Bishops express sorrow, condemn racially motivated shooting in Buffalo

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

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

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

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

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

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

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

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

By Natalie Hoefer

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

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

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

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

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

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

With the help of a longtime friend, 

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

See CONVERSION, page 14

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

By John Shaughnessy

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

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

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

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

See TEACHER, page 8

By John Shaughnessy

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

See SHOOTING, page 19
Official Appointments

Effective May 2, 2022

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

Effective July 6, 2022


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

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

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

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

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

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


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

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

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


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


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

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

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

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


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

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

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

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

Rev. Kolbe Woliakiowski, O.S.B., being ordained to the priesthood in June 2022, appointed parochial vicar of St. Paul Parish, Tell City.

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

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

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

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

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

Pope Francis’ prayer intentions for June

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

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

The Women’s Health Protection Act (WHPA), or S. 4132, did not get the 60 votes needed to end debate on the bill and advance it to a vote on the substance of the measure. The vote to end debate was 51-49. The bill, which passed in the U.S. House in September 2021 and failed in the Senate earlier this year, was “far more extreme than Roe v. Wade,” said Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, and Cardinal Timothy M. Dolan of New York, chairman of the Committee for Religious Liberty.

It would graft a new federal command nationwide at any stage of pregnancy through federal statute” and “eliminated pro-life laws at every level of government—including parental notification which prohibited regulations that created an “undue burden” on women seeking an abortion,” the bishops said in a statement released late May 11.

These “widely supported” pro-life laws “protect women and unworn children from an unscrupulous abortion industry,” they said. The measure also would “have compelled all Americans to support abortions here and abroad with their tax dollars,” the prelates said. It also “would likely have forced health care providers and professionals to perform, assist in, and/or refer for abortion against their deeply held beliefs, as well as forced employers and insurers to cover or pay for abortion,” they added.

Like Archbishop Lori and Cardinal Dolan, Senate opponents of S. 4132 emphasized that the bill “far beyond what is necessary to codify the abortion rights in Roe and Casey,” said Sen. Susan Collins of Maine and Lisa Murkowski of Alaska—saying they could not vote for S. 4132 and planned to introduce their own measure to codify Roe in federal law.

Sen. Mitt Romney of Utah said, “We have gone far beyond what is necessary to codify the abortion rights in Roe and Casey,” said Sen. Collins in a statement.

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

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

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

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

In recent months, several states have passed abortion legislation in anticipation of the Supreme Court’s upcoming decision in Dobbs v. Jackson Women’s Health Organization. These measures vary from liberalizing state laws on abortion to enacting restrictions on abortion.

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

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

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

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

“Christians have begun not with doctrine and good works, but with the amazement born of realizing that we are loved, prior to any response on our part,” the pope said in his homily during the canonization Mass in which he declared 10 new saints of the Church.

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

In his homily, the pope reflected on the Sunday Gospel reading from St. John in which Jesus calls on his disciples to love one another “as I have loved you.” Christ’s call, he said, should be “from the core of our own faith,” a faith that recognizes that “our abilities and our merits are not the central thing, but rather the unconditional, free and unmerited love of God.”

The new saints are:

• Anna Maria Rubatto, Italian founder of the order now known as the Capuchin Sisters of Mother Rubatto, who lived from 1827-1886.

• Mario Demetrio Mantovani, Italian founder and first superior general of the Little Sisters of the Holy Family, born in 1882 and died in 1934.

• Titus Brandsma, a Dutch Carmelite priest and journalist, who was born in 1881 and martyred in 1942.

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

• Marie Rivier, French founder of the Sisters of the Presentation of Mary. She was born in 1678 and died in 1838.

The pope was joined in presiding over the canonization Mass by Card. Timothy M. Dolan of New York, chairman of the Bishops’ Committee on Pro-Life Activities; Cardinal Marc Ouellet, prefect of the Congregation for Bishops; Cardinal Pietro Parolin, Vatican secretary of state; and Cardinal Louis-Marie Lingiari, prefect of the Congregation for the Causes of Saints.

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

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

The new saints are:

• Devaushayam Pillai, an Indian layman born in 1712 and martyred in 1752.

• César de Bus, the French founder of the Fathers of Christianty Doctrine, who was born in 1544 and died in 1573.

• Luigi Maria Palazzolo, Italian founder of the Congregation of the Sisters of the Poor, who lived from 1827-1866.


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

Bishops: Protect women and children, ‘stop pushing abortion’

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

Holy Angels Parish/St. Rita Parish, Indianapolis

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

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

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

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

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

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

A bilingual Mass will be celebrated at 4 p.m. on May 28 in Spanish at 7 p.m. on May 28. There will be no Masses on May 29.

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

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 28. Mass will be celebrated at 7 a.m. on May 29.

Parking for the Indy 500 is available for $10.

For information about Mass changes at other parishes in the area, call the parish offices.
Making Sense of Bioethics/Fr. Tad Pacholczyk
Dehumanizing one another

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

In the city of Bogota, as a 19-year-old尚子善 to perish in this war.
“Whoever has my commandments and observes them is the one who loves me. And whoever loves me will keep my words, and my Father will love him, and we will come to him and make our dwelling with him” (Jn 14:21).

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

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

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

Like the Blessed Virgin Mary, who kept the Word of God in her heart, we are invited to keep Jesus’ words in our hearts as an act of love (as well as obedience) with the understanding that if his commands are not capricious or arbitrary. In fact, we keep Jesus’ words because we believe they are full of divine wisdom, and because they reflect the will of our Father in heaven who loves us and wants us to be united with him.

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

“Love and do what you will,” St. Augustine wrote. He was not suggesting that “anything goes as long as it appears to be loving.” That is not declaration, nor real love. What St. Augustine meant was that actions that are motivated by genuine, unfailing, sacrificial love are the only really effective ways to express our love for God and for our neighbor.

So, if our love is genuine, it will help us to be open to the guidance that can only come from God, and it will teach us to do the next right thing. As Jesus tells us in this Sunday’s Gospel, “The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you” (Jn 14:26).

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

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

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

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

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

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“Amar a Jesús requiere tanto palabras como acciones”

“¿Quién es el que me ama? El que hace lo que me mandó, el que guardó mis mandamientos y los obedece” como dijimos antes. “Yo soy el que vosotros me enviáis” (Jn 14:21).

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

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

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

Al igual que la Santísima Virgen María, que guardaba la Palabra de Dios en su corazón, se nos invita a guardar las palabras de Jesús en el corazón como un acto de amor (además de obediencia) con la confianza que nace de la fe de que sus mandatos no son capriciosos ni arbitrarios. De hecho, guardamos las palabras de Jesús porque creemos que están llenas de sabiduría divina, y porque reflejan la voluntad de nuestro Padre celestial que nos ama y quiere que estemos unidos a Él.

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

“Ama y haz lo que quieras,” escribió san Agustín, con esto no significaba que “todo se vale con tal de que se perezca al amor.” Eso es autoengaño, no amor verdadero. Según Agustín, debíamos decir es que las acciones motivadas por un amor genuino, desinteresado y sacrificado son las únicas formas realmente eficaces de expresar nuestro amor a Dios y al prójimo. Por lo tanto, si nuestro amor es genuino nos ayudará a estar abiertos a la guía que solamente puede provenir de Dios, y nos enseñará a realizar la siguiente acción acertada.

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

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

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

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

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

Mientras continuamos nuestra celebración del tiempo de Pascua y nos preparamos para el Sínodo de los Obispos, y como recordamos para recibir la guía y la gracia de cumplir las palabras de Jesús, de modo que el amor de Dios esté con nosotros a medida que cumplimos con su mandamiento de amar a Dios y al prójimo. †
May 23, June 6
St. Jude Parish Hospitality Room, 5353 McFarland Rd., Indianapolis. Bereavement Group, 7 p.m., fifth and sixth of six sessions, attending all sessions recommended but not required. Information: 317-766-4371 or pggill@stjudeindy.org.

St. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cnt@bham

St/TheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8922. Information: Pearlette Springer, pspire@archindy.org or 317-236-1474.

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

May 24

May 25, June 8
Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Valerie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocatior@thebenedge.org.

May 25
Registration deadline for St. Agnes Academy All-Class Brunch on June 12, noon, at The Riviera Club, 5640 North Illinois St., Indianapolis., any former academy attendee, graduate and their guests are welcome, $25, reservations and checks must be received by May 25, send check payments to Pat Douglas, 7550 N. Pennsylvania St., Indianapolis, IN 46260. Information: Pat Douglas, 317-340-7550 or padouglass@gmail.com.

May 28
Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m. meet in front of church. Information: faithful citizens2016@gmail.com.

May 30

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

May 31
Christ the King Church, 1827 Keasler Blvd., Indianapolis. Mystagogy Talk Series, 6:30 p.m., last of five stand-alone sessions, “The Eucharist: The Heart of Apotheosis” by Kuanh Nelles. Information: 317-255-3666.

June 1
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

June 2-4
St. Jude Parish, 5353 McFarland Rd., Indianapolis. Summer Festival. Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., children’s games, prizes, bands and food, silent auction, bingo, Monte Carlo games, beer, free admission. Information: 317-946-3781.

St. Simon the Apostle Parish, 8205 Oakland Rd., Indianapolis. Parish Festival. Thurs. 5-11 p.m., Fri. 5-11 p.m., midnight Sun. 3-5 p.m., midnight, live music, food, beer garden, rides, games. Open, $10 food/drink ticket per family admission. Information: chant@saintsimonsfestival.org or 317-826-6000 or saintsimonfestival.com

June 3
Women’s Care Center, 4901 W. 96th St., Indianapolis. First Friday Mass, 5 p.m., optional tour of center to follow. Information: 317-429-6800. www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday bilingual celebration in the Most Sacred Heart of Jesus, Mass 5-5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7308. mniros@ hotmail.com.

June 3-4
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. International Festival, 5 p.m.-midnight each night, welcome booth, carnival rides, prepared food, music, dance, $5,000 raffle, beer garden, free admission, prices for food, drinks and rides vary. Information: parish@stgabrielindy.com or 317-291-7014.

June 3-5
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 15th St., Indianapolis. Summer Festival. Fri. 5-11 p.m., Sat. 11 a.m. -11 p.m., Sun. 11 a.m. - 5 p.m., $40 grand prize raffle, Bingo Fri. and Sat., midway rides, silent auction, live entertainment, food, beer, wine, games for kids and adults, $10 admission for $10 in event coupons. Information: 317-335-8552. littleflowerparish.org.

June 5
St. Paul Parish, 814 Jefferson St., Tell City. Parish Picnic, 11 a.m., dinner, cash/raft raffle, $10 for meal. Information: 812-547-7994 or ashadewc@gmail.com.

June 10
Virtual Catholic Homeschool Conference, Fri. 3:30-8:30 p.m., Sat. 11 a.m.-6:30 p.m., sponsored by Homeschool Connections, $39.97. Information and registration: catholichomeschooleventsconference.com

Our Lady of the Most Holy Rosary Parish, 320 Stevens St., Indianapolis. Italian Street Festival. 5-11 p.m., homemade spaghetti sauce, pizza, cannoli, cheesecake, Italian beer and wine, live music, religious procession Sat. 6:45 p.m. before 7 p.m. Mass, free admission. Information: 317-636-4478 or indianastownfestival.org.

June 14
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. Taize Prayer at the Woods. 7:8 p.m., silent and spoken prayers, time of music, silence. virtual option available at cutt.ly/Taize. Information: 812-335-2952. parisce@spsmw.org or 317-291-7014.

June 15
Cathay Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. Monthly Mass, 2 p.m. Information: 317-784-4419 or www.catholiccemeteries.cc.†

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

Relics of St. Pio of Pietrelcina, known as Padre Pio, will be on display for public veneration in Cathedral of the Assumption, 433 S. 5th St., in Louisville, Ky., from 1-8 p.m. on June 3-4. The display is on a tour of a dozen relic events in Italy and dedicated to the “People of the United States of America.”

First and second-class relics of St. Pio available for public veneration include: • cotton gauze bearing his blood stains • a lock of his hair • a handkerchief of his • a piece of his mantile • a Mass in honor of St. Pio will be celebrated in the cathedral at 5:30 p.m. on June 4. For more information, call 502-582-2971, e-mail mcp@churchoftheassumption.org or go to cutt.ly/STpioPodg比利时

St. Agnes Academy All-Class Brunch on June 12, noon, at The Riviera Club, 5640 North Illinois St., Indianapolis., any former academy attendee, graduate and their guests are welcome, $25, reservations and checks must be received by May 25, send check payments to Pat Douglas, 7550 N. Pennsylvania St., Indianapolis, IN 46260. Information: Pat Douglas, 317-340-7550 or padouglass@gmail.com.

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

May 31
Christ the King Church, 1827 Keasler Blvd., Indianapolis. Mystagogy Talk Series, 6:30 p.m., last of five stand-alone sessions, “The Eucharist: The Heart of Apotheosis” by Kuanh Nelles. Information: 317-255-3666.

June 1
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

June 2-4
St. Jude Parish, 5353 McFarland Rd., Indianapolis. Summer Festival. Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., children’s games, prizes, bands and food, silent auction, bingo, Monte Carlo games, beer, free admission. Information: 317-946-3781.

St. Simon the Apostle Parish, 8205 Oakland Rd., Indianapolis. Parish Festival. Thurs. 5-11 p.m., Fri. 5-11 p.m., midnight Sun. 3-5 p.m., midnight, live music, food, beer garden, rides, games. Open, $10 food/drink ticket per family admission. Information: chant@saintsimonsfestiva...
Jesus brings peace through gentleness, not violence

Pope Francis continues to speak out forcefully against violence worldwide, from Ukraine and other areas of the world. War represents a failure of humanity and a senseless waste of lives, a fact that should characterize relationships among nations and peoples every day.

In his Easter message, "urbi et orbi" ("to the city and the world"), the Holy Father said: "May there be peace for war-torn Ukraine, so sorely tried by the violence and destruction of the cruel and senseless war into which it was dragged. In this terrible night of suffering and death, may a new dawn of hope soon appear? Let there be a decision for peace. May there be an end to the flexing of muscles while people are suffering. Please, please, let us not get used to war! Let us all commit ourselves to imploring peace, from our balconies and in our streets! Peace! May the leaders of nations hear people’s plea for peace. May they listen to that troubling question posed by scientists almost seventy years ago: ‘Shall we put an end to the human race, or shall mankind flexing of muscles while people are suffering? Please, please, let us not get used to war!’’ The Holy Father cries out.

Getting used to war means stockpiling the weapons of war, including weapons of mass destruction. It means being suspicious and adversarial in our dealings with those who are not our allies. And it means being cold and indifferent to the plight of millions of people who are either displaced in their home countries or forced to flee to other nations as refugees. The peace of Christ is never indifferent to the needs of others. It does not accept violence and warfare as inevitable among nations.

As Pope Francis said during his general audience on Easter: "The peace Jesus gives to us at Easter is not the peace that follows the strategies of the world, which all of us must stop "flexing our muscles." We must learn to dialogue with those we disagree with, and we must learn to forgive and pray for those who have offended us in any way.

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

"Let us all commit ourselves to imporing peace, from our balconies and in our streets." Let us cry out, using every forum available: Peace!

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

El rostro de la misericordia/Daniel Conway

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

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

En su mensaje pascauel titulado “Urbi et Orbi” (“Para la ciudad y el mundo”), el Santo Padre expresó: “Que haya paz en la martirizada Ucrania, tan duramente probada por la violencia y la destrucción de la guerra cruel e insensata a la que ha sido arrastrada. Que un nuevo amanecer de esperanza despierte pronto esta terrible noche de sufrimiento y de muerte. Que se eleja la paz. Que se dejen de hacer demostraciones de fuerza mientras la gente sufre. Por favor, por favor, no nos acostumbremos a la guerra, comprometámonos todos a pedir la paz con voz potente, desde los balcones y en las calles. ¿Qué? Que los responsables de las naciones escuchen el grito de paz; de la gente, que escuchen esa inquietante pregunta que se hicieron los científicos hace casi setenta años: ¿Vamos a poner fin a la raza humana; o deberá renunciar la humanidad a la guerra?” (Manifesto Russell-Einstein, 9 de julio de 1955).

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

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

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

La paz de Cristo nunca es indiferente a las necesidades de los demás. No acepta que la violencia y la guerra sean inevitables entre los países.

Como dijo el Papa Francisco durante su audiencia general del 13 de abril: "La paz que Jesús nos da en Pascua no es la paz que sigue las estrategias del mundo, que cree obtenerla por la fuerza, con las conquistas y con varias formas de imposición. Esta paz, en realidad, es solo un intervalo entre las guerras: lo sabemos bien. La paz del Señor sigue el camino de la mansedumbre y de la cruz; es hacerse cargo de los otros. Cristo, de hecho, ha tomado sobre sí nuestro mal, nuestro pecado y nuestro muerte. Ha tomado contigo todo esto. Así nos ha liberado. Él ha pagado por nosotros. Su paz no es fruto de algún acuerdo, sino que nace del don de sí. Esta paz manana y valiente, sin embargo, es difícil de acoger.

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

Sin embargo, Ucrania y otras víctimas de agresiones injustas deben defendernos, y nosotros, que amamos la justicia y la paz, debemos ayudarlas.

¿Cómo podemos hacerlo? El Papa Francisco no se limita a denunciar la realidad: sabe que otros países deben proporcionar al pueblo de Ucrania los medios para resistir a un enemigo que ha demostrado un total desprecio por vidas humanas inocentes y por la soberanía de un pueblo libre. Sin embargo, el Santo Padre nos recuerda que nuestra primera responsabilidad es “hacer la paz” con las armas de Jesús. Como nos recordó durante su audiencia del 13 de abril: "La paz de Jesús no domina a los demás, nunca es una paz armada: ¡nunca! Las armas del Evangelio son la oración, la ternura, el perdón y el amor gratuito al prójimo, el amor a todo prójimo. Es así como se lleva la paz; de Dios al mundo.

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

"Comprométamosen todos a pedir la paz con voz potente, desde los balcones y en las calles." Gritemos por todos los medios que podamos: ¡Paz! (Daniel Conway es integrante del comité editorial de The Criterion.)
On June 25, the fourth class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 15 men from across central and southern Indiana who will be ordained. This week’s issue of The Criterion continues a series of profiles of these men that will run in the weeks leading up to that important day.

Meet our future deacons

Elvin Hernandez

Name: Elvin Hernandez

Birthdate: 1949

Married: Maria Colom

Home Parish: St. Anthony Parish in Indianapolis

Occupation: Engineer

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

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

What are your favorite Scripture

verses, prayers and devotions?

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

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

I haven’t yet experienced any event or situation at my workplace in this regard. However, I am very aware of the possibility and never forget that we are “wounded people preaching to wounded people.” Therefore, I will put in situation of God’s hands and pray for the Holy Spirit’s guidance when the opportunity comes.

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

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

What are your favorite Scripture verses, prayers and devotions?

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

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

For many years after, I often turned to prayer asking God, was there something else he wanted me to do? I sensed there was for many years, but could not discern what the possibility was. God’s plan slowly began to reveal itself: a call to the diaconate. With guidance from my bishop, I committed myself to engage in a fruitful discernment and the call became more clear. My answer then and now has been, “Here I am Lord, use me as you will.”

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

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

Mary Jaffe had retired from St. Barnabas School in 2009 after 36 years as a teacher. The day she stepped back into the building, there were a few “few weeks” that turned into a few months and that teacher decided she could not continue after one school year. So why is this story being shared at the end of the school year? Well, those “few weeks” turned into a few months and that teacher decided she couldn’t continue after one school year. It’s been so much fun. It’s been so rewarding to meet these kids and teach them. And there are a whole lot of people who have had my back and helped me out.”

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

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

After a year with Jaffe, Claire has her own thoughts about the educator. “She’s such an amazing teacher. Her class is so much fun, and she teaches us so much that I feel really prepared for high school life,” said Claire, a senior who will attend Roncalli High School in Indianapolis in August. “She’s so understanding, and she listens to us.”

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

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

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

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

Returning to teach at St. Barnabas has also given her one more opportunity to connect with her own grandchildren. Eight of her 10 grandkids attend St. Barnabas, ranging from the first grade to the sixth grade. “I keep a snack bag in my room,” she says, smiling. “On Mondays, Wednesdays and Fridays, all the kids come to my classroom after school. We have snacks, and we chit-chat about the day, and we all walk out together. I’m going to miss that.”

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

“I’m going to have two grandchildren in the seventh grade next year,” says Ms. Jaffe. “I want them to get what they need.”

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

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

That overwhelming concern reflects the way she has approached her teaching, her faith, her life. “God has been good to me. I think you thank him by giving back,” she says. “I always believe God has a plan, I put a lot of faith in his decisions. Looking back, I’ve learned to say, ‘My prayers were answered.’”

TheCriterion.com is pleased to offer its readers the following ongoing series on the Archdiocese of Indianapolis’ permanent deacon candidates. For more information, visit archindy.org/deacons.
Prayer’s role in evangelization

By Sam Rasp

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

Without taking out anything from their daily schedule, Mother Teresa decided to add a holy hour, an hour spent in front of the Lord in eucharistic adoration, to the daily life of a Missionary of Charity. She modeled this hour after the hour that Jesus spent praying in the Garden of Gethsemane before his Passion and death.

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

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

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

If we don’t take time for prayer, it is inevitable that we will begin to rely on our own efforts instead of God’s goodness and love to bring lost souls back to himself. We are only workers in God’s vineyard. We can plant seeds and water the soil, but God is the one who makes sure that the seeds bear fruit. We see in Scripture that Jesus invites his Apostles to “come away by yourselves to a deserted place and rest a while” (Mk 6:31). The Lord also invites us to do this. He knows that it is necessary for us to spend time with our heavenly Father and rest with him in the silence.

For some of us, the thought of finding time for prayer in our busy schedules is daunting and perhaps seems impossible. Mother Teresa has a perfect response for us. She says, “If you are too busy to pray, you are too busy!” Her deep love for God allowed her to remember at all times that while evangelization can happen in many ways, it’s something to be rooted and started … because then you know that it’s about Jesus. There’s no confusion about the motive.”

Msgr. Joseph Schaedel
Fr. Jonathan Meyer

Adoration chapels in archdiocese are an aid in evangelization efforts

By Sean Gallagher

Dotted across central and southern Indiana are small chapels where, at all hours of the day and night, Catholics come to pray before the Blessed Sacrament. Many people driving by these chapels might not even know they exist. But for the people who go there to pray and the priests and other dedicated Catholics who help oversee them, they are powerhouses that fuel the Church’s mission to proclaim the Gospel to the ends of the Earth.

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

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

As difficult as the early part of the pandemic was for Catholics across central and southern Indiana, though, the effect of adoration chapels on evangelization has not waned, said Father Jonathan Meyer, who founded adoration chapels at St. Mary Parish in North Vernon and on the St. John the Baptist Campus of All Saints Parish in Dearborn County.

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

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

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

Msgr. Schaedel also sees the connection between eucharistic adoration and evangelization in his 11 years as pastor of St. Luke the Evangelist Parish.

Local leaders speak of their hopes for National Eucharistic Revival

By Sean Gallagher

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

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

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

Sam Rasp, archdiocesan coordinator of evangelization and discipleship, said he hopes the revival “will help revive our hearts to be in union with the Eucharist so more people will desire to be on mission for Christ.”

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

“If you truly love God, then you’re not going to just hold that in yourself,” Rasp said.

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

“People are weary of hearing about Jesus. The most intimate encounter we can have with Jesus is the Eucharist,” Ogorek said. “The most intimate encounter we can have with Jesus is the Eucharist.”

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Evangelization Supplement

Toutus Tuus’ focus on Eucharist ‘lays foundation’ for lifelong of faith
By Natalie Haug

The Catholic Spirit

Evangelization is a conduit for people from beyond the Church to come closer to it. But it must also help them to become evangelizers for the Church. That’s why the Church needs to pay attention to the lives of the faithful. By including the Eucharist in our evangelization efforts, we can help people grow in their faith and become better witnesses to Christ.

The Eucharist is the source and summit of the Church's life, its center and heart. It is the means through which we receive the grace of God and are transformed by the Holy Spirit. The Eucharist is also a source of strength and renewal for those who seek to live their faith more fully.

In our world today, where people are often busy and distracted, the Eucharist provides a place of peace and tranquility. It offers us a chance to slow down and reflect on our lives, to pray and listen to God's Word. It is also a source of comfort and support during difficult times.

The Eucharist is a powerful tool for evangelization, as it helps us to witness to the love and mercy of God. It is a living relationship with Jesus Christ in the holy Mass and an evening of adoration for teens.

By focusing on the Eucharist in our evangelization efforts, we can inspire others to grow in their faith and become better witnesses to Christ. This can be done through programs like Totus Tuus, which is designed to help young people encounter the Eucharist and other aspects of the Catholic faith. By offering these programs, we can help people to experience the joy and peace of the Eucharist and grow in their faith.

We can also offer Eucharistic adoration in our parishes as a way to help people grow in their faith. Eucharistic adoration is a powerful way to simply be present with Jesus, to pray and meditate on the mysteries of the faith. By offering Eucharistic adoration, we can help people to grow in their faith and become better witnesses to Christ.

In conclusion, the Eucharist is a powerful tool for evangelization, as it helps us to witness to the love and mercy of God. By including the Eucharist in our evangelization efforts, we can help people grow in their faith and become better witnesses to Christ.
“Once we have had our own deep encounter with Jesus, we are invited to go preach the Good News everywhere,” she said. “We aren’t simply called to deepen our own relationship with God, as important as that is. We are called to share the gift we have received with others.”

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

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

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

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

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

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

“The Eucharist is the ultimate unifying encounter with Jesus,” he said. “In some ways, the Eucharist can be a remedy for some of the polarization we see in some realms of life. “For a lot of people, politics has almost become their religion. So, focusing on the Eucharist at this time in our country’s history will hopefully draw people’s attention back to our loving Creator.”

Sister Jeana noted the importance of the revival happening at this time in light of the challenges faced in our lives.

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

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

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

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

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

“The Eucharist is the ultimate unifying encounter with Jesus,” he said. “In some ways, the Eucharist can be a remedy for some of the polarization we see in some realms of life. “For a lot of people, politics has almost become their religion. So, focusing on the Eucharist at this time in our country’s history will hopefully draw people’s attention back to our loving Creator.”

Sister Jeana noted the importance of the revival happening at this time in light of the challenges faced in our lives.

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

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

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

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

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

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

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

Para más detalles sobre el evento del 19 de junio, se publicarán en el sitio web de la Arquidiócesis en eucharistirevivalindy.org. †
Eucharistic adoration draws people closer to the presence of God in their lives

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

By John Shaughnessy

Lightning flashed through the stained-glass windows and thunder crashed all around the adoration chapel, leaving Lisa Marie Taylor feeling scared as she began her holy hour all alone at 10 o’clock on that night. As she sat alone in the church after prayers, she pulled up a book of hymns and began singing aloud about her favorites, eventually turning to the page for “How Can I Keep From Singing?” which includes these lyrics:

No storm can shake my inmost calm,
While to that rock I’m clinging.
Since love is lord of heaven and Earth
How can I keep from singing?

With tears streaming down her face, she closed the book and started singing the entire song. “I was feeling a little overwhelmed at the moment and I felt I needed to sing,” Taylor reflected. “I was alone, and I needed to connect with my Lord in the midst of the darkness.”

Taylor continues to sing in the adoration chapel during her holy hour each week. “The beauty of adoration is that it is a time to get closer to my Lord,” she said. “When I am in the chapel, I feel I am closer to my Lord and the Lord is closer to me.”

Parishioners of St. Barnabas Parish in Indianapolis are also seeing the power of adoration in their lives. Nancy Beyer, a member of the parish, shares her story of how eucharistic adoration has touched her life:

“I’m usually a very busy person, but when I go to adoration, I try to listen to God and not focus on what I want,” she said. “I try to focus on what God wants me to do.”

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

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

Eucharistic adoration has touched the lives of faith and people will be featured in the May 27 issue of The Criterion.
Indifference, individualism, fuel throwaway culture, pope says

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

Meeting with members of the Order of Malta April 16, Pope Francis said that like commodities once present or in the nostalgic regret for the past, but in charity that, animated by Christ’s love, emerges from its own and, with humility, bears witness to the Gospel,” he said on May 16.

The Christian response does not lie in the resigned observation of the past, but in charity that, animated by Christ’s love, emerges from its own and, with humility, bears witness to the Gospel,” he said on May 16.

In January, Beatoed Father Rick Nagel, St. John’s pastor, and parish Rite of Christian Initiation (RCIA) director Deacon David Bartolowits from St. John’s pastor, and parish Rite of Christian Initiation (RCIA) director Deacon David Bartolowits described by a woman in his book study.

“Both felt that, honestly, I’d been working really hard to understand the faith and it was really a big part of me,” he recalls. “We had just finished our first book study and the young adult community and St. John’s, and Natalie, they felt I was prepared and ready enough to jump right into St. John’s. They felt I was ready.”

Scott also started going to daily Mass in January.

“Not being able to take Communion every day was not for the first time; it was so bad, especially after understanding what it meant. I was awestruck by how much I missed out. Part of that came from realizing ‘that during each liturgy you go to, you get to be in the presence of Christ, truly.’”

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

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

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

“Beatoed St. Paul was everywhere,” he says. “Scott was his own instant conversion like the great Apostle’s. But there was something else that drew Scott to choose St. Paul.

“You want a saint who not only connects to you, but that you can see as a mentor and guide and want to live up to.”

I want to be able to bring my [future] kids to Christ, my father’s family, and any other people. I want to be able to know that suffering is a good thing, that while we’re suffering, we’re growing closer to Christ.”

I’m excited to take on that process and try to be a better man, [future] husband and father, family member and friend.”

‘I feel like I got a second life’

By pursuing Christ through the Catholic Church, says Scott, “I just changed a lot of things in my life.”

He felt, after everything I’d been dealing with and through the process of getting through all the guilt from the past, he realized all the steps he needed to take to become Catholic.

“Something out past this life that you’re trying to achieve. It gives you something to live for. It gives you something to amaze by. I’m excited to take on that process and try to be a better man, [future] husband and father, family member and friend.”

Conversion

continued from page 1

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Conversion

continued from page 1
**Anger expressed in healthy ways can promote the common good**

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

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

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

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

Later, at a religious education class at my parish, I learned about the seven deadly sins: sloth, pride, envy, gluttony, lust, greed, and, yes, anger.

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

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

Throughout the Scriptures, we’re told to be slow to anger. As humans, we’ve struggled with this powerful emotion since our creation. In the Sermon on the Mount, Jesus instructed that “whosoever is angry with his brother shall be liable to judgment” (Mt 5:22).

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

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

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

Self-knowledge and awareness are spiritual graces that empower us to make healthy choices that help us grow in holiness. Being aware of how we feel emotions is one of the pathways to that holiness. Many psalms show us this. God designed our bodies to feel emotions, including anger, so that our brain and body would take in signals about threats to our safety or the well-being of others. When we’re alerted to injustice, adrenaline pumps through our body, tightening our muscles and increasing our heart rate and blood pressure.

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

Expressing our emotions instead of bottling them up is also part of God’s design. We know that suppressing our emotions can cause illness. Medical research reveals that if anger is pent up, physical pain worsens. According to the Mayo Clinic, unexpressed anger can lead to high blood pressure, ulcers, heart disease and stroke. From a health perspective, as well as a spiritual one, it’s best to express anger.

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

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

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

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

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

Being intentional about the gift of true sabbath

Even as an adult, I get excused about the weekend. The weekend has arrived, and this means that “rest” is in my future. However, I typically fill my weekends with activities. Saturday is yard work, laundry, cleaning and shopping. Sunday is for church and whatever I can do to get away from church and rest. What I mean by a sabbath day may not always be a day that I can do that can’t be done during the week.

What do you mean is a sabbath day?

That look like? It might mean reading a book through the woods, reading a book while laying in a hammock, perhaps listening to my favorite music with my dog; listening to rock music while the rays of sunshine hit me. No matter what I do, it would be an opportunity to slow down and find me with God. The possibilities are endless.

Merriam Webster dictionary defines sabbath as “a time of rest,” but rest means so many different things to so many people. During the pandemic, it was as if all we did was rest. We spent so much time at home, in our most comfortable clothes, in a space that we created with familiar items around us to put us at ease. This was great for about a month — until it wasn’t great anymore. I eventually got to a point of missing the “busy” of life while seeing my extended family, my friends and my co-workers. I missed the hustle and bustle of my world.

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

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

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

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

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

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

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

Pastoral Ministry/Saul Illassca

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

The synodal process is a blessing for the entire Church, as it increases the participation of the people of God, side by side, working together. From my perspective, listening sessions or encuentros (encounters) are a chance to know and understand the people we serve.

In 2005, I met, 19-year-old woman at a regional Encuentro in the Section of the Poor. Bend. I was inspired by her knowledge of the faith and her understanding of life. She reminded me that we are the product of our actions, and that we are known by our fruits. After speaking with her, I was inspired by her; a true sabbath, but rest means so many different things to so many people. During the pandemic, it was as if all we did was rest. We spent so much time at home, in our most comfortable clothes, in a space that we created with familiar items around us to put us at ease. This was great for about a month — until it wasn’t great anymore. I eventually got to a point of missing the “busy” of life while seeing my extended family, my friends and my co-workers. I missed the hustle and bustle of my world.

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Taking care of Mom and Dad

This month and next, as we celebrate all mothers and fathers, many of us will be in the blessed but challenging position of helping our own parents navigate their older years, when human frailty can bring on sometimes all-encompassing needs. This can be a full-time job.

This quasi role reversal is not exactly what any of us anticipated when we were raising our children, and it is a role we take on with mixed emotions. Helping our parents is a job that can’t be done by ourselves. We need the assistance of friends, family and professional caregivers. The path of caregiving is a challenging one that can test our limits. It requires balancing our ability to give care to others with our self-care needs. When we give our all to caring for our parents, we can find ourselves feeling overwhelmed, burned out and isolated. Caregiving can be a source of joy, but it can also be a source of pain.

It is important to remember that caregiving is a shared responsibility. Caregiving involves the entire family, and it is important to share the responsibilities and duties. It is important to recognize that caregiving is a shared responsibility. Caregiving involves the entire family, and it is important to share the responsibilities and duties.

Caregivers need to prioritize their own self-care needs. It is important to take time for yourself, to rest and to recharge your energy. It is important to take time for yourself, to rest and to recharge your energy.

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The Acts of the Apostles again provides the first reading for a weekend Mass in the Easter season. As it grew, Christianity expanded beyond its original base of Jews in the Holy Land to include gentiles. Diversity was a characteristic early in the growth of the Church. This truly was a highly symbolic multi-cultural nature of the Church, however, presented problems which are evident in this weekend’s reading.

A dispute arose and the Apostles had to resolve it. It came precisely because new gentile converts presented a dilemma. Were they required to observe the religious practices of Judaism? After all, Jesus was a Jew. All the Apostles were Jews. None had repudiated Moses, who gave them their requirements. Thus came the argument about circumcision, the ancient and required ritual followed in Judaism for Jewish males even in present-day Syria. Although Paul himself was an Apostle, he and Barnabas looked to the body of the Apostles for an answer. Together the Apostles embodied the authority of Christ.

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

The Sunday Readings

Tuesday, May 24
Acts 16:22-24
Psalm 138:1-3, 7-8
John 16:5-11

Wednesday, May 25
St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene da Pazzi, virgin
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14

Thursday, May 26
St. Philip Neri, priest
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

The question was brought to the Church and what was decided will provide the first reading for this weekend’s Mass. The Church decided that they did not have to follow the Jewish religious practices. It was the first test of the new Gentiles and the Apostles decided not to force this issue on the new converts.

The decision of the Apostles was a dividing factor for the early Christians. Some felt they had to follow the Jewish practices and some felt they should not. It was a schism that would lead to many different churches in the early years of Christianity.

The story of the Beatitudes is a key part of the Sermon on the Mount. It is a message of hope for the poor and those who are rejected by society. The Beatitudes are a call to follow the example of Jesus and to live a life of charity and compassion.

The Beatitudes are:
1. Blessed are the poor in spirit,
2. Blessed are those who mourn,
3. Blessed are the meek,
4. Blessed are those who hunger and thirst for righteousness,
5. Blessed are the merciful,
6. Blessed are the pure in heart,
7. Blessed are the peacemakers,
8. Blessed are the persecuted for righteousness’ sake.

The Beatitudes are a call to follow the example of Jesus and to live a life of charity and compassion. They are a message of hope for the poor and those who are rejected by society.
BUCHER, John E., 72, of Paul Bossert. Mother of Pennington and Cindy Sue Mellencamp, Jayne one.

Christie, William J. 81, of St. Joseph, Bedford, April 23 Father of Stacey Chao, niece of Grandfather of four of.

CLYNE, Donita, 87, native of the Lord Jesus Christ, was an employee of the Archdiocese of St. Mary-of-the-Woods and served in the Immaculate Conception in Oldenburg. She was 93.


NOONE, Daniel F., 60, of St. Roch, Indianapolis, April 24. Father of David, Grandson of Mr. and Mrs. Steven Soreton. Brother of Kathleen McAlarney, Michael, Joe, Kevin, Paul, Tim and Tom Noone. Grandfather of two.


SIMPSON, D Маt, 74, of St. Maurice, Indianapolis, April 24. Father of Nicole DeAngelis. Grandfather of seven.


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

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

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

Some of those fatally wounded include a retired Buffalo police officer working security at the store, an 85-year-old grandmother of eight who cared for her husband and a 72-year-old civil rights activist. The Buffalo News in a May 14 article quoted the author of the manifesto, in addition, wrote about buying ammunition, surplus military and other preparations.

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

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

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

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

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

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

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

Other bishops, too, reached out with messages of solidarity. Bishop Robert J. Brennan of Brooklyn, N.Y., who was “horified” at the attack, asked for prayers for the victims, their families, and an “end to hate, violence and racism in our country and in the world.”

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

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

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

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

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

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

**Archdiocese of Indianapolis**

**Maintenance Technician**

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

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

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

Communication skills are very important.

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

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

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**Music Director Position**, 824 Jefferson Street, Tell City, IN 47586.

Please email resumes to stpaulch@psci.net or mail to Catholic Ministry Center, 515 South Main Street, Jeffersonville, IN 47130.

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

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

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

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

Please email resumes to tspaulch@psci.net or mail to Catholic Ministry Center, Music Director Position, 824 Jefferson Street, Tell City, IN 47586.
Congratulations BCCHS
Class of 2022

The 156 members of the Trojan Class of 2022 have collectively earned more than $24 million in college scholarships and grants.

The faculty, staff and administration of Bishop Chatard are very proud of all that these young men and women continue to accomplish. They’ve challenged themselves, embraced their faith, and are prepared to make their own unique impact in our world. The prayers and support of the entire Trojan community accompany them on their journey.

BISHOP CHATARD HIGH SCHOOL
THE NORTH DEANERY HIGH SCHOOL OF THE ARCHDIOCESE OF INDIANAPOLIS

May God Bless & Protect the class of 2022

Congratulations to Bishop Chatard’s Class of 2022 Valedictorian, Salutatorian and Top 10 Percent.

VALEDICTORIAN
Daniel O’Gara

SALUTATORIAN
Patrick Countryman

TOP 10 PERCENT
Peyton Bean
Cooper Berry
Kate Bowers
Patrick Countryman
Jacqueline Figura
Owen Fischer
Alexandria Gantz
Nathaniel Joven
Emma Kirby
Madison Loiselle
Ella Moore
Kylie Nagel
Daniel O’Gara
Benjamin Sitzman
Mary Sowinski
Margaret Timpe

www.BishopChatard.org