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

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

The draft opinion, written by Justice Samuel Alito, said Roe “was egregiously wrong from the start” and that “Roe and Casey must be overruled.”

Casey v. Planned Parenthood is the 1992 decision that affirmed Roe.

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

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

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

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

The fact that the opinion was leaked indicates overturn of Roe v. Wade decision

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

**Youth’s goal to ‘Make Heaven Crowded’ begins with her love of eucharistic adoration**

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

**By John Shaughnessy**

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

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

By Natalie Hoefer

**New food pantry in Brazil is result of ‘sweat equity, hours and support’**

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

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

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

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

(Photos by Natalie Hoefer)

See BRAZIL, page 12

See ADORATION, page 10

See SCOTUS, page 2

See STATUS, page 2
also caused significant reaction, because this is unprecedented in the Court’s recent history, especially with such a big case. A May 3 statement by the Supreme Court verified that the draft opinion reported on “is authentic,” but that it “does not represent a decision by the Court or the final position of any member on the issues in the case.”

Roberts, in his own statement, emphasized the significance of the leaked document, which he said was a “singular and egregious breach of that trust that is an affront to the Court and the community of public servants who work here.” He also said that if this action was “intended to undermine the integrity of our operations, it will not succeed. The work of the Court will not be affected in any way.” He said he had directed the Marshal of the Court to launch an investigation into the source of the leak.

Pro-life advocates agreed that “deliberations on controversial cases have to be protected. The Court must not be intimidated no matter what the consequences,” she added.

“Pro-life groups praised the court’s decision to strike down Roe v. Wade.”

VATICAN CITY (CNS)—Renewing his appeal for peace, Pope Francis said he grieves for the suffering of the Ukrainian people, especially given reports of children and the elderly being forcibly deported to Russia.

After praying the Regina Coeli prayer with pilgrims gathered in St. Peter’s Square on May 1, the pope said that “terrible reports of children being expelled and deported” have caused him “to suffer and weep.”

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

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

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

As Russian forces overrun Mariupol, Ukrainian authorities are racing against time to evacuate civilians sheltering in a steelworks factory in the city. Although some Ukrainians were able to escape, evacuations have been difficult due to Russia’s continued shelling of established humanitarian corridors.

Speaking to the pilgrims gathered in the square, the pope called for “the path of dialogue and peace be taken.”

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

Pope Francis

Corrections

In the article “Catholics and Ukrainians pray for peace’” the last week of December, the pope called for the end of the war and expressed his hope that “the path of dialogue and peace be taken.”

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Correction
Priests chosen to serve as ‘National Eucharistic Preachers’

By Mike Krokos

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

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

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

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

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

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

“Obviously, those that have been designated to serve in this capacity evidence a great love for the Eucharist as well as preaching. To serve in this capacity, a priest needs to be inspiring, articulate, rooted in prayer and grounded in Scripture as well as sacramental theology.”

The priests took part in a retreat in April in Chicago which included Mass, eucharistic adoration and presentations by Bishop Andrew H. Cozzens of Crookston, Minn., chairman of the USCCB’s Committee on Evangelization and Catechesis, Archbishop Emeritus J. Peter Sartain of Seattle, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Bishop Robert J. Lombardo of the Archdiocese of Chicago, Father Mike Schmitz of the Diocese of Duluth, Minn., and Dr. John O’Malley of Notre Dame’s McGrath Institute for Church Life.

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

“The National Eucharistic Preachers, USCCB officials said, seek to affirm the great work done by local preachers—both ordained and lay—who can help multiply the efforts of the National Eucharistic Preachers on a local level to amplify the impact of the Revival.

“A renewal of eucharistic preaching is an important focus of the three-year Eucharistic Revival initiative. Those that have been designated to serve in this capacity in a way that flows from and returns to the Eucharist.”

Pope Francis agrees to treat painful knee with therapeutic injections

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

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

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

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

The 85-year-old pope apologized to the two reporters for not being able to stand to greet them. “The doctors told me I have to stay seated because of my knee.”

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

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

During an audience with pilgrims from Slovakia in the Paul VI audience hall on April 30, the pope said he would greet them, “but there is a problem: this leg isn’t right, it doesn’t work, and the doctor has told me not to walk. I’d like to ... but this time I must obey the doctor!”

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

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

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

Rembering JDub On Mothers Day with love

JDub’s letter to his mom.

Mom, if you are reading this just know nothing was your fault. You were the best mother I could ever imagine for me and I love you so much.

I never understood why any of this has happened to me. I am finally at peace with everything and all the pain and suffering is gone. You and dad gave me the best life you could have given me and I know you guys will never know how thankful I was for every- thing. Even though I am no longer here, I will always be here in your hearts. I had 23 great years of life and wouldn’t change a thing. Take care of MaBelle and tell her I love her, and tell mamma and dad I love them too.

Don’t feel bad, just know I am happy now and in a better place. I’ll always love you mom, thank you for everything. - Your son JDub

JDub’s letter to his family and friends.

If you are reading this my fight with cancer has come to an end. I gave it everything I had and never gave up one second, but God had other plans for me. I want to thank everyone who has been there for me through it all. I never knew how much people loved and cared about me until you will never forget any of you. I am at peace now and all the pain is gone. I love everyone from the bottom of my heart, and I had the best 23 years of life anyone could ask for.

One thing I learned through this all, is no matter what you are going through, and to go live your life to the fullest, go do those things you’ve always wanted to do and never hold grudges like I did too short. I will see you all again one day, and I’ll always be watching over all of you. - Love JDub
Russia’s invasion of Ukraine raises fundamental moral questions that Catholic teaching can help us to explore. I accompanied bishops on a solidarity visit to Ukraine in 2015. In Kyiv, their independence monuments represented for me the soaring spirit of the Ukrainian people. We visited memorials to those who lost their lives to protect Ukrainian territory. Acknowledging that too often “just war” norms have been used to justify wars, Russia’s invasion is an “unjust war,” and Ukraine is waging a “just defense.” The moral distinction is important. Significantly, the Catechism of the Catholic Church discusses “just war” in a section titled “avoiding war.” “All citizens and all governments are obliged to work for the avoidance of war” (#2308). The catechism lists “strict conditions for legitimate defense by military force” as follows: 

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

The catechism goes on to declare that combatants must be regarded and treated humanely and that actions “deliberately contrary to the law of nations ... are crimes” (#2313). Russia failed in its obligation to “avoid war.” Russia used military exercises as a fig leaf for its war preparations. The consequences of its invasion for Ukraine and the world order are “lasting, grave, and certain.” Russia’s actions have produced grave evils. Innocent civilians have been targeted. Such actions are crimes. But what of Ukraine’s armed defense and the West’s arming of Ukraine? I would argue that it is morally licit for Ukraine to defend itself and that it is licit for the West to assist them in this regard. As the defense of Kyiv demonstrates, there are “serious prospects of success.” To date, the actions of Ukraine’s defenders have not produced “evils and disorders graver that the evil to be eliminated.” On the contrary, numerous reports from Ukraine’s allies have violated international norms and may constitute war crimes. Despite Ukraine’s正当防卫, it is morally obligatory for the West to help protect non-combatants who fled the war zone as displaced persons and refugees to other countries. Civilians, especially children, have suffered disproportionately and indescently. They require our protection and assistance. At the same time, Ukraine must explain why reasonable efforts to negotiate an end to the war this obligation weighs even more heavily on Russia as the aggressor. The morality of armed defense does not dispense with the obligation to “avoid war.” In addition, Ukraine and the West must be careful not to escalate the conflict. As the catechism admonishes: “The Church and human reason both assert the permanent validity of the moral law during armed conflict. ‘The mere fact that war has regrettably begun does not mean that everything becomes licit between the warring parties’” (#2312). Avoiding indiscriminate bombings and the risk of nuclear escalation are paramount in this regard. The catechism reminds us that a “danger of war, even if armed force is necessary to defend them, is not a justification of that war” (#2314). Beyond the immediate conflict, the West and Russia need to work to avoid another Cold War, with an accompanying arms race. Russia’s invasion is a sign of this regard. “The arms race does not produce peace. Far from eliminating the causes of war, it multiplies reasons for conflict and increases the danger of escalation” (#2315). There is a moral risk in arming Ukraine. We must remember that war does not produce peace. Peace is built on the foundation of justice and human rights. The soaring spirits of Ukraine and humanity must reach for a just peace.

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

Letter to the Editor

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

The purpose of this letter is a thank-you note from me to the editorial writer who publish The Criterion each week. Because of the many outstanding articles, I find the paper from front to cover. Because of the many problems in our world, it is impossible to write every story as a positive event. However, the great majority of your articles are not only very positive, but also spiritually inspiring. Since I’m not on the Internet, The Criterion is an excellent source of information for the events related to Archbishop Charles Chaput and our Archdiocese. Let’s praise the rosary fervently, and let’s ask our loving Mother to be with us every day as we continue our synodal journey and seek to build a better, more just, peaceful and hopeful world in her Son’s name.

—Daniel Conway

Al Neyman
Greenwood
The Good Shepherd tends all sheep without exception.

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

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

On the contrary, as we read in the Acts of the Apostles (Acts 13:14, 43-52), it is news that must be shared “to the ends of the Earth” (Acts 13:47).

The loving care we have been given by the Good Shepherd is intended for everyone—Jews and Gentiles, rich and poor, people who are socially acceptable and outcasts. Everyone is in the hands of God. Thus, everyone who follows the Good Shepherd is invited to enjoy the tender, pastoral care of those who follow Jesus, the Good Shepherd.

In the second reading for Good Shepherd Sunday (Rev 7:9, 14b-17), St. John the Evangelist tells us that: “I, John, had a vision of a great gathering of people. Who are they? People from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. . . Then one of the elders asked me: “These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb” (Rev 7:9, 14).

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

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

With this powerful vision of hope, we are shown the full extent of the Good Shepherd’s care for his people and for all God’s creation. Never again will God’s people experience abandonment, fear, and thirst, sickness or the horrors of war. As we sing in the Responsorial Psalm for this Sunday (Ps 100):

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

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

Following the example of Paul and Barnabas in Sunday’s first reading from the Acts of the Apostles, may we learn to “shake the dust from our feet” in pursuit of faithfulness and not be afraid to speak up for our faith. May we be filled with joy and with the Holy Spirit—this Easter season and always!

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El Buen Pastor atiende a todas las ovejas sin excepción.

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

El cuarto domingo de Pascua tradicionalmente se denomina el Domingo del Buen Pastor. Las lecturas de las Escrituras de este domingo destacan la paradoja que nos enseña el Cordero de Dios que es también el Cordero de sacrificio. Pero también es un recordatorio de que no nos podemos permitir ninguna excepción, que el Buen Pastor atiende a todas las ovejas, incluyendo a los que nos olvidamos.

En la lectura del Evangelio del Domingo del Buen Pastor, Jesús se identifica con su rebaño: “Mi oveja oírás mi voz; yo los conozco y ellos me siguen. Yo les doy vida eterna, y nunca perecerán, ni nadie se llevará de mi mano. Mi Padre, que me ha dado, es más grande que todos; y de la mano del Padre nadie puede arrebatarme.” (Jn 10:27-30).

Existe una cercanía entre Jesús y los que le siguen, y un vínculo que jamás puede romperse (“y de la mano del Padre nadie las puede arrebatarme”). Esta conexión íntima entre Jesús y sus seguidores (todos nosotros) refleja el vínculo entre Jesús y su Padre, y nos asegura que, dado que Jesús y su Padre son uno, mientras estemos cerca de Jesús, permaneceremos seguros en las manos amorosas del Padre por el poder del Espíritu Santo.

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

Por el contrario, tal como leemos en los Hechos de los Apóstoles (Hch 13:43-52), es una noticia que debe ser compartida “hasta los confines de la tierra” (Hch 13-47).

El amoroso cuidado que nos ha dado el Buen Pastor está destinado a todos: judíos y gentiles, ricos y pobres, personas socialmente aceptables y parias. Todos estamos en las manos de Dios; por lo tanto, todos, con excepción de aquellos que se distancian de los cuidados tiernos y pastorales de quienes siguen a Jesús, el Buen Pastor.

En la segunda lectura del Domingo del Buen Pastor (Ap 7:9, 13-14), lo que Juan San Juan imagina es una Iglesia abierta a todos. Todos los que perseveren y permanezcan fieles sobrevivirán a la “gran tribulación”, el fin de los tiempos, y se unirán a Cristo, el Cordero que se sienta en su trono celestial.

San Juan afirma que: “el que está sentado en el trono les dará refugio en su santuario. Ya no sufrirán hambre ni sed. No los abalanzarán a la muerte ni les tomarán el polvo de los pies” (Ap 10:1-5).

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May 12

May 13

May 14

May 15

May 16

May 17

May 18

May 19

May 20

May 21

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

An African Liberation Day Mass will be held at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, at 1 p.m. on May 22. All are invited to join the Black Catholic Community of the Archdiocese of Indianapolis in this commemorative Mass celebrating Pan-African liberation. The Mass will be celebrated in several African languages as well as English and French.

A reception will immediately follow the Mass. Please bring a dish of food to share and non-alcoholic drinks. To volunteer to serve as a greater, liturgical minister, choir member or help with the reception, contact Dabrice Bartel at 317-523-4193.

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

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/events.
Pope develops Catholic social teaching in light of economy changes

By Anna Rowlands

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

This notion that work is a core facet of our dignity has been a repeated theme of the papacy of the pope, and featured as the third in his triad of social rights in his papal encyclicals. Pope Francis has emphasized the need to find urgent creative solutions to enable basic human needs to be met. This often leads to consistently high unemployment and adds to climate change. While the first social encyclical in 1891, “Rerum Novarum,” focused on the changing conditions of work in a newly urbanized and industrialized economy, Pope Francis finds himself “focused on technology and affected by the coronavirus pandemic and multiple conflicts.”

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

Challenges of participation in digital labor and a lack of basic rights in work present real challenges to a new generation. Responding to these realities, the pope has emphasized the need to find urgent creative solutions to enable productive, fair pay for meaningful work for all. He has also emphasized the role of work in enabling what he calls “social dialogue.” Work is the basis for social participation, for the spaces of social negotiation in which we learn cooperation and become stakeholders in a society.

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

The pope’s main social teaching documents have repeated the traditional Catholic social teaching themes on work or labor—that dignity lies in productive work; that work provides a means to be co-creators with God in important ways (God “laborers” in creation, and so do we within that creation); and that work is part of how we build common bonds as well as meet common needs in societies.

The “economy that kills” has been a critique of economic practices that extract, exclude, exploit or inappropriately commodify human life: “work” that cannot really be deemed fair labor. The “economy that kills” has been a catchphrase warning of this papacy, throughout its social teaching on work and the economy.

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

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

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

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

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

Immediately, she dismissed him. “You are not Christ,” she told the devil. The devil was puzzled. “How do you know I wasn’t Christ?” Teresa replied, “Because Christ never again appears in the guise of Christ.”

The tale reveals much about our Easter encounters with Christ: our world today is a frightening place, full of war and poverty, income inequality, and the lack of hope which often makes us want to turn away. The old mantra about war, “never again,” appears to us to be nothing more than a legend, but we know Teresa did encounter them on a cross.

Benedictine Sister Joan Chittister said: “Hope is the ability to believe that good can come out of anything.” And indeed, if good came from the brutal crucifixion and humbling death of Jesus, good can come from our wounds as well.

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

The morning after his death, we told our little kids that Dziadek had gone to be with Jesus, in heaven,” our parish priest, Father Joseph Whelan, said in a famous prayer, love “decides what will get you out of heaven or hell.”

Think of how Peter must have felt in the presence of the risen Lord, a friend he had denied. And yet, Jesus loved him and saw beyond his failures. If we can just feel the love that He has for us, the world will be different in the same way, think of the power of hope and good we can unleash.

We are invited to rush to an empty tomb, knowing full well that Jesus was wounded, and he will not be able to eat, or speak, nor will He be able to embrace or kiss his associates. A 2014 study found that as many as 6% of patients have an abortion based solely on the initial screening. And yet, in recent testimony, the Times interviewed 14 patients, and eight of them said they were never warned about false positive or negative results. A doctor treated the screening result as definitive.

Three geneticists cited similar concerns. One of the doctors who saw the ultrasound test showed the baby was healthy, but the woman had already ended her pregnancy. And yet, we know that women choose abortion precisely because they perceive their own risk of causing a miscarriage. Parents’ fear of suffering for their child and years of special responsibilities for them helps drive these tragedies. But there are other pressures as well.

When even the best of our ability, enabling us to get through the crisis alive. One recounted a case in which the follow-up positive” results from 80% to 93% of the cases. Goodwin said these recommendations were based not only on ignorance of medical advances, but on two additional factors. First, in a society where abortion is permitted for any reason, many doctors develop an ambivalent attitude toward unborn life to reflect their own needs. Second, the law created its own one-sided pressure. A doctor who failed to want a woman to undergo an abortion could lead her to want an abortion could be sued later by the parents for a “wrongful birth” or “demise” or “wrongful life.” But a doctor persuading a woman to abort, whether the fetal defect turned out to be serious or not, was in no legal danger. As Goodwin observed, “There is no wrongful abortion.”

The Supreme Court is considering whether to reverse a deadly line of court rulings creating an almost unlimited “right” to abortion. In the past, the extensive results of rewords could be counter these pressures and once again encourage doctors to perform abortions on women and sons and daughters as patients who desire life-affirming health care.

(Father Eugene Hines writes for Catholic News Service.)
The Acts of the Apostles supplies the first reading for Mass this weekend. It gives a glimpse into the modus vivendi of St. Paul as he moved across Asia Minor in his proclamation of the Good News. Paul evidently first went to synagogues. It is not clear how long he stayed there. After all, he was of Jewish descent and presumably was well educated in the Jewish culture and religion of the time. It is clear that he would have been comfortable in synagogues and among Jews and more likely be heard by them. Paul was not always met with universal acceptance, although it would not be at all accurate to say that he always met no converts from among the Jews whom he met. He drew many of them to faith in Christ. Paul also attracted Gentiles; however, those details are only secondary to this passage.

The point of this reading is that the word of God, proclaimed by Jesus, continued to be spoken and received long after the ascension. Moreover, it was proclaimed by Paul and Barnabas, both considered as Apostles in the early Church. Salvation went on. Jesus still speaks to those who listen to him today. Paul and Barnabas, like the Apostles, and in their followers and successors, continued to proclaim the salvation given by him continue. They are the keepers of the faith. The Church presents us with its basic belief in the oneness of Jesus. His self-identity, Jesus proclaims oneness with the Father. Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Reflection

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

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

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

Through Paul and then through Barnabas, Jesus touched people needing hope and salvation, needing to know God. By emphasizing these points, the Church presents us with its basic belief that Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still.

Sunday, May 8

Monday, May 9
Acts 11:1-18
Psalm 42:2-5, 7-8
John 10:1-10
Tuesday, May 10
St. John of Avila, priest and doctor of the Church
St. Damien de Veuster, priest
Acts 11:19-26
Psalm 87:1b-7
John 10:25-30
Wednesday, May 11
Acts 12:24-31
Psalm 67:2-3, 5-6, 8
John 12:44-50
Thursday, May 12
St. Nereus, martyr
St. Philomela, martyr
St. Pancras, martyr
Psalm 80:8-9, 21-22, 25, 27
John 13:16-20
Question Corner

Fr. Kenneth Doyle

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

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

Recently, I have been convicted to wear a veil in the presence of the Blessed Sacrament—both when I am at Mass and during my adoration hours in our parish’s chapel of perpetual adoration. Several other women in the parish have also felt led to do so. However, I am aware that some of these women have been counseled by our pastor that he does not want this and feels the wearing of a veil to be prudish. As a child, of course, I wore a veil at my first Communion and even for some time afterward and never thought it to be prudish. I would like your opinion.

(Received article: The Latin word caput was originally translated into English as “head.” That same word has now become associated with “head.”) That same word has now become associated with “head.”

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

My take on “destination weddings” is that they are fraught with complication—both from the religious point of view as well as the civil. To answer your question simply, two Catholics must exchange their consent to be married after the presence of a Catholic priest or deacon. Sometimes an exotic wedding venue will assure a couple that the venue will find a member of the clergy to officiate, but whether that will turn out to be a Catholic priest or deacon in good standing is always uncertain. (More often than not, he or she will not be a Catholic at all.)

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

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

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Pontifical Commission for the Protection of Minors.

Cardinal Seán P. O’Malley of Boston, president of the
encourage and supervise the world’s bishops’ conferences
his safeguarding commission a “very clear” mandate to

- As much that time means to her, Cela also
noticed that there were only a few people there
for adoration in the early weeks of the school year. So
she started to sit in here herself because they experience the
same “life-changing power of prayer in Christ’s presence.”

- “I usually sit in the front pew. At the end of
adoration on that day, I turned around and saw the
cathedral was so full,” recalled Cela, a member of St. Rose
of Lima Parish in Franklin. “It was so powerful to see.
They were sitting in the back here because they want to,
not because someone is telling them to. It moved me to tears.”

- A steady turnout of faith has continued through the
school year, giving Cela “an overwhelming feeling of joy”
because she believes the experience of adoration is even more
powerful when “a young person is unnoticeable, unappreciated
by others who share in the same unbreakable and
unwavering faith that is strengthened through the Eucharist.”

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

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

Kevin Murphy

• 20% discount for all employees, volunteers, and parishioners
• Complete 12 courses online with ND STEP program
• Earn certificate in Lay Ministry
• 25% discount for all employees, volunteers, and parishioners associated in some way with her church. When they

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

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

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

“Before I had completed the Our Father, the
parishioner had taken her last breath. The hospice nurse then
went over to the woman and left with her.”

- That experience led him to a “deeper respect for the
Eucharist,” Murphy says.

- Following the parishioner’s death, I found myself
going to adoration more often. I try to make it a point
to sit in adoration for at least an hour a week.

- “I am a Christ follower, and I believe in the power of
prayer for God to reveal to me what his plan was
for my life,” she says. “I was open to giving my life to
him as a nun or consecrated virgin. I visited convents,
but nothing panned out. I also dated a guy, but I felt
God was calling him to become a priest, and he entered
a religious order.

- That experience led him to “pray. I had had a lot of people come
and go in my life, and I was becoming disillusioned.”

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

- “She told me to go and make some new friends,” Kovacs
recalls. “So I did, and I met Al. Al had recently
taken advantage of adoration opportunities at their parish church.

- “We still go and soak in God’s love,” she says. “We
know we are blessed. God is so good!”

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

“The Holy Father wants us to ensure that survivors receive
a welcome and an open door when they appeal to the local
Church in their country. Outreach to survivors needs to be a
priority for every part of our Church,” he said on April 29.

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

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

- Cardinal O’Malley said the pope “stressed that he
wants to see that responsibility to supervise, promote,
encourage and report back to him on the progress that is
made in fulfilling the mandate of the ‘Vos Estis,’” he said.

- Obispo Felipe Andrade Small, secretary “pro tempore”
of the papal commission, told reporters it “seems to be
the first time there is an official role that has been
identified by the Holy Father in ‘Vos Estis,’” suggesting
the establishment of centers of “welcome, of healing,
of understanding, of accountability, of working with the Vatican
summit of heads of bishops’ conferences in 2019.

- Another mandate the pope gave the safeguarding
commission came to him through a “daily audit of what the
Church is doing to protect minors and what needs to
change. The annual report, which includes what the
Roman Curia, in an initiative to create greater transparency
and accountability, the pope has said.

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

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

- “Trust, but verify,” he continued.

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

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

By John Shaughnessy

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

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

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

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

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

Ten Catholic schools and parishes participated in that initial effort.

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

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

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

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

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

Even more importantly, Liston says, the project gives a parish or Catholic school “a real opportunity to showcase their mission of Catholic values and to highlight the true meaning of Christmas.”

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

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

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

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

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

“We are thankful for the leadership of our pro-life policies and legislation that recognize the gift of every human life from conception until natural death,” said Archbishop Paul S. Coakley of Oklahoma City and Bishop David A. Konderla of Tulsa in an April 29 statement.

“It is important as we move forward to ensure that families and expectant mothers know of the many free and low-cost resources available to assist them so they can be successful parents or find wonderful adoptive homes,” the bishops added.

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

Employment

Director of Adult Faith Formation Specialist

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

Typical Duties:

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

Required Skills/Qualifications:

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

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

To be considered for employment, please submit your resume and letter of application to Kevin Sweeney, Director of Adult Faith Formation.


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

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Vice Principal of Academics

Bishop Chatard High School

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

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

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

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(For more information, email Liston at jliston@catholicbusinessexchange.org or call 317-596-5403.)

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

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

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

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

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

My role models were my parents. They were my first teachers in the Catholic faith. They instilled in me the values of faith, love, and kindness.

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

My parents and grandparents were important role models in my faith life. They set an example for me through their actions and teachings.

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

I feel that God is calling me to serve others and to make a difference in the lives of those in need. I want to use my skills and talents to help others in a meaningful way.

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

I feel that God is calling me to serve others through pastoral ministry. I want to be a shepherd to those who are in need and to help them find their way back to the faith.

What are the important Scripture verses, saints, prayers and devotions?

My favorite Scripture verse is John 3:16, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." My favorite saint is St. Francis of Assisi, who taught me the importance of simplicity and compassion.

What are the important Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Matthew 28:19-20, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," and John 15:13, "Greater love has no one than this, that one lay down his life for his friends." My favorite saint is St. Teresa of Avila, who taught me the importance of prayer and spiritual growth.

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

Being ordained a deacon will allow me to serve others more effectively and to bring the message of faith to those in need. It will also provide a sense of community and belonging within the Church.

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

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

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BRAZIL

Pandemic restrictions lowered that space to about 200 square feet—less room as the need for more food rose. The pantry couldn’t even hold all of its five large refrigerators and freezers. And hauling food up and down the basement steps was taking its toll on older clients and volunteers alike.

First was the priest who presided at my brother-in-law’s funeral. Unprompted, he made that statement to a crowd of about 80 people in the classroom adjacent to the parish’s parking lot.

“Now is Larry Tempel. During the ribbon-cutting ceremony to open the conference’s new food pantry building on April 23, (Photo by Yvaskal Hafer)

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

“I can’t thank you enough for all the good that you do, all the food that’s distributed, about a ton and a half a week, that’s just amazing,” he said during the ceremony. “You hear the term movers and shakers. Look around, because they’re all standing right here today.”

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

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

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