle," he said. "They wanted to be close to the Real Presence. That told me what a difference eucharistic adoration made in their lives."

As difficult as the early part of the pandemic was for Catholics across central and southern Indiana, though,

the effect of adoration chapels on evangelization has not waned, said Father Jonathan Meyer, who founded adoration chapels at St. Mary Parish in North Vernon and on the St. John the Baptist Campus of All Saints Parish in Dearborn County.

He noted how earlier this year on the fifth anniversary of the opening of the chapel on the St. John the Baptist Campus, many people who are committed adorers and other parishioners started going door-to-door in the boundaries of the parish to invite people to an encounter with Christ and the Church.



Fr. Jonathan Meyer

"Up to date, they've knocked on 600 doors, inviting people to the Catholic Church," said Father Meyer. "That is a direct fruit of perpetual adoration in our parish."

"I'm so glad that, at the center of it, is a group of people who are spending their time on their knees in front of our Lord. You couldn't ask for a better way for something to be rooted and started ... because then you know that it's about Jesus. There's no confusion about the motive."

Msgr. Schaedel also sees the connection between eucharistic adoration and evangelization in his 11 years as

See CHAPELS, page 10

Local leaders speak of their hopes for National Eucharistic Revival

By Sean Gallagher

The three-year National Eucharistic Revival that will start in less than a month in the archdiocese and in dioceses across the country isn't happening simply to help Catholics grow in their relationship to Christ in the Eucharist.

It is hoped by the U.S. bishops who called for the revival that the deepening of this relationship will lead Catholic faithful in the U.S. to more effectively proclaim the Gospel in their daily lives.

Two archdiocesan leaders and a professor at Saint Meinrad Seminary and School of Theology in St. Meinrad reflected on this connection recently in interviews with *The Criterion*.

Sam Rasp, archdiocesan coordinator of evangelization and discipleship, said he hopes the

revival "will help revive our hearts to be in union with the Eucharist so more people will desire to be on mission for Christ."

He noted that a love for the Eucharist is closely tied to a love of God more generally in the faithful.

"If you truly love God, then you're not going to just hold that in yourself," Rasp said.

Ken Ogorek, archdiocesan director of catechesis, said that while evangelization can happen in many ways, it's ultimately "about helping people to have an encounter with Jesus."

"The most intimate encounter we can have with Jesus is in the holy Eucharist," Ogorek said. "So, there's a natural connection between evangelization and a focus on the Eucharist."

See REVIVAL, page 12

Totus Tuus' focus on Eucharist 'lays foundation' for lifetime of faith

By Natalie Hoefler

Melissa Fronckowiak sees a problem. "There's a crisis in the Church with a lack of belief in the true presence [of Christ] in the Eucharist," says the director for religious education, youth ministry and communications for St. Gabriel Parish in Connersville. "We need to get that idea in our youth from the beginning, that Jesus Christ is truly present in the Eucharist—body, blood, soul and divinity."

Fronckowiak has found a resource to help accomplish that goal: the Totus Tuus five-day Catholic summer program.

Eucharistic devotion is one of the program's three main themes—as well as prayer and Marian devotion—according to the Totus Tuus website.

That theme is highlighted by daily Mass for youths and an evening of adoration for teens.

"It gives this hope and renews an enthusiasm among the older generation when you see these young people truly understand and grasp the Eucharist through Totus Tuus," says Fronckowiak.

'Like none other'

Totus Tuus has been available in the archdiocese for several years, says Ken Ogorek, archdiocesan director of catechesis.

"For years, I was on the lookout for vacation Bible school [VBS] resources that highlighted the sacraments as well as the link between sacred Scripture and sacred Tradition," he says. "Of all the Catholic VBS resources that have made good strides in that direction, Totus Tuus incorporates the Eucharist like none other."

Now that the archdiocese has had its own Totus Tuus team for a few years, Ogorek has been pleased with the program's consistent focus on the Eucharist.

"I've seen Totus Tuus place the Eucharist in its rightful place as a key component of every disciple's journey—from the first day of training for the Totus Tuus teacher-missionaries, to the daily encounters with Jesus in the Blessed Sacrament ... to the very end of summer when the teacher-missionaries are invited to reflect on how their intimacy with Jesus has grown through the Eucharist and additional ways."

'They get more excited to go to Mass'

Fronckowiak and Megan Rust, parish catechetical leader for St. Paul Parish in Tell City, agree with Ogorek. "Traditional vacation Bible schools are great, I love them," says Rust. "But they put more of a focus on a Bible story or a theme than on the Eucharist."

Totus Tuus was first brought to her parish in 2017, the same year she started working at St. Paul. "I started work on a Friday, and Totus Tuus started the next day," she says. "We've run it every year since then except 2020."

She is drawn by the program's emphasis on the Eucharist.

"It's the focus," says Rust. "It's got a place of pride in the program. Not only do we teach the kids about other things, but we really talk about how the Eucharist and the holy sacrifice of the Mass are the source and summit of our faith."



A visiting priest distributes Communion during Mass in St. Mark Church in Perry County during Totus Tuus in 2018. (Submitted photo)

From her view behind the children at the daily Masses—which include youths in kindergarten through fifth grade from St. Gabriel and St. Bridget of Ireland Parish in Liberty—Fronckowiak says she can "tell the progression from the beginning to the end of the week, just their overall understanding of what's going on, their appreciation and just that faith and joy of a child."

Rust has had the same experience in observing the kindergarten through sixth-grade students throughout the Tell City Deanery who participate in Totus Tuus at St. Paul.

"For kids to see people outside of their parents and teachers on fire for Mass, you see them change through the week," she says. "They get more excited to go to Mass. It's a neat transition to witness."

The program focuses on the Eucharist beyond going to Mass, Fronckowiak adds. She says the college-aged teacher-missionaries "try to help [the kids] see that connectivity, how praising God in this song, seeing this skit, playing this silly game, how it all does connect back to what is the central part of our faith."

'Such a powerful moment to witness'

After leading the youths during the day, the teacher-missionaries offer a program for high school students in the evening. The pinnacle of the high school program is an evening of adoration.

"The team does an excellent job preparing the teens for it," says Rust. "It's such a powerful moment to witness because [the participants] have a better understanding of what's happening."

"To see teens fall to their knees in front of the Eucharist, to see their complete faith—as an adult, that is staggering. It's such a powerful moment to witness."

Fronckowiak says for many of the teens who participate from St. Gabriel and other nearby parishes, it's "their

first introduction to adoration with Liturgy of the Hours. That has helped them realize how it's not just our church, it's not just Connersville and Bright and Richmond and Liberty. It's all the same Church, the same Christ, the same Eucharist, the same prayers wherever you go."

Many teens have told Rust "how much they love the [Totus Tuus] program, and a lot truly love the night we have a holy hour and eucharistic adoration. They told me how much they appreciate that time, and I've seen them return when we have adoration events [at the parish]."

'An effect on the parish as a whole'

Both Rust and Fronckowiak have seen the ripple effects of the program's emphasis on the Eucharist.

"So many kids are not regular church-goers," says Rust. "Any way we can get them enthusiastic about the Eucharist is a great day."

She has seen "kids come to Mass after Totus Tuus with their parents, and they can explain to their parents why we do what we do. [Totus Tuus] has a long-lasting impact."

Fronckowiak agrees. "When the kids get it, it affects the adults, and that has an effect on the parish as a whole as well," she says.

"We can allow the Blessed Sacrament to be infused in our life because it is what unites us together and makes us the body of Christ.

"[Totus Tuus] is that connection and time together with the Eucharist as the body of Christ and the Eucharist as us as the body of Christ. It lays that foundation for a faith they'll cling to the rest of their life."

(For more information on Totus Tuus, go to evangelizeindy.com/totus-tuus or call Sam Rasp at 317-236-1466 or toll free at 800-382-9836, ext. 1466, or e-mail him at rsasp@archindy.org.) †

Bishop views eucharistic revival as a spur of evangelization

By Sean Gallagher

On the weekend of June 18-19, dioceses across the country will begin a three-year National Eucharistic Revival, which will seek to renew and deepen the relationship of the faithful to Christ in the Eucharist.

The first year will feature events at the diocesan level. In the second year, the revival will be centered on parishes. The last year will start with the National Eucharistic Congress, which will happen in Indianapolis in July of 2024, and will focus on sending out Catholics as missionary disciples into society at large.

The three-year focus will begin in the archdiocese on June 19 in Indianapolis with two Masses celebrated at 1 p.m. and 3 p.m., both at SS. Peter and Paul Cathedral; a festival of faith, family and service from 1-4 p.m. at the Archbishop Edward T. O'Meara Catholic Center; and a eucharistic procession to St. John the Evangelist Church. It will then conclude with a holy hour and benediction at St. John.

Bishop Andrew H. Cozzens of Crookston, Minn., has led the effort to develop and launch the eucharistic revival in his work as chairman of the U.S. Conference of Catholic Bishops' Committee on Evangelization and Catechesis.

The national website for the revival, eucharisticrevival.org, includes a video in which Bishop Cozzens speaks about the revival. Viewers can also sign up there for an online course about the Eucharist led by him. More resources are expected to be posted in the future.

The *Criterion* recently interviewed Bishop Cozzens about how the eucharistic revival will spur evangelization efforts across the country in the next three years.

Q. You have spoken about how the mission of the National Eucharistic Revival is to renew and enkindle "a living relationship with Jesus Christ in the holy Eucharist" in the hearts of Catholics across the U.S. How do you see this as part of the overall mission of the Church to proclaim the Gospel and spread God's kingdom?

A. "The eucharistic revival is coming at a very important moment in the history of our Church in the United States. This is a moment when we need to move from maintenance to mission. The eucharistic revival is aimed to help enkindle the fire of Catholics who already believe in the Eucharist and help to set them on fire for mission.

"The Eucharist is the source and summit of our faith. And Vatican II says in the document on the priesthood, *Presbyterium Ordinis*, that the Eucharist is the source and summit of every apostolic work in the Church.

"What that means is that it's by our relationship with Jesus in the Eucharist that we have our hearts set on fire and we become empowered to be the missionary disciples that God is calling us to be.

"*Presbyterium Ordinis* also says in particular, 'In this light, the Eucharist shows itself as the source and the apex of the whole work of preaching the Gospel' (PO, #5).

"So, we draw our desire to preach the Gospel from the Eucharist. But the goal of our preaching the Gospel is that other people would come to the Eucharist, that they would come to be fully united with us in the body of Christ by receiving the Eucharist.

"And in this way, all of us join together in the great work of glorifying God, which the Eucharist allows us to do through our worship united with Jesus' worship."

Q. You have also spoken about your hope that the revival will "heal, convert, form and unify the faithful through an encounter with Christ in the Eucharist."

Those are some specific tasks. Would you say that they need to happen first, in order for the Eucharist to be the spur to evangelization that the Lord intended it to be? If so, how do we see the revival promoting these tasks in the life of the Church?

A. "Since the Eucharist is the source and the apex of evangelization, and in order to be fully alive in Christ, we need to be healed, converted, formed and unified. It's through the Eucharist that we hope people will experience that reality.

"So, we hope that people who are already coming to our churches through this eucharistic revival, through spending time with Jesus in the Eucharist and coming to a deeper understanding of the meaning of the Mass, will experience healing in their lives and a deeper conversion.

"Then, they'll be formed through catechetical efforts related to the eucharistic revival, including small groups we hope to run in parishes in the second year of the revival.

"Hopefully, then, they'll be unified through their being drawn deeper into the eucharistic life of the Church as members of the body of Christ.

"It's our goal, especially in the first couple of years of the revival, to provide opportunities for healing,

conversion, formation and unity, and then to bring people together at the National Eucharistic Congress where they can experience that unity powerfully with the whole Church in the United States.

"Then we'll send them out on mission to help bring this truth and beauty of Christ in the Eucharist to the world.

"The revival will encourage healing, conversion, formation and unity through our prayer experiences that we will help dioceses and parishes do through our catechesis, through small groups and, most of all, through the celebration of the Eucharist and eucharistic congresses, both at the diocesan and national levels. This will help to emphasize the unity that we all have as Catholics around the Eucharist."

Q. How do you foresee the revival being important for the Church in the U.S. and its mission of evangelization in the particular cultural context in which we find ourselves at this time?

A. "I believe that we are in a moment of crisis in the Church in the United States. Certainly, we have seen the crisis in eucharistic faith among Catholics. But there is also the crisis of disaffiliation, which is so dramatically affecting our country.

"But we know from the history of the Church that moments of crisis are also moments where renewal is ready to happen.

"We hope to begin to light a spark by inviting people to come to the center of the faith, which is found in Jesus Christ in the Eucharist, to be strengthened in their relationship with him and to experience healing, conversion and formation so that then they can go out and be ready to stand against the cultural currents of our day.

"The answer to this time of crisis is the same answer that the Church has always had in times of crisis: the holiness of God's people. When we look at the history of the world, it was in times of crisis that God sent saints. And the Eucharist is the source of our sanctity in this life because it brings to us Christ himself.

"We hope to strengthen the eucharistic life of the Church and, therefore, to produce more saints who will be ready to face the particular culture challenges before us.

"It's also true that, in this time of secularization, materialism and a false dichotomy between faith and science that the Church's teaching on the Eucharist goes directly against those realities.

"For it teaches us to value heavenly things. It teaches us how God comes to inhabit our Earth and transform it. It teaches us how he wants to transform our daily lives through teaching, how to live lives of self-gift, as he does for us in the Eucharist. These particular aspects of the Eucharist are very important to the current need for evangelization."

Q. How do you hope that the eucharistic revival will equip and empower Catholics across the U.S. to reach out in our contemporary culture to share the Gospel effectively with other Catholics who may no longer be practicing their faith, or who have no church home?

A. "This reaching out beyond the boundaries of the Church is really the goal of the third year of the revival.

"We hope to empower Catholics with practical tools about how to share a testimony, how to invite people into a relationship so that they can share with them about life in Christ, how to invite people to evangelistic events where people might experience the power of Jesus' presence in the Eucharist.

"We hope during that third year of the revival to really turn our focus toward helping our Catholics become missionary-minded in going out to the peripheries, especially seeking out those who are most in need of Christ's mercy and inviting them to the conversion that leads to full life in Christ.

"We will do this through providing resources throughout the third year of the revival and encouraging practical opportunities for people to create evangelistic opportunities and also to accompany others.

"It's very important to remember what St. Paul VI said in his apostolic exhortation, 'On Evangelization in the



Then-auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis elevates the Eucharist at Mass during the dedication of the new St. Paul's Outreach building in Mendota Heights, Minn., on Oct. 14, 2021. Since appointed and installed as the shepherd of the Diocese of Crookston, Minn., Bishop Cozzens has led the development of the National Eucharistic Revival as chairman of the U.S. bishops' Committee on Evangelization and Catechesis. (CNS photo/Dave Hrbacek, The Catholic Spirit)



Then-auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis, left, and Archbishop Charles C. Thompson listen to a question during a Nov. 17, 2021, session of the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. The two spoke about the National Eucharistic Congress scheduled to take place in Indianapolis in July of 2024. (CNS photo/Bob Roller)

Modern World,' which Pope Francis quotes all the time. Pope Paul said, 'In the long run, is there any other way of handing on the Gospel than one person sharing their personal faith story with another?' (#46). We hope to empower Catholics to be able to do that."

Q. How do you see the eucharistic revival as being pivotal in the Church in the U.S. proclaiming the Gospel in the coming years?

A. "The eucharistic revival is born from the idea which Vatican II stated, that the Eucharist is the source and apex of the whole work of preaching the Gospel. In this time of crisis in American faith life, it's important for us to focus on the true heart of our life as Catholics, the source and the summit.

"It's important to invite people to come to know Jesus Christ present in the Eucharist, to come to know his real presence, to come to know the power of his sacrificial worship, to come to know that, if we learn to live a eucharistic life, it can transform our daily lives into an evangelistic powerhouse for Jesus.

"It's very important that we focus on the foundation of our life as Vatican II encouraged us to, so that we are strengthened for the important work of evangelization that is ahead of us.

"If we can strengthen the core of our Catholics to come to know the power and the beauty of the teaching of the Eucharist, it will transform their lives and turn them into the missionary disciples that our Holy Father Pope Francis is calling us to be in this day and age." †

CHAPELS

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pastor at St. Luke and in his connection to the Divine Mercy Perpetual Adoration Chapel at St. Michael the Archangel Parish in Indianapolis, which is the oldest adoration chapel in the archdiocese. He helped to found it in 1989.

"I know so many people here and elsewhere who have been attracted to the Catholic faith through the real presence of Christ in the Eucharist," he said. "We have people who come here and pray in the chapel who aren't even Catholic. But they feel attracted by that Real Presence. That's the big drawing card to get people into the Church."

Adoration is a conduit for people from beyond the Church to come closer to it. But it can also enliven the faith of those already in the Church, another important part of evangelization.

Msgr. Schaedel said that St. Luke's

adoration chapel is "an anchor" for the Indianapolis North Deanery faith community.

"It's the presence of the Lord," he said. "And somebody from the parish, by and large, is always praying there with and for the community. The Eucharist is what holds us together."

Adoration chapels also draw parishioners into deeper, faith-filled relationships said Father Meyer, especially for parishes with committed adorers in the chapels.

"The bond that happens between these people is really powerful," he said. "We don't think about perpetual adoration as being a community builder. But it actually builds tremendous community. People will share prayer intentions. They'll share their hearts. You can trust the person you're talking to because they're coming for an hour of prayer."

That bond extends to him. Seeing the commitment to prayer in his parishioners has helped Father Meyer grow in his own priestly life and ministry.

"There's something powerful as a priest in praying with your people, being there with your people," he said. "You're a priest, but you're also a brother as I spend time praying with them."

The coronavirus pandemic has affected the 14 perpetual adoration chapels in the archdiocese. Some have returned to having adorers praying before the Blessed Sacrament 24 hours a day, seven days a week. Others are only open for limited hours while efforts are being made to increase the number of people who can commit to an hour of prayer there each week.

Lisette Shattuck, a consecrated virgin in the archdiocese, helps oversee the Divine Mercy Chapel at St. Michael. While there are not yet people committed to pray before the Blessed Sacrament there around the clock, it is open at all times with only limited hours in which the Eucharist is exposed in a monstrance.

Still, Shattuck is encouraged by seeing a growing number of people committing

to hours there, especially from among the Hispanic Catholic community on Indianapolis' west side.

"It is amazing to be part of a 're-growing' adoration chapel," she said. "I believe the good Lord above knows the chapel was made to be used, and I'm willing to help do my part to see that we get back to 24/7."

Through prayer, Shattuck has also come to have patience and hope for the future of the archdiocese's first perpetual adoration chapel.

"It may take quite some time to get where it was before March 2020, but I'm learning to ride the wave of the west side of Indy," she said. "There is just no sense in being in a big rush and getting stressed out. I've asked Jesus' help with it. So many people love coming to the chapel."

(For a list of adoration chapels in the archdiocese and for contact information to learn more about them, visit www.archindy.org/adoration.) †

REVIVAL

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Benedictine Sister Jeana Visel, director of graduate theology programs at Saint Meinrad, emphasized the connection between encountering Christ in the Eucharist and then making efforts to bring others to him.



Sr. Jeana Visel, O.S.B.

“Once we have had our own deep encounter with Jesus, we are invited to go preach the Good News everywhere,” she said. “We aren’t simply called to deepen our own relationship with God, as important as that is. We are called to share the gift we have received with others.”

While this can be challenging for some Catholics, Sister Jeana said, it is a mission that is integral to all vocations.

“This push toward evangelization may be a new experience, or a new way of looking at our faith,” she said. “Evangelizing is itself a strengthening force for faith. The Church exists to evangelize, and to gather all people into the body of Christ.

“Individually we each have to find our own way to fulfill that calling, whether it’s teaching our children about Jesus, serving the homeless in the name of Christ or telling our co-workers about what God has done in our lives.”

In launching the revival at this time, the U.S. bishops are responding to particular challenges in the Church and the broader society.

“We have seen through research that there are many people in the Church ... that don’t know or understand the teaching on the Eucharist, that Jesus is truly present in it, body and soul,” Rasp said. “It’s important for us to help them see the truth and to have an encounter with the Eucharist.”

Ogorek noted the timeliness of the Church’s focus on the Eucharist at a time when divisions and individualism are on the increase in society.

“The Eucharist is the ultimate unifying encounter with Jesus,” he said. “In some ways, the Eucharist can be a remedy for some of the polarization we see in some realms of life.

“For a lot of people, politics has almost become their religion. So, focusing on the Eucharist at this time in our country’s history will hopefully draw people’s attention back to our loving Creator.”

Sister Jeana noted the importance of the revival happening at this time in light of the challenges faced by society recently in the coronavirus pandemic and various social tensions.

“Christ wants to unite us, and we need it for our personal and social and spiritual health,” she said. “He wants to feed us and give us what we so deeply need.

“We’ve endured some really stressful times in recent years, and we need to be nourished by the One who can heal our deepest places. I think these are issues that go beyond our own regional area, but we have to respond



Deacon Oliver Jackson, left, and Archbishop Charles C. Thompson elevate the Eucharist during an Aug. 3, 2019, Mass at St. Rita Church in Indianapolis to celebrate the 100th anniversary of the founding of St. Rita Parish, a faith community founded to serve Black Catholics. (File photo by Sean Gallagher)

to the invitation of Jesus where we are, which is here, now.”

In speaking about her hopes for the revival, Sister Jeana noted her desire for Catholics to spend more time in prayer before Christ in the Blessed Sacrament.

“Sometimes just encountering Jesus in the silence of eucharistic adoration can be a pivotal moment for those who might not otherwise feel spiritually connected,” she said. “... I think it would be a great thing if more of our parishes could have regular holy hours or perpetual adoration chapels, so as to provide more opportunities to encounter the peace of Christ in silence.

“We have to be grounded spiritually if we are to share the Good News with any authenticity and depth.”

Ogorek agreed. “God connects dots in ways that we don’t always realize or appreciate,” he said. “Sometimes, it’s the fervent prayer of one person before Jesus in the Blessed Sacrament that provides the grace for someone else’s conversion.

“It’s not all about cause and effect or tactics as we see it. We need to be prudent in our evangelization efforts. But God doesn’t always operate in the way we operate.

“If the revival causes more people to spend more time in intense prayer to Jesus Christ present in the Eucharist and people ask him to bless all of our evangelization efforts with abundant grace, then it’s going to bear fruit in ways that might not always be obvious.” †



A spotlight shines through the smoke of burning incense while Father Josh Johnson of the Diocese of Baton Rouge, La., celebrates Benediction on Nov. 22, 2019, in Lucas Oil Stadium in Indianapolis during the National Catholic Youth Conference. (File photo by Sean Gallagher)

Eucharistic Revival to begin in the archdiocese on June 19

The three-year National Eucharistic Revival in the archdiocese will begin in the archdiocese on June 19 in Indianapolis with two Masses celebrated at 1 p.m. and 3 p.m., both at SS. Peter and Paul Cathedral, 1347 N. Meridian St.

The 1 p.m. Mass will be primarily celebrated in English. Other languages included in the liturgy will be American Sign Language, Korean, Vietnamese, Tagalog and Burmese dialects spoken in the archdiocese.

The 3 p.m. Mass will be primarily celebrated in Spanish. French will also be included in this liturgy.

A Festival of Faith, Family and Service will take place from 1-4 p.m. in the parking lot of the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. It will feature lunch, service projects, family games and music.

At about 4:15 p.m., following the conclusion of the 3 p.m. Mass, a eucharistic procession will begin

that will go from SS. Peter and Paul Cathedral to St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

Children who have received their first Communion this year are invited to take part in the procession while accompanied by a parent, teacher or catechist.

All newly initiated Catholics, such as those received into the Church at Easter, can also take part in the procession.

Other Catholics are invited to line the procession route and bring banners, flags and other religious articles to decorate the route.

After the Blessed Sacrament arrives at St. John, a holy hour will take place that will conclude with benediction at 6:30 p.m. Men and women religious from across the archdiocese are especially encouraged to take part in the holy hour.

As more details about the June 19 event are determined, they will be posted on the archdiocesan website at eucharisticrevivalindy.org. †

El 19 de junio se iniciará en la Arquidiócesis un renacimiento eucarístico

El Renacimiento Eucarístico Nacional de tres años de duración comenzará en la Arquidiócesis de Indianapolis el 19 de junio con dos misas celebradas a la 1 p.m. y a las 3 p.m., ambas en la Catedral de San Pedro y San Pablo ubicada en 1347 N. Meridian St.

La misa de la 1 p.m. se celebrará principalmente en inglés. En la liturgia se incluirán otros idiomas que se hablan en la Arquidiócesis tales como coreano, vietnamita, tagalo y birmano, así como lenguaje de señas americano.

La misa de las 3 p.m. se celebrará principalmente en español. También se incluirá francés en esta liturgia.

El Festival de la Fe, la Familia y el Servicio se celebrará de 1 a 4 p.m. en el estacionamiento del Centro Católico Arzobispo Edward T. O’Meara ubicado en 1400 N. Meridian St., en Indianapolis. Habrá almuerzo, proyectos de servicio, juegos familiares y música.

Al terminar la misa de las 3 p.m., aproximadamente a las 4:15 p.m., se iniciará una procesión eucarística que irá desde la Catedral de San Pedro y San Pablo hacia la Iglesia de San Juan

Evangelista en 126 W. Georgia St., en Indianapolis.

Se invita a los niños que hayan recibido la primera comunión este año a participar en la procesión acompañados de uno de sus padres, un maestro o un catequista.

Todos los católicos iniciados este año, como los que pasaron a formar parte de la Iglesia en Semana Santa, también pueden participar en la procesión.

Se invita a todos los católicos a recorrer el itinerario de la procesión y a llevar pancartas, banderas y otros artículos religiosos para decorar el recorrido.

Tras la llegada del Santísimo Sacramento a San Juan Evangelista, se celebrará una hora santa que concluirá con la bendición a las 6:30 p.m. Se anima especialmente a los hombres y mujeres religiosos de toda la Arquidiócesis a participar en esta.

A medida que se definen más detalles sobre el evento del 19 de junio, se publicarán en el sitio web de la Arquidiócesis en eucharisticrevivalindy.org. †

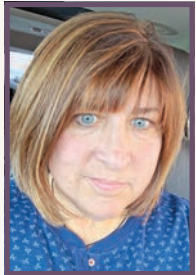
Eucharistic adoration draws people closer to the presence of God in their lives

(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

Lightning flashed through the stained-glass windows and thunder crashed all around the adoration chapel, leaving Lisa Marie Taylor feeling scared as she began her holy hour all alone at 10 o'clock on that night.

Trying to calm her nerves in the raging storm, Taylor picked up a book of hymns and began singing aloud her favorites, eventually turning to the page for "How Can I Keep from Singing?" which includes these lyrics:



Lisa Marie Taylor

No storm can shake my inmost calm,

While to that rock I'm clinging. Since love is lord of heaven and Earth

How can I keep from singing? "Suddenly, the storm stopped.

It was completely silent," recalls

Taylor of that moment in the adoration chapel of St. Barnabas Parish in Indianapolis. "I stood in that chapel knowing that God was with me and heard my prayer. It just stopped. I couldn't believe it. To this day when storms pass through my life, I cling to the Lord and keep singing."

That faith in God helped her through one of the most heartbreaking times of her life.

"One particular storm was in 2013, with my mom's diagnosis of stage 4 liver cancer," says Taylor, who is a teacher at St. Barnabas School. "My parents had just celebrated their 50th wedding anniversary when we heard the devastating news. My parents and I would gather in the chapel on Saturday evenings. I remember one evening when I watched my mom with her eyes closed, holding her rosary beads, knowing that she was praying for a miracle.

"I had to turn away as I felt the urge to weep, thinking about losing her. I was trying to be strong. I didn't want her to see my tears."

Taylor adds about her mother, Madonna Smith, "We didn't get that miracle. She died on the evening of Jan. 31, 2014."

In the midst of her heartbreak, Taylor found some comfort in the adoration chapel on the morning after her mother died.

"Her church friends from St. Barnabas had planned a rosary in the chapel for the following morning not knowing that she would die the evening before. I wasn't sure I wanted to go. I was so full of grief, and it was so late when the funeral home took her that night. However, I knew that's where I needed to be. I was not prepared for what I found in that little chapel.

"So many friends had gathered there. Even a few of my second graders were there. I felt the love of a community, I heard the words of Mary's prayers, and I knew my mom was wrapping her arms around me from heaven."

Taylor still feels her mother's presence today when she enters the adoration chapel.

"I still see her sitting in that chapel praying the rosary."

She also feels the presence of God.

"Kneeling in the adoration chapel before the presence of God, I feel at peace. It is in believing in the miracle of the Eucharist and spending time with my Lord in adoration that I can continue to get through the storms of this life and feel the love of our Lord surrounding me."

'Lord, I need you'

The questions kept haunting Josephine "Josie" Wolfe.

Even while growing up in the Catholic faith, the teenager seldom felt the presence of God in her life, leaving her to wonder, "What if God is not real? What if we are living a lie?"

"As I tried to find these answers, it pushed me into a deeper hole," noted Josie, a freshman at Oldenburg Academy of the Immaculate Conception in Oldenburg. "I continued to feel the ache in my heart. Searching for the pure happiness that I truly desired, I was lonely."

While dealing with these feelings, she heard about the National Catholic Youth Conference (NCYC) in Indianapolis and decided to attend so she could be with her friends, never expecting the dramatic impact it would have on her.

"When the first day of NCYC arrived, we participated



Voluntas Dei Father Leo Patalinghug kneels in worship during an evening of eucharistic adoration in Lucas Oil Stadium in Indianapolis on Nov. 19, 2021, during the National Catholic Youth Conference. (File photo by Natalie Hoefler)

in various events," she says. "I was going through the motions, having fun with my friends but not really feeling God's presence."

Yet all that changed on the last day of the conference, an experience she wrote about for the 2022 Serra Club Essay Contest.



Josephine Wolfe

"On the last evening of the conference, God was calling me to open my heart and give everything to him: my thoughts, my worries, my everything," Josie wrote. "I began by going to reconciliation in order to have a fresh start, a clean slate. An immense weight was lifted off my shoulders; I was ready to give my heart to God. My friends and I then rushed to adoration.

"I sat and simply stared at Jesus in the monstrance, begging God to let me in, pleading that he would enter my heart. I knelt down, opened my hands, and reached out to him. Only seeing darkness with my eyes softly closed, I begged, *Lord, I need you*. Out of nowhere, WHAM! Tears gushing down my cheeks, his merciful love entered my heart; I was drowning in his love and forgiveness; my heart was being put back together, piece by piece."

In that moment, the member of All Saints Parish in Dearborn County finally felt God's presence.

"My personal encounter with Jesus filled me with God's mercy. The Holy Spirit grabbed me, took me to true peace, where nothing else mattered; it was only God and me as I rested in his presence, feeling his warmth racing through my veins.

"Experiencing his true presence changed me. How I see life now is through a completely different lens. My doubts, fears and questions were answered. Adoration changed my life forever."

'I feel so close to Jesus there'

Nancy Beyer's involvement in eucharistic adoration didn't begin in a thunder-struck moment. Instead, it came in an "every day" moment of running errands. And still the impact on her life and her faith has been profound.

"One year during Advent, the priest in town started leaving the church open during the day, and when I ran my errands, I would stop in for a few minutes to say the rosary," Beyer recalls about her experience at St. Joseph Church in Shelbyville. "I found out that every day from noon until one, there was adoration. I started saving all my errands so I could go to that church during that holy hour.

"On Mondays, confession was also available during that hour. After several weeks, that special

hour was my favorite of the day. I said Catholic prayers at first, but several times I would remember past times when I had hurt people by my actions and words. The Holy Spirit spoke to me. Many sins came to my mind. I wrote them all down and took them to confession on Mondays."

Just as adoration drew her closer to Christ, so did her embrace of the sacrament of reconciliation.

"I had always gone to confession once or twice a year, never really remembering specific sins, just general ones," she says. "There was sorrow, joy, lots of tears, love, acceptance, forgiveness and more at the end of my confession. I started to make a confession once a month. Believe me, it was easier and more meaningful than once or twice a year."

Yet just as Beyer had that perfect situation in her life, it changed after a year.

"The beautiful, expansive, sedate, inspirational church was locked during the day, and a tiny room for six people opened as the perpetual adoration chapel," she recalls. "Parishioners we're so happy, but I was so sad and scared that my special hour with Jesus was over. My first visit during my usual time left me uncomfortable, insecure, and I left in tears. I didn't give up though.

"I kept trying until I found some times when there was only one other person in there. I discovered that one of those times was an hour from noon to one, like before, and the other person was a high school classmate of mine. I would talk to him a little as we were walking out together. Later in that year, he was in a freak accident at his home and he died a few days after one of those holy hours. I made a commitment to take his holy hour."

She has continued that commitment at St. Joseph's adoration chapel. She has also extended her devotion to a holy hour at St. Mary Church in Rushville, where she and her husband of 52 years, Stephen, are members.

"I'm usually a very busy person, but when I go to adoration, I try to listen to God and not focus on what I want," she says. "I try to focus on what God wants me to do.

"Spending time in adoration is a time to give thanks and praise to God for all the gifts he has given to us, but it also is a time to discern and listen to God speaking, too. I really wish I could talk everybody into doing this. I feel so close to Jesus there."

(More stories of how eucharistic adoration has touched the lives and faith of people will be featured in the May 27 issue of The Criterion). †

Indifference, individualism, fuel throwaway culture, pope says

VATICAN CITY (CNS)—Christians must be ready to respond with love and charity to those in need, especially the victims of today’s throwaway culture, Pope Francis said.

Meeting with members of the Order of the Ministers of the Sick, commonly known as the Camillians, the pope said that the prevalence of individualism and indifference has “caused loneliness

and the throwing away of so many lives.”

“The Christian response does not lie in the resigned observation of the present or in the nostalgic regret for the past, but in charity that, animated by trust in providence, knows how to love its own time and, with humility, bears witness to the Gospel,” he said on May 16.

Founded in 1586 by St. Camillus de Lellis, the Camillian order’s constitution states that it is dedicated “before anything else to the practice of works of mercy toward the sick.”

Welcoming the members, the pope said that like their founder, the Camillians are called to imitate “the compassion and tenderness of Jesus toward those suffering in body and spirit.”

“This is what was accomplished by your founder, who is one of the saints who best embody the style of the good Samaritan, of making himself close to his wounded brother along the way,” the pope said.

“The gift and task inspired by [St. Camillus] to look at the reality of suffering, illness and death through Jesus’ eyes have been entrusted to you,” he said. †

CONVERSION

continued from page 1

his friend’s wife and members of a Catholic young adult book study, Scott was welcomed into full communion of the Church during the Easter Vigil Mass at St. John the Evangelist Church in Indianapolis on April 16.

“When I found Christ, I literally felt like my life had been saved, and I got a fresh new start,” he says. “I felt my life change for the better, and I actually had a purpose.”

‘Awestruck by how much I missed out’

With his newfound belief in God, Scott reached out to his longtime friend, Stone Robbins, and Stone’s wife, Natalie.

“He’s been pursuing me since high school when he became Catholic,” Scott says of Stone. “He’s been trying to get me to find God and get baptized for 10 years now.”

He shared his conversion experience with Stone and Natalie. The couple invited Scott to go to Mass with them, and he did—every Sunday, through and including the Easter Vigil Mass where Stone served as his sponsor in becoming Catholic.

At Natalie’s suggestion, Scott and Stone joined a young adult book study through St. John the Evangelist Parish. The book was *A Biblical Walk Through the Mass* by Edward Sri.

“I learned so much, being in that group with a lot of other Catholics and me being the only non-Catholic,” says Scott. He learned “not only from the book, but I got to understand their experiences and their lives, and how the Catholic faith has been important to them.

“Understanding what went on [at Mass] and the importance of all the things that go on during the Liturgy of the Word and the Liturgy of the Eucharist and what it

all meant—I was awestruck by how much I missed out.”

Part of that awe came from realizing “that during each liturgy you go to, you get to be in the presence of Christ, truly,” he says.

“And the other thing, too, is that [the Mass] is all based on scriptural truth, it’s all built on Scripture.”

Scott was also drawn in by a mental image of Mass as described by a woman in his book study.

“She said that when the procession happens, she just pictures all the saints and angels coming in with the priest,” he recalls. “That was one of the most beautiful things I heard, thinking of all those people willing to pray for you and be there with you, and they want you to come to Christ as well.”

‘St. Paul was everywhere’

In January, Scott approached Father Rick Nagel, St. John’s pastor, and parish Rite of Christian Initiation for Adults (RCIA) director Deacon David Bartolowits about the steps he needed to take to become Catholic.

“Both felt that, honestly, I’d been working really hard to understand the faith and it was a really big part of me,” he says. “With the supportive group I had through the book study and the young adult community and Stone and Natalie, they felt I was prepared and ready enough to jump right into RCIA. I got caught up and ready to go.”

Scott also started going to daily Mass in January. “Not being able to take Communion every day was the worst!” he says. “I wanted that so bad, especially after understanding what it meant.”

He recalls Father Nagel calling him by name each time he went up for a blessing during Communion.

So, when it was time for him to receive Communion at the Easter Vigil Mass, “I’m crying,” says Scott. “And Father [Nagel] says, ‘Adam, the Body of Christ.’ I said,

‘Finally! Amen!’ ”

He also recalls the joy he felt during his baptism, “to be wiped clean of all the sin I’ve committed throughout my life and stop nailing Christ to the cross.”

For his confirmation saint, Scott says he strongly considered St. Mary Magdalene.

“But St. Paul was everywhere,” he says.

There was Scott’s own instant conversion like the great Apostle’s. But there was something else that drew Scott to choose St. Paul.

“You want a saint who not only connects to you, but that you can see as a mentor and guide and want to live up to,” he says. “Somebody that you want to achieve their level of devotion to the faith and to Christ and try to even exceed that.

“I want to be able to bring my [future] kids to Christ, my friends, my family, and do that in a loving way. ... I want to be able to know that suffering is a good thing, that while we’re suffering, we’re growing closer to Christ.”

‘I feel like I got a second life’

By pursuing Christ through the Catholic Church, says Scott, “I just changed as a man. I grew in maturity. I felt better, after everything I’d been dealing with and through the process of getting through all the guilt from the breakup and all the hurt from that.”

He says he started listening to different music, practicing different morals, volunteering and helping others.

“I feel like I have a purpose now,” says Scott. “And I think that does wonders more than a lot of people know, just having something out past this life that you’re try to achieve. It gives a true anticipation for a life after this in the Resurrection.

“I’m excited to take on that process and try to be a better man, [future] husband and father, family member and friend. “I feel like I got a second life.” †



Roncalli Salutes the Graduating Class of 2022

Sierra Nicole Adkins
Bridget Cathleen Agresta
Emma Rose Agresta
Luca Michael Agresta
Mallory Austin Agresta
Sophia Marie Albertson
Riley Edward Allstatt
Anne Li Ameis
Alexander John Amodeo
Christian Gabriel Ampil
Zachary David Armin
Justin Ty Armour
Christopher Jose Azar
Nicolette Tande Orsay Balazs
Brooke Marie Beeson
Delaney Marie Beeson
Allyson Christine Biltz
Julia Argenida Blandford
Gracyn Ann Bogie
Celia Pauline Boring
Blaine Rainer Bowman
Luke Andrew Garrison Briggeman
Madeline Elizabeth Brinker
Claira Marie Brizendine
Julia Rose Brown
Grace Elizabeth Browning
Isabella Marie Brueggemann
Annemarie Terese Bryans
William Rendel Buechler
Hunter Joseph Burge
Adelle Marie Burkhardt
Tori Jo Candler
Samuel Theodore Cantwell
Alexis Marie Cardenas
Aidan James Carr
Taylor Emily Alexandra Carter
Delaney Breann Casse
Sergio Cereceres
Carter Lee Chapman
Noah James Cissell
Kathleen Elizabeth Cleary
Gabriella Grace Conjelko
Nicholas William Conjelko
Braeden Nash Cooper
Jackson Richard Cothron
Jackson Pavel Cropper
Eli James Crouch
Joseph Edmond Curd
Jacob Benjamin Curry
Aidan James Curtis
Shannon Lee Curtis
Leonardo Sala Da Silva
Joshua Brian Davis
Shawndey Evan Davis
Hudson Reese Day
Patrick Matthew Donovan
Erica Marie Eads
Taylor Renae Eagan

Tyson Anthony Ehrgott
Adelai Christine Elsener
Run Za Eng
Lucas James Erickson
Jean-Luc Michel Euzen
Ronan Joseph Euzen
Gabriella Kaye Evans
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Angelina Aurora Fisher
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Michael Lewis Foreman
Kylie Marie Freije
Michael Joseph Gallagher
Katrina Danielle Gangstad
Samuel Keith Gantner
Carlos Crecencio Garcia
Gina Nicole Garcia
Sam Alexander Garcia
Aaron Lee Garnett
Alejandro Joseph Garnica
Tyson Isaiah Garrett
Allie Nicole Gaskill
Niklas Charles Gehring
Andrew James Geibel
Ashleigh Nicole Geier
Adam Robert Geiger
Savannah Riley Gilmore
Kody Alek Glithero
Diego Yahir Gomez
Caden Jeffrey Gore
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Kaylynn Grace Green
Lucas Cager Griffin
Laura Sophia Guerrettaz
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Lucy Elaine Harrell
Makensy Jordan Hart
Claire Louise Hawkins
Michael Timothy Hegwood
Bridget Ann Hehmann
Andy Hernandez
Hugo Sebastian Herndon
Alexander Brendan Hill
Alivia Daniele Hill
Sarah Elizabeth Hollcraft
Alexander Carl Malik Hooten
Michael Gabriel Horn
Elizabeth Bray Hovane
Brent William Hurrle
Matthew Russell Hurrle
Elizabeth Grace Hurst
Madison Kaylee Huth
Livia Corinne Ianni

Amy Guadalupe Ibarra
Lylían Marie Imán
Tyler Scott Johnson
Grayden Reed Jones
Isaac Virgil Kappes
Caroline Marie Kauffeld
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Courtney Lee Keller
Katherine Ann Kesterson
Man San Kiim
Ian Alexander Knight
Richard Evan Koch
Cecilia Madelene Kramer
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Bryce Salvatore LaMarca
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Ethan Scott Long
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Dalena Mary Renee Matthews
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Kyla Michelle Poynter
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Robert Joseph Welsh
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Noelle Marie Zingraf

Faith *Alive!*

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Norvilia Etienne of Students for Life holds a sign outside the Supreme Court of the United States on May 3, the day after a draft opinion in *Dobbs v. Jackson Women's Health Organization* was leaked, signaling that the court was leaning toward overturning *Roe v. Wade*. Anger at injustice expressed in healthy ways can promote the common good. (CNS photo/Rhina Guidos)

Anger expressed in healthy ways can promote the common good

By Sr. Julia Walsh, F.S.P.A.

It was an ordinary day on a country road and I was a child, out for a bike ride with one of my cousins. We sped down the road, crunching gravel under our bike wheels and stirring up a cloud of dust behind us.

I don't remember why—maybe she'd said something that had hurt my feelings or I had felt somehow slighted—but as I pedaled, I felt my throat clench and a vibration deep in my throat. I screamed. I wanted to cause harm, to hurt her.

The power of the anger I felt alarmed me. I was disturbed. I didn't know how to release the energy that seemed broiling and trapped inside of me.

Later, at a religious education class at my parish, I learned about the seven

deadly sins: sloth, pride, envy, gluttony, lust, greed and, yes, anger.

Thinking back to how I felt while out on the bike ride with my cousin, I quickly understood that, if one is not careful, anger can cause harm. I realized then, as I know now, that if anger is not expressed in healthy ways, it can damage one's relationships with God, family and friends.

Even as a child, I knew enough world history to see how anger can turn deadly—leading to outrage, violence and war. In the first chapters of the Bible, the story of Cain killing Abel makes it clear that anger is dangerous and can become deadly.

Throughout the Scriptures, we're told to be slow to anger. As humans, we've struggled with this powerful emotion

since our creation. In the Sermon on the Mount, Jesus instructed that "whoever is angry with his brother shall be liable to judgment" (Mt 5:22).

The Church teaches that "if anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin," as the *Catechism of the Catholic Church* says (#2302).

So, is the

answer to avoid anger completely?

No. There is indeed a place for righteous anger. We know Jesus expressed his fury when the Temple was turned into a marketplace (Mt 21:12-13) from it being a place for prayer. Jesus is without sin: What does his behavior in the Temple teach us about anger?

First, it isn't sinful to feel anger. Like other emotions, anger is neither good nor bad. All emotions are neutral. In fact, it's healthy and human to be in touch with our feelings such as anger. It's ideal to know and understand why and how we each experience anger and to recognize its effects on us.

Self-knowledge and awareness are spiritual graces that empower us to make healthy choices that help us grow in holiness. Being aware of how we feel emotions is one of the pathways to that holiness. Many psalms show us this.

God designed our bodies to feel emotions, including anger, so that our brain and body would take in signals about threats to our safety or the well-being of others. When we're alerted to injustice, adrenaline pumps through our body, tightening our muscles and increasing our heart rate and blood pressure.

For some of us, anger is felt as a raw burning in our throat or chest, like I felt as a child when I was riding bikes with my cousin. For others, anger shows up in the body as clenched fists, tighter muscles and shallow breathing.

Expressing our emotions instead of bottling them up is also part of God's design. We know that suppressing our emotions can cause illness. Medical research reveals that if anger is pent up, physical pain worsens. According to the Mayo Clinic, unexpressed anger

can lead to high blood pressure, ulcers, heart disease and stroke. From a health perspective, as well as a spiritual one, it's best to express anger.

As Catholics, we seek to express anger in ways that don't harm others but work toward the common good. We can protest injustice, contact our representatives in government, demanding justice and freedom for those whose needs are ignored. We can say a powerful "No!" to cultural messages that draw our attention away from anything that doesn't protect the sacredness of all life.

When it comes to our feelings and behaviors, we are called to imitate Jesus Christ. When Jesus expressed his anger in the Temple, he showed us how anger can be expressed in healthy and holy ways. If we're loving and strategic, like Jesus, we can upset the status quo and invite people and systems to transform, to better reflect God's charity and justice.

The Catholic tradition of non-violent resistance and civil disobedience is rooted in this truth: Creatively and lovingly channeled anger challenges oppression. If expressed well, anger can inspire reflection and conversion. Anger tended to and expressed well can be a powerful force to build up the greater good.

And we can know that God not only understands our strong feelings but has made us in his own likeness, including giving us a rich tapestry of emotions to express.

(Sister Julia Walsh is a member of the Franciscan Sisters of Perpetual Adoration. She is also part of The Fireplace Community in Chicago and serves as a spiritual director and vocation minister. Sister Julia blogs and podcasts at MessyJesusBusiness.com.) †



Demonstrators protesting Russia's invasion of Ukraine walk through the World War II Memorial on the National Mall in Washington on May 1. Catholics are called to follow Christ's example in expressing anger by calling others to embody more fully God's justice and charity. (CNS photo/Elizabeth Frantz, Reuters)

Worship and Evangelization Outreach/Cheryl McSweeney

Being intentional about the gift of true sabbath

Even as an adult, I get excited about Fridays. The weekend has arrived, and this means that “rest” is in my future.



However, I typically fill my weekends with anything but rest. There is yardwork, laundry, cleaning and shopping to do that can't be done during the week. What I really need is a sabbath day.

What would that look like? It might mean a slow walk through the woods, reading a book while laying in a hammock, perhaps listening to my favorite music while I sit outside by a small pond. No matter what I do, it would be an opportunity to slow down and connect with God. The possibilities are endless.

Merriam Webster dictionary defines sabbath as “a time of rest,” but rest means so many different things to so many people.

During the pandemic, it was as if all we did was rest. We spent so much time

at home, in our most comfortable clothes, in a space that we created with familiar items around us to put us at ease. This was great for about a month—until it wasn't great anymore. I eventually got to a point of missing the “busy” of my life, seeing my extended family, my friends and my co-workers. I missed the hustle and bustle of my work.

Now we are back in full swing at work, which is wonderful, but that means I am not finding the time for sabbath anymore. I have gone from one extreme to another, and I find it difficult to achieve a balance between the two.

Taking time for true sabbath needs to be intentional. I have to say “no” to opportunities to meet with friends, and I must work harder to ensure that I have fulfilled my responsibilities so that I am able to experience sabbath each week.

For me, I would alter the definition of sabbath to read “a time of rest with God.” Spending time with God is the only true sabbath that can be life-giving, refreshing and renewing. We are all called to be intentional about having a true sabbath, but it is not always easy.

Our Lady of Fatima Retreat House in Indianapolis is here to help you with this opportunity. We offer a “day of silence” at least one time each month where you can come to simply be with God in the silence. You are welcome to walk our trails, pray the labyrinth on our property, visit our rosary walk and prayer garden, or spend time praying in our chapel.

We recently redesigned one of the smaller houses that we have on our property to serve as a place for people who are looking for a private retreat space. It has three bedrooms, two bathrooms, a full kitchen, dining area and two sitting rooms. It is appropriately named “The Sabbath House.” It is a beautiful and peaceful place to rest with God.

Being intentional about prioritizing a true sabbath time for yourself is what we are each called to do. We would love to see you at Fatima, but our prayer is that you will find sabbath in whatever way you can.

(Cheryl McSweeney is associate director of operations at Our Lady of Fatima Retreat House in Indianapolis.) †

Living Well/Maureen Pratt

Taking care of Mom and Dad

This month and next, as we celebrate all mothers and fathers, many of us will be in the blessed but challenging position



of helping our parents navigate their older years, when human fragility can bring on sometimes all-encompassing vulnerability.

This quasi role reversal is not exactly like becoming parents to our parents,

although it might feel that way. There are many emotions that are deeply embedded in us, and a relationship and history forged over lifetimes that cannot be erased. This makes Mom and Dad always Mom and Dad and us always their children.

Yet, taking care of our parents is a very different sort of familial caregiving that balances making sure Mom and Dad are safe and protected and their needs are met, but also stepping back to give them respectful breathing room and autonomy.

It also requires maintaining balance in our own lives, tending to health, finances and social and spiritual supports along the way.

How is this balance accomplished?

From my own experiences and speaking with others who have traveled this journey, I can say that the balance required in caring for our parents is certainly a work in progress, always changing. Many times, there are no clear-cut answers for the challenges, and sometimes there is little time to weigh options, too.

However, there are some fundamental touchstones without which the ability to balance is greatly undermined.

These include honesty, love, faith and understanding of the practical issues involved in caregiving, alongside the no less real, but sometimes tough emotions of knowing our parents are coming closer to their ultimate end of being with Jesus.

Effective caregiving begins with communication—speaking and listening. At first, parents might say, “Oh, you don't need to worry about us,” or “There's no need to talk about that now.”

Parents' ideas of what they want for themselves might be very different from those of adult children, too. However, having conversations around health care directives, end-of-life considerations and health issues avoids possible confusion later if the children need to step in as advocates.

It only adds to stress to have to tackle these issues for the first time in the crucible of the emergency room!

Framing discussions out of love and concern might help ease the way. Children can assure parents that they have their best interests at heart. Then, asking questions can set practical actions in motion.

These include whether health care directives are in place and if these are reviewed periodically to make sure they reflect current reality. If Mom or Dad should become unable to live independently, what kind of care might be available, affordable and of good quality? Which family member is best equipped to talk with medical professionals, take care of bills, make sure that pastoral and social aspects of parents' lives are cared for?

Balance in caregiving includes understanding ourselves too. We might ask ourselves: How much time away from work, family or other responsibilities can caregivers take and keep those obligations and relationships healthy? These questions are not meant to deter from caregiving, but help with planning, setting boundaries and being effective for the ones we love when they most need our help.

Finally, praying through all our efforts, questions, decisions and conversations not only reinforces faith in action, but places all involved in God's loving, comforting hands, assuring us that we are held dear and have support that is truly divine!

(Maureen Pratt's website is www.maureenpratt.com.) †

That All May Be One/Fr. Rick Ginther

When can Catholics and other denominations pray together?

Last month, I explored the many connections between Easter and Passover. Now I want to examine how we as Catholic Christians may pray ecumenically and interreligiously.



St. John Paul II, Pope Benedict XVI, and Pope Francis all led gatherings of leaders of other religions at Assisi: St. John Paul in 1986, 1993 and 2002; Pope Benedict in 2011; and Pope Francis in 2016.

The choice of Assisi is rooted in St. Francis. He is a “universally admired figure for his commitment to peace, dialogue and simplicity” (John Allen, *Cruz*, Sept. 15, 2016).

At each gathering, leaders of each religion prayed in their tradition, and their prayer was witnessed by the other participants. They were together, in one place. The prayers were rooted in shared longings. But those present were not “praying together.”

For 12 years through 2011, an Interfaith Thanksgiving Service was celebrated at SS. Peter and Paul Cathedral in Indianapolis.

Local leaders of Christian denominations and of other religions gathered to give thanks in word, song and reading from sacred texts. Each expressed their prayer in their tradition. The others witnessed.

If you or I were to be invited to an Islamic mosque, a Hindu temple, or a Sikh gurdwara, it would be ours to witness them at prayer. Our presence is appropriate. We witness their faith and their prayer practices. But their prayer is not rooted in our beliefs. It cannot be our prayer.

There is a somewhat frequent practice of Catholic and other Christian congregations going back a few decades to celebrate a seder meal at or around Passover. Often the thinking is that such a seder is a catechetical moment to make connections evident between the Passover meal and our Eucharist.

It is good for all Christians to honor Jewish customs, especially those with ties to our own. But it is not appropriate for Christians to carry them out themselves since we are not Jewish.

When Christians gather for prayer, we pray together. We

have a common belief in the Trinity, in Jesus Christ as Savior and Lord. We share sacred Scripture. Thankfully, Christians pray together from time to time.

Some examples would be a wedding between a Catholic and another Christian or at a funeral service or Mass. Whether it is at a Catholic church or a Christian church, some roles may be shared.

For example, a non-Catholic may be a lector at a Catholic funeral Mass or wedding. A priest present for a Catholic and his or her family at a mixed religion wedding at a non-Catholic church may be asked to proclaim a reading and/or offer a prayer.

Another example would be at annual Lenten meals followed by a prayer service hosted among neighboring churches. The local church prayer forms are used. All are invited to participate.

There are some boundaries that need to be observed when an ecumenical prayer service or life ritual takes place.

The site of the celebration, as host, may have certain “dos and don'ts” when non-members are present. These should be honored by all present.

For Catholics, intercommunion with other Christians—whether in one of our churches or theirs—is not appropriate. Even if we are invited, we should refrain.

This is not to be rude, nor is it to demean the other's communion celebration. This prohibition is rooted in Catholic tradition from the early Church until now. Reception of the Eucharist reflects credal unity and belief. This does not exist between us.

Many Christian denominations recognize this Catholic sensitivity. They offer a blessing to those not communing. In most of our Catholic churches, we offer the same.

What we can share in prayer, we do, through witnessing or communal enunciation. God hears. Can we doubt that God is glad?

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

Pastoral Ministry/Saul Llasca

Solid pastoral formation serves as a bridge of hope for the Church

The synodal process is a blessing for the entire Church. It is asking for the participation of the people of God, side by side, working together.



From a leadership perspective, listening sessions or *encuentros* (encounters) help us know and understand the people we serve.

In 2018, I met a 19-year-old woman at a regional *Encuentro* gathering in South

Bend. I was inspired by her knowledge of the faith and her understanding of life. She reminded me that we are the product of our actions, and that we are known by our fruits. After speaking with her, I wondered about her formation and how,

like her, we can use that to effectively form others.

I believe that is what the Church needs, to be able to present Jesus Christ through our actions and deeds. And we need to know our faith well.

Since 2018, after observing the differences between the Church in the United States and the Church in my native Bolivia, I started realizing the Church needs more catechesis and evangelization.

However, the same question arises: how can we have better catechesis and evangelization if we do not have formation? How can I, in my position, equip other leaders in the Church if I do not provide the foundational tools for them to share Jesus Christ?

According to a 2019 Pew Research Center study, only one-third of Catholics

in the U.S. understand and believe in the real presence of Christ in the Eucharist. This data was not new to the Latino community. The *Encuentro Nacional de Pastoral Juvenil* (National Meeting of Youth Ministry), published in 2006, stated that the Church needed “catechetical programs for young adults that explain the depth of the sacraments, especially the holy Mass, as well as the values and principles Catholics believe in so that they can grow in our faith.”

That was 16 years ago and is a clear example of prophetic voices from the periphery. In 2006, Latino young adults spoke about the importance of catechetical programs that address the realities and needs of people. These voices challenged us to be creative and

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 22, 2022

- Acts of the Apostles 15:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

The Acts of the Apostles again provides the first reading for a weekend Mass in the Easter season.



As it grew, Christianity expanded beyond its original base of Jews in the Holy Land to include gentiles. Diversity was a characteristic early in the growth of the Church.

This increasingly multi-cultural nature

of the Church, however, presented problems which are evident in this weekend's reading.

A dispute arose and the Apostles had to resolve it. It came precisely because new gentile converts presented a dilemma. Were they required to observe the religious practices of Judaism? After all, Jesus was a Jew. All the Apostles were Jews. None had repudiated Moses, who gave them these requirements.

Thus came the argument about circumcision, the ancient and required ritual followed in Judaism for Jewish males even to this day. Evidently, some Christians were demanding that converts from paganism submit themselves to this ritual.

The question was sent to Jerusalem for review by the Apostles. It is important in understanding the role of the Church to note that these questions were not settled at the local level. The Apostles were sought for resolution. St. Paul and St. Barnabas went to them from Antioch in present-day Syria.

Although Paul himself was an Apostle, he and Barnabas looked to the body of Apostles for an answer. Together the Apostles embodied the authority of Christ.

Replying, the Apostles called the gentile Christians "brothers" (Acts 15:23). They defined what should or should not be done in discipleship and in practical considerations of life, basing their decision on their own authority, conferred upon them by the Lord.

The Book of Revelation furnishes the second reading. This reading is poetic and highly symbolic. The city mentioned, of

course, is heaven, but called the "holy city Jerusalem" (Rev 21:10). This heavenly city awaits all who love God. On each of its four sides are three gates, open and available to anyone wanting entry.

At the time of the writing of Revelation, "3" was seen as a perfect number. The four sides refer to the four corners of the Earth. In other words, everyone is welcome.

The names of the twelve tribes of Israel appear on the city's walls, another symbol to say that salvation is offered to all. No tribe is excluded.

St. John's Gospel gives this weekend the third eloquent reading. It makes three points.

Jesus calls upon the disciples to love each other. It will not be easy for them, or for anyone, all the time. The Lord knew that. But such is the only way ultimately to be with God. The Holy Spirit will assist and strengthen.

Finally, peace will be with those who truly love God. Peace is not simply an absence of conflict, or necessarily involving only societies or nations. It is an experience of the reassuring presence of God.

Reflection

The Church is directing us to Pentecost, but it is far from merely pointing us to an anniversary. The Church is telling us that, if we truly accept Jesus, God will be with us in the presence of the Holy Spirit.

This means that our hearts will be enriched by the Holy Spirit's gifts. Seeing life clearly, and thereby emboldened, we will understand events. We will judge wisely and know what others may find obscure or bewildering. We will be pious, and, in a holy sense, we will fear God, because we will realize his might and his over-powering mercy.

The route to obtaining these gifts is a voluntary commitment to Christ and allowing Jesus to illumine each step of our personal path. As we look ahead to Pentecost, the Church calls us to strong faith. Without Jesus, we stumble and wander. With Jesus, enriched by the Holy Spirit's gifts, we walk confidently ahead. †

Daily Readings

Monday, May 23

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

Tuesday, May 24

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

Wednesday, May 25

St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de'Pazzi, virgin
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 26

St. Philip Neri, priest
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 27

St. Augustine of Canterbury, bishop
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 28

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

Sunday, May 29

The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Hebrews 9:24-28, 10:19-23
Luke 24:46-53

Question Corner/Fr. Kenneth Doyle

The Church does not provide precise expectations regarding tithing

(Editor's note: This column by Father Kenneth Doyle was originally published in 2013.)



QI grew up in a Protestant church but converted to Catholicism. Sometimes it seems to me that Catholics give a lot less money to their churches than Protestants do. The Sunday

collections reported in our parish bulletin would, I think, be dwarfed by some Protestant parishes much smaller than our own.

On the other hand, Catholics do seem to give a lot to charities overall. Just in our own town, there is a Catholic hospital, several Catholic schools and many programs of human service supported by Catholic Charities. I'm wondering what the Catholic Church's view is on tithing and whether money given to Catholic, non-parochial institutions can count as tithing. (Illinois)

AYour question brings to mind a comment I once heard from a Catholic pastor. He said: "If a Catholic couple has \$50, they go out to dinner; \$20, they go see a movie; \$10, they get fast food. But if they have \$1, they go to Church."

There is some truth behind the complaint. A national study in 2003 showed that Protestants typically give 2.6% of their income to their local churches, while Catholics give 1.2%. Some analysts speculate that, because an average Catholic parish in America numbers 3,100 people while Protestant congregations are usually one-tenth that size, Catholics have a diminished sense of personal responsibility.

As your question suggests, however, the percentages given above are only part of the story. Catholics also support the nation's largest network of private health care institutions and social service agencies. And while the thousands of dollars paid by parents for Catholic school tuitions are technically not charitable donations, they do in fact contribute to the mission of the Church.

Many Catholic dioceses recommend that their members contribute 5% of their take-home pay to their parish and an additional 5% to other charities. There is, though, no strict obligation for Catholics to tithe. Tithing is based on several Old Testament passages, such as Leviticus, which says: "The

tithes of the herd and the flock, every tenth animal that passes under the herdsman's rod, shall be sacred to the Lord" (Lv 27:32).

QI'm aware of an upcoming wedding in a local Catholic parish. The bride and groom have been living together for some time, although not yet married. The bride was also enrolled in a parish Rite of Christian Initiation of Adults (RCIA) program, although I'm not sure whether she has been received yet into the Church.

I know that we're not supposed to judge, but all this puzzles me: How can she want to become a Catholic when she rejects the Church's teaching by cohabiting, and how can she now get married with the Catholic Church's blessing? (Kansas)

AThe teaching of the Church on cohabitation is clear. The *Catechism of the Catholic Church* expresses it this way: "Those who are engaged to marry are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity. ... They should reserve for marriage the expressions of affection that belong to married love" (#2350)

Since every priest is acutely aware that many Catholic couples are already living together as husband and wife before being married in the Church, some have seen the need to express this teaching even more forcefully.

Archbishop Michael J. Sheehan of Santa Fe, N.M. (now retired), did so in 2011. In a statement titled "Pastoral Care of Couples who are Cohabiting," he said that "those who cohabit ... are objectively living in a state of mortal sin and may not receive holy Communion. They are in great spiritual danger. ... They should marry in the Church or separate."

He also said that such couples may not be commissioned as extraordinary ministers of holy Communion nor allowed to be sponsors for baptism or confirmation.

As applied to the RCIA, the Diocese of Colorado Springs, Colo., states concisely in its published guidelines: "No one in a situation of cohabitation may be admitted to the order of catechumens or as a candidate until that sinful situation is ended."

This takes on added importance since candidates and catechumens are typically welcomed by a parish in a public rite of acceptance and the possibility of scandal is multiplied. All of this should be explained to couples with sensitivity and kindness, but without sacrificing honesty. †

My Journey to God

the awe of Mary

By Lauren T. Smith

Prayerfully,
She inspires the soul,
with Her Immaculate touch,
closer to Her Son,
faithfully and virtuously.

Peacefully,
She soothes the soul,
with Her gentle warmth,
closer to Her Son,
joyfully and thoughtfully.

Gracefully,
She nurtures the soul,
with Her motherly protection,
closer to Her Son,
authentically and wonderfully.

"O Mary conceived without sin, pray for us who have recourse to Thee."



(Lauren T. Smith is a member of St. John the Evangelist Parish in Indianapolis. Photo: A Miraculous Medal is displayed with a floral background. The Blessed Mother, under the name of the Immaculate Conception, presented the image and words seen on the medal during a series of apparitions in Lourdes, France, in 1858.) (Photo by Natalie Hofer)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BEHRMAN, Sheila A., 76, St. Bartholomew, Columbus, Aug. 26, 2021. Mother of Anthony, David and Leslie Behrman. Sister of Jill Barland, Meg Broderick, Joan Conatser, Lisa Matucan and D-D Stillinger. Grandmother of six. Great-grandmother of one.

BELL, Martha A., 86, St. Bartholomew, Columbus, April 28. Mother of Sue Mellencamp, Jayne Pennington and Cindy Willman. Grandmother of five. Great-grandmother of 12.

BOSSERT, Kay (Kinuko), 92, St. Luke the Evangelist, Indianapolis, Feb. 6. Wife of Paul Bossert. Mother of Coleen Cohn, Nancy Ficca, Joan Snapp and Paul Bossert. Grandmother of four. Great-grandmother of one.

BUCHER, John E., 72, St. John Paul II, Sellersburg, April 27. Husband of Julie Bucher. Father of Molly

Rubesh and Matt Bucher. Brother of Bill and Tom Bucher, Jr. Grandfather of eight.

BUITING, Zita K., 86, St. Bartholomew, Columbus, April 26. Mother of Zita Moore, Christopher and Michael Buiting. Sister of Marlis Schrotter. Grandmother of six. Great-grandmother of 13. Great-great-grandmother of one.

CHRISTLEY, William J., 81, St. Joseph, Corydon, April 23. Father of Stacey Christley. Grandfather of four. Great-grandfather of one.

CLYNE, Donita, 87, Nativity of Our Lord Jesus Christ, Indianapolis, April 30. Mother of Penny Pittman, Debbie Sweetman, Joe and Steve Clyne. Sister of Nancy Wagner and Mile Wells. Grandmother of nine. Great-grandmother of 10.

DEVILLEZ, Barbara A., 82, St. Paul, Tell City, May 3. Mother of David, Jeff and Keith Lahee. Sister of Vicki Hall and Sharon Meunier. Grandmother of nine. Great-grandmother of seven.

EGER, Edna M., 90, St. Paul, Tell City, May 5. Mother of Stacie Howard and Kyla Jones. Grandmother of four. Great-grandmother of five.

FEENZLE, Steve, 60, St. Pius X, Indianapolis, March 29. Nephew of one.

FRY, Marie C. (Hummel), 93, St. Mary, North Vernon, May 2. Mother of Jennifer King, Bridget Moeller, Barbara Pruit, Margaret Tipps and Daniel Fry. Sister of Dorothy Filson and Clara Hummel. Grandmother of 30.

GALLAGHER, Thomas F., 84, St. Joseph, Shelbyville, April 27. Father of Kelly

Gallagher-Kiley and Sean Gallagher. Brother of Robert Gallagher. Grandfather of seven. (correction)

GERDES, Neal P., 74, Christ the King, Indianapolis, April 21. Stepfather of Jack and Patrick Kent.

GOOTEE, Carl R., 77, St. Vincent de Paul, Bedford, April 28. Husband of Judy Gootee. Father of Emily Eagan and Scott Gootee. Brother of Helen, Marian, Bob, Don, Greg and Joe Gootee. Grandfather of eight.

GRILLO, Giuseppe S., 95, St. Barnabas, Indianapolis, April 20. Father of Linda Bour, Margo and Joseph Grillo. Brother of Vittorio Grillo. Grandfather of two. Great-grandfather of one.

JAMES, Margie A., 79, St. Augustine, Leopold, April 30. Mother of Dena Buchanan and Derek James. Grandmother of seven.

JELENCHICK, Mark W., 72, St. Mary, Navilleton, May 3. Husband of Elizabeth Galligan. Father of Jessica Ford, David and Peter Galligan. Brother of Robert Jelenchick, Jr. Grandfather of two.

KNOTTS, Sr., Charles, 78, Holy Family, New Albany, May 5. Husband of Becky Knotts, Father of Tony Knotts. Brother of Joan Disney. Grandfather of two.

MODLY, Yolande S. (De Garady Jeney), 86, St. Bartholomew, Columbus, May 3. Mother of Bernadette Brutans, Ilona Hogan, Victoria Newhouse, Christine Willetts, Attila, Csaba Jeney and Stephen Modly III. Sister of Elizabeth Perr, Laszlo Garady and Steven De Garady. Grandmother of 17. Great-grandmother of 13.

MORRALL, Stephen, 91, St. Luke the Evangelist, Indianapolis, May 2. Husband of Gloria Morrall. Father of Craig and Mark Morrall. Grandfather of four.

NOONE, Daniel P., 60, St. Roch, Indianapolis, April 24. Husband of Choung Oun Noone. Father of Amber Doughty, Sabrina, Jennifer, Nathan Noone and Steven Screeton. Brother of Kathleen Mickel, Denise Wood, Joe, Kevin, Paul, Tim and Tom Noone. Grandfather of two.

PHILLIPS, Charlene, 68, St. Bridget of Ireland, Liberty, April 6. Wife of Bryan Phillips. Mother of Shirley and Charles Phillips. Daughter of Charles R. Smith. Sister of Mike Smith. Grandmother of four.

ROHLEDER, Nicholas, 79, St. John Paul II, Sellersburg, April 25. Husband of Mary Rohleder. Father of Nancy Martin, Nick, Jr., and Tom Rohleder. Grandfather of nine. Great-grandfather of two.

RUMPEL, Marcella E., 82, St. John Paul II, Sellersburg, April 23. Mother of Lynn Oliver and Sheri Gleason. Sister of Dennis Gleason. Grandmother of five.

SCHWEITZER, Anita, 74, St. Pius X, Indianapolis, April 22. Mother of Nicole Deal and Andrea Guffey. Grandmother of seven. Great-grandmother of five.

SIMON, Eugene, 78, St. Maurice, Napoleon, May 1. Husband of Patricia Simon. Father of Mary McCoy, Eva Volz, Nick and Scott Simon. Brother of Rita Bedel, Mary

Gilland, Linda Wissel, Amelia Wolter and Dale Simon. Grandfather of 11. Great-grandfather of four.

SMITH, Jeanne A., 91, Holy Spirit, Indianapolis, May 5. Mother of Maureen Bard, Lorraine Kemmerle, Jeanne Muzzillo, Ron and Shawn Smith. Grandmother of 11. Great-grandmother of several.

STINER, William J., 78, Most Precious Blood, New Middletown, April 30. Brother of Lois Drury. Uncle and great-uncle of several.

STRAUTMAN, Robert, 84, St. Mary of the Immaculate Conception, Aurora, April 27. Father of Laurie Mumfrey, Brian, Chris and Jon Strautman. Grandfather of eight. Great-grandfather of five. †

Franciscan Sister Kathleen Mulso served in parishes and Catholic schools

Franciscan Sister Kathleen Mulso, formerly Sister John Marie, died on May 1 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 74.

The Mass of Christian Burial was celebrated on May 6 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Kathleen was born on Sept. 27, 1947, in Mount Clemens, Mich. She joined the Sisters of St. Francis on Feb. 3, 1965, and professed final vows in on Aug. 12, 1972. Sister Kathleen earned a bachelor's degree at Marian University in Indianapolis and continued her education at Indiana University in Bloomington and the University of St. Mary of the Lake in Mundelein, Ill.

During 57 years as a member of the Sisters of St. Francis, Sister Kathleen ministered in Catholic education for 15 years in Indiana and Michigan. She later served as director of

religious education in parishes in Michigan from 1982 until poor health led to her early retirement to the motherhouse in 2004.

In the archdiocese, Sister Kathleen served at Holy Name of Jesus School in Beech Grove from 1968-70, St. Lawrence School in Indianapolis from 1970-75, St. Gabriel School in Connersville from 1975-80 and the former St. Michael School in Charlestown from 1980-82. After retiring to the motherhouse in 2004, she volunteered for periods at Holy Family Parish in Oldenburg, St. Joseph Parish in Shelbyville and at the Oldenburg Academy of the Immaculate Conception in Oldenburg.

Sister Kathleen is survived by a brother, James Mulso of Chesterfield, Mich., Jacqueline Impellizzeri of Ray, Mich., Julie Nowicki of Washington, Mich., and Mary Shellabarger of Armada, Mich.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Providence Sister Joan Matthews served for 45 years in Catholic schools

Providence Sister Joan Matthews, formerly Sister Ignatius, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on April 25 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 93.

The Mass of Christian Burial will be celebrated on May 24 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial will follow at the sisters' cemetery.

Sister Joan was born on July 4, 1928, in Columbus, Ohio. She entered the Sisters of Providence on July 22, 1947, and professed final vows on Jan. 23, 1955.

Sister Joan earned a bachelor's degree

in music at Saint Mary-of-the-Woods College and a master's degree in voice at The Catholic University of America in Washington, D.C.

During her 75 years as a member of the Sisters of Providence, Sister Joan ministered in Catholic schools for 45 years in California, Illinois, Indiana, Maryland, Massachusetts and Washington, D.C. She later assisted in music and liturgical art at the motherhouse before committing herself to prayer in 2021.

In the archdiocese, Sister Joan served at the former Holy Trinity School in New Albany in 1950, in Catholic schools in Terre Haute from 1952-53 and at the motherhouse on her community's corporate renewal team from 1972-75.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Marcelline Mattingly served for 47 years in Catholic schools

Providence Sister Marcelline Mattingly, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on April 24 at Union Hospital in Terre Haute. She was 106.

The Mass of Christian Burial will be celebrated on May 23 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Because she donated her body to science, her cremated remains will be buried at a later date at the sisters' cemetery.

Sister Marcelline was born on Nov. 23, 1915, in Henderson County, Ky. She later moved to Indianapolis where she attended the former St. Agnes Academy and was a member of SS. Peter and Paul Cathedral Parish. Sister Marcelline entered the Sisters of Providence on Feb. 10, 1933, and professed final vows on Aug. 15, 1941.

Sister Joan earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at the University of Notre Dame in Notre Dame, Ind.

During her 89 years as a member of the Sisters

of Providence, Sister Marcelline ministered in Catholic schools for 47 years in Illinois, Indiana and Washington, D.C. She later served in parish ministry in New Albany. Returning to the motherhouse in 1988, Sister Marcelline served her community as assistant activity director and as an instructor in the Learning Resource Center at Saint Mary-of-the-Woods College.

In the archdiocese, Sister Marcelline served in Indianapolis at St. Anthony School from 1938-40 and at St. Philip Neri School from 1942-46. She also ministered at St. Mary School (now St. Elizabeth Ann Seton School) in Richmond from 1940-41, Our Lady of Providence High School in Clarksville from 1968-70 and as a pastoral associate at St. Mary Parish in New Albany from 1983-89.

Sister Marcelline is survived by a brother, Jerry Mattingly of Benton, Ill.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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
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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 Victim Assistance Coordinator, Archdiocese of Indianapolis**
P.O. Box 1410, Indianapolis, IN 46206-1410
- 317-236-1548 or 800-382-9836, ext. 1548**
victimassistance@archindy.org

LLASCA

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develop new ways to present Christ to others. It also noted other areas where we can grow as a Church.

The document suggested "integral evangelization processes that respond to the life circumstances of Latino young people and constitute good news in the face of consumerism and individualism of the culture."

This suggestion can lead us to the answer to the question I posed: how can I, in my position, equip other leaders in the Church if I do not provide the foundational tools for them to share Jesus Christ? We can help leaders develop formational processes to assist people in presenting Jesus Christ to others. As the 19-year-old told me, our actions and deeds are how we present God to others.

There is also a need for formation in human development in the Church. There is a need to learn again what it means to be human. We as Church are getting

used to seeing others suffer. Some people have become used to having abortion clinics in their area and not defending life from conception to natural death. People have become used to seeing immigration caravans, seeing people dying in search of a better life, and many other heartwrenching issues present in society.

The document also suggests integral training and formation programs that allow young adults to assume leadership and responsibility. We need to invest in forming all of our youths and young adults to work in the Church. We also need to form them to be people of faith in their careers—Catholic doctors and nurses who can defend life, Catholic politicians who can create laws for the good of the people, Catholic lawyers who will seek justice.

The Church's synod is leading us to a historic time, and we can no longer be just spectators. May we use that formation and the gifts we have to build up our Church.

(Saul Llasca is coordinator of the archdiocesan Office of Hispanic Ministry. E-mail him at SLlacsca@archindy.org.) †

SHOOTING

continued from page 1

calling for an honest dialogue “addressing the persistent evil of racism in our country.”

“The Catholic Church has been a consistent voice for rational yet effective forms of regulation of dangerous weapons, and the USCCB continues to advocate for an end to violence, and for the respect and dignity of all lives,” she said. “We pray for and support the healing of the communities impacted and for all the victims of violence and that Christ’s peace be upon all affected.”

In Buffalo, Erie County District Attorney John J. Flynn said in a May 14 statement that 18-year-old suspect Payton S. Gendron, of Conklin, N.Y., “who was allegedly wearing tactical gear and armed with an assault weapon” when he entered the supermarket at around 2:30 p.m., has been charged with first-degree murder and remains in custody without bail.

Some of those fatally wounded include a retired Buffalo police officer working security at the store, an 85-year-old grandmother of eight who cared for her husband and a 72-year-old civil rights advocate.

“My office is working closely with the U.S. Attorney’s Office and our partners in law enforcement into potential terrorism and hate crimes,” Flynn said. “This is an active investigation, and additional charges may be filed.”

Gendron was scheduled for a hearing on May 19.

News reports said authorities have pointed to a 180-page online document the suspect is alleged to have left behind, filled with racist views and details of his plan of attack. There also are reports that he strapped equipment to the top of a tactical helmet he was wearing so he could livestream the shooting. He also allegedly wrote about conspiracy theories, saying some groups are trying to replace white people in the U.S. with people of color.

The Buffalo News in a May 14 article said the author of the manifesto, in addition, wrote about buying ammunition,

surplus military and other preparations.

“The scourge of senseless gun violence that has taken the lives of so many across our nation and changed the lives of countless innocent men, women and children must come to an end,” Bishop Michael W. Fisher of Buffalo said in a statement posted on Twitter shortly after the attack.

The Erie district attorney’s office said the “defendant drove” more than three hours to a Tops supermarket located in a predominantly Black section of Buffalo, “with the intent to commit a crime.”

It is a scenario eerily similar to a 2019 mass shooting in El Paso, where the suspected gunman in that incident drove close to 10 hours, also left behind a racist manifesto railing against a “Hispanic invasion of Texas” and opened fire on a mostly Latino clientele at a Walmart. He also is said to have referenced the same conspiracy theory tied to the suspect in the Buffalo shooting.

In El Paso, priests from the diocese were allowed in shortly after the shooting to comfort and administer last rites to the dying. Bishop Seitz for months visited the wounded and wrote a pastoral letter against hatred and included the Church’s role in racism at the border.

“We know this pain all too well! Our prayers are with the people that lost loved ones today, the faithful of the Diocese of Buffalo and the entire city of Buffalo,” a statement from the Diocese of El Paso read in a post following the Buffalo attack.

In a separate message, Bishop Seitz said that “racism and white supremacy continue to strike our society deeply and reverberate widely, victimizing communities of color and diminishing us all.

“I want those in Buffalo to feel the solidarity of the beloved community in El Paso,” he said. “We walk with you, even as you pass through the valley of death’s shadow. We know that the path through hatred and pain to still waters and the House of the Lord is built together, with acts of justice, reconciliation and love.”

Other bishops, too, reached out with messages of solidarity.

Bishop Robert J. Brennan of Brooklyn, N.Y., who said he was “horrified” at the

attack, asked for prayers for the victims, their families, and an “end to hate, violence and racism in our country and in the world.”

West Virginia’s Bishop Brennan said that while new laws can help, what’s needed most is “a true change of mind and heart that leads us to recognize and affirm the value of every human life, no matter how different the person is from me.

“It is the kind of change that authentic religion promotes. God has made us all in his image and likeness. He has commanded us to love one another, to bear one another’s burdens. Unless we embrace this understanding more fully in America, we can expect more such tragedies—and against Jews, [Muslims] and immigrants as well as against African Americans.”

He also made an appeal to gun owners to support restrictions.

“We must also face the fact that the widespread availability of guns is a crucial factor in racial violence. It is much harder to escape from a bullet than it is from a knife,” the West Virginia prelate wrote. “I recognize that most gun owners have them for the protection of their families and themselves or for hunting.



Mourners in Buffalo, N.Y., react on May 15 while attending a vigil for victims of the shooting the day before at a TOPS supermarket. Authorities say the mass shooting that left 10 people dead was racially motivated. (CNS photo/Brendan McDermid, Reuters)

“I challenge you who own guns for such purposes to propose ways in which the availability of guns could be significantly restricted.”

He added, “I have lived in countries where guns are much less available than in the United States and where, correspondingly, gun deaths are much less common. We have to do better than we are doing. Gun owners: Step up to the challenge!” †

Employment

Archdiocese of Indianapolis Maintenance Technician

The Archdiocese of Indianapolis is always on the lookout for good, competent and committed maintenance technicians. We have regular turnover of maintenance staff at the Archdiocesan level, as well as at our parishes. We are looking for both entry-level maintenance technicians who can be trained and career maintenance professionals who may be looking to make a career change. Working with the Archdiocese and our parishes can be a tremendous way to enhance your spiritual connection with the Church. This may also be an excellent way for you to apply your time, talents and treasures.

We need persons with knowledge of HVAC, electrical, plumbing, roofing, preventative maintenance and deferred maintenance.

Applicants need to be able to work independently, but be capable of working as a team player. A driver’s license and background check are required.

Communication skills are very important.

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Interested parties should send their resumes to: Dherbertz@archindy.org.

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Employment

Director of Sacred Music

Saint Paul Catholic Church in Tell City

Saint Paul Catholic Church in Tell City, IN is looking to hire a Director of Sacred Music.

The ideal candidate is a person of faith who has a deep knowledge of the Roman Catholic liturgy and is willing to work a flexible schedule requiring weekends and some evenings. The position does not require a specialized degree in music, but music ministry experience, or professional credentials, can strengthen the application.

This director will plan and supervise the music for weekend parish liturgies, holyday or other special liturgies, events and funeral services; supervise, schedule and provide support and specific training as needed for accompanists; provide formation in liturgical music for the assembly by assuring strong leadership and the careful development and teaching of new repertoire; oversee recruitment and rehearsal of instrumentalists as needed for parish liturgies, and fulfill any other responsibilities as agreed upon by the pastor and the director. This director should be able to teach and work well with volunteers, be faithful to the teachings of the Catholic Church and its liturgical directives, exhibit a positive attitude and heart for the ministry, and exude a strong desire to foster the Church’s mission.

This director must be able to understand and to comply with the Archdiocese of Indianapolis Code of Conduct and successfully complete a background screening and the Archdiocese of Indianapolis Child Safety Training.

We would like the position to be filled by July 2022.

Please email resumes to stpaulch@psci.net or mail to Catholic Ministry Center, Music Director Position, 824 Jefferson Street, Tell City, IN 47586.



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The 156 members of the Trojan Class of 2022 have collectively earned more than \$24 million in college scholarships and grants.

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SALUTATORIAN

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