



The

Criterion

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Heartfelt thank you

Knights' support of vocations highlighted at appreciation dinner, page 9.

CriterionOnline.com

April 29, 2022

Vol. LXII, No. 29 75¢



Young adults from the archdiocese show their joy—and their jumping ability—during a spontaneous moment at the archdiocesan young adult retreat on April 3, a weekend retreat that took place at the Mount Saint Francis Center for Spirituality in southern Indiana. The group includes Brendan White, left, Anna Jirgal, Emily Burnham, Taylor Morrone, Matt Morrone and Emily Mastronicola. (Submitted photo)

Retreat gives young adults the opportunity to embrace the greatest longings of life

By John Shaughnessy

Amazing moments happened during that weekend.

A young woman was moved to tears because for the first time in her life she heard God speak to her so clearly.

A first-time expectant mother who had endured constant nausea for the first 22 weeks of her pregnancy asked for physical healing from God—and hasn't been sick since then, a period of a month.

Another woman listened to her young adult peers talk about

the wounds in their lives, the confusion in their lives—and she offered them the wisdom she has gained from her own wounds and confusion: that God loves you no matter what choices you make, and his love for you never wavers.

All these transformative moments—and more—occurred during the archdiocese's young adult retreat on the weekend of April 1-3, a retreat that took place at the Mount Saint Francis Center for Spirituality in southern Indiana.

For the 55 people who were part of it, the retreat weekend

See **RETREAT**, page 8

Pope calls for peace, end to 'barbarity of war' in Ukraine

VATICAN CITY (CNS)—Pope Francis renewed his call for an Easter truce in Ukraine, as many in the country commemorate Christ's resurrection under the shadow of war.



Pope Francis

Addressing pilgrims gathered in St. Peter's Square on Divine Mercy Sunday on April 24, the pope offered good wishes to Eastern Catholic and Orthodox Christians who celebrated Easter that day, according to the Julian calendar.

"Christ is risen! He is truly risen!" he said. "May he grant us peace which has been overshadowed by the barbarity of war."

The pope first called for an Easter truce during his *Angelus* address on April 10. U.N. Secretary-General António Guterres echoed the appeal of the pope and other European Catholic and Protestant leaders for an Easter cease-fire.

However, despite the appeals, Russia intensified its attacks on Ukraine and launched a missile strike that killed six people, including a mother and her 3-month-old baby, in Odesa on April 23, the Reuters news agency reported.

After reciting the "*Regina Coeli*" with pilgrims, Pope Francis noted that "exactly today, it has been two months since this war began" and lamented the destruction and suffering wrought by Russia's war.

"It is sad that in these days that are the holiest and most solemn days for all Christians, we hear more of the deadly roar of weapons instead of the sound of the bells that announce the Resurrection. And it is sad that weapons are taking the place of words more and more," he said.

Pope Francis said an Easter truce would be "a minimal and tangible sign of a will for peace" as well as a way to offer safe passage for civilians wanting to leave and the safe delivery of aid to suffering Ukrainians.

The pope also called on world leaders to listen to the voice of the people "who want peace, not an escalation of the conflict." †

Bishops back administration's 'Uniting for Ukraine' refugee initiative

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) and the chairman of its Committee on Migration have voiced their support for the Biden administration's "Uniting for Ukraine" initiative to welcome Ukrainian refugees coming to the United States.

"Many European countries have shown great concern for Ukrainians, welcoming them with open arms, and we should do the same," said an April 22 joint statement

See **BISHOPS**, page 8



Volunteers in Zurich, Switzerland, give out food to Ukrainian refugees on April 23. (CNS photo/Arnd Wiegmann, Reuters)



Transitional Deacon Jack Wright, left, and transitional Deacon Jose Neri pose on April 23 with Archbishop Charles C. Thompson outside the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Archbishop Thompson ordained the two archdiocesan seminarians as deacons during a Mass in the church that day. (Photos courtesy of Saint Meinrad Archabbey)

Two men are ordained transitional deacons for the archdiocese

Criterion staff report

Archbishop Charles C. Thompson ordained two archdiocesan seminarians as transitional deacons during an April 23 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Transitional Deacon Jose Neri is a member of St. Monica Parish in Indianapolis while transitional Deacon Jack Wright is a member of St. Elizabeth Ann Seton Parish in Richmond. They are receiving priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Both will minister as deacons during the next year while continuing their formation in the archdiocese and at Saint Meinrad. They are expected to be ordained priests for the Church in central and southern Indiana in June 2023.

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



Archbishop Charles C. Thompson ritually lays hands on seminarian Jack Wright during an April 23 Mass in the Archabbey of Our Lady of Einsiedeln in which Wright was ordained a transitional deacon. Assisting at the liturgy is transitional Deacon Michael Clawson, right.



Seminarian Jose Neri ritually places his hands in the hands of Archbishop Charles C. Thompson while pledging obedience to him and his successors during an April 23 Mass in the Archabbey of Our Lady of Einsiedeln in which Neri was ordained a transitional deacon. Assisting in the Mass are transitional Deacon Matthew Perronie, left, Benedictine Father Julian Peters and Seminarian Joseph Mandu, a member of the Glenmary Home Missioners.



Public Schedule of Archbishop Charles C. Thompson

April 30–May 11, 2022

April 30 – 5 p.m.

Confirmation Mass for youths of St. Pius X Parish, Indianapolis, at St. Pius X Church

May 1 – 10:30 a.m.

Mass and altar consecration at St. Joan of Arc Church, Indianapolis

May 2 – 8 a.m.

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

May 2 – 2 p.m.

Capital Campaign Feasibility Advisory Committee meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 3 – 11 a.m.

College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center

May 3 – 1 p.m.

Indianapolis Eucharistic Revival Planning Team meeting at Archbishop Edward T. O'Meara Catholic Center

May 3 – 6:30 p.m.

CYO Volunteer Awards Ceremony at SS. Peter and Paul Cathedral, Indianapolis

May 4 – 7 p.m.

Confirmation Mass for youths of St. Susanna Parish, Plainfield; St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis; and Mary Queen of Peace Parish, Danville, at SS. Peter and Paul Cathedral

May 5 – 10 a.m.

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

May 5 – 12:30 p.m.

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

May 5 – 7 p.m.

Confirmation Mass for youths of St. Anthony Parish, Indianapolis, at SS. Peter and Paul Cathedral

May 10 – 10:30 a.m.

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

May 10 – 3:30 p.m.

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

May 11 – 9 a.m.

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

Readers asked to share their stories of how eucharistic adoration has touched their lives and their faith

The Criterion is inviting our readers to share the stories of how their experiences of participating in eucharistic adoration have touched their lives and deepened their relationship with Jesus, who continues to share his body and blood in the Eucharist.

Send your story to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



Pope Francis' prayer intentions for May

- **Faith-Filled Young People**—We pray for all young people, called to live life to the fullest; may they see in Mary's life the way to listen, the depth of discernment, the courage that faith generates, and the dedication to service.

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



Phone Numbers:

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

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

NEWS FROM YOU!

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

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

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
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1400 N. Meridian St.
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Nearly 1,500 students to graduate during commencements of three Catholic colleges in central and southern Indiana in May

Criterion staff report

Students, families, friends and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.

Here is a glimpse of each ceremony for the 1,480 graduates.

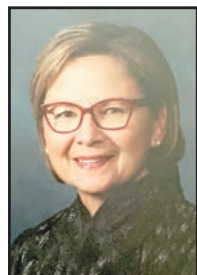
MARIAN UNIVERSITY

Marian University in Indianapolis will award degrees in three commencement ceremonies on the weekend of May 6-8.



Gary Neidig

During the commencement weekend, 77 students will earn associate degrees, 696 will receive bachelor's degrees, 159 will earn master's degrees, 34 students will earn doctoral degrees as nurse practitioners, and 160 future doctors will graduate from the Marian University College of Osteopathic Medicine.



Rebecca Espinoza Kubacki

Students will receive their associate degrees during a 5 p.m. ceremony on May 6 at the Marian University Ancilla College campus in Plymouth, Ind. The commencement address will be shared by Gary Neidig, president and chief executive officer of Indiana

Technology and Manufacturing Companies.

Undergraduates will receive their bachelor's degrees during a 2:30 p.m. commencement ceremony on May 7 in the arena/convocation center of Marian's Indianapolis campus. The commencement address will be delivered by Rebecca Espinoza Kubacki, a member of the university's board of trustees who was the first Latina Republican elected to the Indiana General Assembly.

This commencement will be livestreamed and can be viewed online at marian.edu/livestream. So will the Baccalaureate Mass on May 7 at 10 a.m. in the arena/convocation center of Marian's Indianapolis campus.

Graduate students and medical students will receive their degrees on May 8 during a 10 a.m. ceremony in the arena/convocation center of Marian's Indianapolis campus. The commencement speaker at this ceremony will be Dr. Ramarao Yeleti, Community Health Network's chief physician executive.

This commencement will also be livestreamed and can be viewed online at marian.edu/livestream.

SAINT MARY-OF-THE-WOODS COLLEGE

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its

commencement on May 7 when 305 graduates earn their degrees.

There will be two commencement ceremonies—one for on-campus students receiving their bachelor's degrees, while the other will be for graduates of Woods Online and master's degree programs.



Mikayla Hudgens

Both ceremonies will be in the Hamilton Arena of the Jeanne Knoerle Sports and Recreation Center. The commencement speakers for both ceremonies are students who were selected by a committee of faculty and staff from submitted speeches.



Jessica Boland

The commencement ceremony for on-campus students who are graduating will be at 10:00 a.m. The commencement speaker will be Mikayla Hudgens, who is graduating with a bachelor of science degree.

The commencement ceremony for graduates of Woods Online and master's degree programs will be at 3:15 pm.

The commencement speaker will be Jessica Boland, who is graduating with a master's degree in nursing.

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

Each ceremony will be livestreamed on smwc.edu and also on the college's Facebook page @smwcollege.

SAINT MEINRAD SEMINARY AND SCHOOL OF THEOLOGY

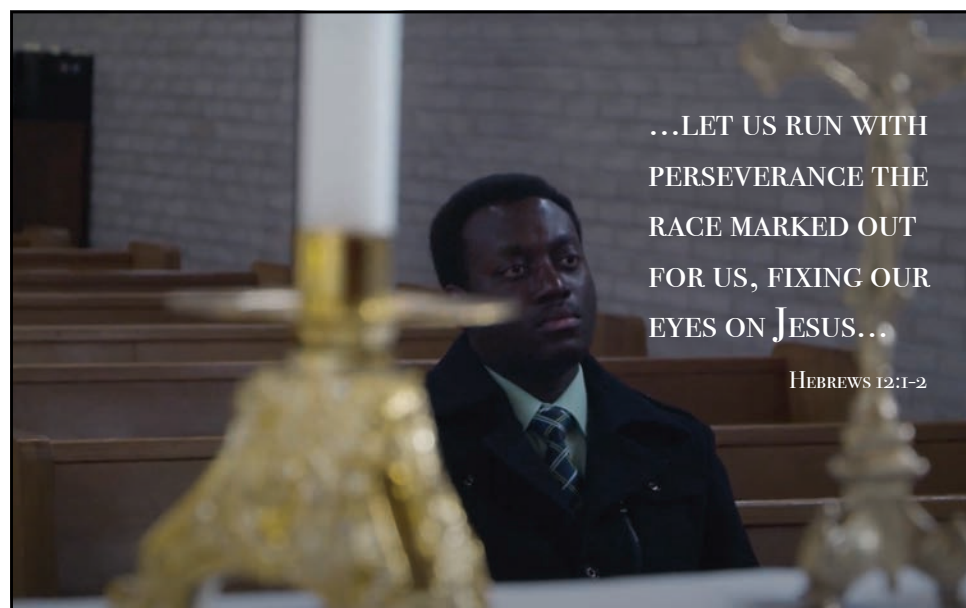
Forty-nine students will earn master's degrees when Saint Meinrad Seminary and School of Theology in St. Meinrad will hold its graduation ceremony on May 14.



Dr. Robert Alvis

The ceremony will be at 11:15 a.m. Central Time in St. Bede Theater on the Saint Meinrad campus.

The commencement address will be delivered by Dr. Robert Alvis, academic dean at Saint Meinrad and professor of Church history. Mass for the graduates and their guests will be at 9 a.m. Central Time on May 14 in the Archabbey Church of Our Lady of Einsiedeln. †



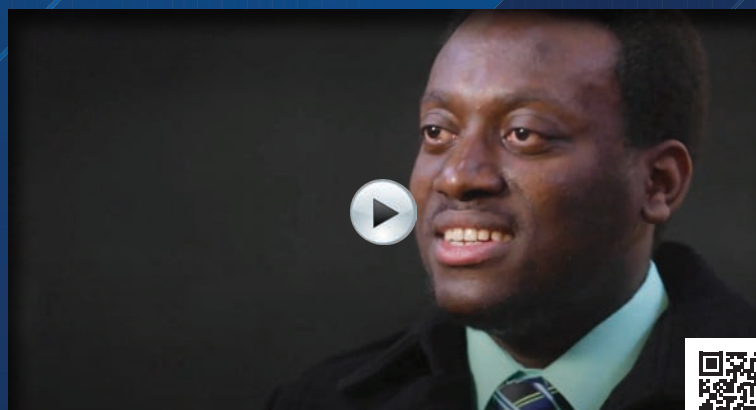
...LET US RUN WITH PERSEVERANCE THE RACE MARKED OUT FOR US, FIXING OUR EYES ON JESUS...

HEBREWS 12:1-2

UNITED CATHOLIC APPEAL

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

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



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To support our seminarians at Bishop Simon Bruté College Seminary and other vital ministries, visit www.archindy.org/UCA.



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Editorial



Pope Francis gives the homily as he participates in Mass marking the feast of Divine Mercy in St. Peter's Basilica at the Vatican on April 24. (CNS photo/Paul Haring)

Like the Apostles, when we fail, God's mercy is there to pick us up

The Apostles were failures.

That statement may be hard to fathom, but Pope Francis said as much during an April 24 Mass in St. Peter's Basilica at the Vatican commemorating Divine Mercy Sunday.

Peter denied Jesus three times. Judas Iscariot betrayed him for 30 pieces of silver, which was among the actions leading to our Savior's crucifixion. And the Apostles hid and locked themselves behind closed doors after his death for fear of the Jews.

They "were ... closed in on themselves, burdened by a sense of failure," the pope said.

"They were disciples who had abandoned their master; at the moment of his arrest, they had run away," the Holy Father noted. "They had good reason to feel not only afraid, but useless; they had failed."

And yet, when Jesus appears to them after his resurrection, his first words to his Apostles are, "Peace be with you" (Jn 20:19).

Christ offers them a greeting of joy, forgiveness and comfort. Those are three key aspects of God's mercy toward each of us, Pope Francis added. And it is a mercy we should freely welcome.

If we reflect on our daily lives, we certainly see times when we have failed others. It could be in our vocations as a spouse, a parent, a sibling, a co-worker, or with any other person—even a stranger—who crosses our path. It could be abandoning our faith when times get tough, looking for earthly solutions and not allowing God to be part of our response. If most of us are honest with ourselves, there are more things we can cite that lead to us falling into sin on a regular basis.

Like the first Apostles, we, too, are offered that gift of forgiveness through the sacrament of reconciliation. The question we need to pose to ourselves is: How often do we avail ourselves of this wonderful gift of our faith? Once a month? Once a year? When times really get tough, and we understand we need God's mercy and forgiveness?

Upon appearing to his first disciples after his resurrection, Jesus did not reproach them, Pope Francis noted, but

instead showed them kindness which "revives them, fills their hearts with the peace they had lost and makes them new persons, purified by a forgiveness that is utterly unmerited."

We, too, feel that joy after confessing our sins to a priest, who through his ministry, offers those same, exact words—"Peace be with you"—which bring us consolation and God's pardon and peace. It is an unmatched channel of mercy that provides one of the most treasured gifts of our faith.

"The joy God gives is indeed born of forgiveness. It bestows peace. It is a joy that raises us up without humiliating us," Pope Francis said.

Peace is something that is sorely lacking in many parts of our world. In our lives of faith, we must remember our neighbors who are suffering in the midst of serious crises and difficulties. One only need to look at the ongoing unjust and cruel invasion by Russia on Ukraine to witness an example where we can be balms of mercy to those in need.

Who else needs our prayers and unwavering support? It could be a family quietly fighting economic challenges, or a loved one bravely tackling a life-threatening illness with an admirable dignity. Our faith reminds us we are to see Christ in them and be Christ to them. And to be channels of mercy and love as well.

"We think that we are experiencing unbearable pain and situations of suffering, and we suddenly discover that others around us are silently enduring even worse things," the pope said.

We all have experienced or will experience moments of crisis in our faith, the Holy Father reminded us.

Those crises could lead to us falling into sin, but we must remember Christ is there for us, offering joy, forgiveness and comfort.

Please Lord, let us never forget the unmatched ocean of mercy available to us through an all-loving God. And whenever possible, let us be channels of mercy and love to our brothers and sisters in need.

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

Elderly and the victims of war

Many years ago, I watched an older woman making Ukrainian Easter eggs at an international crafts fair. The complex process, intricate patterns and bright colors fascinated me, so I purchased a kit and spent time during Lent trying to master the traditional art of "Pysanky," as the eggs are called.

I learned that Pysanky symbolizes Christ's resurrection, hope, new life and prosperity. They are traditionally made during the last week of Lent by the women of the village, who work at night as their children sleep. Prayers are said as the intricate designs are drawn on eggs with beeswax, each line bearing an intention for the person destined to receive the egg.

In this way, one author noted, the creation of Pysanky becomes a contemplative practice similar to praying the rosary.

Egg dyeing is just one of many traditions of which millions of Ukrainians were deprived this Easter. The same author suggested that the making of Pysanky would be a good way for people around the world to show solidarity with the Ukrainian people.

Although it's too late for me to get started on a big Pysanky project, it's never too late to pray and offer sacrifices for the suffering people of Ukraine.

It is often said that women, children and the elderly are the first victims of war.

As a Little Sister of the Poor, I naturally focus on the plight of seniors. My heart aches as I think of the Ukrainian grandmothers who should have been busy at home making Pysanky, Paska (Easter bread) and other traditional dishes for their families. I can't imagine where they find the strength to endure as they hide in basements or board refugee buses bound for unfamiliar destinations, carrying their possessions in sacks and plastic bags.

The worn, tear-stained faces of these women follow me throughout the day.

Every day I see media reports in which elders weep at the loss of their sons and daughters, their homes and everything they hold dear. After surviving the Second World War and a Soviet-inflicted famine in their youth, they cannot believe that such carnage is again visiting their homeland.

In March, Pope Francis suggested that as much as they are suffering, the elderly have an invaluable contribution to make during tragic times. Like Moses, he said, "The elderly see history and pass on history."

"An old age that is granted this clarity is a precious gift for the generation that is to follow. Listening personally and directly to the story of lived faith, with all its highs and lows, is irreplaceable. Reading about it in books, watching it in films, consulting it on the internet ... will never be the same," the pope said. "There is a tone and style of communication to direct, person-to-person storytelling that no other medium can replace. An older person, one who has lived a long time, and receives the gift of a lucid and passionate testimony of his or her history, is an irreplaceable blessing."

The pope asserts that great social challenges and peace processes call for dialogue between the keepers of memory—the elderly—and the young, who move history forward. "Each must be willing to make room for others. ... Encounter and dialogue between generations should be the driving force behind a healthy politics."

"I can give a personal testimony," the pope continued. "I learned hatred and anger for war from my grandfather, who fought at the Piave in 1914, and he passed on to me this rage for war, because he told me about the suffering of a war. And this isn't learned in books or in other ways ... it's learned in this way, being passed down from grandparents to grandchildren. And this is irreplaceable. The transmission of life experience from grandparents to grandchildren. Today, unfortunately, this is not the case, and we think that grandparents are discarded material: No! They are the living memory of a people, and young people and children ought to listen to their grandparents."

It is clear from the abundant media coverage that Ukrainians do not discard their elders. Families are suffering together, and they will rise from the rubble together.

Let us thank God for their heroic example and pray that their resurrection may come as quickly as possible.

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States and an occupational therapist.*) †

Letter to the Editor

Reader: ICC's support of bill to help those in poverty is greatly appreciated

With respect to the article "ICC advocates at Statehouse for families in deepest poverty" published in *The Criterion* during the recent legislative session, I support the Indiana Catholic Conference's stance.

HEA Bill 1361 will benefit families in the greatest need and help lift them out of poverty. Rep. Chuck Goodrich, primary author of this bill, provided a great point that these eligibility guidelines are outdated. I am highly impressed by the ICC's thorough, yet empathic report of this bill.

I am an undergraduate student at IUPUI pursuing a degree in social work,

and your article supports everything we are being taught as well as the National Association of Social Workers' code of ethics.

The bill, which passed in the legislature and was signed into law by Gov. Eric Holcomb on March 10, will allow families to work on their struggles while maintaining support until they are in a place to no longer need assistance.

Thank you for your continued support of this pressing challenge many families face.

Savana Rowe
IUPUI School of Social Work

Letters Policy

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

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

Peter's renewed courage calls us to love Jesus deeper

The Scripture readings for the Third Sunday of Easter show us the remarkable transformation of St. Peter the Apostle from an impetuous, but ultimately unfaithful, follower of Jesus to a bold, courageous advocate for the risen Lord.

As we read in the Acts of the Apostles (Acts 5:27-32, 40b-41), Peter responds to the high priest of the Sanhedrin, who has ordered Jesus' disciples not to preach about him:

"We must obey God rather than men. The God of our ancestors raised Jesus, though you had him killed by hanging him on a tree. God exalted him at his right hand as leader and Savior to grant Israel repentance and forgiveness of sins. We are witnesses of these things, as is the Holy Spirit whom God has given to those who obey him" (Acts 5:29-32).

Anyone who is familiar with the Passion narratives in the Gospels will rightly ask, "Is this the same Peter who fled when Jesus was arrested, and then three times denied that he even knew him?" What has happened to him? How did he become the leader of a new movement of courageous witnesses "rejoicing that they had been found worthy to suffer dishonor for the sake

of [Jesus'] name"? (Acts 5:41)

Peter showed that he was a new man when the risen Lord confronted him with his infidelity and challenged him to declare his love—both with his words and his actions.

The Gospel reading for the Third Sunday of Easter (Jn 21:1-19) includes the encounter between the risen Jesus and Peter where the Lord asks him three times, "Simon, son of John, do you love me more than these?" (Jn 21:15) Each time, Peter answers him, "Yes, Lord, you know that I love you," and Jesus says to him, "Feed my lambs" (Jn 21:15). Peter's verbal declaration of love must be confirmed by his pastoral care of God's people.

After receiving Peter's third promise: "Lord, you know everything; you know that I love you" (Jn 21:17), St. John tells us that Jesus said to him: "Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go" (Jn 21:17-18).

St. John explains that Jesus said this

in order to signify the kind of death that Peter would suffer in order to glorify God. And then Jesus said to Peter, "Follow me" (Jn 21:19)

The invitation to follow Jesus, which is extended to St. Peter and to every one of us, necessarily involves suffering and at least some form of martyrdom. We follow the risen Lord confident that he leads us to the joy of eternal life with him in heaven.

But as we know only too well, the path to joy requires us to deny ourselves, take up our crosses and walk with Jesus (and with each other) on a journey filled with sorrow, disappointment and pain. We rejoice because the Lord is victorious over sin and death, but, paradoxically, we also rejoice because we have been "found worthy" to suffer physical, emotional and spiritual pain for the sake of Jesus' name.

In the second reading for the Third Sunday of Easter (Rv 5:11-14), St. John the Apostle, a prisoner in his old age on the Greek island of Patmos, shares with us his vision for the final days of life on Earth:

"Then I heard every creature in heaven and on Earth and under the Earth and in the sea, everything in

the universe, cry out: 'To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever.' The four living creatures answered, 'Amen,' and the elders fell down and worshiped" (Rv 5:13-14).

The final goal of our synodal journey as missionary disciples of Jesus Christ is unity. On the last day, everything in the universe will unite in praise of God. Every creature will worship the Lord of Life, and every sign of suffering, every evil, will be transformed into a magnificent song of praise.

Just as St. Peter is transformed by his encounter with the risen Jesus by the Sea of Tiberius, everything in the created universe—all things visible and invisible—will be made new in Christ. We rejoice that we who are sinners have been found worthy to share in this glorious transformation of all God's creation at the end of time.

This Easter season, let's declare our love for Jesus in our words and actions. May we follow him through the suffering and humiliation of the Cross to the peace, hope and joy of Eternal Life! †



Cristo, la piedra angular

El renovado valor de Pedro nos llama a amar a Jesús más

Las lecturas de las Escrituras para el tercer domingo de Pascua nos muestran la notable transformación del apóstol san Pedro, quien pasó de ser un impetuoso—pero en definitiva desleal—seguidor de Jesús, a ser un audaz y valiente defensor del Señor resucitado.

Según leemos en los Hechos de los Apóstoles (He 5:27-32, 40b-41), Pedro responde al sumo sacerdote del Sanedrín, que ha ordenado a los discípulos de Jesús que no prediquen sobre él:

"¡Es necesario obedecer a Dios antes que a los hombres!—respondieron Pedro y los demás apóstoles—. El Dios de nuestros antepasados resucitó a Jesús, a quien ustedes mataron colgándolo de un madero. Dios lo exaltó como Príncipe y Salvador, para que diera a Israel arrepentimiento y perdón de pecados. Nosotros somos testigos de estos acontecimientos, y también lo es el Espíritu Santo que Dios ha dado a quienes le obedecen" (He 5:29-32).

Cualquiera que esté familiarizado con los relatos de la Pasión que figuran en los Evangelios se preguntará con razón: "¿Es este el mismo Pedro que huyó cuando Jesús fue arrestado, y que luego negó tres veces que lo conocía?" ¿Qué

le ocurrió? ¿Cómo se convirtió en el líder de un nuevo movimiento de testigos valientes "llenos de gozo por haber sido considerados dignos de sufrir afrentas por causa del Nombre [de Jesús]"? (He 5:41).

Pedro demostró que era un hombre nuevo cuando el Señor resucitado lo confrontó por su deslealtad y lo desafió a declarar su amor, tanto con sus palabras como con sus acciones.

La lectura del Evangelio del tercer domingo de Pascua (Jn 21:1-19) incluye el encuentro entre Jesús resucitado y Pedro, en el que el Señor le pregunta tres veces: "Simón, hijo de Juan, ¿me amas?" (Jn 21:15). Cada vez, Pedro le responde: "Sí, Señor, tú sabes que te quiero," y Jesús le dice: "Apacienta mis corderos" (Jn 21:15). La declaración verbal de amor de Pedro debe ser confirmada por su atención pastoral al pueblo de Dios.

Después de recibir la tercera promesa de Pedro: "Señor, tú lo sabes todo; tú sabes que te quiero" (Jn 21:17), cuenta san Juan que le dijo Jesús: "Apacienta mis ovejas. De veras te aseguro que cuando eras más joven te vestías tú mismo e ibas adonde querías; pero, cuando seas viejo, extenderás las manos y otro te vestirá y te llevará adonde no quieras ir" (Jn 21:17-18).

San Juan explica que Jesús dijo esto para significar el tipo de muerte que Pedro sufriría para glorificar a Dios. Entonces Jesús dijo a Pedro: "¡Sígueme!" (Jn 21:19).

La invitación a seguir a Jesús, que recibió san Pedro y cada uno de nosotros, implica necesariamente el sufrimiento y al menos alguna forma de martirio. Seguimos al Señor resucitado con la confianza de que nos conduce a la alegría de la vida eterna con él en el cielo.

Pero, como bien sabemos, el camino de la alegría requiere que nos neguemos a nosotros mismos, que tomemos nuestras cruces y que caminemos con Jesús (y con los demás) en un viaje lleno de penas, decepciones y dolor. Nos alegramos porque el Señor triunfa sobre el pecado y la muerte, pero, paradójicamente, también nos alegramos porque nos han considerado "dignos" de padecer dolor físico, emocional y espiritual en nombre de Jesús.

En la segunda lectura del tercer domingo de Pascua (Ap 5:11-14), el apóstol san Juan, prisionero en su vejez en la isla de Patmos, comparte con nosotros su visión de los últimos días de la vida en la Tierra:

"Y oí a cuanta criatura hay en el cielo, y en la tierra, y debajo de

la tierra y en el mar, a todos en la creación, que cantaban: '¡Al que está sentado en el trono y al Cordero, sean la alabanza y la honra, la gloria y el poder, por los siglos de los siglos!' Los cuatro seres vivientes exclamaron: '¡Amén!', y los ancianos se postraron y adoraron" (Ap 5:13-14).

El objetivo final de nuestro camino sinodal como discípulos misioneros de Jesucristo es la unidad. En el Día Final, todo en el universo se unirá en alabanza a Dios; toda criatura adorará al Señor de la Vida, y todo signo de sufrimiento, todo mal, se transformará en un magnífico canto de alabanza.

Al igual que san Pedro se transforma al encontrarse con Jesús resucitado junto al Mar de Tiberio, todo en el universo creado—todo lo visible y lo invisible—se renovará en Cristo. Nos alegramos de que nosotros, que somos pecadores, seamos dignos de participar en esta gloriosa transformación de toda la creación de Dios al final de los tiempos.

En este tiempo de Pascua, declaremos nuestro amor a Jesús con nuestras palabras y acciones. Que podamos seguirlo mediante el sufrimiento y la humillación de la cruz hasta la paz, la esperanza y la alegría de la Vida Eterna. †

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 2, 9, 16, 23, June 6

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

May 4

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.

May 5

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Gift of Life, Filled with Hope and Purpose**, 5:30-9 p.m., for women, Mass, dinner, and presentation by Joelle Maryn, \$20, register by May 1. Information and registration: 317-313-0255, cutt.ly/CUPevent2022 or CUP@opuschristiforunityandpeace.org.

May 6

Women's Care Center, 4901 W. 86th St., Indianapolis.

First Friday Mass, 5 p.m., celebrated by Msgr. Joseph Schaedel, 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.

May 8

Providence Spirituality & Conference Center, 1 Sisters of Providence, O'Shaughnessy Dining Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mother's Day Brunch**, reservations only with three seating sessions: 9:30-11 a.m., 11:30 a.m.-1 p.m. and 1:30-3 p.m., menu prepared by Bon Appetit, eggs Benedict, shrimp cocktail, prime rib and more, prices not including drinks or tax are \$39.99 adults, \$38.99 ages 62 and older, \$19.99 ages 5-11, ages 4 and younger free. Tickets must be purchased in advance: brunch.sistersofprovidence.org. Information: 812-535-6253 or events.sistersofprovidence.org.

May 10

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

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

May 11, 25

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

May 14

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Biker's Blessing and BBQ**, 11:30 a.m.-1:30 p.m.,

blessing and prayers for motorcyclists' safety, free admission, food available for purchase by Bon Appetit, register by May 7. Registration and information: 812-535-2952, jfrost@spmw.org or spmw.org/events.

May 17

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

May 18

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

Ivy Tech Community College Bloomington-Shreve Hall, 200 Daniels Way, Bloomington.

10th Annual Catholic Charities Benefit-Exercising Mindfulness Luncheon, 11:30 a.m.-1 p.m., demonstrations exercising mindfulness in daily life, door prizes, free admission, register by May 4. Information and registration: cutt.ly/CCBenefitMindfulness or cbush@archindy.org.

May 19

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

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

May 20

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on May 17. Information and registration: cutt.ly/CBE-Reg.

May 21

Springwood Park, 60 Waterfall Rd., Richmond. **Flying Cardinal 5K**, 9 a.m., benefitting Seton Catholic Schools Home and School Group and Athletic Boosters, \$15 individual or \$50 family rate for four runners pre-registered before April 29, \$20 individual or \$60 family rate for four runners registered after

April 29, t-shirts guaranteed to pre-registered runners. Information and registration: 765-962-3902, ext. 4, skitchin@setoncatholics.org or setonschools.org/flying-cardinal-5k-2.

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. †

Retreats and Programs

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

May 13

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m.,

\$20, \$70 with spiritual direction. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

May 14

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **A Day with Mary**, 9 a.m.-

4 p.m., \$50 includes lunch. Information and registration: mountsaintfrancis.org/day-with-mary or 812-923-8817.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Food for the Vegetarian Soul**, 9 a.m.-3 p.m., \$50 includes lunch. Information and registration: mountsaintfrancis.org/food-for-the-vegetarian-soul or 812-923-8817.

House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$30 per person, dinner additional \$10. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

May 18, June 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

May 18

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr.,

St. Meinrad. **TLC: Timing, Light and Composition**, 9 a.m.-3 p.m. CDT, Krista Hall presenting, DSLR camera required, \$55 includes talk and lunch. Registration: saintmeinrad.org/retreats.

May 20-22

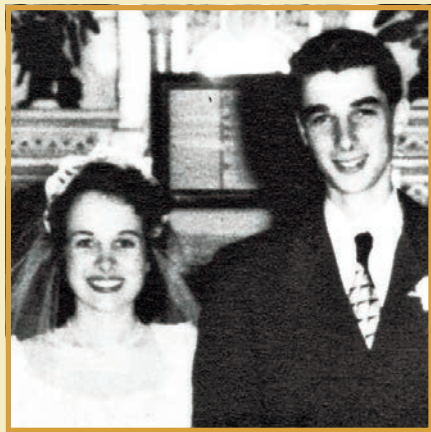
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Gratitude**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

May 24

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

Wedding Anniversaries

James and Jeanne Huser



JAMES AND JEANNE (HUESING) HUSER, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 73rd wedding anniversary on April 30.

The couple was married in St. Philip Neri Church in Indianapolis on April 30, 1949.

They have 10 children: Maureen Bogard, Marilyn Haywood, Mary Huser Stewart, Jean O'Gara, Chris, Gerald, James, John, Joseph and Terry Huser.

The couple also has 41 grandchildren and 93 great-grandchildren. †

Harold and Donna Back



HAROLD AND DONNA (AMRHEIN) BACK, members of St Michael Parish in Brookville, will celebrate their 65th wedding anniversary on May 4.

The couple was married in St. Michael Church in Brookville on May 4, 1957.

They have five children: Sarah Alig, David, Michael and Patrick Back and the late Susan Gartenman.

The couple also has 14 grandchildren and 12 great-grandchildren. †

Walking in Hope honors May as Mental Health Awareness Month

In recognizing May as Mental Health Awareness Month, the archdiocese's Catholic Charities-Social Concerns ministry has developed a do-it-yourself program called Walking in Hope: Daily Offerings for Healing.

The challenge: Each day in the month of May, take a walk as an offering for the daily mental-health intention that is listed on the Walking In Hope Calendar, which can be downloaded for free at www.archindy.org/socialconcerns.

Whether you pray a rosary, a Divine Mercy chaplet or simply lift up in prayer those specific names that have been

placed on your heart of individuals or families who are struggling with the disease of mental illness, your prayers will bring healing to others.

Feel free to invite others to walk with you. Share your experience and a picture on Facebook. Don't forget to tag Catholic Charities-Social Concerns.

Also available on the website is information on St. Dymphna, patron saint for those suffering from a mental illness, and a guide to pray, learn and act with St. Dymphna.

For more information, go to www.archindy.org/socialconcerns. †

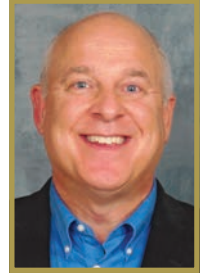
Ken's 12-Pack/Ken Ogorek

Things most Catholics wish they knew better: A package deal includes all four marks of the Church

Fourth in a yearlong catechetical series

"Diversity is awesome!" (When balanced with unity.)

Most of us are familiar with the four marks of the Church: one, holy, catholic and apostolic.



Catechetical textbooks in the 1970s and 1980s tended to overemphasize one or two of our Church's key traits while offering a

deficient presentation of marks like unity (oneness) and a full picture of what it means to be apostolic.

Can you be too Catholic?!

The word catholic (small "c") has several layers of meaning. In one sense, calling the Church catholic acknowledges her beautiful diversity as the worldwide Body of Christ, a universal family embracing what's good, true and beautiful in every culture.

But diversity has its limits. Legitimate diversity flourishes under an umbrella of core truths, taught with loving authority

by those whom Jesus identifies as leaders in teaching ministry. Diversity for its own sake leads to chaos; when the Church's one-ness (unity) complements her catholicity, we enjoy the fruits of authentic diversity by God's grace and mercy.

Jesus established a Church

Our Lord Jesus clearly intended to form a group of people who would carry out his mission and ministry until he returns in glory.

Church teaching doesn't exist in a vacuum; the life of our Church—including a basic organizational structure willed by Jesus—blesses us with a context for learning and sharing each basic doctrinal and moral teaching.

Like the word catholic, the word apostolic describes our Church on several levels of meaning.

When the role of the Apostles and their successors, our bishops, is understated, we become especially

vulnerable to inaccurate teaching that can mislead us about who God is and how we should live.

Jesus established the Church to continue both his presence and his mission in the world. The Church has a teaching function. Bishops and priests are blessed by Jesus with a leadership

role in sharing the treasures of sacred Scripture and sacred tradition.

While it's true—and important!—that all baptized persons are called to teach the faith in various ways, this general call unfolds in the context of a basic, hierarchical structure willed by Christ.

But it's a tradition!

It's been said that tradition is different than traditionalism. Tradition is the living faith of the dead, while traditionalism is the dead faith of the living.

If you were a young Catholic from the late 1960s through the early 1990s, what you were taught about the Church

might have been lacking in how the Church's marks of one and apostolic were explained. Rather than mirroring us in a stale traditionalism, the apostolic trait of our Church helps make accessible for every generation the saving truths of sacred tradition.

Thankfully we have the *Catechism of the Catholic Church* to remind us that "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches" (#97).

When all four marks of the Church—one, holy, catholic and apostolic—are taught clearly, the clear connection between the Church, her teaching and her glorious founder Jesus establishes a helpful context for learning and living his teaching.

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: *Things Most Catholics Wish They Knew Better*, will run through December. He can be reached at his archdiocesan e-mail address kogorek@archindy.org or by using the contact information at www.kenogorek.com.) †



Court seems to side with football coach over postgame prayers

WASHINGTON (CNS)—The majority of Supreme Court justices seemed to side with a former high school football coach on April 25 who said his postgame prayers on the field—that cost him his job—amounted to private speech and not the public school's endorsement of religion.

During nearly two hours of oral arguments, several justices emphasized that private speech is still private, and protected by the First Amendment, even if it takes place on public grounds. But some justices also pointed out that this private prayer on the field could also seem coercive because players could feel like they should participate.

Prayer by teachers and coaches "kind of puts undue pressure on students to participate when they may not wish to," said Justice Elena Kagan. "They feel like they have to join religious observations they don't wish to join."

Justice Brett Kavanaugh wondered about the player "who thinks, 'if I don't participate in this, I won't start next week.' Every player is worried about playing time."

The case, *Kennedy v. Bremerton School District*, involves Joseph Kennedy, former assistant coach at Bremerton High School, outside of Seattle, who had been told by school district officials to stop these prayers on the 50-yard line. When his contract was not renewed, he sued the school for violating his First Amendment rights.

A lower court agreed with the school district, bringing Kennedy to the nation's high court seeking a reversal.

Kennedy's lawyer, Paul Clement, stressed that the "government doesn't endorse all private speech just because it takes place on school grounds," and said there was no evidence that students felt coerced to join in the prayer.

But Richard Katskee, representing the school district, pointed out that Kennedy "insisted on giving audible prayers that students could join, and then he created a zoo on the field."

The justices also brought up a number of hypothetical situations that seemed to emphasize that they did not think Kennedy's actions on the field equaled government endorsement—such as coaches who cross themselves before a game, or a math teacher who reads the Bible aloud before school starts.

Richard Garnett, Notre Dame professor of law and director of the Notre Dame Program on Church, State and Society, said he was encouraged to see many justices skeptical of the school district's argument that it had to censor Kennedy's private prayer in order to avoid any appearance that it had "endorsed" his religious beliefs.

In a statement, he said the case was not about "reimposing prayer in public-school classrooms. Instead, it is a case about protecting all individuals' right to speak freely—and to pray—in the public square."

An *amicus* brief filed in this case by Notre Dame Law School's Religious Liberty Initiative said the court should "remind lower courts and regulators that the Establishment Clause of the First Amendment is not an excuse for censorship." The group also said the court should clarify its doctrines and discard the unworkable and unjustified "endorsement test."

The "Lemon test," which came up frequently in oral arguments about the coach's prayer, is based on a 1971 Supreme Court case *Lemon v. Kurtzman* and used to

determine if a law violates the First Amendment.

The coach said he made a commitment to thank God after each game, win or lose, and made it a point to kneel by the sideline after the game by himself for quiet prayer. Eventually, he was joined in this practice by many of the team members.

One player's parent said their son, an atheist, felt like he had to join in prayer or face potential loss of playing time.

School district officials told Kennedy to stop the postgame prayers in keeping in line with the Constitution's Establishment Clause prohibiting the government from favoring one religion over another.

Kennedy asked the school to just give him 15 seconds to kneel on the field for silent prayer when the players were off the field, which the school district officials denied, calling it a violation of policy. Instead, the school district offered to give the coach a private space in which to pray or said it would allow him to pray after the crowd had left the stadium.

Kennedy's announcement that he would not comply prompted a large group of supporters—including parents, a state legislator, and members of both teams—to join him at the 50-yard line after a game in October 2015. After that, the school district placed Kennedy on paid administrative leave.

During a performance review, the head football coach said Kennedy shouldn't be rehired because he violated the school district's policy. Kennedy did not seek to be rehired for the coaching position and instead filed his lawsuit in federal District Court.

The Supreme Court decision in this case is expected in June. †

Florida's 15-week abortion ban is now law; abortion waiting period upheld

TALLAHASSEE, Fla. (CNS)—Gov. Ron DeSantis on April 14 signed into law a measure that limits most abortions in Florida to the first 15 weeks of pregnancy.

The state's Catholic bishops praised DeSantis for his "commitment to defend unborn children and their mothers" and for his leadership in encouraging the Legislature to take up the bill and pass it and for his own support of the measure.

About a week earlier, the bishops welcomed a judge's ruling upholding a 2015 state law that gives women 24 hours to reflect on information provided by physicians before proceeding with abortions.

Regarding the 15-week abortion ban, the "historic law," as the bishops termed it, takes effect on July 1 and includes provisions to improve infant health and to analyze and reduce fetal and infant mortality. It replaces a previous law that allowed abortions until 24 weeks of pregnancy.

In a statement released by the Florida Conference of Catholic Bishops, the prelates also commended the state's legislative leaders, especially Sen. Kelli Stargel and Rep. Erin Grall, both Republicans, who sponsored the bill, known as H.B. 5.

"[They] courageously accomplished the difficult task of advancing the bill through the committee process and floor debate in the Florida House and Senate," the bishops said.

"While there is still work to be done, today's bill signing marks significant progress toward full legal recognition of unborn children," they said. "Additionally, the bishops of Florida remain committed to supporting mothers in need during their pregnancies through parishes and other ministries, and the network of pregnancy centers across Florida."

The new law includes exceptions for severe fetal anomaly or to save the mother's life or prevent a serious risk

of substantial and irreversible physical impairment of a major bodily function of the pregnant woman other than a psychological condition. It does not make exceptions for cases of incest or rape.

H.B. 5 "protects babies in the womb who have beating hearts, who can move, who can taste, who can see and who can feel pain," DeSantis said in a statement. "Life is a sacred gift worthy of our protection, and I am proud to sign this great piece of legislation which represents the most significant protections for life in the state's modern history."

Lynda Bell, president of Florida Right to Life, was present at the signing ceremony. The state pro-life organization is an affiliate of National Right to Life and worked with state legislators to see the bill enacted.

"No unborn child should suffer and die from an abortion," said Carol Tobias, president of National Right to Life. "Florida's law will protect unborn

children and their mothers from the horrors of abortion."

Susan B. Anthony List's president, Marjorie Dannenfelser, echoed Tobias and the Florida bishops in praising DeSantis and lawmakers, calling the new law "a milestone victory for women and children."

It "may save more than 3,300 lives a year by protecting unborn children, as well as their mothers, from cruel and dangerous late abortions."

On April 8, Judge Angela Dempsey of Florida's 2nd Judicial Circuit Court granted the state's motion for summary judgment on a 7-year-old law requiring a 24-hour waiting period before a woman seeking an abortion goes through with it.

Then-Gov. Rick Scott signed the waiting period measure into law in 2015, but it was immediately challenged on constitutional grounds by supporters of legal abortion, which led to years of back-and-forth court actions. †

RETREAT

continued from page 1

offered the opportunity to focus on two of the great longings in the lives of young adults.

A breakfast revelation at Waffle House

“They’re longing for community and purpose,” says Sean Hussey, the director of the archdiocese’s Young Adult and College Campus Ministry that led the retreat. “It’s the deepest longing of our hearts to be loved and to love—to be vulnerable and for that vulnerability to be received with love and acceptance. They feel a sense of needing community. And there’s a unique kind of community among believers. People want to connect.

“And more than that, people want purpose—to see that their life has inherent meaning, and what they’re doing has inherent meaning. I think ultimately that is a search for God. People are seeking a sense of real purpose, and God gives that to us.”

With a smile, Hussey also noted that the Holy Spirit helped give the members of the archdiocese’s young adult ministry team the theme for this year’s retreat. That divine assistance came as the team met for breakfast at a Waffle House restaurant, a breakfast that included pancakes and grits.

The essence of that retreat theme—“Interior Freedom”—is shared by Meagan Morrisey, associate director of the archdiocese’s Young Adult and College Campus Ministry.

“This theme sounded good to us, but you never know how it’s going to hit people and be relevant,” she says. “But it was very clear from the beginning that people really needed healing, and they needed the message of freedom in their life, that the Lord wants them to be free and it’s possible to experience freedom in their lives from their attachments, particularly to sin. I think a lot of people are living with sin in their lives. And it doesn’t have to be.”

The freedom that God offers is far different from the freedom that is often talked about in the secular culture, she says.

“God’s law actually gives you freedom. That’s a message that everybody needs to hear. In our society, no one wants to follow the rules, everyone wants to do their own thing. I’m speaking in generalities, but that creates a selfishness that actually turns people more and more inward, instead of a freedom to actually love other people and live their life to the fullest.”



During the young adult retreat on April 1-3, Laura DiPietro of St. Luke the Evangelist Parish in Indianapolis takes advantage of one of the many opportunities to draw closer to God in the chapel of the Mount Saint Francis Center for Spirituality.



Following the closing Mass on April 3, transitional Deacon Michael Clawson, an archdiocesan seminarian, shares a conversation with one of the participants of the archdiocesan young adult retreat that took place at the Mount Saint Francis Center for Spirituality. (Submitted photos)

The search for the freedom and fullness of life that God offers was on display during the retreat.

‘A really beautiful moment’

“We had an optional holy hour in the mornings on Saturday and Sunday where people could spend an hour in silent prayer. It was almost packed every day,” Morrisey says. “It was just clear that people just needed that time of prayer. Over the weekend, we saw them keep opening up and being engaged more and more.”

The young adults’ willingness to share their vulnerabilities also flowed through the retreat.

“People have a lot of wounds in their lives, but they don’t know how to heal from that, they don’t know how to process that or maybe they don’t set aside time to work on those things,” says Emily Mastronicola, coordinator of events and volunteers for the archdiocese’s Young Adult and College Campus Ministry.

“So we were able to give people an entire weekend where they could be immersed in the sacraments, where they could talk to a priest, to explore those wounds and be healed from them.”

Part of that healing included what she describes as “a really beautiful moment”—when nearly everyone at the retreat took the opportunity to receive the sacrament of reconciliation.

“There’s always a great feeling of coming home when you do that, like the prodigal son,” Mastronicola says. “Just being able to surrender everything in your life and being able to come home and be with your Father, that’s everything.”

One of the talks that she gave during the weekend was on the theme of “surrendering” to God’s plan. She recalled a difficult time from her own life when she went on a four-day, silent retreat. At one point during that retreat, she says, she “heard the Lord speak to me” as she stood before a window and saw her reflection.

“He was telling me how beautiful I was,” she recalls. “What I was trying to explain in that surrender is that God loves you first. He doesn’t love you because of your job or who you’re dating. He loves those things about you, but first and foremost he loves you, no matter what choice you make. I encouraged people to look at their reflection that weekend and see how God sees them. To be able to remind people of their worth was just something really moving.”

‘The path to freedom’

Dominican Father Simon Felix Michalski had the same feeling as he served as a self-described “personal priest for the people at the retreat.” He provided spiritual coaching, heard their confessions and celebrated Mass with them.

“They’re folks who are post-college, who have new jobs, they’re newly married, they have new families,” he says. “They’re looking for ways to pray better, how to follow Jesus when you have children, how to grow in their spiritual life when they have all these other things going on in their lives.”

He also spent a lot of time during the weekend praying with them individually as they sought healing in their lives.

“I like to pray for the healing of people, to see how God works in people’s lives,” says Father Simon, associate pastor of St. Paul Catholic Center in Bloomington. “For people to name their wounds, to share their struggles, it’s very uplifting for the person being prayed for, and the person praying with them.”

The impact of such approaches during the retreat was often profound.

While trying to help fellow young adults move closer to God, Morrisey also asked for physical healing from God from the constant nausea she’s had during her first pregnancy.

“I’ve not had to take my nausea medicine since then,” she says.

Hussey recalls the conversation he had with a young woman after she had spent part of the retreat meditating on her relationship with God.

“She was so deeply moved, moved to tears,” he says. “She said that never in her whole life has she heard God speak to her so clearly as she did that day. That’s the hope. You’re trying to create an opportunity at a retreat.”

It’s an opportunity to discover a community of believers who accept and value you, an opportunity to find the purpose for your life—all by focusing on your relationship with God. That’s where to find the true freedom that he offers, Hussey says.

“Christ wants to give us more life and set us free. True freedom is found in not what I can do, or you can do for God, but what God has already done for you through the person of Jesus Christ—and how he wants to live in you.

“It’s that relationship with Christ that is the path to freedom.” †

BISHOPS

continued from page 1

from Archbishop José H. Gomez of Los Angeles, USCCB president, and Auxiliary Bishop Mario E. Dorsonville, Migration Committee chairman.

“We are particularly concerned with the most vulnerable and hope that support will be given to separated families, the elderly, and those with urgent medical needs,” they said. “This sort of initiative requires that the federal government provide an array of services for arriving families, in addition to those supplied by individuals and private institutions, such as churches.”

The two bishops added: “As a national refugee resettlement agency, the USCCB is eager to support displaced Ukrainians in the United States, together with Catholic organizations, parishes and people of goodwill across the country.”

The USCCB and the Ukrainian Catholic Archeparchy

of Philadelphia have partnered with Welcome.US on the Uniting for Ukraine initiative.

Under the provisions of Uniting for Ukraine, Ukrainians must have been residing in Ukraine as of Feb. 11, have a U.S.-based financial sponsor—either an individual or an entity—have received certain vaccinations and met other public health requirements, and pass a series of background checks and security screenings.

However, Ukrainians seeking to enter at U.S. ports of entry along the U.S.-Mexico border will be denied entry without a valid visa or pre-authorization to travel to the United States.

That last provision caught the eye of Archbishop Gomez and Bishop Dorsonville.

“All persons seeking asylum at our borders must consistently be offered the same opportunities for protection set out in U.S. and international law, in accordance with their God-given dignity,” they said.

Another concern they had: “This new program does not include authorization for basic services

or access to permanent legal status and could unnecessarily strain communities eager to welcome. This is why we and others have requested a more robust use of the resettlement program, both for Ukrainians and other displaced persons, which affords refugees the ability to integrate within American communities, temporarily or as aspiring Americans.”

The two bishops said: “We call on the administration and Congress to work together to ensure Ukrainians seeking refuge in the United States are truly welcomed and receive all of the support that entails. And we ask that this same welcome be extended to those of other nationalities who have fled persecution, violence and disaster, including passage of legislation that would provide our new Afghan neighbors with a pathway to permanent legal status.”

(To learn more about sponsoring a Ukrainian who wants to come to the United States, visit <https://ukraine.welcome.us/>) †

Knights' support of vocations highlighted at appreciation dinner

By Mike Krokos

MOORESVILLE—Seminarian Robert McKay knows the power of prayer.

As a freshmen at Bishop Simon Bruté College Seminary in Indianapolis, he is aware of the petitions offered for him and his fellow seminarians.

"I definitely feel the prayers every day," said Robert, a member of St. Ann Parish in Indianapolis.

"It makes me feel really confident in my vocation, and also a great sense of community and support, knowing I have all these people behind me."

He was among the invited guests at a Seminarian Appreciation Dinner and Priestly Vocations Event hosted on March 28 by Saint Thomas More Knights of Columbus Council 7431 at St. Thomas More Parish in Mooresville.

Thus far, Robert feels good about his ongoing discernment.

"I had some priests in my life who showed me a lot of joy and fulfillment in the priesthood," he said. "I realized as St. Paul says, the things in this world are temporary and passing away, but eternal life isn't ... and [as a priest] I could work for the salvation of souls."

He added Bishop Bruté is "a great community of guys. The fraternity is awesome, the support staff is really helping me along with everything. I think God's calling me to the priesthood."

The dinner at St. Thomas More was three years in the making.

The Knights hosted their first seminarian appreciation dinner in 2019, but the COVID pandemic forced the cancellation of the event in 2020 and 2021.

Grand Knight Andrew Murrey said the council was happy to have the event back on its calendar.



Members of Saint Thomas More Knights of Columbus Council 7431 at St. Thomas More Parish in Mooresville, seminarians at Bishop Simon Bruté College Seminary in Indianapolis and several priests pose for a group photo after the March 28 Seminarian Appreciation Dinner and Priestly Vocations Event. (Submitted photo by Julie Lesh)

"It feels amazing. This is our number one mission. This is the event when I became the grand knight I was like, 'This is our number goal, to get this off the ground,' to make sure it happens again this year."

The appreciation dinner isn't all the Knights do for those discerning a possible call to the priesthood. The council sends care packages to the seminarians and also supports them in various financial initiatives and through their prayers.

Murrey said he and his fellow Knights are impressed by the young men pursuing vocations to the priesthood.

"The number one mission of the Knights of Columbus is to support our Church," he said, "and without priests and without seminarians, there is no Church."

Marianne Hawkins, who served as director of faith formation at St. Thomas More Parish for 25 years before retiring, was among those in attendance at the dinner.

She appreciates how vocations are "more visible and present" for young people in today's Church.

"The visibility helps a lot," said Hawkins, who currently serves as interim director of faith formation at St. Ann Parish.

Father Michael Keucher,

archdiocesan director of vocations, said the archdiocese currently has 25 men in priestly formation at Bishop Bruté and Saint Meinrad Seminary and School of Theology.

"We're very blessed," he said, adding that the archdiocese has the same number of seminarians as the archdioceses of Chicago, New York and Newark, N.J., which are much larger.

"It's not really about numbers," he continued, "because grace cannot be measured by numbers."

Father Keucher said he takes part in what he calls "fishing expeditions" about once a month at parishes throughout central and southern Indiana in search of new seminarians.

"We're looking for hard-working, solid, holy, prayerful, charitable guys ... that's the type of guy we're looking for," he noted. "A lot of people are fishing for the same kind of guy."

He said he tells young men, "The Lord might be fishing for you, and if he is, let him catch you, because it is worth it."

The key to more vocations, Father Keucher said, is to get young people "listening."

"I'm convinced that God is calling, [but] we live in a very noisy culture where that call is not always heard," he said. "There are many other distractions that lead people in other different directions, but God may very well be



Seminarian Samuel Hansen, a member of St. Roch Parish in Indianapolis, shares his vocations story on March 28. (Photo by Mike Krokos)

calling and fishing for them."

The priesthood is a gift, Father Keucher noted. Without it, he said, "... there would be no Father in our parishes, there would be nobody there to baptize our babies, to confect the holy Eucharist and bring the God of the universe here. There would be nobody to usher somebody into heaven through the sacrament of the anointing [of the sick]. There would be nobody to do a marriage and all these things. The priesthood makes all the difference in the world.

"It doesn't just change people's lives, it saves them."

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

Prayer for Seminarians

Oh God, hear our prayer for the men you have chosen to follow in your Son's footsteps.

Teach them humility and fidelity to unselfishly help others.

May their devotion to Our Blessed Mother, Queen of Vocations, increase, Enabling them to do your will.

Strengthen their prayer life that they may grow spiritually without worldly distractions.

Give them courage and perseverance in their studies.

May the Holy Spirit lighten their struggles with their vocations, until they know the joy of being a priest.

We ask this through Christ your Son. Amen.

Vatican officials in U.S to study alleged miracles in Father Tolton's cause

QUINCY, Ill. (CNS)—The local ABC-TV affiliate in Quincy, where Father Augustus Tolton grew up and is buried, reported on April 14 that Vatican representatives were in the United States to investigate possible miracles related to the priest's sainthood cause.

Father Tolton was born into slavery and is the first recognized African American priest ordained for the Catholic Church in the U.S.

His cause for canonization was officially opened by the Archdiocese of Chicago in 2010, and he received the title "Servant of God."

On Dec. 10, 2016, his cause took a step forward at a cemetery in Quincy where his remains were exhumed, verified and reinterred. In June 2019, Pope Francis declared that Father Tolton lived a life of heroic virtue, giving him the title of "Venerable."

The next step is beatification, which requires verification of a miracle attributed to the sainthood

candidate's intercession. In general, a second such miracle is needed for canonization.

While Father Tolton died in Chicago in 1897, he requested to be buried in Quincy, which is in the Diocese of Springfield. He and his family had fled there after escaping slavery in nearby Missouri, and it's where he returned to minister after being ordained in Rome on Easter in 1886.

At the time his remains were exhumed, Chicago Auxiliary Bishop Joseph N. Perry, who is postulator of the priest's cause, said two miracles were possible and had been sent to Rome, where they were being looked into.

"We received about 50 some testimonials of people from all over the country testifying to favors from God through [Father] Tolton's intercession," said Bishop Perry, one of the nation's African American Catholic bishops.

"Remarkable things—everything from needed employment to illness in the family to all kinds of problems," he told *Chicago Catholic*, the archdiocesan news outlet. "These people are really just excited about their prayers being answered because of him. He's been pretty active up there, I think. He probably needs a secretary up

there to handle all that has been put on his lap."

In its April 14 report, KHQA-TV Channel 7 provided no details as to what the alleged miracles under investigation might entail.

In November, as part of celebrations for Black Catholic History Month, a grassroots effort emerged that called on Pope Francis to canonize Father Tolton and five other Black Catholics whose canonization "causes" have been officially opened.

These other sainthood candidates are: Mother Mary Lange, founder of the Oblate Sisters of Providence; Sister Thea Bowman, the first African American member of the Franciscan Sisters of Perpetual Adoration; and Julia Greeley, known as the city of Denver's "Angel of Charity"—all three of whom have the title "Servant of God; and Mother Henriette Delille, founder of the Sisters of the Holy Family, and Pierre Toussaint, both of whom have the title "Venerable."

(More about Father Tolton's sainthood cause and the Father Tolton Guild can be found at <https://tolton.archchicago.org/the-cause>.) †



Fr. Augustus Tolton

Stained-glass windows enhance Marian's St. Joseph Chapel

By Glendal Jones

Special to *The Criterion*

Breathtaking is one way to describe the new stained-glass windows in the St. Joseph Chapel of Marian University in Indianapolis. The artwork includes stunning images which depict saints throughout the world and reflect the diversity of the Marian student body.

"The new windows offer a chance for many to think about what the windows represent," said Adam Setmeyer, vice president of mission and ministry at Marian. "The windows of the St. Joseph Chapel invite everyone—students, faculty and staff—to reflect on their journey toward God. I am especially excited that the saints reflect the diversity on our campus and in the Catholic Church."

The chapel features a main piece of stained glass, which arrived months ago and is located in the arched window over the northeast-facing doors. In phase two, the stained glass in the windows and doors on the southeast side of the chapel were recently installed and tell an important story for all Christians.



Archbishop Charles C. Thompson

"There is no one way to follow Jesus Christ, and these windows teach and encourage us to use our gifts as his disciples," Setmeyer added.

The arched window is inspired by the great Franciscan work, "Journey of the Mind to God," by St. Bonaventure.

The five vertical windows on the southeast side of the chapel depict vibrant paintings of Mary Immaculate and St. Joseph, Mother Theresa Hackelmeier, St. Toribio

Romo, St. Martin de Porres, St. Kateri Tekakwitha and St. John Paul II, saints from different cultures and backgrounds.

Setmeyer said it was important that the windows depict the diversity of Marian University's student body, and he hopes the windows will also encourage students to explore the stories of these saints further.

The window of Mother Theresa Hackelmeier, the foundress of the Oldenburg Franciscans, depicts the historic areas of ministry of the sisters, who founded Marian University in 1851.



St. Toribio Romo, left, Mother Theresa Hackelmeier, St. Kateri Tekakwitha, St. Martin de Porres and St. Pope John Paul II are portrayed in the new stained-glass windows in the St. Joseph Chapel of Marian University in Indianapolis. (Submitted photo)

"St. Pope John Paul II represents their ministry to youth; St. Martin de Porres recognizes their work with African Americans; St. Kateri Tekakwitha, the first Native American saint, represents their work with Native Americans and their care for creation; and St. Toribio Romo represents their work with the Latino community," Setmeyer noted.

Inspired by its beauty, Indianapolis Archbishop Charles C. Thompson blessed the chapel in August of 2021. Marian University freshman Briana Black said she was

in awe when she saw the windows.

"As an African American student, I was really impressed and inspired with the beauty and the detail surrounding the windows," Black said. "I really appreciate the fact that the windows have a diverse theme that everyone can relate to."

(Glendal Jones is the manager of communications in the Office of Communications and Marketing at Marian University in Indianapolis.) †

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

Pope sees deep tie between human dignity, the right to housing

By Anna Rowlands

In the first piece in this three-part series, drawing from Pope Francis' addresses to popular movements, we looked at the Catholic social teaching on the right to land. The second "sacred right" that Pope Francis addressed in these talks was lodging, or housing. This is the subject of this second reflection.

The language of "home" has been a vital social theme during this pontificate, with Pope Francis making it a centerpiece of *"Laudato Si': On Care of Our Common Home."* Home is a resonant idea for Christians; it is the way that we think of heaven and of our destination at the end of a pilgrim life. Heaven as home is a biblical theme, and a doctrinal one too. The idea, we might say, has a divine and analogical significance for us.

In the realm of social teaching, the notion of a physical home, lodging, housing or place of dwelling has both natural-ecological and social-ecological dimensions to it—and of course, these are connected meanings.

In *"Laudato Si,"* the Earth itself is described as "our common home," a natural habitation given as gift for all, to meet the needs of all (#1). This natural habitation is suffused with the presence of the Creator and God's intention for our lives, well lived.

The pope's encyclical has a way of helping us view our lives as deeply embedded in place, time and location—it returns us to a sense that we dwell in or inhabit places and times. Recognizing this is a crucial way of beginning to think about home and housing in the right kind of way.

As the language of the apostolic exhortation *"Evangelii Gaudium"* ("The Joy of the Gospel") expressed it, we have a tendency in modernity to be better at thinking about ourselves as occupiers of space rather than of places and times. Pope Francis thinks we badly need to reclaim the latter.

The American Baptist theologian Willie James Jennings talks about modernity teaching us to "fly solo," over land, time, flesh and place. Pope Francis' writings echo this same insight and imply that this mentality of uprootedness in our cultures leaves us poorly equipped for recognizing why lodging is such a central spiritual and social question.

Therefore, for Pope Francis, our first



San Francisco Archbishop Salvatore J. Cordileone speaks with patrons during a visit to St. Anthony's Dining Hall in San Francisco on Nov. 6, 2021. In February 2021, the San Francisco Archdiocese launched a "Year for the Homeless." Pope Francis has emphasized the close connection between human dignity and the right to housing. (CNS photo/David Maung)

lodging, to be thought about in terms of hospitality, rootedness, responsibility and gratitude, is the Earth itself, which comes to us as gift. Just as Pope Francis' teaching on land restrains us from a merely instrumental way of thinking, so does his teaching on lodging or dwelling.

"Laudato Si'" also addresses what we might think of as the more obvious question of lodging: the economy of housing. *"Laudato Si'"* frames the question of lodging and housing as a

social-ecological question: that is, as a matter of the structural interrelationships between human beings—the question of how we live together in our common home (#152).

Pope Francis is sharp in his criticisms of the absence of housing for some, the quality of housing available to so many of the world's poorest, and the imbalance in the real possibilities of ownership. The pope is also critical of urban planning that seeks to break up neighborhoods of the poorest, where relationships of solidarity and support are strong, rather than seeking the participation of residents of such neighborhoods in redevelopment and improved housing plans (#152).

Pope Francis notes at length the connections between human dignity and housing, and the possibilities of family growth and adequate housing. Housing is how we ensure privacy, stability, hospitality and self-care are possible. All other forms of social participation are incumbent upon adequate housing.

Emilce Cuda, an Argentine theologian who has worked closely with Pope Francis and with the popular movements, argues that when Pope Francis appeals to the sacred right to lodging, or a "roof" (from his Spanish phrasing) this includes an appeal to the basics that enable the material sustenance of life, food, health and education. These are what enable living and dwelling at their most basic levels.

Yet, what is striking about Pope Francis' attention to the theme of housing or lodging is how little this

has featured as a theme in the social teaching of the past century. Inadequate living conditions, poor wages and the conditions for sustaining families have been featured as a theme, however, street homelessness and the right to shelter have been featured very little.

The Irish bishops' conference took a leading role in issuing a pastoral letter "A Room in the Inn?" to explore the connections between human dignity, housing and homelessness.

Pope Francis has picked up this theme in his visits to shelters and in addresses he gave during his visit to the U.S. He argued that there is no moral justification in a world of abundant resources for anyone to live with the injustice of no or poor housing.

Cardinal Peter Turkson, then head of the Dicastery for Promoting Integral Human Development, spoke of a right to the "justice of housing." Both have connected this theme to human displacement and the fate of the stateless and refugees. This is a theme that the Catholic social teaching tradition is only just beginning to really think through, and Pope Francis has been crucial to its growing focus.

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



A homeless woman holds a container bearing a sign reading "Please Help Me" as she begs for money on a street in Sydney, Australia. Pope Francis has described the right to housing as a "sacred right." (CNS photo/David Gray, Reuters)

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 1, 2022

- Acts of Apostles 5:27-39, 40b-41
- Revelation 5:11-14
- John 21:1-19

This weekend, the Church again presents as its first reading for liturgy in the season of Easter a passage from the Acts of the Apostles.



The mere construction of Acts is a lesson. A continuation of St. Luke's Gospel, its underlying lesson is that the salvation achieved by the Lord Jesus did not end with the ascension. Nor did

Jesus' presence in the world end when he ascended back to heaven. The risen and ascended Lord lives and acts through the Church, a community of visible structure, with specific functions.

This reading reports a conflict between the Sanhedrin, led by the high priest, and the Apostles. The Sanhedrin was the ruling council of Judaism at the time of Jesus and the early Church. Its agenda was primarily religious, but its authority touched virtually every aspect of life.

Again and important to note, St. Peter was the spokesman for all the Apostles. He was their leader.

Ordered to stop preaching about Jesus, the Apostles boldly reaffirmed their intention to continue. No earthly power could deflect them from fulfilling their commission from the Lord. As was the case in earlier weekends, Peter offered here a capsulized story of the life and mission of Christ.

The Book of Revelation is the source of the second reading. Probably no other book of the New Testament, and few in the Old Testament, perennially leaves readers wondering as does Revelation.

(Revelation is not the more ancient, nor literarily best, term. The older and better term is Apocalypse; however, most English-speaking biblical scholars have adopted the better-known name of Revelation.)

Revelation is clear. It refers to Jesus as the sinless lamb of God, the title used by John the Baptist for the Lord, an overpowering reference to the fact that Christians stand with one foot on Earth,

the other in heaven, for they stand in and with Christ, the Son of God and son of Mary, a woman.

St. John's Gospel supplies the last reading. It is a resurrection narrative, wondrous and consoling. Jesus, risen from death, appeared to the Apostles as, without luck, they were fishing on the Sea of Galilee. At dawn, recalling the time of the resurrection, Jesus came into their midst. He told them exactly where to cast their nets. They obeyed, and a huge catch resulted. The beloved disciple recognized Jesus, but Peter is central to the story. He rushed to the risen Lord.

Then, at a meal, Jesus asked Peter if Peter loved him. It was a question put to Peter three times with three affirmative responses. In ancient Jewish symbolism, three represented what was complete, final and absolute. After each answer, Jesus commissioned to Peter to love the Good Shepherd's flock as if it were Peter's own flock.

The commission is exact, final and unqualified. It sent Peter to continue the Lord's work.

Reflection

It would be difficult to find three readings from the New Testament that individually are so beautiful and expressive, and that together teach such a marvelous lesson.

Setting the stage is the reading from Revelation. Disciples live with one foot on Earth, but the other in heaven, and nowhere else is this reality better seen than in the Eucharist.

The very combination of Acts with Luke's Gospel reminds us that the salvation accomplished by Christ still lives. It was with the early Christians gathered around the Apostles. It is with us still in the Apostle's successors in the Church.

The trial before the Sanhedrin reminds us that Peter's fervor beside the sea, as Peter saw Jesus risen from the dead, never ended. After the betrayal, Peter changed. Forgiven by Christ, Peter was strong and confident. We can rely upon his testimony and his guidance. †

Daily Readings

Monday, May 2

St. Athanasius, bishop and doctor of the Church
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, May 3

St. Philip, Apostle
St. James, Apostle
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Wednesday, May 4

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, May 5

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, May 6

Acts 9:1-20
Psalm 117:1bc, 2
John 6:52-59

Saturday, May 7

Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, May 8

Fourth Sunday of Easter
Acts 13:14, 43-52
Psalm 100:1-2, 3, 5
Revelation 7:9, 14b-17
John 10:27-30

Question Corner/Fr. Kenneth Doyle

Jesus had a glorified human body after he rose from the dead

(Editor's note: This column by Father Kenneth Doyle was originally published in 2018.)



Q Did the resurrected Jesus have a human body? (Georgia)

A It is a fundamental truth of Christianity that Jesus rose from the dead in his physical body. (This differs

from the doctrine of Jehovah's Witnesses who hold that the post-resurrection Christ was spiritual, not physical.) Christians believe that the Jesus who appeared to more than 500 witnesses after Easter (1 Cor 15:6) was not a ghost but was actually there—walking, talking, even eating.

When Jesus showed himself to the disciples in the Upper Room on Easter Sunday night, they were at first terrified and thought that they were seeing a ghost. But he said to them, "Why are you troubled? ... Look at

my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have" (Lk 24:38-39).

Seeing them still amazed, Jesus asked them, "Have you anything here to eat?" They gave him a piece of baked fish, which he then ate in front of them (Lk 24:41-42). A week later, still bearing the wounds of the crucifixion, Jesus appeared to St. Thomas and said, "Put your finger here and see my hands, and bring your hand and put it into my side" (Jn 20:27).

At the same time,

though, it needs to be said that Christ's post-resurrection body was somewhat different than his physical body on Earth, since it was now glorified—incorruptible and free of suffering, a promise of what our own bodies will be like in heaven.

He could enter closed rooms, for example, even though the door was locked (Jn 20:19), and he was able to disappear, as he did when he vanished from the sight of the disciples on the road to Emmaus (Lk 24:31); and, of course, he was able to ascend into heaven (Acts 1:9).

Q My sister was very young when she married in the Catholic Church. After a couple of years, that marriage fell apart and eventually she received an annulment from a Catholic tribunal. After a few years, she met a divorced man who had been married previously in the Catholic Church and she married him in a civil ceremony.

More than 30 years have now passed, and they stopped having conjugal relations some years ago. Because of multiple social, financial and health issues, they still live under the same roof—although in separate rooms.

My sister wants to come back to the Church and receive the sacraments. The family has met with two priests and received two different opinions. The first priest indicated that she cannot receive the sacraments unless she divorces.

The second one said that, since there is no expectation of further sexual relations (they would continue to maintain a brother-sister relationship), she can receive the sacrament of reconciliation and then holy Communion. Please let me know the Church's position. (Louisiana)

A I would agree with the second priest. In fact, St. John Paul II provided for such a circumstance in his 1981 apostolic exhortation "*Familiaris Consortio*," saying that "reconciliation in the sacrament of penance, which would open the way to the Eucharist" can be granted "when, for serious reasons, such as for example the children's upbringing, a man and a woman cannot satisfy the obligation to separate, they [quoting from a homily he had given a year earlier] 'take on themselves the duty to live in complete continence'" (#84).

(Note: I would deem as "serious reasons" what you describe as "multiple social, financial and health issues.") †

My Journey to God

Imagine

By Mark J. Hublar

Imagine a place with no bullies, it is easy to do.

Include everyone in your kindness—and it will come back to you.

Imagine everyone with a real job! It's not hard to do.

People with disabilities can be included—and can make money too.

Imagine everyone with an education, it is easy to do.

People with disabilities need to learn—so include us too.

Imagine everyone with a social life! It can be done.

People with disabilities should be included so they can have fun.

Imagine everyone living on their own—it's easy to see.

If it includes you, then it should include me.

Imagine equal rights! It's easy to do.

Laws can be changed—and it can begin with you.

You may say that I'm a dreamer, but it's easy to see ...

Being included is what matters to me.



(Mark Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Mark Hublar smiles on Feb. 24, 2021, next to a sign placed by down Syndrome Louisville outside of his New Albany apartment as a source of encouragement during the pandemic.)

(File 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.

ALLEN, Ray W., 61, St. Joseph, Corydon, April 11. Husband of Karen Allen. Father of Kari Rae Sullivan and Nick Allen. Son of Jean Allen. Brother of Diane Gravitt, John and Tony Allen. Grandfather of six.

BLUM, Joe, 82, St. Mark, Perry County, April 12. Husband of Becky Blum. Father of Bill and Kevin Blum. Brother of Alan Blum. Grandfather of four. Great-grandfather of one.

BUSSEN, James D., 85, St. Elizabeth Ann Seton, Richmond, April 5. Husband of Iris Bussen. Father of Teresa Hale, Victoria Martin, Mary and Timothy Bussen. Brother of Nancy. Grandfather of seven. Great-grandfather of three.

HALL, Kathryn, 85, St. Mary, Greensburg, April 14. Mother of Bridgett Alltop and Robert Hall. Sister of Carl and Jim Hellmich. Grandmother of six.

HALTER, John R., 82, St. Jude, Indianapolis, April 10. Father of Angie Heinzelman, Amy Pfeiffer and Gary Halter. Brother of Linda Gaither and Bob Halter. Grandfather of nine. Great-grandfather of two.

HUDECEK, Edward J., 65, St. Bartholomew, Columbus, April 6. Husband of Cindy Hudecek. Father of Kristen Shiply and Michael Hudecek. Son of Mary Ann Hudecek. Brother of Kelly Gallerani, Karla and Eric Hudecek. Grandfather of two.

JACOBSON, Bob, 76, Prince of Peace, Madison, April 17. Husband of Deborah Jacobson. Father of Erin Jacobson-Allen. Brother of Philip Jacobson. Grandfather of two.



Servicemen of the Ukrainian National Guard attend an April 20 funeral in Kyiv of four of their fellow servicemen killed during Russia's invasion of Ukraine. (CNS photo/Gleb Garanich, Reuters)

MULLIS, Mary Alice, 82, St. Boniface, Fulda, April 9. Mother of Jackie Bozarth, Cheryl Hanloh, Peggy Wendholt, Gene, James and Randy Mullis. Grandmother of 11. Great-grandmother of six.

NICHOLS, Tom, 92, Prince of Peace, Madison, April 16. Husband of Ruby Nichols. Father of Barb Hart and Beth Kring. Grandfather of six. Great-grandfather of three.

PAVEY, Richard, 89, St. Lawrence, Lawrenceburg, April 6. Stepfather of Janet and John Froelich. Grandfather of three. Great-grandfather of one.

SAMAGAIA, Carlos, 68, St. Lawrence, Lawrenceburg, April 14. Husband of Elisa

Samagaia. Father of Michelle Bullard, Chrystal Christy and Stephanie Samagaia Rolon. Brother of Florabela Nienaber, Josephine, Leane and John Leite. Grandfather of four.

SCHULER, Fanny P., 90, St. Michael, Brookville, April 15. Mother of Gayle Bolduc, Patricia Cooley, Hilda Johnson, Sharon and James Schuler. Sister of Cathy Graf, Joyce Rich and James Morgan. Grandmother of 20. Great-grandmother of 34. Great-great-grandmother of eight.

SCHY, Darlene M., 75, St. John Paul II, Sellersburg, April 2. Wife of Martin Schy. Mother of Ben and Tony Schy. Sister of Phyllis Andres, Denise Bombersbach, Karen Thomas, Jerry and Juder Smith. Grandmother of four.

SPITZNAGEL, Dolores A., 96, St. Anthony of Padua, Clarksville, April 18. Mother of Susie Block, Kathy Coleman, Carol and Mary Lu Fisher, Sandy Herman, Debby Reiter, Danny, Frank III, Gary and Rick Spitznagel.

Grandmother of 25. Great-grandmother of 48.

STENGER, Kathleen, 67, All Saints Parish, Dearborn County, April 12. Wife of Rick Stenger. Mother of Victoria Cromer, Jessica Oakley, Cassandra Stenger-Egger, Eric and Matthew Stenger. Sister of Barbara Banks, Diane Holtzhouser, Christina Ramsey, Douglas, Gregory and Richard Metz. Grandmother of six.

WELDISHOFER, Mary C., 81, All Saints

Parish, Dearborn County, April 15. Mother of Amber Wilson, Greg, Lance, Mitch, Ron, Terry and Tyler Weldishofer. Grandmother of 14. Great-grandmother of two.

WILLIAMS, Ronald A., 63, St. Louis, Batesville, April 14. Husband of Denean Williams. Father of Kimberly Lothridge, Cassandra Wessel, Corryn, Gabrielle, Jessi, Veronica and John Williams. Son of Barbara Whalbring. Brother of Charles Best. Grandfather of 11. †

DIMARZIO

continued from page 12

Unregulated immigration is not good for the country or for those without status who are excluded from full participation in our nation. As we look at reform, we must distinguish between different types of migrants and expand legal pathways for labor and family migration, as well as refugees, those seeking asylum and other humanitarian flows.

Reform must begin by dealing with those without status, and any reform must be flexible and continuous. Immigration reform deals with the lives of people and our national identity. We cannot revisit reform every 10 or 20 years.

A major contributing factor of the undocumented population is the backlog in the family-based visa system, which can stretch for decades. Many people, tired of waiting for long periods of time, come to join their families rather than stay abroad. Also, having a functional asylum system is critical because of the turmoil in Central America and other countries.

There are many children who have been brought here by their parents. These native-English speakers are well-integrated and deserve a chance to be educated and contribute to our nation.

We must learn from both our past mistakes and successes. In the Immigration Reform and Control Act process, 300,000 undocumented residents were not able to legalize. Legalization must be complete and meet the

needs of all people in the U.S.

There is another older section of the immigration law that has been in effect since 1929, called "registry." This provision allows people who arrived before a certain date to obtain status and eventually citizenship. In 1929, the entry date for registry was 1921. If immigrants had good moral character and had resided in the country since 1921, they could apply for permanent status.

This program recognized the equitable ties developed in the U.S. over a long period of residence. It has allowed many who have owned homes, started businesses and had American-born children to remain.

Congress last advanced the registry cutoff date in 1986 when it moved the date forward to Jan. 1, 1972. In order to use the registry program today, an immigrant would need to have lived in the U.S. for more than 50 years.

By changing this date to Jan. 1, 2012, Congress would be able to legalize the majority of the undocumented population

In addition to changing the registry date one time, Congress should allow this date to advance automatically into perpetuity.

This would prevent our nation from having long-term undocumented immigrants and one way to put the U.S. on the road to having an immigration system that is truly in the national interest.

(Bishop Nicholas DiMarzio is the retired bishop of the Diocese of Brooklyn, N.Y. He writes the column "Walking With Migrants" for Catholic News Service and The Tablet, newspaper of the Diocese of Brooklyn.) †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

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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.

Full- and part-time positions are available. Full-time positions offer a full complement of benefits.

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

Director of Adult Faith Formation Specialist

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



ST. ELIZABETH
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Typical Duties:

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

Required Skills/Qualifications:

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

Kevin Sweeney
St. Elizabeth Seton Catholic Church
10655 Haverstick Road
Carmel, IN 46033
317-846-3850
kevin.sweeney@setoncarmel.org

Employment

Bishop Chatard High School Employment Opportunities

Bishop Chatard High School is currently seeking applicants to serve as the Archdiocese of Indianapolis North Deanery high school's Chief Information Officer, Athletic Director, and Director of Early Childhood Education. Complete descriptions for each of these positions can be viewed at www.bishopchatard.org/about/empoyment. To apply, please send a Letter of Intent and a resume to Maureen Malarney at mmalarney@BishopChatard.org no later than May 6, 2022.

The **Chief Information Officer (CIO)**, as the information technology leader for Bishop Chatard High School, embraces and supports the school's Catholic mission by serving as a planning and visioning resource, as well as providing oversight of the Assistant Director of Technology and participating in the responsibilities of this position as needed. The CIO will also support the technology needs of the parishes and schools of the North Deanery of the Archdiocese of Indianapolis.

At a minimum, the successful candidate will have the following experiences and qualifications: Bachelor's degree in computer science or related field; experience in analysis, implementation and evaluation of IT systems and their specifications; experience in an IT role in the field; experience in managing operations and support services; hands-on experience with network, server, and cloud application administration; organizational leadership experience; and outstanding communication skills.

The **Director of Athletics** (Director) advances the Catholic mission of the school through an interscholastic athletics program dedicated to faith formation, promotion of life-long health and physical fitness, the learning and practice of skills necessary to work with others as a team, a sense of fair play and good sportsmanship, and an overall sense of self-worth and accomplishment. As a school leader, the Director is expected to demonstrate a clear and visible commitment to Catholic education, personal spiritual development, and the institutional advancement of the school by his/her promotion of the athletic programs to North Deanery families.

The **Director of Early Childhood Education and Care** program (Trojan Tots) must embrace and support the Catholic mission of Bishop Chatard High School through the implementation of the responsibilities of managing the BCHS Trojan Tots programs and facilities. The Director will develop and implement a quality program of care and education to the children entrusted to BCHS through a high level of leadership, professionalism and compassion.

The successful candidate will have at a minimum the following experiences and qualities: Be a practicing Catholic, possess a Bachelor's degree in Early Childhood Education; have 5 years of experience in a leadership role in the management of an early childhood education center (10 years preferred); and be an effective servant leader, communicator and creative problem solver.

Job Openings for Muncie Catholic Pastorate

- Principal St. Michael Catholic School
- Campus Minister for the Newman Center at Ball State University

Both positions are full-time, professional positions located at our campuses in Muncie, Indiana. Complete benefit packages including Health, Dental and Vision; 403b Retirement; and paid vacation, holidays, and personal days are provided. The Muncie Catholic Pastorate serves the parishes of St. Francis of Assisi, St. Lawrence, and St. Mary, and the communities of Muncie and Ball State University. The School and our Campus Ministry program are vibrant parts of our growing 1,500 family Catholic community. For specific details on these jobs and others, and on how to apply, please visit munciecatholic.com.

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Investing with Faith/Kimberly Pohovey

Couple finds joy in sharing their gifts through Donor-Advised Funds

Giving is something we do naturally. We give to family and friends, neighbors, our parish, schools from which we graduated or our children



now attend, the ministries that care for us in difficult times. When we are blessed, we want to pass it on. Gratitude inspires generosity.

Sometimes, we experience a life event that is accompanied by an unusual financial windfall. It might be an inheritance, the sale of a business, an employee bonus, or a company grant of stock options. Whatever the cause, our seasons of abundance can also be fresh opportunities to share with others over the long term, even if we have yet to decide which initiatives we want to support. Donor-Advised Funds (DAFs) are designed for this purpose.

Donor-advised funds are established through a sponsoring charity—for instance, the Catholic Community Foundation (CCF) of the Archdiocese of Indianapolis. DAFs are easy to set

up with a low minimum investment of \$5,000. Because contributions to a DAF are at the donor's discretion, they can be helpful in reducing taxable income, while still providing the flexibility to distribute the total donation over several years.

John and Melissa Duffy created their DAF about 10 years ago. "We were both raised in a culture of giving back. It's not just culturally what we believe; it's a big part of who we are," said John in a recent conversation.

As a financial professional, John was well aware of the benefits of a DAF. The Duffys knew that giving to archdiocesan and other Catholic charities was going to be a part of their financial planning. But they didn't know what it would be year in and year out.

"The beauty of the fund for us was that we didn't have to decide what to give to all at once. The needs aren't the same every year, but our desire to fund initiatives is," Melissa noted.

The CCF manages DAFs like the Duffys' with prudent and responsible investments that align with Catholic teaching. DAF-gifted assets which can include cash, stocks, bonds and mutual

funds grow tax-free within a pool of funds, much like an endowment. That means more funds for the initiatives and ministries a donor wishes to support. John added the process of making gifts through the online portal couldn't be easier.

For John and Melissa, having a hands-on vehicle to support the charities they believe in has brought them great satisfaction and joy.

"We are committed to supporting Bishop Simon Bruté College Seminary [in Indianapolis] and the vocational needs of the Church," John said. "We also value what Holy Family Shelter [in Indianapolis] provides, as well as the grade schools and high schools our children attended," said Melissa.

The Duffys have also directed some of their DAF to support qualifying Catholic charities outside the archdiocese. Annual contributions ensure that the Duffys will be in the business of giving for years to come. In fact, it's possible to name successors and continue a family legacy of giving across generations.

In establishing their DAF, John and Melissa expressed that they had

a positive experience working with the team at the Catholic Community Foundation.

"If you're blessed enough to be able to give back, it's an opportunity as well as an obligation. We are fortunate in the archdiocese to have talented professionals who can provide guidance for individuals and families who want to give," John noted, "but it's up to us to start the conversation."

Is a DAF right for you? Contact us at ccf@archindy.org or call 317-236-1482 for more information.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving. For more information on the CCF, visit www.archindy.org/CCF, e-mail ccf@archindy.org, or call 317-236-1482.) †

NCEA speaker addresses impact of social media on adolescents

NEW ORLEANS (CNS)—The founder of an internet safety initiative warned Catholic school teachers and administrators on April 20 about the appeal and impact of social media on today's students.

Chris McKenna, founder of Protect Young Eyes (www.protectyouneyes.com), told participants at the annual conference of the National Catholic Educational Association (NCEA) in New Orleans that the world has changed for children because digital technology has been designed slickly to grab kids' attention and keep them hooked.

He said the ubiquity of online pornography and the sophisticated algorithms used by social media platforms to lure children and teens into inauthentic relationships with strangers and also encourage comparison envy have created unprecedented emotional challenges that can actually harm the brain.

"Please try not to start another conversation, 'When I was a kid ...' because if TikTok existed when you were a kid, you would've been addicted, too," said McKenna, a father of four.

"When I see a young boy who's looking at porn and he says he can't stop, I look at him and say, 'That's not all your fault.' ... To me, it is a perfectly predictable response to a perfectly tuned machine. You would have done it, too."

Contrary to the common wisdom that kids are "resilient," McKenna said that while children with developing brains are "incredibly adaptive," the bottom line is that "trauma is trauma."

"We live in a time, with digital doorways everywhere, where the opportunities for trauma to our young people are more prevalent than ever," he said, noting that the digital pornography today is of a type far removed from the "2D" pornography of the 1970s.

McKenna gave testimony about his research to the U.S. Senate Judiciary Committee in 2019 about the effects of internet pornography on children. He said the adolescent brain is complex and not fully formed.

"If you're wondering why they're fine at 7 o'clock over Pop Tarts, but the world is falling apart at 7:02, there's a reason for that," he said. "Their brain is creating billions of additional neurological connections ... and that process doesn't finish until well into their 20s. The part of the brain that helps them make good decisions isn't plugged in yet. It's all 'go' and no 'slow.'"

McKenna said he was exposed to pornography as a child, which led to an addiction.

"I know what it's like to not be able to stop clicking, with an adult brain that supposedly had a prefrontal cortex that knew better," he said.

When he explained brain chemistry to a mother whose churchgoing, lovable son was addicted to porn, McKenna told her it was nothing she had done wrong as a parent.

"It was simply a boy in front of an extremely intelligent technology that took advantage of his God-created brain," McKenna said.

While adolescents searching for their identity formerly found answers in family, friends and the Church, McKenna said the digital world has multiplied places to turn for advice by a thousand.

"The brain operates according to a very simple



Children play with a smartphone in this undated photo. (CNS photo/Fabrizio Bensch, Reuters)

principle: Whatever I feed my precious brain is what it learns to love, especially before age 16, and this is exactly when we give them all of their technology," he said.

The technology of platforms such as YouTube—the most popular app with kids—TikTok, Snapchat and Instagram know the adolescent brain "full well."

Snapchat does something very enticing to grab kids' attention: A feature called "Snapstreak" provides additional rewards for keeping a daily chat going with another user.

McKenna said Snapchat developers have "figured out" that breaking the streak causes stress, and "if I'm a young person, I'm stressed out about losing that streak." A hormone released inside the brain nudges the teen to release that stress by returning to the "safety" of Snapchat.

TikTok's algorithm, McKenna said, "is like nothing else I have experienced on Earth." He said he found himself unconsciously intrigued by a video of a woman harvesting bees and he watched related videos for 90 minutes.

"All this means our kids can't pay attention to anything longer than about five seconds," McKenna said.

For a recent analysis of TikTok, *The Wall Street Journal* created several test accounts to study how the platform reacts to a person's interests in its photo and video streams.

"Every time you pause on a video, [TikTok] notices that," McKenna said. "One of those [test] accounts paused momentarily on 'depression' and 'mental health' videos. After 36 minutes, 93% of the videos shown to that test account were about sadness and depression."

"Here's how the dopamine system works inside TikTok—your feed studies you. Every twitch is a signal

to that algorithm, and then it starts to feed you the most addictive form of that content so that you scroll endlessly. Anything that's long—especially sitting in a classroom—is boring."

McKenna said a Facebook whistleblower offered information that its sister platform, Instagram, was known to be "toxic to teen girls" who post "perfect" selfies and then get little response.

McKenna said there are some teens for whom social media can actually be a benefit because they can engage with others who have similar challenges or disabilities. Thus, measuring the overall impact of social media remains "complicated," he said.

One thing is certain: Gone are the days when some of the worst moments of teenage life in dealing with adversaries are gone and forgotten within a few hours.

"When I was growing up, there were safe places," he said. "When I got off the bus, I was safe. They couldn't get to me anymore. If something dramatic happened at the football game, by the time Monday rolled around, it kind of fizzled away. Summer was an amazing reset for all of the horrible things that happened during the school year."

"All of the things that used to create a reset for trauma when we were growing up are all of the things that accelerate trauma today," he continued. "When kids go home, it's shared, all weekend long. All summer long it gets shared. Imagine a world where social comparison impacts your self-worth."

One of McKenna's remedies is to delay kids' use of social media.

"It's not 'no tech'—we don't want kids to be bubble-wrapped—but it's 'slow tech,'" he said. †