School choice, mental health expansions top ICC budget wish list

By Victoria Arthur

With an additional $1.5 billion to work with in the final days of the 2023 legislative session, lawmakers negotiated the state’s next two-year budget as the Indiana Catholic Conference (ICC) and numerous allies continued to push for their key priorities.

The State Budget Agency released its updated revenue forecast 10 days before the General Assembly’s official April 29 closing date, prompting legislators and advocates alike to envision the possibilities for the extra funds in the state’s more than $43 billion projected budget.

For the ICC, which has been a steady presence at the Statehouse throughout the legislative session, the budget wish list includes expanding school choice to nearly all families, bolstering conservation efforts and assisting economically vulnerable Hoosiers. The ICC also shares what many lawmakers in both chambers of the General Assembly have considered their top priority: Senate Bill 1, which would transform emergency response procedures for people experiencing a mental health crisis.

“One of the first things we want lawmakers to do is fully fund Senate Bill 1,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “This means putting an adequate infrastructure around dealing with mental health crises, from having the appropriate people who are trained to respond to these situations, to having appropriate places to take those who are.

Laity share baptismal call to ministry, service, pope says

VATICAN CITY (CNS)—The ministry of lay Catholics, whether formally instituted by the Church or simply inspired by the Holy Spirit to serve the needs of others, flows from baptism and a recognition that every Christian is called to take part in the mission of the Church, Pope Francis said.

“All ministries are an expression of the sole mission of the Church, and they are all forms of service to others,” the pope said on April 22 during a meeting with members of the Dicastery for Laity, the Family and Life, which was holding its plenary assembly at the Vatican.

Pope Francis greets Santiago Pérez de Camino Gaisse, a staff member of the Dicastery for Laity, the Family and Life, Leticia Sánchez de León and their children during an audience at the Vatican on April 22. (CNS photo/Vatican Media)
A time to celebrate! Graduates will receive their degrees in May from three Catholic colleges in central and southern Indiana

Compiled by John Shaughnessy

It’s always a special day in the lives of young adults and all the people who have supported them toward this defining goal in their lives.

Once again this May, college students—and their families, friends and the educators who helped shape and guide them—will celebrate the accomplishment and the journey of earning a college degree.

Here is a glimpse of the graduation ceremonies that will take place at the three Catholic colleges in the archdiocese.

MARIAN UNIVERSITY
Marian University in Indianapolis will award degrees in three commencement ceremonies on the weekend of May 5–7.

During the commencement weekend, 715 students will earn undergraduate degrees, 158 will earn master’s degrees, 13 will earn doctoral degrees in education, 26 will earn doctoral degrees in nursing, and 137 will graduate from the Marian University College of Osteopathic Medicine.

Students at Marian’s Ancilla College campus in Plymouth, Ind., will receive their undergraduate degrees during a May 5 ceremony that begins at 5 p.m. in the Ancilla Domini Chapel. The commencement address will be delivered by Regina Emberton, president and chief executive officer of South Bend-Elkhart Regional Partnership. A commencement Mass will be celebrated at 2:30 p.m. on May 5 in the chapel.

Undergraduates at Marian’s Indianapolis campus will receive their degrees during a 1:30 p.m. commencement ceremony on May 6 in the arena/convocation center of Marian’s Indianapolis campus. The commencement speaker will be Joseph Donnelly, U.S. ambassador to the Vatican.

The commencement Mass will be at 10 a.m. in the arena/convocation center of Marian’s Indianapolis campus. Graduates and medical students will receive their degrees on May 7 during a 10 a.m. ceremony in the arena/convocation center of Marian’s Indianapolis campus. The commencement speaker will be Joe Impicchialle, president and chief executive officer of Ascension Health.

Each ceremony and the commencement Mass on May 6 can be viewed on marian.edu/live.

SANDY OF MARY-THE-WOODS COLLEGE
Saint Mary-of-the-Woods will celebrate its commencement on May 13 for 330 graduates.

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

Both ceremonies will be in the college’s Hamilton Arena of the Jeanne Knoerle Sports and Recreation Center.

The commencement speakers for both ceremonies are graduating students who were selected by a committee of faculty, staff and a trustee.

The commencement ceremony for on-campus students who are graduating will be at 10 a.m. May 13.

The commencement speaker will be Sydney McCammon of Sullivan, Ind. She has earned a bachelor of arts degree in psychology.

The commencement ceremony for graduates of Woods Online and master’s degree programs will be at 3 p.m. May 13.

The commencement speaker will be Rebecca Weiner of Nashville, Ind. She has earned a master’s of arts degree in art therapy.

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

Each ceremony will be livestreamed at smwc.edu.

ST. MEINRAD SEMINARY AND SCHOOL OF THEOLOGY
Fifty students will earn master’s degrees when Saint Meinrad Seminary and School of Theology in St. Meinrad holds its graduation ceremony on May 13.

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

The commencement speaker is Archbishop Shelton J. Fabre of the Archdiocese of Louisville, Ky. A commencement Mass for the graduates and their guests will be at 9 a.m. Central Time on May 13 in the Archabbe Church of Our Lady of Einsiedeln.

Spent time with Jesus every evening to reflect on the day, pope says

VATICAN CITY (CNS)—Jesus knows how to turn every difficulty or fall into a step forward, Pope Francis said.

“Before reciting the midday ‘Regina Coeli’ with Christ’s love ‘even that which seems wearisome, for redress, the toil of work, the sincerity that comes conscience and to reread the day with Jesus, Jesus appears beside the two disciples and prompts them to tell him what has happened and made them sad. And, while they are walking, Jesus ‘helps them reinterpret the facts in a different way, in the light of the prophecies of the word of God,’ the pope said.

‘Today’s Gospel invites us to tell Jesus everything sincerely, without being afraid of disturbing him—he listens—without fear of saying the wrong thing, without shame at our struggle to understand,’ he said.

‘The Lord is happy whenever we open ourselves to him,’ he said. ‘Only in this way can we be taken by the hand, accompany us and make our hearts burn again.’

The pope said a good way to do this is to dedicate time every evening to a brief examination of conscience and to reread the day with Jesus, by ‘opening your heart to him, bringing to him people, choices, tears, falls and hopes—all the things that happened—to learn gradually to look at things with different eyes, with his eyes and not just our own.

‘We can thus relive the experience of those two disciples,’ he said. ‘A difficult cross to embrace, the decision to forgive an offense, a missed opportunity for redemption, the toil of work, the sincerity that comes at a price and the trials of family life can appear to us in a new light, the light of the crucified and Risen One, who knows how to turn every fall into a step forward.’”
Father John Fink noted for serving parishioners in tragedy and joy

By Sean Gallagher

Father John Fink, a retired priest of the Archdiocese of Indianapolis, died on April 17 at the Harrison Springs Health Campus in Corydon. He was 79.

USCCB reaffirms unwavering solidarity’ with Church in Nicaragua

WASHINGTON (OSV News)—The U.S. bishops on April 20 reaffirmed their “unwavering solidarity” with Nicaragua’s bishops, priests, faithful, “all and men of women of goodwill” who are suffering an “intensification” of religious persecution by Nicaragua’s government.

Bishop David J. Malloy also called on the U.S. bishops to “do more, and we need to do it immediately,” he said.†

“We all need to up our game, we all need to do more, and we need to do it immediately,” he said.

We pray that Church movements and other Nicaraguan political prisoners, deported to the U.S. with more than 200 citizenship.”

 Bishop Fink was ordained a priest on May 24, 1943, by Archbishop Paul C. Schulte at St. Peter and Paul Cathedral in Indianapolis. He was married in 1947 to Anne Stahl, with whom he had five children.

From 1979-91, Bishop Fink served as pastor of St. Joseph Parish in Madison. From 1991-2013, he served as pastor of St. Simon the Apostle Parish in Paoli, which at the time was a mission parish.

In 2001, Father Fink was appointed pastor of St. Michael Parish in Madison while also serving as an administrator.

In his first assignment, Father Fink served from 1969-76 as associate pastor of the former St. Mary and St. Michael parishes in Madison.

In 2001, Bishop Fink was appointed pastor of St. Michael Parish in Madison, then pastor of St. Joseph Parish in Shelbyville, serving there until 2003.

In 2001, Bishop Fink was appointed pastor of St. Michael Parish in Madison, then pastor of St. Joseph Parish in Shelbyville, serving there until 2003.

A U.S. bishops’ committee affirmed their “unwavering solidarity” with Nicaragua’s bishops, priests, faithful, “all and men of goodwill” who are suffering an “intensification” of religious persecution by Nicaragua’s government.

Bishop Malloy also called on the U.S. bishops to “do more, and we need to do it immediately,” he said.

“We all need to up our game, we all need to do more, and we need to do it immediately,” he said.

United in the Eucharist

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

• For Church movements and groups—

  We pray that Church movements and groups may rediscover their mission of evangelization each day, placing their own charisms at the service of needs in the world.

Pope Francis’ prayer intentions for May

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal

We made we to share HOPE.

There’s no greater hope than that which we find in the Eucharist.

Help us nourish the world with the bread from heaven.

See Pope Francis’ monthly intentions at archindy.org/popesintentions

United Catholic Appeal
Continental phase of synod offers seeds for future of universal Church

The U.S. Conference of Catholic Bishops (USCCB) and the Canadian Conference of Catholic Bishops (CCCB) have published the final document for the Continental Stage of the 2021-2024 Synod: “For a Synodal Church, Communion, Participation, and Mission.” The continental phase of the worldwide synod involved representatives of bishops’ conferences from all regions of the universal Church meeting to review the findings submitted following listening sessions held in individual dioceses. For the North American Continental Stage, the United States and Canada held 12 virtual assemblies between December 2022 and January 2023; seven in English, three in Spanish, and two in French. In total, 931 delegates and 146 bishops from Canada and the United States were appointed to participate in one of these 12 assemblies to share their reflections and responses to the “Document for the Continental Stage” (DCS) issued by the Holy See’s General Secretariat of the Synod of Bishops in Rome. These reflections were synthesized to create the final document.

Reflection/Effie Caldarola

O Life! O Death! O Mystery!

My friend volunteered in a program called NODA—No One Dies Alone. It was not meant to be the last journey through terminal illness with someone you love. It is, in fact, quite literal. At the hour of death, none of us should be alone.

The hospital might have a suffering patient who was living on the streets and she could not identify next of kin. Or perhaps someone was on his deathbed and his relatives were far away. Or the loved ones he had were very few and couldn’t be at the bedside 24/7.

My friend would be called near the end and would be there for that person as they left this world. He would hold the person’s hand, pray with them or for them. If he knew they were Catholic, he might softly say a rosary as they, often unconscious, grew closer to death. For him, it was a moving and important ministry.

But what happens when I asked, ever curious about that great mystery that lies before us. What happened at death?

"I don’t know," he said nonchalantly. "All I know is that they fell into the hands of the devil."

Right now, we are in the great season of Easter. We rejoice, always as St. Paul advises, while we await the feast of Pentecost.

Thoughts about death bring me to my mother. She was suffering from dementia, not eating anymore and growing weak. I was in a graduate program, and I had a weekend of intensive classes. I planned to leave my home in Alaska for the long journey to the Midwest as soon as the weekend ended. But my brothers sounded the alarm. The cancer had spread to a place on a plant. I arrived a scant few hours after her death. Seemingly not aware, she had nonetheless for the broader community affected by her death: "We know she’d been waiting for me."

I regret not leaving sooner, but I am consoled by the image of Mom waiting for me, but of God waiting patiently for her.

Years before, I was a college freshman living with my aunt when Dad died. We knew he was quite ill, but we had hope. Arriving back from class on the bus, my cousin met me and we rushed to the hospital. Again, I was too late by mere minutes.

My cousin met me and we rushed to the hospital. As soon as the weekend ended.

(Effie Caldarola is a wife, mom and grandmother who received her master’s in pastoral ministry from Seattle University.)
y las saca. Y una vez que ha sacado él llama a las ovejas por su nombre, le abre, y las ovejas oyen su voz; y pastor de las ovejas. A éste el portero y sabremos que estamos llamados a la Palabra de Dios, “oiremos su voz” del Espíritu Santo que nos interpreta. Jesús nos dice, siempre con la ayuda del buen pastor, autorizado a hablar en nuestro nombre, que “call their sheep by name” and lead them out without fear. The second reading (1 Pt 2:20-25) describes the lengths to which our Savor went to identify with us, the flock. He himself bore our sins in his body upon the cross, so that, from free sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls. (1 Pt 2:24-25).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become men and women for others. He is the one who “when he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly” (1 Pt 2:22).

Jesús es el Buen Pastor, “the guardian of our souls” (1 Pt 2:25), who opens the sheep gate of our hearts and who leads us to become man...
May 13, 14
St. Louis Church, 13 E.
Louis Pl., Batesville.
Brate Weekend.
Sat. 5:30 p.m., Sun.
6:30 a.m., 9:30 a.m. and
11 a.m., Masses celebrated by
Father Daniel Bedel, Bishop
Simon Bruté College Seminary
Spiritual director, talks on
how the seminaries future
presenters.
Information: Ellen Sanders,
317-236-1501, esanders@archindy.org.

May 15
St. Theo 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: cuv @
www.catholicchurch.org,
Meeting ID: 8567 1068
0667 or dial in at
310-715-8952.
Information: Piolette Spranger,
prayer@archindy.org or
317-236-1474.

May 14
Mount St. Francis Center
for Spiritual Formation,
7535 E. 56th St.,
Indianapolis.
May 12-14.
Singles Parishioners only.
Reservations: 317-435-
2952, prcsp16@pamw.org.

May 17
Cathedral Basilica of St.
Mary of the Woods,
13 E. St. Martin Dr.,
Batesville.
Archdiocesan Bluegrass
Music Festival.
Information: 317-784-4439 or
www.catholiccemeteries.org.

May 18
Southside Events and
Social Club, 2100 E.
71st St., Indianapolis.
Institute for Sports Business,
Inc. Thursday Jillian A. Atchison
presenting, “All Dogs Go to
Heaven: How About Us?”
Doors at 6:35 a.m., Mass 7 a.m.,
buffet breakfast and program
following. Members, $24
non-members. Register by 4
p.m. on May 16.
Information, registration:
cuv@ttv.BReg.

May 20
St. Augustine Church,
315 E. Chestnut St.,
Jeffersonville.
Brute Weekend.
Sat. 5:45 p.m., Sun. 8 a.m.,
Masses celebrated by
Father Daniel Bedel, Bishop
Simon Bruté College Seminary
Spiritual director, talks on
how the seminaries future
presenters.
Information: Ellen Sanders,
317-236-1501, esanders@archindy.org.

Most Sacred Heart of Jesus
Church, 1840 E. Eighth
St., Jeffersonville.
Brute Weekend.
Sat. 5:45 p.m., Sun. 8 a.m.,
Masses celebrated by
Father Daniel Bedel, Bishop
Simon Bruté College Seminary
Spiritual director, talks on
how the seminaries future
presenters.
Information: Ellen Sanders,
317-236-1501 or
esanders@archindy.org.

Wedding Anniversaries
GORDON and JANS (PAGE)
BECKER, members of St. Malachy Parish in Brownsburg,
will celebrate their 50th wedding anniversary on May 5.
The couple was married in St. Philip Neri
They have two children: Joseph and Matthew Becker.
The couple also has five grandchildren. †

JAMES and PAMELA (LUDEMANN)
KNOTH, members of St. Pius X Parish in Indianapolis,
will celebrate their 50th wedding anniversary on April 28.
The couple was married in Christ the King
Church in Indianapolis on April 28, 1973.
They have four children: Michelle Harker,
James, Jr., Joe and Paul Knoth.
The couple also has six grandchildren. †

JERRY and ROSANNE (BECKRAUT)
SCHEIDLER, members of St. Mary Parish in
Greenwood, will celebrate their 50th wedding anniversary on April 28.
The couple was married in St. Mary Church in
They have five children: Karl, Kathi Wells, Jon and Matt Scheidler.
The couple also has nine grandchildren. †

MARK and SUSAN (RHEIN) SWANSON,
members of St. Joan of Arc Parish in Indianapolis,
will celebrate their 55th wedding anniversary on May 5.
The couple was married in St. Joan of Arc
They have three children: Erin Kelsch, Brienne Schaller and Kristen Sweeney.
The couple has six grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cuv.org/anniversary or call 317-236-1585.
The top of the processional cross that will be used at the coronation of King Charles III in May is seen on the altar of an Anglican parish in Llandudno, Wales, on April 19. Relics of Christ’s cross, a gift from Pope Francis, are under glass in the center of the processional Crosses. (CNS photo/Dave Custance, courtesy of the Church in Wales)
two-thirds of whom were Catholic. Many leaned forward, elbows on knees, listening with rapt attention during the homily. One clutched a rosary through the entirety of the Mass. Another, soon to be released, eagerly stepped forward for a special blessing from the archbishop.

Grace continued to flow after the eucharistic feast. Most of the Catholic men hurried to form a line after Mass when it was announced that Father Dunda would offer the sacrament of reconciliation.

“It means so much,” said Jason of the opportunity to receive the sacraments. “It definitely is a big weight off my shoulders.”

“You take their faith seriously”

Archbishop Thompson delved further into Scripture during his homily, discussing that Sunday’s Gospel reading of Jesus raising Lazarus from the dead.

“He recalled Jesus asking for Lazarus’ tomb to be opened and being told that there will be a stench. “But Jesus calls him out anyway and says, ‘Unbind him’ (Jn 11:44), the archbishop noted. “In our lives, we may have moments where we feel bound or things aren’t smelling too good, and we can feel dead or close to death—psychologically, emotionally, spiritually, physically, whatever it might be.”

“But Jesus has the power to call us out of it, to unite us, to set us free, to offer a new beginning. ‘There’s nothing beyond the scope of God’s mercy, God’s power to save, to heal, to redeem.’”

In those moments of crisis, he continued, each of us is asked the same question Christ asked Martha in the Gospel reading: “Do you believe?” (Jn 11:26).

“Under those questions, the archbishop said, we are asked to reflect on how we take our faith and our relationship with God. ‘The word obviously means something to them—they take it seriously, and they take their faith seriously.’”

“You will see the glory of God”

The men at the Plainfield Correctional Facility “were grateful for the opportunity to go to Mass,” Deacon Cord said. “And they were especially thankful that Father [Dunda] was able to hear confessions. As far as I can tell, that was first time in five years a priest has been there for confessions.”

The ministerial visit on March 26 was “very important to them,” Deacon Cord added. “They really crave that kind of interaction. After Mass, men were just thanking us. They were so appreciative.”

“Concerned to the need for violence”

Archbishop Thompson recognized the need for those in prison to receive the sacraments and the grace they bring.

“They’re here in the archdiocese, and these are people in need of healing,” he said. “They need peace and need God’s grace.”

“It’s important to bring Christ to all people, including those on the margins and peripheries of society—to bring Christ to them and to witness Christ in them.”

The men at the Plainfield Correctional Facility “were grateful for the opportunity to go to Mass,” Deacon Cord said. “And they were especially thankful that Father [Dunda] was able to hear confessions. As far as I can tell, that was first time in five years a priest has been there for confessions.”

The ministerial visit on March 26 was “very important to them,” Deacon Cord added. “They really crave that kind of interaction. After Mass, men were just thanking us. They were so appreciative.”

Jason was among the grateful.

“I’m looking forward to renewing my faith more,” he said. “This [opportunity] definitely helped me do that.”

“To volunteer in prison ministry, check with your parish office to see if a ministry already exists. If not, contact Deacon John Cord at [jcord@archindy.org].”

PRISON

continued from page 1

Several of those ministers, he said, while not requiring a formal institution by the Church, are, nevertheless, inspired by the Holy Spirit for the good of the Church and the world.

“First, a charismatic appears, inspired by the Spirit; then, the Church acknowledges this charismatic as a useful service to the community; finally, in a third moment, it is introduced and a specific ministry spreads,” he said.

“Laypeople participate in ‘the prophetic and regal function of Christ’ when, for example, they minister to the poor or to migrants, he said.”

“Many of those other ministries, he said, members of the church discussed ways to promote lay ministries, for a specific area of family ministry, for a specific challenge of those experiencing marital crises of all kinds, which involve the consequent short-circuiting of the transmission of the faith,” he said. “Today there is a greater need than ever, in the area of family ministry, for a specific ministry, for an authentic closeness and witness on the part of married couples at the service of families for the pastoral care of those experiencing crises and problems of all kinds.”

While all ministry in the Church—lay or ordained—begins from the call of baptism, ordained—begins from the call of baptism, ministry has its “sacramental foundation in marriage” as well.

When most Catholics hear the phrase “lay ministries,” they think of those formally instituted, like lector, acolyte and catechist, the pope said. “These ministries are characterized by a public intervention of the Church—a specific act of institution—and a certain visibility. They are connected with ordained ministry, because they involve various forms of participation in the task” of the priest, even though they do not require ordination.

But, he said, “the instituted ministries do not represent the full extent of the ministeriality of the Church, which is broader and, ever since the first Christian communities, regards all the faithful.”

Many of those other ministries, he said, while not requiring a formal institution by the Church, are, nevertheless, inspired by the Holy Spirit for the good of the Church and the world.

“First, a charismatic appears, inspired by the Spirit; then, the Church acknowledges this charismatic as a useful service to the community; finally, in a third moment, it is introduced and a specific ministry spreads,” he said.

Men incarcerated at the Plainfield Correctional Facility in Plainfield listen attentively as Archbishop Charles C. Thompson, principal celebrant of a Mass offered at the Plainfield Correctional Facility in Plainfield on March 26, delivers a homily.

Deacon Martin "Neil" May, left, assisted at the Mass. (Photos by Natalie Hoefer)

POPE

continued from page 1

Cardinal Kevin J. Farrell, prefect of the dicastery, said by focusing on “laiy and ministry in a synodal Church,” members of the church discussed ways to promote a readiness for service that stems from the many gifts and charisms that the Holy Spirit animates in the people of God, and which give rise to various ministries for the benefit of the women and men of our time.

“In particular, concern was expressed to the challenges of those experiencing marital crises of all kinds, which involve the consequent short-circuiting of the transmission of the faith,” he said. “Today there is a greater need than ever, in the area of family ministry, for a specific ministry, for an authentic closeness and witness on the part of married couples at the service of families for the pastoral care of those experiencing crises and problems of all kinds.”

While all ministry in the Church—lay or ordained—begins from the call of baptism, Pope Francis said that in the specific area of a Catholic church’s service to other couples in need, ministry has its “sacramental foundation in marriage” as well.

When most Catholics hear the phrase “lay ministries,” they think of those formally instituted, like lector, acolyte and catechist, the pope said. “These ministries are characterized by a public intervention of the Church—a specific act of institution—and a certain visibility. They are connected with ordained ministry, because they involve various forms of participation in the task” of the priest, even though they do not require ordination.

But, he said, “the instituted ministries do not represent the full extent of the ministeriality of the Church, which is broader and, ever since the first Christian communities, regards all the faithful.”

Many of those other ministries, he said, while not requiring a formal institution by the Church, are, nevertheless, inspired by the Holy Spirit for the good of the Church and the world.

“First, a charismatic appears, inspired by the Spirit; then, the Church acknowledges this charismatic as a useful service to the community; finally, in a third moment, it is introduced and a specific ministry spreads,” he said.

Laypeople participate in “the prophetic and regal function of Christ” when, for example, they minister to the poor or to migrants, he said.

“In these areas of charity, many services can arise that take the form of genuine ministries,” he said. “It is a broad space of commitment for those who wish to live in a practical way, in relation to others, the closeness of Jesus that they have often experienced firsthand. The ministry thus becomes not only a simple social commitment, but also something beautiful and personal, a true Christian witness.”

However, no form of ministry must ever become “self-referential,” he said. “I get angry when I see lay ministers who—pardon the expression—are ‘puffed up’ by their ministry.

“At times, you see laypeople and they seem to be default priests,” the pope said.

“Please, clean up this problem.”

Page 8 The Criterion, Friday, April 28, 2023

Men incarcerated at the Plainfield Correctional Facility in Plainfield listen attentively as Archbishop Charles C. Thompson, principal celebrant of a Mass offered at the Plainfield Correctional Facility in Plainfield on March 26, delivers a homily. Deacon Martin ‘Neil’ May, left, assisted at the Mass. (Photos by Natalie Hoefer)
From darkness to light

Readers celebrate God's creative and healing powers in living out their faith

(Reporter’s note: The Criterion has invited our readers to share one of their favorite Bible verses or a favorite quote that helps remind them of God’s presence in their lives and/or helps center them in their relationships with other people. Here is part four of their responses.)

By John Shaughnessy

Bill Greenwald often finds the presence of God in nature, which is why he has always been drawn to the wisdom expressed in Job 12:10: “It’s a passage that notes, “But ask the animals, and they will teach you; the birds of the air, and they will tell you; the plants of the Earth and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of the Lord has done this?” In his hand is the life of every living thing and the breath of every human being.”

As he considers that passage, Greenwald says, “I have found the book of Job to be very unique, in that God tested Job’s faith time after time, yet Job never gave up. To me, it also reflects on what Mother Nature teaches us about God’s presence in nature, which is why I have a deep love of nature, and the beauty of God’s creation.”

Greenwald also has found that peace and beauty in the darkest places of the world—literally—as he has explored the depths of caves for about 50 years. “God’s touch of love and hope” declared by Stubbilorf knew their friend had traveled through one of the toughest, most heartbreakng times in life—a divorce.

Besides listening to his friend and being there for him, Mr. Immaculate Heart of Mary Parish in Indianapolis also wanted his friend to know that God was there for him. So he shared a Bible verse—Jeremiah 29:11—that has always brought him comfort: “For I know the plans I have for you. Plans to prosper you and not harm you. Plans to give you hope and a future.”

“I told my friend that it gives me great hope, when I’m going through a tough time. That God does have a plan for me, and given his great love for me, I have no doubt it will be a much better plan than I could ever imagine.”

This verse really helped my friend.”

Walking in the way of Christ

In her desire to have a deeper relationship with Jesus, Jennifer Haught feels a close connection to one of the people Christ healed. That healing is from the story shared in John 5:1-9. “It’s the story of the crippled man who had been lying for years by a pool of water that was supposed to heal people. One of the countless days when the man hoped someone would put him in the pool at the supposed right time of healing, Jesus approached him with the offer of a life-changing gift, asking, ‘Do you want to be well?’”

(John 5:6) After the man shared his struggles, Jesus told him, “Rise, take up your mat, and walk” (Jn 5:8).

“Overcoming your fear of the dark, the darkness and the beauty of the world, I’m still betting on the goodness that I have known all my life,” Espada said.

Walking in the way of Christ

In her desire to have a deeper relationship with Jesus, Jennifer Haught feels a close connection to one of the people Christ healed. That healing is from the story shared in John 5:1-9. “It’s the story of the crippled man who had been lying for years by a pool of water that was supposed to heal people. One of the countless days when the man hoped someone would put him in the pool at the supposed right time of healing, Jesus approached him with the offer of a life-changing gift, asking, ‘Do you want to be well?’” (John 5:6) After the man shared his struggles, Jesus told him, “Rise, take up your mat, and walk” (Jn 5:8).

“Overcoming your fear of the dark, the darkness and the beauty of the world, I’m still betting on the goodness that I have known all my life,” Espada said.
Two organizations in the archdiocese recently joined forces to combat hunger. One is the Society of St. Vincent de Paul-Indianapolis Archdiocesan Council, Inc. (SVdP), which, among other efforts, addresses hunger through food pantries. The other is Bread for the World, a national Christian organization seeking to eradicate hunger in America through annual letter-writing campaigns to federal congressional leaders advocating for federally-funded food programs.

The idea of a partnership started with Steve Gillman, a volunteer for both organizations. "Seeing the desire of the St. Vincent de Paul Society to do advocacy for the hungry, and seeing that Bread for the World is already doing that—instead of [SVdP] reinventing the wheel, why not partner with someone who already has that as their mission?" explains Gillman, a member of St. Monica Parish in Indianapolis. "I always get excited about St. Vincent de Paul food drives—that's good stuff," he says. "But food pantries only help one-sixth of those in need. The other five-sixths we take care of by government programs, he says, such as the Supplemental Nutrition Assistance Program, the Women, Infants and Children food program, free and reduced price lunches and more.

He formed a partnership plan and presented it to the SVdP council board. The idea was twofold: to have SVdP parish participation and raise awareness. 

"To meet that purpose of St. Vincent de Paul, it's necessary to advocate for social justice for those things that matter to our neighbors who have no voice. That's what Bread for the World is all about. They're an advocacy voice, and that's something that's hard to get started."

David Miner, a leader of Bread for the World in Indianapolis, is hopeful for the partnership, too.

"The member of Central Christian Church in Indianapolis says Bread for the World "was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

"was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

"was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

"was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

"was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

"was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

"was founded by Catholics and Protestants. 'A lot of people who go to bed hungry' "

Miner says the Indiana leadership team "realized we don't have nearly as much Catholic partnership as one might expect, given the size of the Church. "

"St. Vincent de Paul—which is in the trenches with people every day—they very much appreciate the importance of changing the system and speaking up for the hungry. But it wasn't convenient for them because they're more into direct services. Advocacy is what Bread for the World does, and we're able to help them do something they wanted to do."

About 15 parish SVdP conferences have agreed to participate in the partnership so far, says Gillman. "A lot of people who go to bed hungry" A vision of what the partnership in action could look like at the parish level is currently underway at St. Monica.

As a member of the parish’s SVdP conference, Gillman is “contacting all of the parish ministries to encourage their members to write letters” through Bread for the World’s annual letter-writing campaign, he says. "We’ll also put notices in the bulletin and [parish] newsletter and share information through the school and Sunday school.”

He also helped arrange for and promote a two-hour educational program by a Bread for the World team at the parish on April 15.

"It was a program educating people on poverty, what the current situation is and how we are called to act to address poverty," says parishioner Andra Liepa, who attended the session.

"We’re the richest country in the world, but we still have a lot of people who go to bed hungry each night. The statistics in Indiana are pretty much the same as the national [statistics], so it hits very close to home.”

Currently, one in nine people face food insecurity in Indiana, according to feedingamerica.org. The United States Department of Agriculture reports that 10.2% of households in America faced hunger at some point in 2021.

"If those people get food assistance through government programs, it fires up money for other basic needs," Liepa notes. Miner adds that “this is a particularly important year” for people to advocate to their legislators for support of federal food programs “because the Farm Bill is up for reauthorization, and that includes all of the nutrition programs as well as some intervention programs.”

By contacting legislators through Bread for the World’s letter-writing campaign, says Liepa, "We’re really trying to use our voice as citizens, as people who are represented by these legislators, to make sure that they know that we think the Farm Bill is very important and should be reauthorized."

"Changing the system we have in place" Writing letters to those in Congress “can seem daunting,” says Miner. But through Bread for the World’s process “it takes about 10 minutes,” he notes.

For more information on the partnership or Bread for the World’s letter-writing campaign, contact Steve Gillman at Gillman.s.c@gmail.com or 317-370-4974. For more information on Bread for the World or the Farm Bill, go to bread.com.
Although difficult, changes in parish life can lead to spiritual growth.

(OSV News)—Whether we want to admit it or not, life is full of changes. Some changes are easy, fun and helpful: trying a different hairstyle, buying a new car, learning a new skill, landing a new job. Some changes challenge us—losing weight or quitting smoking—or transform us, like letting go of a grudge or adjusting our attitudes from negative to positive.

But one kind of change that many people can find difficult to accept is change in their parish. Large or small, changes in a parish can upset our spiritual and emotional equilibrium.

Maybe the current pastor is leaving. Maybe the church is undergoing renovations. Maybe Mass times are changing. Maybe the new music director is introducing new hymns. Maybe someone made a new rule or set up a different way of doing things. Maybe your parish is linking or clustering with other faith communities. Or maybe you’ve received the heartbreakingly news that your parish will close—probably the hardest change of all to accept.

We normally “roll with the punches” when life sends us change, but changes in our parish affect us more deeply. We turn to the Church for comfort and stability when our lives are in turmoil. So, when the turmoil happens within our parish family, we can feel as if we’ve lost an anchor. None of us wants to lose the familiar. We fear the unknown, the areas outside of our spiritual and emotional comfort zone.

We often realize after the fact that change—as much as we may dislike it—can actually lead to spiritual growth. The question is how to work through the change to find that spiritual benefit.

Understanding change

Change involves letting go, moving through a transition and eventually adjusting to some new reality—emotional steps that are not unlike the grieving process. Our initial reaction to a proposed change can be sharply negative. We may think the worst, wondering how something like this could happen.

As planning for the change begins, we begin to wonder how we might be affected by the change. We may feel angry or betrayed. We may try to think of ways to stop the change from happening. When the change actually takes place, our emotions shift again. We may have a sense of loss, experience a crisis of faith or lose our emotional equilibrium.

Dealing with change

While it is important to recognize the emotions associated with change, no matter what we say or do, we’re not likely to be able to stop it. So, rather than wall away from, fight or complain about the change, we might want to take a different approach: asking questions and listening to the answers with an open mind.

Why is the change necessary? When will it happen? How will it be implemented? What good things are expected from it? What new opportunities might it bring?

The answers to these questions might, in turn, bring about a shift in our perspective. What if I believed this change was good? How would a positive attitude affect my behavior? What can I do that’s positive?

Change for the better: How to take positive action

—Get involved—When it became clear that a change in Mass schedule was needed, one parish asked everyone to vote on several options. The change was made in favor of the majority.

—Incorporate the past into the present—When a music minister found out that people were upset about the new music, he agreed to include an old favorite in every Mass.

—Preserve the past.—It’s not uncommon when closing, merging, remodeling or constructing a new church for parishes to incorporate statues, stained-glass windows and other reminders of the past into future plans.

—Make memories.—Create a memory book with photos and stories. The book can be kept in the parish library, posted on the parish website or reproduced so families can have a copy or given as a gift to the former pastor.

The spiritual side of change

Change awakens our trust in divine providence. St. Paul assures us that “all things work for good for those who love God” (Rom 8:28). Can we trust that God will make everything right? Can we believe that something good can come from this?

In times of change, we need to remember to ask not for what we want, but what God wants for us. Like Jesus, we may ask God to stop this from happening (Mt 26:39). But we must finish the prayer as Jesus did, by saying, “My Father, if it is not possible that this cup pass without my drinking it, your will be done” (Mt 26:42).

The fascinating thing about being open to God’s will is that it allows the Holy Spirit to lead us in directions we would never have chosen for ourselves. We meet new people, learn something new or experience something unexpected.

Thus, change becomes our personal re-enactment of the paschal mystery. The hard reality is that, like Jesus, we must die to our former life before we can be raised to new life.

Praying through change

Prayer is the key that unlocks our resistance to change. Prayer shifts the burden of change into God’s hands. It eases discomfort, erases fears and helps us see from a different perspective.

Prayer opens our minds, hearts and souls. Prayer gives God the opportunity to fill us with deep inner peace. It is a gift of grace from a loving God.

Through the miracle of grace, prayer changes our lives and touches the lives of people around us. Prayer instills in us an appreciation for the good things change brings and gratitude for the good things God continues to do for us.
Mission of Corrections Ministry continues to evolve

The original vision for the archdiocesan Corrections Ministry was created by Archbishop Joseph Tobin in 2015. The vision included working directly with prisoners; creating a system to help those returning to society; re-integrating families, assisting the families of the incarcerated and those who were away in prison; and creating educational information to be used by helping people in the archdiocese.

Archbishop Tobin also asked if some of the empty buildings owned by the archdiocese could be re-purposed into transitional housing or recovery housing. The committee met with the families of the incarcerated and realized that we had not grown as a ministry focused mostly on education for the past few years and had not progressed in the other areas.

Immediately after I started in this position in January, we held a Corrections Committee meeting and reviewed the original goals for the committee and reflected on our progress. The team realized that we had grown a significant amount in the remaining areas. We decided that we needed to know exactly what was going on across the archdiocese before we could create an action plan to address future growth. We created a survey and sent it out to all 26 parishes and to more than 400 families.

There are 39 jails in the archdiocese, including county jails, eight state correctional facilities and the federal prison in Terre Haute. From this survey, we learned that about 80 lay volunteers, 14 deacons and six priests regularly visit 14 of the 39 jails. Of those 14 facilities, we do lay volunteers working in all eight of the state prisons and the federal prison on a regular basis.

In terms of priests, we learned that we have priests going to the federal prison and five of the state prisons regularly to celebrate Mass and hear confessions. However, we have not heard from any of the state prisons where no priest has visited to hear confessions in 5-7 years. That number of state prisons was three, until Archbishop Charles C. Thompson’s March 26 offering of Mass at the Plainfield Correctional Facility in March, with assistance from Deacon Martin “Neil” May of St. Susanna Parish in Plainfield and Father Sean Danda of St. Malachi Parish in Brownsburg. Concelebrating the Mass and hearing confessions afterward. About 30 offenders attended Mass. (See related article on page 1.)

Archbishop Thompson was also able to create aajeez (矫正) in Putnamville Correctional Facility in Putnamville. Father John Hollowell of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle celebrated the Mass. Thomas Hosty of St. Barnabas Parish in Indianapolis assisted. About 54 offenders attended the Mass. Father Hollowell stayed afterward to hear confessions.

We also learned from the survey that we do not have anyone who is regularly working with the families of the incarcerated.

The committee is now working on a comprehensive plan for the archdiocese. We are hoping to launch a pilot program in partnership with the Indiana Department of Corrections in St. Joseph County. If this program is successful, we will need many volunteers as we expand across the archdiocese. Volunteers will be needed as case workers and mentors to work with men and women as they come back home.

If you feel called to corrections ministry, whether it be into a jail or prison or working with those who are re-entering society, or working with the families of the incarcerated, please reach out to me.

(Deacon John Cord is the coordinator of Corrections Ministry for the Archdiocese of Indianapolis. To volunteer in prison ministry, check with your local archdiocese to see if a ministry already exists. If not, contact Deacon John at jcord@archindy.org.)

Stories of ancestors are like the Bible of our families

Through the years, my boys have often asked me to tell them stories of the things I did when I was in my 1970s and 1980s and shared with them stories about my dad growing up in the 1940s and 1950s and his great-grandfather (his great-grandfather as he called him) about a century ago.

My youngest son Colin doesn’t care if he’s heard a story for the first time or the 100th. His older brothers were the same.

There’s something very human in desiring to hear such narratives from the past. They point to an innate awareness in us that we are not alone but very much connected to those who have come before us, died long before we were born. They’re a human longing for what we Catholics call the communion of saints.

My sons have a real communion with my father, Victor Gallagher, who died in 1944, my grandfather, Colm Gallagher, who died in 1937, and my great-grandfather (their grandfather) as he called him, who died 19 years before I was born.

The kinship we feel with them comes tangibly through them hearing so many stories that show forth his personality, his hard work as a farmer, the love he shared for his family and, most especially, for God and the Church.

These diaries weren’t deeply private affairs, but just short accounts of what Grandpa Gallagher did day to day—when he’d go out, what he had for breakfast, things he did during the day, stories of sports events he watched on TV, etc.

Grandpa had a stroke in 1973 that lessened his short-term memory, although his long-term memory stayed the same. His diary may have been an aid for him to remember what happened recently.

I know of those diaries because Colin was a young boy and loved reading them. It made me feel like I was living right next to Grandpa. And then my own son, Colin, now 33 years after he died, renewed my love for him and my admiration of his simple and steadfast holiness.

The Acts of the Apostles, which is a source of readings at Mass throughout the Easter season, is like the daily diary of the early Church.

When you hear passages from this book, proclaimed at Mass, you are praying, praying and often reading it on your own, let your heart and mind enter into the stories presented to you of the early Christians and those who brought faith to Christ through their preaching and witness.

We are reminded to consider how many times you may have heard these stories before, God’s grace can build a strong spiritual foundation in our hearts as we listen to these first believers from 2000 years ago.

Then that grace will empower you to minister to others in some big way—the example of faith and loving sacrifice of the earliest Christians shared with us in Acts.

Seeing Acts in this way can be an invitation to look at the stories of our parents, grandparents or great-grandparents and to listen to them in a further in a new light. Grace can open our eyes to see deep meaning in the everyday witnesses of faith of ours own loved ones.

God will work through this communion of the saints in our own families to draw us here and now to closer to him, the Church and, ultimately, to the great reunion of our families in heaven.
The Sunday Readings
Sunday, April 30, 2023

• Acts 2:14a, 36-41
• 1 Peter 2:22b-25
• John 10:1-10

Readings at Mass from the Acts of the Apostles frequently occur during the Easter season. They clearly give an overview of life in the earliest days of the Church and demonstrate the special place among the early Christians of the Apostles and St. Peter as their clear leader.

Acts always show Peter—and only Peter—speaking on behalf of the Apostles. Such is the case in this weekend’s first reading. Peter preaches. His sermon goes to the heart of the Gospel message. Jesus is Lord, the Savior. Christ came among humans as human, but also as God’s own Son. He died. He rose. He reconciled humanity with almighty God.

Humans have an option. They can accept Jesus as Lord and follow the Gospel, or they can reject Jesus. The author of Acts, traditionally believed also to have been the author of St. Luke’s Gospel, dates the sermon. It was preached on Pentecost, a Jewish holiday. Jewish holidays celebrated God’s presence among his people. In an April 15 visit to the Little Sisters of the Poor, Mother General Maria Auxiliadora del Monte, a native of Spain and the worldwide superior of the Little Sisters of the Poor, greets Catherine Matarasso, a resident of the home. Mother General Maria visited the St. Augustine Home while on a trip to the U.S. to visit nursing homes and retirement facilities operated by the order. (Photo by Sean Gallagher)

The First Epistle of St. Peter provides an overview of life in the earliest days of the Church and demonstrates the special place among the early Christians of the Apostles and Peter as their clear leader. Acts always show Peter—and only Peter—speaking on behalf of the Apostles. Such is the case in this weekend’s first reading. Peter preaches. His sermon goes to the heart of the Gospel message. Jesus is Lord, the Savior. Christ came among humans as human, but also as God’s own Son. He died. He rose. He reconciled humanity with almighty God.

Humans have an option. They can accept Jesus as Lord and follow the Gospel, or they can reject Jesus. The author of Acts, traditionally believed also to have been the author of St. Luke’s Gospel, dates the sermon. It was preached on Pentecost, a Jewish holiday. Jewish holidays celebrated God’s presence among his people. In an April 15 visit to the Little Sisters of the Poor, Mother General Maria Auxiliadora del Monte, a native of Spain and the worldwide superior of the Little Sisters of the Poor, greets Catherine Matarasso, a resident of the home. Mother General Maria visited the St. Augustine Home while on a trip to the U.S. to visit nursing homes and retirement facilities operated by the order. (Photo by Sean Gallagher)

John 10:22-30
Psalm 146:2-3
John 14:14-16

Q A friend is in a relationship where his fiancée won’t sign a prenuptial agreement because she thinks it would make the marriage invalid. It could be grounds for an annulment. “For richer and for poorer,” etc. What is the canonical opinion here? (Australia)

A When we speak about a prenuptial agreement, or a “pre-nup,” generally we’re talking about a secular civil law agreement made prior to a marriage, one that details how the individual spouses’ resources are to be shared or not shared. Although laws can vary slightly within the United States, for the most part the presumption is that the spouses combine their resources upon marrying, meaning if the parties were to divorce, one spouse might be legally entitled to property that originally belonged entirely to the other.

Since, as Catholics, we believe that marriage is for life, obviously the Church does not recommend having a prenuptial agreement, which seems like a pre-plan for an eventual divorce.

However, by itself a prenuptial agreement is not grounds for a declaration of nullity from a Church marriage tribunal, and having a pre-nuptial agreement does not automatically make a marriage invalid. In fact, there can be some entirely legitimate reasons why a couple might have a prenuptial agreement. For example, if an older widowed couple marries, they might have a prenuptial agreement in place to ensure that their respective children receive their proper inheritances. A prenuptial agreement might also be helpful in clarifying exactly who owns what in a multi-generational family farm or business, especially one in which multiple siblings have a stake.

Still, if a divorced couple with a prenuptial agreement were to present their case to a Church marriage tribunal, the exact terms and circumstances of the agreement can often be of great interest to the tribunal judges. Even if a prenuptial agreement is not a direct cause of nullity, it can be a “symptom” of a larger (and invalidating) pre-nuptial agreement.

An example is the ground of partial simultaneity, “contra bonum sacramenti,” often translated into English as “against the good of permanence.” This describes a situation where one of the spouses, even if they outwardly promised a lifelong marital commitment at the altar, always intended to allow themselves the possibility of leaving the union. (See canon 1101, 1.)

Similarly, but less commonly, one or both parties may have entered the marriage relationship in an unbreakable life-long bond. (See canon 1099.)

A prenuptial agreement which was clearly intended to facilitate an easy civil divorce could be a convincing piece of supporting evidence for grounds such as these. Additionally, it could also happen that someone might attempt to marry in a contingent way, for instance by saying: “I will marry you, but for only as long as you remain fit and attractive” or, “I will only consider marrying you if...” In canon law, this is called “marriage subject to a condition.” During the marriage, the marriage invalid doesn’t mean it’s the best thing for fostering a healthy marital relationship. If one party is proposing a prenuptial agreement and the other is uncomfortable with this, it’s important to have a pastoral conversation about everyone’s feelings, expectations and intentions. (Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com

Prenuptial agreement can be evidence that a marriage is sacramentally invalid.
Franciscan Sister Rachel Lindenmaier ministered in Catholic schools for 33 years

Franciscan Sister Rachel Mary Lindenmaier, a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, died at the motherhouse on March 28. She was 91.

The Mass of Christian Burial was celebrated on April 14 at St. Monica, Oldenburg. Burial followed at the sisters’ cemetery.

Sister Rachel was born on June 20, 1936, in Indianapolis. While growing up there, she attended St. Roch School, the former Sacred Heart Jesus School and the former Notre Dame Academy.

Sister Rachel joined the Sisters of St. Francis on Sept. 8, 1955, and professed final vows in Aug. 12, 1963. She earned a bachelor’s degree in education at Marian University in Indianapolis and a master’s degree in educational administration at St. Louis University in St. Louis.

She served in Catholic schools in Indiana, Missouri and Ohio and in family life ministry in Michigan and West Virginia.

In the archdiocese, Sister Rachel served in archdiocesan offices from 1972-76, at St. Louis School in Batesville from 1977-84, and at Marian University, both in Indianapolis, from 1985-84, and again at Marian University from 2004-08 and 2009.

She was survived by a sister, Connie Lane. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.

Franciscan Sister Sharon Sheridan served in Catholic schools and family life ministry

Franciscan Sister Sharon Sheridan, a member of the Congregation of the Sisters of St. Francis in Oldenburg, died at the motherhouse on March 28. She was 91.

The Mass of Christian Burial was celebrated on April 14 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Sharon was born on Nov. 13, 1931, in Indianapolis, where she grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish.

Sister Sharon joined the Sisters of St. Francis on Sept. 8, 1950, and professed final vows in Aug. 12, 1963. She earned a bachelor’s degree in education at Marian University in Indianapolis and a master’s degree in educational administration at St. Louis University in St. Louis.

She served in Catholic schools in Indiana, Missouri and Ohio and in family life ministry in Michigan and West Virginia.

In the archdiocese, Sister Sharon served in archdiocesan offices from 1972-76, at St. Louis School in Batesville from 1977-84, at St. Monica School and at Marian University, both in Indianapolis, from 1985-84, and again at Marian University from 2004-08 and 2009.

She was survived by a sister, Connie Lane. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.

HISPANIC

continued from page 12

that completely makes a vital difference in our pursuit of happiness.

Loving God, in addition to being the first commandment, involves a chain of actions that generate many other virtues, it is by loving God that we renounce pride and know humility; it is by loving God that our egoism becomes a common good; it is by loving God that our greed becomes works of mercy. Finally, to the extent that we love him, we are more like him and our true humanity is reflected, not as the world wants us to reflect it, but as God intended from the moment of our conception.

Human beings have the ability to feel, think and act in accord with sound judgment and intellect and that makes us more human and therefore more intelligent than the rest of creation. However, on many occasions, our capabilities are tarnished by pride and excessive self-esteem, developed in a crisis of values on a personal level, therefore, affecting our closest neighbor and instilling anti-values in our County.

St. Francis of Assisi understood very well the concept of freedom that St. Augustine proposed. He decided to love God in making his decisions, gave up the comforts of his family, sold his possessions to give to the poor and entered a life of poverty and service to others. Francis actually rose with Christ from that moment, and entered a life of service to others.

Loving God, in addition to being the first commandment, involves a chain of actions that generate many other virtues, it is by loving God that we renounce pride and know humility; it is by loving God that our egoism becomes a common good; it is by loving God that our greed becomes works of mercy. Finally, to the extent that we love him, we are more like him and our true humanity is reflected, not as the world wants us to reflect it, but as God intended from the moment of our conception.

Human beings have the ability to feel, think and act in accord with sound judgment and intellect and that makes us more human and therefore more intelligent than the rest of creation. However, on many occasions, our capabilities are tarnished by pride and excessive self-esteem, developed in a crisis of values on a personal level, therefore, affecting our closest neighbor and instilling anti-values in our County.

St. Francis of Assisi understood very well the concept of freedom that St. Augustine proposed. He decided to love God in making his decisions, gave up the comforts of his family, sold his possessions to give to the poor and entered a life of poverty and service to others. Francis actually rose with Christ from that moment, and entered a life of service to others.

Loving God, in addition to being the first commandment, involves a chain of actions that generate many other virtues, it is by loving God that we renounce pride and know humility; it is by loving God that our egoism becomes a common good; it is by loving God that our greed becomes works of mercy. Finally, to the extent that we love him, we are more like him and our true humanity is reflected, not as the world wants us to reflect it, but as God intended from the moment of our conception.

Human beings have the ability to feel, think and act in accord with sound judgment and intellect and that makes us more human and therefore more intelligent than the rest of creation. However, on many occasions, our capabilities are tarnished by pride and excessive self-esteem, developed in a crisis of values on a personal level, therefore, affecting our closest neighbor and instilling anti-values in our County.

St. Francis of Assisi understood very well the concept of freedom that St. Augustine proposed. He decided to love God in making his decisions, gave up the comforts of his family, sold his possessions to give to the poor and entered a life of poverty and service to others. Francis actually rose with Christ from that moment, and entered a life of service to others.

Loving God, in addition to being the first commandment, involves a chain of actions that generate many other virtues, it is by loving God that we renounce pride and know humility; it is by loving God that our egoism becomes a common good; it is by loving God that our greed becomes works of mercy. Finally, to the extent that we love him, we are more like him and our true humanity is reflected, not as the world wants us to reflect it, but as God intended from the moment of our conception.

Human beings have the ability to feel, think and act in accord with sound judgment and intellect and that makes us more human and therefore more intelligent than the rest of creation. However, on many occasions, our capabilities are tarnished by pride and excessive self-esteem, developed in a crisis of values on a personal level, therefore, affecting our closest neighbor and instilling anti-values in our County.
WILLIAMSBURG, R.I. (OSV News)—The U.S. Supreme Court said on April 21 it would block a lower court’s restrictions on the abortion drug mifepristone, leaving it on the market while litigation over the drug proceeds.

The Supreme Court from a lower court’s ruling to stay the U.S. Food and Drug Administration’s (FDA) approval of the drug. The Justice Department and Danco Laboratories, a pharmaceutical company that manufactures the abortion pill mifepristone, previously asked the U.S. Supreme Court to intervene in the case while the case plays out.

The order was a 7-2 vote, with Justices Clarence Thomas and Samuel Alito publicly dissenting. A coalition of pro-life opponents of mifepristone, the first of two drugs used in a medication or chemical abortion, filed suit in an effort to revoke the FDA’s approval of the drug, arguing the government violated its own safety standards when it first approved the drug in 2000. However, proponents argued mifepristone poses statistically little risk to women using it for abortion early in pregnancy, and claim the drug is being singled out for political reasons.

The Supreme Court’s decision maintains the status quo, while the case plays out.

In an April 21 statement, President Joe Biden said he would continue “to stand by FDA’s evidence-based approval of mifepristone, and my administration will continue to defend FDA’s independent, expert authority to review, approve and regulate a wide range of prescription drugs.”

The stakes could not be higher for women across America. I will continue to fight politically-driven attacks on women’s health,” Biden said. “But let’s be clear—the American people must continue to use their vote as their voice, and elect a Congress who will pass a law restoring the protections of Roe v. Wade.”

Erik Baptist, senior counsel for Alliance Defending Freedom, which represented the groups challenging the FDA’s approval of mifepristone, said in a statement that, “As is common practice, the Supreme Court has decided to maintain the status quo that existed prior to our lawsuit while our challenge to the FDA’s illegal approval of chemical abortion drugs and its removal of critical safeguards for those drugs moves forward. Our case seeking to put women’s health above politics continues on an expedited basis in the lower courts,” Baptist said. “The FDA must answer for the damage it has caused to the health of countless women and girls and the role of law by failing to study how dangerous the chemical abortion drug regimen is and unlawfully removing every meaningful safeguard, even allowing for mail-order abortions. We look forward to a final outcome in this case that will hold the FDA accountable.”

In an April 22 statement, Bishop Michael F. Burbidge of Arlington, Va., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, called the Supreme Court’s interim order “a tremendous disappointment, both for the loss of innocent preborn babies from chemical abortion, and for the danger that chemical abortion poses to women.”

“It is wrong to allow the FDA’s greatly diminished health and safety standards for mifepristone to remain in place,” the bishop said. “The FDA acted unlawfully when it first approved—and later relaxed safety requirements for prescribing and dispensing the drug. It is out of line and prayer that the Court will eventually overturn the FDA’s improper actions.”

Kristan Hawkins, president of Students for Life of America, said in a statement that it is “a tragedy that the Supreme Court is allowing chemical abortion pills to stay on the market without the health and safety standards put in place in 2000 to protect women from injury, infertility, death and abusers who use the drugs on minors without their knowledge or consent.”

Hawkins argued that weakened medical standards “favor abortion industry interests.”

A federal appeals court on April 12 blocked portions of Kacsmaryk’s ruling suspending the FDA’s approval of mifepristone, ruling that the drug can remain on the market, but under more strict regulations while amid a legal challenge to that approval.

“The district court countermanded a scientific judgment FDA has maintained across administrations: nullified the approval of a drug that has been safely used by millions of Americans over more than two decades, and upset reliance interests in a healthcare system that depends on the availability of mifepristone as an alternative to surgical abortion for women who choose to lawfully terminate their early pregnancies,” the Justice Department wrote in its filing with the high court.

A three-judge panel of the 5th U.S. Circuit Court of Appeals agreed on April 12 to temporarily block Kacsmaryk’s Good Friday ruling that suspended the FDA’s approval of mifepristone.

However, the appeals court, in its 2-1 decision, also permitted other portions of that ruling to take effect, arguing it violates the PDA rules revised in 2016 and 2021 on a drug the agency originally approved in 2000. Those rules permitted mifepristone’s usage up to 10 weeks of pregnancy rather than the original seven weeks, and permit mail order in some states.

On April 19, GenBioPro, which makes the generic version of mifepristone, sued the FDA in an attempt to block it from complying if the courts ultimately pull the drug off the market, adding another layer to the legal battle over the drug’s use.

Separate state lawsuits may also impact whether the drug remains on the market as well, as Washington state seeks to block the Texas ruling. GenBioPro has also sued West Virginia over its ban on mifepristone, arguing it violates the commerce clause of the U.S. Constitution.

Responding to the Supreme Court’s April 21 decision, Bishop Burbidge’s statement said, “Abortion is never the answer for a difficult or unintended pregnancy, because it always ends one life and risks another. Meaningful compassion for both mothers and children is needed. “We will continue to advocate for policies that put women and families first, serve women in need, and pray for the day when the value of preborn children will become unthinkable,” he added.

If the Supreme Court’s decision, this case returns to the 5th U.S. Circuit Court of Appeals, which is scheduled to hear arguments on May...
Progress made protecting minors, but adults remain vulnerable to abuse

(ÖSV News)—The Catholic Church in the U.S. has made progress during the past two decades in confronting sexual abuse, said Margaret Larson, incoming executive director of AWAKE. But much work remains to be done.

"We’ve accomplished a tremendous amount in the area of [creating] safe environments," said Suzanne Nojadera, executive director of the USCCB’s Secretariat for Child and Youth Protection. "But the work is not done" in extending safeguards to adults, said Healy, noting that the church must do more to address the vulnerability of adults.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.

Nojadera explained—"The counselor or director of a religious community..." The counselor or director of a religious community must be aware of the potential for human weakness on both sides to derail appropriate interactions—a dynamic known as "transference and countertransference." Deacon Nojadera pointed to concerns over Jesuit priests under investigation for alleged sexual abuse with a false explanation given to their parishes for their absence.

"Which districts recognize the clergy are responsible for maintaining boundaries in their pastoral relationships," he said. "Which districts have a system that in itself lacks the kind of transparency and accountability we need." The bishop or superior of a religious order is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other. However, "the whole Church is responsible for maintaining boundaries and accountability with a false explanation given to their parishes for their absence." The whole Church is responsible for maintaining boundaries and accountability within the religious community; those boundaries of projecting unmet needs upon each other.