**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.

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 Italian 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 Odessa 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.

**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
Two men are ordained transitional deacons for the archdiocese

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. Archbishop Thompson ordained the two archdiocesan seminarians as deacons during a Mass in the church that day. (Photos courtesy of Saint Meinrad Archabbey)

(Normal text continues here)
Nearly 1,500 students to graduate during commencements of three Catholic colleges in central and southern Indiana in May

MARIAN UNIVERSITY
Marian University in Indianapolis will award degrees in three commencement ceremonies on the weekend of May 6-8. 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 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 will have two commencements—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. 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. 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 marian.edu and also on the college’s Facebook page @marianuniversity.

SAINT MEINRAD SEMINARY AND SCHOOL OF THEOLOGY
Saint Meinrad Seminary and School of Theology in St. Meinrad will hold its graduation ceremony on May 14. 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.

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.

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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 receive.

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 co-worker, or with any other person—even a stranger—who crosses our path. It could be in our vocations as a family quietly fighting economic unraveling support? It could be a spouse, a parent, a sibling, a co-worker, a neighbor who are silently enduring unbearable pain and situations of poverty in our world. In the midst of serious crises and difficulties. Our faith reminds us we are to see Christ in them and be an admirable dignity. Our faith reminds us we are to see Christ in them and be a channel 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 faith. 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 us to 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 grace 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, new life and prosperity. They are traditionally made during the last week of Lent by the women of the village who work all 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 dying is just one of many traditions of which millions of Ukrainians are deprived this Easter. The same author suggested that the making of “Pysanky” could be a 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, 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 wounds are not visible; however, the scar stains 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 have 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 role to play 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 experienced difficult 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,” the pope continued. “Encounter and dialogue between generations should be the driving force behind a healthy politics.”

“... The pope concluded, “I learned hatred and anger for war from my grandfather, who fought at the Plave W4, an area it he passed on to me this rage for war, because he told me about the suffering of a war. And this isn’t learned from 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’s support of bill to help those in poverty” published in The Criterion during the recent legislative session, I support the Indiana Catholic Conference’s stance.

The bill (HB 1361) would provide benefits in the greatest need and help lift them out of poverty. Rep. Chuck Goodrich, principal author of the bill, provided a great point that these eligibility guidelines are outdated. I am highly impressed by the ICC’s thorough, yet empathic report on 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 28, will allow families to work on their struggles while maintaining support until they are in a position to stand on their own双腿. Thank you for your continued support of this pressing challenge many families face.

Savana Rowe
IUPUI School of Social Work

Letters to the Editor

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 thoughtful, 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, anonymity can be requested. 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.

Letters Policy

The Criterion is a publication of Archdiocese of Indianapolis.
Cualquiera que esté familiarizado con los relatos de la Pasión que también lo es el Espíritu Santo que testigos de estos acontecimientos, y perdón de pecados. Nosotros somos que diera a Israel arrepentimiento y sacrificio, y colonial de un madero. Dios lo a Jesús, a quien ustedes mataron Pedro y los demás apóstoles—. El discípulos de Jesús que no prediquen audaz y valiente defensor del Señor mientes de que ellos habían sido, es, buena para servir del que se conocía, pero se había aquí estaría a decir: lo permitió al sumo sacerdote sufrir para la causa del Nombre, “Sígueme!” (Jn 21:19). El tercer domingo de Pascua nos "rejoicing that they had been found "ornerstone (Rv 5:11-14), St. John the Apostle, a prisoner in his old age on la vida en la Tierra: y en la tierra, y debajo de la superficie del mundo, 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!’ (Ap 5:13-14). The objetivo final de nuestro camino simbólico como discípulos missioneros 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, dedicamos nuestro amor a Jesús con nuestras palabras y acciones. Podemos seguir su ejemplo de sufrimiento y la humillación de la cruz hasta la paz, la esperanza y la alegría de la Vida Eterna. *
May 2, 9, 16, 23, June 6
May 2  St. Jude Parish Hospitality Room, 2103 S. Meridian St., Indianapolis. Bereavement Group. 7 p.m., attending all sessions recommended but not required. Information: 317-786-4371 or pcallison@stjudeindy.org.

May 4  MCI, Catlettia, 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: 317-796-8065.

May 5  St Luke the Evangelist Parish, 7575 Holliday Dr., Indianapolis. Gift of Life, Filled with Hope and Purpose, 5:30 p.m. to 9 p.m., for women, Mass, dinner, and presentation by Joelle Mayern, 5/2. Register by May 1. Information and registration: 317-315-0255. cutt.ly/CUPevent2022 or CUP@cutt.ly

May 6  Women’s Care Center, 4001 W. 86th St., Indianapolis.


May 8  Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus. Mass 4:55 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309. pgsister1@hotmail.com.

May 10  Providence Spirituality & Conference Center, 1 Sisters of Providence, O’Shaughnessy Dining Room, St. 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, a fourth free. Tickets must be purchased in advance. branch.sistersofprovidence.org.


May 14  Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods, St. Mary-of-the-Woods. Biker’s Blessing and BBQ. 11 a.m. - 3 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, provcenter@spsmw.org.

May 17  The Christ 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.


May 24  Benedictus Retreat and Conference Center, 1402 Haverstick Road, Indianapolis. A Day of Quiet Renewal. 9 a.m. to 4 p.m., $20, 50 with spiritual director. Information and registration: 812-933-6437, www.mountsaintfrancis.org/day-retreat.

May 25  Pastoral Center, 1415 S. Pennsylvania St., Indianapolis. St. Meinrad TLC: Timing, Light and Composition, 9 a.m. - 3 p.m., COF, Knights Hall presenting. DSLR camera required. $55 includes talk and lunch. 317-775-6500 or viana@archindy.org.

May 26  Oldenburg Franciscan Center, 22143 Main St., Oldenburg. A Day of Quiet Renewal. 9 a.m. to 4 p.m., $45, includes lunch. Information and registration: montsaintfrancis.org/mir.

May 27  Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr. Mt. St. Francis. A Day with Mary, 9 a.m. - 3 p.m., $30 includes lunch. Information and registration: montsaintfrancis.org/ekn.


May 29  Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Day of Silence. 8 a.m. to 4 p.m., includes room, continental breakfast, lunch and dinner, optional silent observation of Mass. Information and registration: 317-750-7309, Miss Hall presenting. $425 double. Registration: cutt.ly/May29.

May 31  Fatima Retreats, 317-545-7681 or mwagner@archindy.org.

June 4  St. Joseph Church, 1401 S. Mockey Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing infertility and pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.


June 18  Bayonne Retreat Center, 1402 Haverstick Road, Indianapolis. A Day of Quiet Renewal. 9 a.m. to 4 p.m., $20, 50 with spiritual director. Information and registration: 812-933-6437, www.mountsaintfrancis.org/day-retreat.

June 24  Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Coffee Talks “Transform & Transcend: Doing My Inner Work—Giving and Receiving,” 10:45 a.m. to noon, Franciscan Sister Amy Kister presenting, online option available, freewill donation. Information and registration: 812-933-6437, oldenburgfranciscancenter.org.

June 25  Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Day of Silence. 8 a.m. to 4 p.m., includes room, continental breakfast, lunch and dinner, optional silent observation of Mass. Information and registration: benedictins.org/worship/317-788-7583, benedictins@benedictins.org.


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. to 4 p.m.

Wedding Anniversaries

James and Jeanne Huser

James and Jeanne (Husing) Huser, members of Holy Name of Jesus Parish in Greenwood, 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, Joseph, John and Terry Huser. The couple also has 41 grandchildren and 93 great-grandchildren.

Harold and Donna Back

Harold and Donna (Amrein) Back, members of St Michael Parish in Brookville, will celebrate their 61st wedding anniversary on May 4. The couple was married in St. Michael Church in Brookville May 4, 1961. They have five children: Sarah Alig, David, Michael and Patrick Back and the late Susan Garteman. 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—Conscience 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, and offer the daily prayer for the mental health-intention that is listed on the Walking in Hope In-Color 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 share this with others to walk with you. Share your experience and a picture on Facebook. Don’t forget to tag Catholic Charities.

Also available on the website is information on St. Dymphna, patron saint for those who suffer from a mental illness, and a guide to pray, learn and act with St. Dymphna. For more information, go to www.archindy.org/socialconcerns.
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 by a clear understanding of what is the same and what is different)

Most of us are familiar with the four marks of the Church: the catholic, apostolic, and universal family embracing what's good, true, and beautiful. 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 set up a group of people who would carry out his mission and return to 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 understood, we become especially vulnerable to inaccurate teaching that can mislead us about who God is and how we should live. It is the role of 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. In both cases, it’s true—and important—that all baptized persons are called to teach the faith in various ways, this general call unfulfilled 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 totalitarianism. Tradition is the living faith of the dead, while totalitarianism 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 miring us in a sterile and lifeless hierarchical structure 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 “.binded Tradition and Sacred Scripture make up a single sacred deposit of the Word of God in which, as in a mirror, we may come to see the God, the source of all her riches (997).”

When all four marks of the Church— one or two of our Church’s key traits 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.

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 could be seen as “endorsement” of prayer and not the public school’s endorsement of religion.

During nearly two hours of oral arguments, several justices emphasized that Kennedy’s prayers were still being heard and protected by the First Amendment, even if it takes place on public grounds. But some justices also pointed out that this principle 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, who described himself as still being a Jedi, “I’m still a Jedi.”

Richard Katskee, representing the American Civil Liberties Union, argued that Kennedy shouldn’t be rehired because he violated school district policy. Kennedy did not seek to be rehired for the coaching position and instead filed his rehire request with the school district’s policy. 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. 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 argument, says ‘we’re just speaking the Constitution’s Establishment Clause prohibiting the government from favoring one religion over another.’

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 “government doesn’t endorse all private speech just because it takes place on school grounds,” and said there was no “government endorsement.”

Aamicus 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, and the school district filed a lawsuit with the school district’s policy. Kennedy did not seek to be rehired for the coaching position and instead filed his rehire request with the school district’s policy. 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.

A school official said Kennedy wasn’t rehired because he violated the school district’s policy. Kennedy did not seek to be rehired for the coaching position and instead filed his rehire request with the school district’s policy. 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.

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 rehire request with the school district’s policy. 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.

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

Florida’s 15-week abortion ban is now law; adoption 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.

Gov. Ron DeSantis on April 14 signed into law a measure that limits most abortions in Florida to the first 15 weeks of pregnancy.

It “may save more than 3,300 lives a year.”

The state pro-life organization, Florida Right to Life, was present at the signing ceremony. The state pro-life organization joined a group of North 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.”

Seven seniors, including a football player who was considered one of the “best 12 in the state,” were among the slain.

On April 8, Judge Angelo 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 sees a doctor, allowing the law to stand.

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.

In a statement released by the Florida Conference of Catholic Bishops, the president also acknowledged the state’s legislative leaders, especially Sen. Kelli Stargel and Rep. Erin Grall, both of whom sponsored the bill, known as H.B. 5.

“They courageously advocated the Christian task of enacting new legislation through the process committee and floor debate in the Florida House and Senate,” the bishops said.

“The fact that this bill is now the law in Florida does not mean that all pregnant women or other individuals in need of care will not be harmed by this law.”

Additionally, the bishops said of Florida’s pro-life law, “Florida’s pro-life law is the living faith of the dead, while totalitarianism is the dead faith of the living. It is the living faith of the dead, while totalitarianism is the dead faith of the living.

But it’s a tradition! It’s been said that tradition is different than totalitarianism. Tradition is the living faith of the dead, while totalitarianism is the dead faith of the living. But it’s a tradition! It’s been said that tradition is different than totalitarianism. Tradition is the living faith of the dead, while totalitarianism 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 miring us in a sterile and lifeless hierarchical structure 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 “binded Tradition and Sacred Scripture make up a single sacred deposit of the Word of God in which, as in a mirror, we may come to see the God, the source of all her riches (997).”

When all four marks of the Church— one or two of our Church’s key traits 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 Ogor, 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 kogorek@archindy.org or by using the contact information at www.kenkogorek.com)”
offered the opportunity to focus on two of the great longings in the lives of young adults.

A breakfast retreat 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,” Hussey says. “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 Morrissey, 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 the 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, the 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 love their life to the fullest.”

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 when people could spend an hour in silent prayer. It was almost packed every day,” Morrissey 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,” she says. “That’s what we mean by surrendering. We quietened our minds.”

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.

“She was telling me how beautiful I was,” she recalls. “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.”

The participants of the archdiocesan young adult retreat that took place at the Mount Saint Francis Center for Spirituality. (Submitted photos)

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

MOORESVILLE—Seminarian Robert McKay knows the power of prayer.

“As a freshmen at Bishop Simon Brété 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 held 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 I could learn how to save the salvation of souls.’’

He added Bishop Bruté is “a great example of what I want to be as a priest. 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 has no event to happen on the calendar.

“I think the 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 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 by praying for them. ‘’The Knights of Columbus is the official prayer intention of the Knights of Columbus for the salvation of souls.’’

By Mike Krokos

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 remains were placed in 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, allowing 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 Gereley, known as the city of Denver’s “Angel of Charity’’—all three of whom have the title “Served 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-candidate.)
Stained-glass windows enhance Marian’s St. Joseph Chapel

By Glenda 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.

“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. Pope John Paul II represents their ministry to youth; St. Martin de Porres recognizes 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.”

Glenda Jones is the manager of communications in the Office of Communications and Marketing at Marian University in Indianapolis.

EXPLORE A FUTURE IN HEALTHCARE!

MARIAN UNIVERSITY. HEALTHCARE CAMP

June 20-24, 2022

This one-week day camp is a hands-on, high-tech, and interactive experience for high school sophomores, juniors, and seniors interested in learning more about the healthcare professions. This immersive experience will explore the variety of careers in the healthcare and medical fields and give participants a glimpse of what a day as a healthcare professional might be like.

Participants will:

• Interact with Marian University medical and nursing students, faculty, and clinical partners.
• Perform actual procedures in a medical simulation lab.
• Learn how to splint broken bones.
• Learn the science of sports performance.
• Practice medical research.

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Address: 3200 Cold Spring Road Indianapolis, IN 46222
How much: $100
(Includes breakfast, lunch, and all camp materials)
Financial assistance available!

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For more information, please contact the Catholic Community Foundation at ccf@archindy.org or 317-236-1482.

WWW.ARCHINDY.ORG/CCF/
Faith Alive!

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 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 occupants 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 our mindset, shaped by our cultures leaves us poorly equipped for recognizing why lodging is such a central social and spiritual question.

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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 our mindset, shaped by our cultures leaves us poorly equipped for recognizing why lodging is such a central social and spiritual question.

Therefore, for Pope Francis, our first 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 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.)
Those obsessively following politics are called “deeply involved.” They check their Twitter feeds, watch the all-news channels, and talk constantly about politics. “They are uniquely basically everyone else,” Krupnikov said. This does not mean that “everyone else” is ignorant or completely disengaged. That may describe one group, but does not describe those who are “following their local news and ... actually know big events that are happening.” They’re just not engaged with it on an hourly basis.

The challenge, of course, is that journalists have to be deeply engaged as part of their job, often gravitate to others who are deeply engaged. Journalists therefore tend to overlook half the population. The percentage of the population is “deeply involved.” While journalists might estimate that half of the population is polarized as 50% of the population, Krupnikov says the true percentage is around 20%.

Overestimating the most engaged (and often the most ideologically polarized) has implications for how journalists portray these divisions in the world and, ultimately, how Americans view their own world.

In looking at the Church, I have been struck that there is a “deeply involved” cohort on our parishes and dioceses. They track controversies and developments more closely. They can be influencers in their local parish, for good or for ill. This level of engagement doesn’t make them more spiritual or more holy. It may simply mean their degree of involvement is much more obsessive and intense.

In terms of Catholic media, the “deeply involved” may be more interested in national Catholic media, which are often more editorially polarized and polarizing. One concern I have is that the decline in local Catholic media means there is less of a local and moderating influence, a control that has been recognized in secular media as local newspapers die off. Studies show that in “news deserts,” communities without local newspapers increases, political involvement decreases and corruption goes unmonitored.

That “extraordinary moment” began from the first moments that McCarthy prayed that every time the faithful enter the Church and think how our love for Christ’s great gift of himself in the Eucharist is changed in substance into the body and blood of Christ in the Eucharist. The children’s eyes of a child receiving his or her first Communion is an image of the eyes of Christ, the eyes of the Lamb of God. The bishops in the U.S. no longer believe that Christ is truly present in the Eucharist. And the church that he circumspectly referenced has taken on the Church has weakened many Catholics’ connection to the Eucharist.

I dare say that taking part in a first Communion Mass might fan into flames a love for the Eucharist that those who find themselves now far away from this great gift of our Lord to us.

Last Saturday, my grandchild Colin was one of about a dozen children who received their first Communion at Our Lady of the Holy Rosary Church in Indianapolis. For weeks, he had showed a great anxiety to take his Communion. And when the special day took place, he was not disappointed.

After he received his first Communion, Colin returned to the pew in which our family was seated. Moments later, he broke down in tears, overcome by his love and gratitude for Christ in the Eucharist.

And this love is tied to a firm knowledge of who Jesus is. Father Ryan McCarthy, pastor of Holy Rosary, asked the first communicants various questions before they received. They even included a couple about transubstantiation, the Church’s teaching that bread and wine are changed in substance into the body and blood of Christ in the Eucharist. The children answered these questions well.

Most importantly, perhaps, Father McCarthy asked the children why Jesus gave himself in the Eucharist. And they knew that it was because of his great love for us.

Having a keen awareness of Christ’s love for us individually can surely move a person to tears in receiving him in Communion.

Seeing this happen in Colin brought me close to God’s kingdom, about which Christ said, “Amen, I say to you, where two or three are assembled in my name, there I will be in the midst of them.” (Lk 18:17).

I believe this is a new frontier. The Church is being jaded or at the least fall into routine about the great reality of the Eucharist. Just think how our love for Christ’s gift of himself could be renewed if, by the help of God’s grace, we can step back and look upon the eyes of a child receiving his or her first Communion.

At the end of his homily, Father McCarthy prayed that every time the children receive Communion that God would help them experience the same specialness of their first Communion.

Please, God, may this be so for all of us.

Love’s Litmus/Natalie Hoefer
A photo of forgiveness reveals the power of love

On May 13, 1981, the sharp staccato of four gunshots erupted in St. Peter’s Square. Pope John Paul II dropped as the bullet pierced his skull. His blood streamed from his head, wondering if he would survive the close-range assassination attempt.

The pope was shot again on Dec. 27, 1983. Unlike the shots two-and-a-half years prior, this one was as quiet as a camera click. Vatican cameras had a greater impact on the world than the assassination attempt as it captured the pope leaning in close toward Mehmet Ali Agca—his would-be killer—in prison, whispering to him a message of pardon and mercy.

The photo is the subject of a 1 Cor 13:5—“Love is not resentful.” Or in other words, love forgives.

Even the secular world took note of the message. In a Jan. 19, 1984, Time magazine front cover, Lance Morrow called the 21-minute encounter in Agca’s cell “an extraordinary moment of grace. … It was a moment that changed the world.”

“I always thought the words meant, ‘Father, forgive us just as we forgive others’,” the pope wrote in the encyclical. “That’s a difficult thing to do. But when I repeat the Our Father (humiliating, really, but for the sake of making a point) I think about 1, I really mean it. I mean it.”

“Christ teaches us to forgive always. How often we repeat the Our Father (humiliating, really, but for the sake of making a point) and we think about the word ‘always.’”

Most importantly perhaps, Father McCarthy asked the children why Jesus gave himself in the Eucharist. And they knew that it was because of his great love for us.

Walking with Migrants/Bishop Nicholas DiMarzio
A road to integration that is truly in the national interest

Can our broken immigration system be reformed? I believe it can. But it requires a change in the nation’s labor, family reunification and humanitarian goals, and it is crucial that the legislation be on the basis of sound information.

The 1920s has been the land of immigrants. The ending of the 1920s is marked by the poem, “The New Colossus,” by Emma Lazarus. It has been a symbol of our nation. Unfortunately, the “golden door,” referenced in Lazarus’ poem, has been many Reform of the immigration system must be comprehensive and not prejudices.

Looking at the past 100 years, we see three periods. The 1920s had a national quota system excluding many Southern and Eastern Europeans, as well as Asians. 1965-1980 was the Reagan era, which passed a more liberal immigration law, which improved things. 1980 to 1990 saw the passing of the Refugee Act of 1980 that gave U.S. citizens in the international laws on refugee acceptance. In 1986, the Immigration Reform and Control Act legalized almost 3 million people. In 1996, concerns over continued undocumented immigration gave rise to new restrictive laws. Since 1996, more restrictive immigration laws and new restrictive immigration laws were enacted, with immigration increasingly framed as a national security issue. All of these restrictions should meet national needs. Unfortunately, these policies have been politicized. An environment-based system that guides the political process and can bring about a just and fair system.

The challenge is the regulation of undocumented people. This population is misunderstood and often demonized. The majority, however, have sought to build a secure life and contribute to their communities.

The squeakiest wheels and the rest of us in society

What if there are not one but two chasms that divide Americans today? One chasm separates the ideologically conservative and the ideologically progressive. This is the polar divide that creates Congress and makes every issue from library books to traffic stops a one-way battle.

The other chasm is less noticed, but it is the one that exists between those who are heavily committed to reading and tracking politics and those who are not. It is a divide between those who are heavily engaged and those not so much.

The second chasm has been described by Yana Krupnikov, a political scientist who is co-author of The Other Divide: Polarization and Disengagement in American Politics. Krupnikov was recently interviewed by Kevin Loker for the American Politics Perspectives.

In looking at the Church, I have been taken by the idea that the Church leaders is to avoid catering to the ideologically polarized as 50% of the population, Krupnikov says the true percentage is around 20%.

Overestimating the most engaged (and often the most ideologically polarized) has implications for how journalists portray these divisions in the world and, ultimately, how Americans view their own world.

In looking at the Church, I have been struck that there is a “deeply involved” cohort on our parishes and dioceses. They track controversies and developments more closely. They can be influencers in their local parish, for good or for ill. This level of engagement doesn’t make them more spiritual or more holy. It may simply mean their degree of involvement is much more obsessive and intense.

In terms of Catholic media, the “deeply involved” may be more interested in national Catholic media, which are often more editorially polarized and polarizing. One concern I have is that the decline in local Catholic media means there is less of a local and moderating influence, a control that has been recognized in secular media as local newspapers die off. Studies show that in “news deserts,” communities without local newspapers increases, political involvement decreases and corruption goes unmonitored.

That “extraordinary moment” began from the first moments that McCarthy prayed that every time the faithful enter the Church and think how our love for Christ’s great gift of himself in the Eucharist is changed in substance into the body and blood of Christ in the Eucharist. The children’s eyes of a child receiving his or her first Communion is an image of the eyes of Christ, the eyes of the Lamb of God. The bishops in the U.S. no longer believe that Christ is truly present in the Eucharist. And the church that he circumspectly referenced has taken on the Church has weakened many Catholics’ connection to the Eucharist.

I dare say that taking part in a first Communion Mass might fan into flames a love for the Eucharist that those who find themselves now far away from this great gift of our Lord to us.

Last Saturday, my grandchild Colin was one of about a dozen children who received their first Communion at Our Lady of the Holy Rosary Church in Indianapolis.

For weeks, he had showed a great anxiety to take his Communion. And when the special day took place, he was not disappointed.

After he received his first Communion, Colin returned to the pew in which our family was seated. Moments later, he broke down in tears, overcome by his love and gratitude for Christ in the Eucharist.

And this love is tied to a firm knowledge of who Jesus is. Father Ryan McCarthy, pastor of Holy Rosary, asked the first communicants various questions before they received. They even included a couple about transubstantiation, the Church’s teaching that bread and wine are changed in substance into the body and blood of Christ in the Eucharist. The children answered these questions well.

Most importantly, perhaps, Father McCarthy asked the children why Jesus gave himself in the Eucharist. And they knew that it was because of his great love for us.

Having a keen awareness of Christ’s love for us individually can surely move a person to tears in receiving him in Communion.

Seeing this happen in Colin brought me close to God’s kingdom, about which Christ said, “Amen, I say to you, where two or three are assembled in my name, there I will be in the midst of them.” (Lk 18:17).

I believe this is a new frontier. The Church is being jaded or at the least fall into routine about the great reality of the Eucharist. Just think how our love for Christ’s gift of himself could be renewed if, by the help of God’s grace, we can step back and look upon the eyes of a child receiving his or her first Communion.

At the end of his homily, Father McCarthy prayed that every time the children receive Communion that God would help them experience the same specialness of their first Communion.

Please, God, may this be so for all of
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 more expressive, and that together teach such a marvelous lesson.

Setting the stage is the reading from Revelation. Disciples live with one foot here in Earth, but the other in heaven, for 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 to them. He told them exactly where to cast their nets. They obeyed, and a huge catch resulted. The beloved Apostle Thomas, without seeing Jesus, but Peter is central to the story. He rushed to the risen Lord.

Then, at a meal, Jesus asked Peter if he 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.

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 Temple. 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 road, never ended. After the betrayal, Peter changed. Forgiven by Christ, Peter was strong and confident. We can rely upon his testimony and his guidance. †

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.

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.)

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

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—incomruptible and free of suffering, a promise of what our own bodies will be like in the future.

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).

My sister was very young when she married in the Catholic Church. After a decade 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 common contacts 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 given a year earlier] ‘take on themselves the duty to live in complete continence’” (884).

“Note: I would deem as ‘serious reasons’ what you describe as ‘multiple social, financial and health issues.’” †

Daily Readings

Monday, May 2
St. Anianus, bishop and doctor of the Church
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-26

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 8:18-8
Psalm 66:1-5a, 4-7a
John 6:33-40

Thursday, May 5
Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51
REST IN PEACE

Please submit your obituary by a certain date and time.
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, 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.

Applicants need to be willing to occasionally work evenings, weekends when necessary.

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

Full- and part-time positions are available. Full-time positions offer a full benefit package.

Director of Adult Faith Formation Specialist

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

Typical Duties:
- Develop and coordinate small groups amongst all ranges of the Evangelization spectrum.
- Supervise, coordinate and/or direct religious education programs for adults including but not limited to: scripture studies and talks by guest speakers.
- Facilitate the Seton Adult Faith Formation Strategy Group. Identify and help develop new facilitators and ministry leaders.
- Serve as an instructor for a Catechist Formation as needed.
- Coordinate Adult Confirmation classes once a year
- Coordinate website and social media communications for Adult Faith Formation including content management.
- 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
- Strong supervisory, administrative, organizational leadership and program planning experience required.
- Must be willing to occasionally work evenings, weekends when necessary.

Kevin Sweeten
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Bishop Chatard High School

Employment Opportunities

Bishop Chatard High School is currently seeking applicants to serve as 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 BCS Trojan Tots programs and facilities. The Director will develop and implement a quality program of care and education to the children entrusted to BCS through a high level of leadership, professionalism and compassion.

The successful candidate will have at least a minimum the following experiences and qualifications: 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.

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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, and children who now attend, the ministries that care for us in difficult times. When we are blessed, we want to pass it on. Donor-Advice Funds (DAFs) are designed for just that.

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 families that went to church, and we 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,” Melissa noted.

The CCF manages DAFs like the Duffy’s with prudent and responsible investments that align with Catholic values. DAF-gifted assets 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,” Melissa said.

The Duffs have also directed some of their DAF to support qualifying Catholic charities outside the archdiocese. Annual contributions ensure that the Duffy’s 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.”

It is a DAF right for you? Contact us at gc@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 including about 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.)

NCAE 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.protectyoungeyes.com), told participants at the annual conference of the National Catholic Educational Association (NCAE) 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.

“They’re not paying attention. They’re not absorbing anything that’s being shown to them. They’re not even doing that. It’s all ‘go’ and no ‘slow.’”

When McKenna was a kid, he’d have to work to keep up. He used his phonograph as a child, which led to an addiction.

“I know what it’s like to not be able to stop clicking, to not be able to stay awake past 3 a.m.,” he said. “I’ve been there too.”

The process doesn’t finish until well into their 20s. The part of the brain that learns to love, especially before age 16, and this is exactly what McKenna said.

“I’ve seen a young boy who’s looking at porn and he says, ‘I hate this.’ He’s not able to stop clicking,” he said. “One of those [test] accounts I have is ‘I’m fine at 7 p.m.,’ and then I click this button and it’s ‘I’m not fine at 7:02, and I’m not going to sleep.’”

Media can actually be a benefit because they can engage the most addictive form of that content so that you scroll and then get little response.

“I actually think this is, overall, a positive thing,” McKenna said. “When I get off the bus, I was safe. They couldn’t get my attention, so I could focus on the worst moments of teenage life in dealing with diversity—racism, prejudice, bullying.”

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

One of McKenna’s remedies is to delay kids’ use of technology. “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 to school, it’s all weekend long. All summer long it gets shared. Imagine a world where social comparison isn’t a part of this.”

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.

“Sometimes, the most harmful thing you can say is ‘be happy’ or ‘be positive’ or ‘be kind.’” McKenna said.

McKenna said Snap’s “Snapchat has the potential to [influence] kids’ attention.”

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 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—you feed your studies to them. 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.”

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