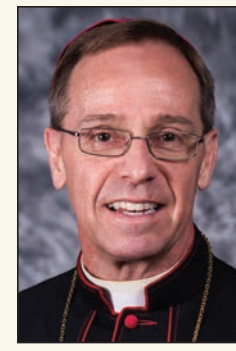




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Christ the Cornerstone

Jesus offers his love, mercy to calm our troubled hearts, page 5.

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Kelvin and Mary Jimenez are all smiles as they celebrate Kelvin and their 8-year-old son Lucas receiving their first Communion together at an Easter Vigil Mass at the St. Martin campus of All Saints Parish in Dearborn County—a moment also shared with their 2-year-old son Nicodemus and their 6-month-old son Raphael. (Submitted photo)

## Young woman's time with Christ leads to memorable moment for her husband, son

*(Editor's note: Many young adult Catholics experience the tremendous difference that eucharistic adoration makes in their relationship with God and the way they live their life. Here is the first of several stories in this continuing series.)*

By John Shaughnessy

In a life that has been touched by struggles and challenges, 27-year-old Mary Jimenez has learned to savor the gifts she has been given by God, and one of the best happened for her during the Easter Vigil Mass on Holy Saturday at her church this year.

For years, Mary had been hoping and praying—especially

during her times at eucharistic adoration—that her husband Kelvin would enter into the full communion of the Church.

And that hope started to turn toward reality when Kelvin agreed to participate in the Rite of Christian Initiation of Adults (RCIA) program at All Saints Parish in Dearborn County. Still, Kelvin had his own hope as he began to learn more and more about the Catholic faith.

Since their 8-year-old son Lucas would be receiving his first holy Communion this spring, Kelvin expressed his desire to receive Communion for the first time when Lucas also received his.

See **MOMENT**, page 9

## Near-universal school choice caps 'generational' legislative session

By Victoria Arthur

Almost all Hoosier families will have access to school choice after a dramatic conclusion to the 2023 session of the Indiana General Assembly and the passage of the state's next two-year budget, which also saw significant funding for a major mental health initiative.

Following intense negotiations at the Statehouse lasting well past midnight on April 28, the Indiana General Assembly passed a biennial \$44.5 billion budget that Gov. Eric Holcomb hailed as one with "generational impact."

Approximately half of the budget supports K-12 education statewide, with \$2.3 billion in new funding that includes expanding school choice eligibility to 97% of Indiana families.



"This is about as close as you can get to universal school choice," said John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including 175 Catholic schools.



John Elcesser

"Thanks to this historic legislation, virtually all families in Indiana will have the ability to choose the school that is the right fit for their son or daughter."

Elcesser described the journey to this outcome as a rollercoaster ride

to the end. While the Indiana House of Representatives had included a robust plan for school choice in its proposed budget earlier in the legislative session, the Indiana Senate later stripped all school choice-related measures in its version.

The final debate on the House floor in the early-morning hours of April 28 included impassioned arguments for school choice from House Speaker Todd

See **ICC**, page 8

## Pope on plane talks about Ukraine, returning artifacts to Canada

ABOARD THE PAPAL FLIGHT FROM HUNGARY (CNS)—The Holy See has a project underway related to peace between Russia and Ukraine, but Pope Francis told reporters he could not talk about it yet.

"There is a mission underway that is not public yet; when it is public, I will tell you about it," Pope Francis told reporters traveling with him from Budapest, Hungary, back to Rome on April 30.

He also said discussions already were

See **POPE**, page 16

Photo: Pope Francis responds to questions from journalists during his flight from Hungary back to Rome on April 30. (CNS photo/Vatican Media)



## Official Appointments

Effective March 25, 2023

**Rev. José Aragón Briñez, CMM**, appointed parochial vicar of Holy Spirit Parish, Indianapolis.

Effective July 1, 2023

**Deacon David Bartolowits** appointed Director of Deacons, while remaining in ministry at St. John the Evangelist Parish, Indianapolis.

**Rev. Michaelprakasam Puthumaisavari**, Diocese of Palayamkottai, India, appointed parochial vicar of St. Jude Parish, Indianapolis.

Effective July 5, 2023

**Very Rev. Patrick Beidelman**, rector of SS. Peter and Paul Cathedral, Indianapolis, pastor of St. Mary Parish, Indianapolis, and executive director of the Secretariat of Worship and Evangelization, appointed pastor of Immaculate Heart of Mary Parish, Indianapolis, for a period of six years.

**Rev. Dustin Boehm**, pastor of St. Bridget of Ireland Parish, Liberty, and St. Gabriel Parish, Connersville, appointed pastor of St. Mary Parish, Rushville, while remaining pastor of St. Bridget of Ireland Parish, Liberty, and St. Gabriel Parish, Connersville, for a period of six years.

**Rev. James Brockmeier**, pastor of St. Mary Parish, Rushville, appointed rector of SS. Peter and Paul Cathedral, Indianapolis, for a period of six years, as well as director of the Office of Worship and chaplain to Butler University, Indianapolis.

**Rev. Christopher Craig**, pastor of Prince of Peace Parish, Madison, and Most Sorrowful Mother of God Parish, Vevay, reappointed pastor of Prince of Peace Parish, Madison, and Most Sorrowful Mother of God Parish, Vevay, for a period of one year.

**Rev. Timothy DeCrane**, priest *in solidum* to Our Lady of Greenwood Parish, Greenwood, and St. Rose of Lima Parish, Franklin, appointed administrator of

St. Rose of Lima Parish, Franklin, for a period of one year.

**Rev. Jeffrey Dufresne**, pastor of St. Philip Neri Parish, Indianapolis, appointed pastor of St. Mary Parish, Indianapolis, while remaining pastor of St. Philip Neri Parish, Indianapolis, for a period of six years.

**Rev. Vincent Gillmore**, administrator of St. Lawrence Parish, Indianapolis, appointed pastor of St. Lawrence Parish, Indianapolis, for a period of six years.

**Rev. John Hollowell**, pastor of Annunciation Parish, Brazil, and St. Paul the Apostle Parish, Greencastle, appointed priest *in solidum* with Father Jonathan Meyer to All Saints Parish, Dearborn County, St. Mary of the Immaculate Conception Parish, Aurora, St. Lawrence Parish, Lawrenceburg, and St. Teresa Benedicta of the Cross Parish, Bright, for a period of six years.

**Very Rev. Michael Keucher**, VF, pastor of St. Joseph Parish, Shelbyville, Director of Vocations for the Archdiocese, and dean of the Batesville Deanery, appointed pastor of St. Vincent de Paul Parish, Shelby County, for a period of six years, while continuing as pastor of St. Joseph Parish, Shelbyville, Director of Vocations for the Archdiocese, and dean of the Batesville Deanery.

**Rev. Thomas Kovatch**, pastor of St. Charles Borromeo Parish, Bloomington, reappointed pastor of St. Charles Borromeo Parish, Bloomington, for a period of six years with the option to retire at age 70.

**Rev. Danial Mahan**, priest *in solidum* to All Saints Parish, Dearborn County, St. Mary of the Immaculate Conception Parish, Aurora, St. Lawrence Parish, Lawrenceburg, and St. Teresa Benedicta of the Cross Parish, Bright, granted permission for ministry outside of the Archdiocese of Indianapolis.

**Rev. John Meyer**, pastor of St. Mary Parish, Greensburg, reappointed pastor of St. Mary Parish, Greensburg, for a period of six years with the option to retire at age 70.

**Rev. José Neri**, being ordained to the priesthood on June 3, 2023, appointed



### Public Schedule of Archbishop Charles C. Thompson

May 9–16, 2023

<p><b>May 9 – 8 a.m.</b> Indiana Bishops and Major Superiors meeting as Our Lady of Fatima Retreat House, Indianapolis</p> <p><b>May 9 – 3:30 p.m.</b> Indiana Bishops' Province meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>May 10 – 9 a.m.</b> Indiana Catholic Conference meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>May 11 – 8:15 a.m.</b> Virtual Judicatories meeting</p> <p><b>May 11 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>May 11 – 2 p.m.</b> Legal Team meeting at Archbishop Edward T. O'Meara Catholic Center</p>	<p><b>May 11 – 6 p.m.</b> Circle of Giving Mass at SS. Peter and Paul Cathedral followed by dinner at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>May 12 – 11:30 a.m.</b> Archdiocesan Maintenance conference and lunch at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>May 12 – 7:30 p.m.</b> Shabbat service honoring Rabbi Dennis Sasso at Congregation Beth-el Zedeck, Indianapolis</p> <p><b>May 13 – 2 p.m.</b> Confirmation Mass for youths of St. Bartholomew Parish, Columbus, and Prince of Peace Parish, Madison, at St. Bartholomew Church</p> <p><b>May 16 – 10 a.m.</b> Archdiocesan Priest Formation Day at St. Agnes Parish, Nashville</p>
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parochial vicar of Our Lady of Greenwood Parish, Greenwood.

**Very Rev. Joseph Newton**, vicar judicial, Metropolitan Tribunal, appointed administrator of Annunciation Parish, Brazil, and St. Paul the Apostle Parish, Greencastle, for a period of one year, while remaining vicar judicial, Metropolitan Tribunal.

**Rev. Matthew Perronie**, parochial vicar of St. Monica Parish, Indianapolis, appointed parochial vicar of St. Bridget of Ireland Parish, Liberty, St. Gabriel Parish, Connersville, and St. Mary Parish, Rushville.

**Rev. Oscar Rivas**, parochial vicar of St. Mary Parish, Indianapolis, appointed parochial vicar of St. Philip Neri Parish, Indianapolis, while remaining parochial vicar of St. Mary Parish, Indianapolis.

**Rev. Didier Sampungi, CMM**, parochial vicar of St. Jude Parish, Indianapolis,

appointed parochial vicar of St. Lawrence Parish, Indianapolis.

**Rev. Msgr. Joseph Schaedel**, pastor of St. Luke the Evangelist Parish, Indianapolis, appointed administrator of St. Luke the Evangelist Parish, Indianapolis, for a period of one year.

**Rev. Jack Wright**, being ordained to the priesthood on June 3, 2023, appointed parochial vicar of St. Monica Parish, Indianapolis.

**Rev. Timothy Wyciskalla**, pastor of St. Mark the Evangelist Parish, Indianapolis, and defender of the bond, Metropolitan Tribunal, appointed adjunct vicar judicial, Metropolitan Tribunal, for a period of six years, while remaining pastor of St. Mark the Evangelist Parish, Indianapolis.

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

# Pope calls for 'new sexual revolution' that respects life and marital love

VATICAN CITY (CNS)—Humanity needs a revolution in how it thinks about sex, Pope Francis said.

"We need to discover the beauty of human sexuality by once again turning to the great book of nature, learning to respect the value of the body and the generation of life, with a view to authentic experiences of conjugal love," he wrote in a message to participants in an academic conference on fertility published on April 28.

The pope said that serious education in the relational and procreative dimensions

of sexual relationships is increasingly necessary "in a world dominated by a relativistic and trivialized view of human sexuality."

Such education requires "an anthropological and ethical approach in which doctrinal issues are explored without undue simplifications or inflexible conclusions," he wrote.

Pope Francis underscored the need to affirm both the unitive and procreative elements of sex, noting that without them "the experience of sexuality is impoverished, reduced to sensations that


soon become self-referential, and its dimensions of humanity and responsibility are lost.

"The tragedy of violence between sexual partners—including the murder of women—here finds one of its main causes," he added.

The fertility conference, hosted at Rome's Catholic University of the Sacred Heart, marks 70 years since the development of the Billings Ovulation Method of natural family planning, which attempts to identify fertility patterns to avoid or achieve conception.

While this approach may have appeared "outdated and less reliable" when compared with artificial birth control, the pope said, the Billings method "has continued to prove timely and challenging," since it has led to serious reflection on creating an integral vision of human sexuality and promoting "a culture that welcomes life."

Pope Francis said the Billings method and others like it offer resources for responding to difficulties with conceiving by helping spouses identify their most fertile periods. †



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# World Youth Day helps inspire young people to serve others, pope says

VATICAN CITY (CNS)—World Youth Day (WYD) is an antidote against indifference, isolation and lethargy, Pope Francis said.

Since World Youth Days were established by St. John Paul II in 1985, “they have involved, moved, stirred and challenged generations of women and men,” he said in the preface of a new book, *A Long Journey to Lisbon*, by Aura Miguel, a Portuguese journalist for Rádio Renascença. Vatican News published the preface on May 2.

The initial intuition that inspired St. John Paul “has not faded,” Pope Francis wrote, as today’s world, especially its young people, is facing enormous changes and challenges.

Young people, he wrote, “risk self-isolation every day, living in a virtual environment much of their life, ending up as prey to an aggressive market that creates false needs.

“Getting out of the house, heading out with fellow travelers, having important experiences of listening and prayer combined with moments of celebration, and doing it together, makes these moments precious for everybody’s life,” he wrote.

“We really need young people who are at the ready, eager to respond to God’s dream, to care about others, young people who discover the joy and beauty of a life spent for Christ in service to others, to the poorest, to the suffering,” the pope said.

Pope Francis repeated his call to young people not to live life “standing on a balcony watching life go by,” avoiding getting involved and getting their hands dirty, putting a screen between them and the rest of the world.

“Many times I have told [young people] not to be ‘couch potatoes,’ not to be ‘anesthetized’ by people who benefit from having them ‘dumb and numb,’” he wrote.

Being young is the time for dreaming, the pope wrote, and for being open to the



Pilgrims cheer as Pope Francis leads the July 30, 2016, World Youth Day prayer vigil at the Field of Mercy in Krakow, Poland. (CNS photo/Paul Haring)

real world, “discovering what is really worthwhile in life, struggling to conquer it; it is opening oneself to deep and true relationships, it is engaging with others and for others.”

But, he wrote, the world is facing so many challenges: the pandemic has shown that “we can only save ourselves together”; there is “the vortex of war and rearmament”; the arms race “seems unstoppable and threatens to lead us to self-destruction”; there is the war in Ukraine; and many wars and conflicts continue to be forgotten, “so much unspeakable violence continues to be perpetrated.”

How are young people to respond, the pope asked? “What are they being called to do with their energy, their vision of the future, their enthusiasm?”

“They are called to say, ‘We care.’ We care about what is happening in the world,” and about “the fate of millions of people, of so many children, who have no water, no food, no medical care, while the rulers seem to be competing to see who can spend the most on the most sophisticated armaments,” he wrote. “We care about everything,” including all of creation and the digital world, “which we are challenged to change and make more and more humane.

“World Youth Days have been an antidote to life on a balcony, to the anesthesia that makes people prefer the couch, to disinterest,” Pope Francis said in the preface.

“WYD is an event of grace that awakens, broadens horizons, strengthens the heart’s aspirations, helps people dream, to look ahead,” he wrote. “It is a planted seed that can bear good fruit.”

World Youth Day 2023 is scheduled to take place in Lisbon, Portugal, on Aug. 1-6, and the motto for this year’s event is a passage from Luke’s Gospel: “Mary arose and went with haste” (Lk 1:39).

In his formal message for WYD 2023, published last year, Pope Francis said that the figure of Mary shows young people “the path of closeness and encounter” at a time when “our human family, already tested by the trauma of the pandemic, is racked by the tragedy of war.” †

## Supreme Court dismisses suit against Indiana law requiring burial or cremation of aborted babies

By Natalie Hoefler

News broke on May 1 that the United States Supreme Court chose not to hear a case against Indiana’s 2016 law requiring the burial or cremation of aborted babies, thus leaving the mandate in place after seven years of legal battles.

“Every baby killed from abortion in Indiana should receive the dignity of burial or cremation,” said Indiana Right to Life president and CEO Mike Fichter in a statement issued following the May 1 announcement.

“Before this law was passed, aborted babies were treated as common medical waste, dumped into landfills, and even flushed into sewer systems,” Fichter continued. “Their lives should never have been taken from them in the first place, and until abortion ends in our state, we must at least give these babies their final dignity.”

Shortly after the law was signed in March of 2016, Planned Parenthood filed a lawsuit declaring the requirement of proper burial or cremation of aborted babies, along with other provisions of the law, to be unconstitutional, according to

a May 28, 2019, article at [nbcnews.com](http://nbcnews.com). The case made its way through the courts, finally coming before the U.S. Supreme Court, which upheld the provision in a May 28, 2019, decision.

A second lawsuit was filed against the provision in 2020 on the grounds that it violated First Amendment religious rights, according to a Dec. 2, 2022, article at [indystar.com](http://indystar.com). Court decisions and appeals again brought the suit to the U.S. Supreme Court. The justices gave no reason for their May 1 decision against hearing the case, according to an Associated Press article published that same day.

“We are hopeful today’s Supreme Court ruling is the end of the road for stonewalling challenges from Indiana abortion businesses,” Fichter said.

“We call on the Indiana Department of Health to confirm through inspections that all licensed Indiana abortion businesses are complying with Indiana’s humane final disposition law. If any abortion businesses are found to be noncompliant, their licenses should be immediately revoked.” †



‘We are hopeful today’s Supreme Court ruling is the end of the road for stonewalling challenges from Indiana abortion businesses.’

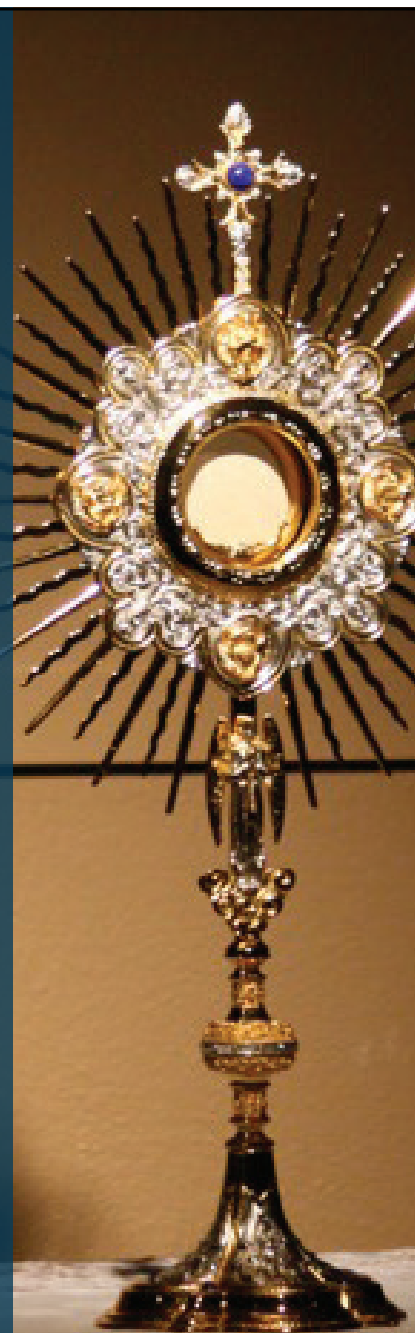
—Indiana Right to Life president and CEO Mike Fichter

*United*  
in the Eucharist

We were made  
to share HOPE.

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

Help us nourish others  
with the word of life  
and the bread from heaven.



UNITED CATHOLIC APPEAL





# The Criterion

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Mike Krokos, *Editor*

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## Editorial



Sophie Sandolo, 10, holds a candle prior to receiving the sacraments of initiation—baptism, confirmation and first Eucharist—during the Easter Vigil on April 8 at St. John the Evangelist Church in Center Moriches, N.Y. (OSV News photo/ Gregory A. Shemitz)

## Recalling the source of our joy while living in the shadow of the cross

During this Easter season, we continue our celebration of Easter joy, but sometimes it's hard to feel the joy.

As Louisville Archbishop Shelton J. Fabre said following recent gun violence in his city, "My heart is heavy as we learn about another mass shooting, now in our own Louisville community. Even with our Easter hope so recently renewed, we have been quickly reminded that we still live in the shadow of the cross, the cross of senseless violence."

What is the source of our joy? Surely, we see every day the many reasons to weep and be downhearted. The world can be a brutal, ugly place. During his passion and death, our Lord experienced the awful truth about our inhumanity toward one another in the most violent ways possible.

In spite of everything, by the power of God's grace, Jesus overcame the darkness of sin and death and guaranteed for all humanity an abundance of life and true liberation from the slavery of sin and evil. And yet, we live in the shadow of the cross.

As Christians, we believe that God has given us the gift of life so that we can share in his divinity and participate in his work of creation. We too often take this gift for granted—assuming that we have simply been "thrown" into this world by chance. We forget that God has a plan for the world and for each one of us. What a blessing it is to wake up each morning and reflect on the gift of a new day.

Yes, we are frequently confronted with problems, illnesses and the unhappiness that result from many different causes, but the fact that we have received the gift of life triumphs over all adversity. We are alive, and that fact in and of itself should be cause for rejoicing.

Our keen awareness of the fact that all life—but especially human life—is a precious gift from God calls us to be determined in defending life without reservation. From the moment of conception to the experience of natural death, every human life is sacred. This is reason for rejoicing in spite of the fact that we see around us the culture of death that constantly works against our efforts to preserve and defend the dignity of God's most precious gift to us.

We Christians can be joyful even in the face of unspeakable evil because we

believe that Christ is risen. Our faith teaches that the death and resurrection of our Lord Jesus Christ has liberated us from the slavery of sin and death. Suffering and sorrow are real. We are not naïve about the challenges faced by so many of our sisters and brothers who struggle against seemingly impossible odds.

But paradoxically, we still rejoice in full confidence that the cross of Christ has liberated us from the ultimate consequences of human sinfulness and the mystery of evil.

As Pope Francis tells us in his 2013 apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"):

"An evangelizing community is filled with joy. It knows how to rejoice always. It celebrates every small victory, every step forward in the work of evangelization. Evangelization with joy becomes beauty in the liturgy, as part of our daily concern to spread goodness.

"The Church evangelizes and is herself evangelized through the beauty of the liturgy, which is both a celebration of the task of evangelization and the source of her renewed self-giving" (#24).

When we pray together, when we reflect on God's word, when we celebrate the sacraments and when we reach out to others in service, we are sharing the Gospel of joy. We do not deny the reality of sin and death. How could we? But we do insist that the victory has been won. Christ is risen. Death has been conquered. Love reigns triumphant!

"The joy of the Gospel fills the hearts and lives of all who encounter Jesus," Pope Francis tells us. "Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ, joy is constantly born anew" (#1).

Yes, we must grieve for the victims of violence, injustice and all natural and man-made disasters. But we must also remember that the cross is merely a shadow. The light of Christ's resurrection shines now and forever in spite of the world's darkness.

This Easter season, let's proclaim with all our hearts: "Rejoice! Cast out all fear. We are alive. We have been set free. Christ is risen. Alleluia!"

—Daniel Conway

Be Our Guest/Kyril Wolfe, OSV News

## The consecration to Mary is worth doing badly

I used to be spiritually allergic to Marian devotion. This changed one day when, at my university, I saw some students handing out pamphlets for Marian consecration based on Marian of the Immaculate Conception Father Michael E. Gaitley's *33 Days to Morning Glory*. I picked up a pamphlet and decided to do it.

I went through the consecration process very poorly. Still, I persevered and said the consecration prayer on day 33 ... and nothing happened.

One day sometime later, I was in the campus chapel praying the rosary when I suddenly began to think about the prayers I was reciting, especially the words "blessed is the fruit of your womb." Mary received the body of Christ first in her womb; the body of Christ that we receive sacramentally at Mass was first nourished by Mary. I talked with a priest about this afterward, and he reminded me that Mary also received the Eucharist at Mass with the Apostles and disciples of the early Church. She never stopped receiving Christ's body, even after being united to Jesus so closely.

This, I think, was the fruit of my first consecration to Mary. I picked up St. Louis de Montfort's book, *Total*

*Consecration to Jesus Through Mary*, and learned more about Mary devotion. All in all, my life—not just spiritually but in every respect—greatly improved that summer, and all of it seemed to have happened because of my poorly carried out consecration.

During the last few years, Marian consecration has become a bit of a phenomenon, especially for young adult Catholics. Students at the Catholic high school where I teach have started their own consecration group, using Father Gaitley's ever-popular book. I joined them and renewed my own consecration this year, out of gratitude for the fruits I received the first time and a desire to continue growing in devotion to Mary.

G.K. Chesterton famously said, "Anything worth doing is worth doing badly." In this month dedicated to Mary, I would encourage everyone to start or strengthen their own Marian devotion in this way. Even if you do it badly, as I did, graces can be planted within you that will grow your spiritual life.

(Kyril Wolfe is an aspiring scholar of theology and a teacher who currently lives in Minnesota.) †

## Letters to the Editor

### 'I've never seen such faith'

I had occasion recently to attend the Indianapolis West Deanery preparation meeting for the upcoming Eucharistic Congress in Indianapolis. I sat at a table with five members of St. Susanna Parish in Plainfield. As we began our sharing, I asked what they had done during COVID, whether they had gone to a "parking lot Mass" at some point. The table became quiet, and one man spoke

up and said, "I rode my bicycle over to sit by the church just so I could be near [Christ]." Another gentleman looked over at him and said quietly, "I drove over to the church and parked ... ." I've never seen such faith. Maybe there was a reason I was there.

Mary Schott  
Greenwood

### 'The Mass is not a performance'

I have misgivings about demonstrative and affective forms of worship, whether or not liturgically structured. Affective worship with its spontaneity and excitability, sometimes seems downright anti-liturgical. It can easily be mistaken as an idolization of spiritual consolation, wherein emotional affect and catharsis is wrongly taken as the sign and proof of the Holy Spirit's presence.

However, there is a place for meritorious emotion in the act of worship. I think we should feel something when attending the Mass. Nonetheless, I view the solemnity and interiority of the celebration of the Mass as an element of its particular uniqueness and genius.

The liturgically-minded Catholic understands that, while it is the priest who steps up to the altar and speaks the true subject of the liturgy, it is Christ himself and not the priest (or the choir) who is the true subject of the liturgy. It is no puzzle that we might be able to strive in our

interior to produce emotions which best fit the activity of our intellect and will.

Personally, I am a contemplative, drawn to liturgical mysticism. The normal crowning of the Christian journey is mysticism, and "the Eucharist is the source and summit of the Christian life" (*Catechism of the Catholic Church*, #1324).

The liturgy of the Mass involves a subtle interaction of mind, emotion and body. A complete celebration of the Mass should engage the whole person: mind, emotions and body. A Mass that contains thought without emotion might seem more akin to a philosophy class than worship. However, we should not prioritize emotions over reason. The Mass is multivalent; it has several meanings all at once. But the Mass is not a performance.

Kirth N. Roach  
Indianapolis

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Jesus offers his love, mercy to calm our troubled hearts

*“Do not let your hearts be troubled. You have faith in God; have faith also in me” (Jn 14:1).*

The publication date for this column is Friday, May 5, the first Friday of this month. First Fridays are traditionally dedicated to the Sacred Heart of Jesus, one of the most popular devotions for Catholics and members of several other Christian denominations.

Devotion to the Sacred Heart calls our attention to the humanity of Jesus, his compassion, mercy and unconditional love for us in spite of our self-centeredness.

Jesus was the most perfectly human person who ever lived. (His mother Mary, the Immaculate Conception, was a close second, but even she did not reach the degree of perfection found in her divine Son.) We who are Christians acknowledge Jesus Christ as fully human—like us in all things but sin—and we strive to imitate him in our thoughts, words and actions.

Devotion to the Sacred Heart also invites us to meditate on our Lord’s divinity. He is not just a compassionate, loving and inspiring human being. He

is God incarnate. His love and mercy are boundless and everlasting. What’s more, we believe that as God, Jesus does not simply *have* love. He *is* love.

Before he was elected as pope and chose the name Benedict XVI, Cardinal Joseph Ratzinger wrote a wonderful book titled *Introduction to Christianity*, a series of reflections on the substance of what Christians believe. Reflecting on the parable of the lost sheep in Chapter 15 of St. Luke’s Gospel, the future pope offered this most insightful reflection on who God is:

*“Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” [Lk 15:7]. This parable, in which Jesus depicts and justifies his activity and his task as the emissary of God, involves not only the relations between God and man, but also the question of who God himself is. ... The God whom we encounter here ... has emotions as a man does, he rejoices, he seeks, he waits, he goes to meet. He is not the unfeeling geometry of the universe, neutral justice standing above things undisturbed by a heart and its*

*emotions; he has a heart; he stands there like a person who loves, with all the capriciousness of someone who loves.*

God is not absent or remote from us. He is not uncaring or indifferent to us. He has a heart, a sacred, holy heart, and his love for us is unconditional in spite of the fact that we too often reject his love and mercy.

Devotion to the Sacred Heart of Jesus does not take place outside of the Church’s liturgy and sacraments. It supplements and supports them. In fact, authentic devotion to Jesus’ Sacred Heart can deepen and enrich our love for Christ’s most intimate gift of himself to us in the Eucharist. Similarly, it is our love for Jesus that prompts us to seek his forgiveness freely given in the sacrament of penance.

A popular prayer to the Sacred Heart of Jesus expresses the ways in which this devotion is integral to how we live as Christians. In this prayer, we humbly ask:

*O most holy heart of Jesus, fountain of every blessing, I adore you, I love you, and with lively sorrow for my sins I offer you this poor heart of mine.*

*Make me humble, patient, pure and wholly obedient to your will. Grant, good Jesus, that I may live in you and for you. Protect me in the midst of danger. Comfort me in my afflictions. Give me health of body, assistance in my temporal needs, your blessing on all that I do, and the grace of a holy death. Amen. (Priests of the Sacred Heart)*

We may turn to Jesus, true God and true man, in any situation that we wish to receive the blessings that flow from his holy heart. As the risen Lord told his disciples, “Do not let your hearts be troubled” (Jn 14:1). Our faith in God, who loves and protect us, who comfort us and fills our troubled hearts with joy, assures us that God is with us. He invites us to live in and for him and to be wholly obedient to his will for us.

On this First Friday, let’s open our hearts to Jesus’ Sacred Heart. If we let him, Jesus will calm our troubled hearts and free us from all our anxiety and fear. And let us pray, in the words of St. Margaret Mary Alacoque, “Lord Jesus, let my heart never rest until it finds you, who are its center, its love, and its happiness.” †



# Cristo, la piedra angular

## Jesús nos ofrece su amor y su misericordia para calmar nuestro corazón atribulado

*“No se turbe su corazón. Ustedes creen en Dios; crean también en mí” (Jn 14:1).*

La fecha de publicación de esta columna es el viernes 5 de mayo, el primer viernes del mes que tradicionalmente se dedica al Sagrado Corazón de Jesús, una de las devociones más populares entre los católicos y los miembros de otras confesiones cristianas.

Esta devoción destaca el aspecto humano de Jesús, su compasión, su misericordia y su amor incondicional por nosotros a pesar de nuestro egocentrismo.

Jesús fue la persona más perfectamente humana que jamás haya existido. (Su madre María, la Inmaculada Concepción, le siguió de cerca, pero ni siquiera ella alcanzó el grado de perfección que encontramos en su divino Hijo.) Los cristianos reconocemos a Jesucristo como plenamente humano—igual a nosotros en todo menos en el pecado—y nos esforzamos por imitarle en nuestros pensamientos, palabras y acciones.

La devoción al Sagrado Corazón nos invita también a meditar en la divinidad del Señor, ya que no es apenas un ser humano compasivo, cariñoso e inspirador sino que es Dios encarnado.

Su amor y su misericordia son ilimitados y eternos; es más, creemos que, como Dios, Jesús no solamente *tiene* amor para dar, sino que él *es* amor.

Antes de ser elegido Papa y de escoger por nombre Benedicto XVI, el cardenal Joseph Ratzinger escribió un maravilloso libro titulado *Introducción al cristianismo*, una serie de reflexiones sobre la esencia de la fe cristiana. Al reflexionar sobre la parábola de la oveja perdida del capítulo 15 del Evangelio según san Lucas, el futuro Papa ofrece esta reflexión tan perspicaz sobre quién es Dios:

*“Les digo que así también será en el cielo: habrá más gozo por un pecador que se arrepiente, que por noventa y nueve justos que no necesitan arrepentirse” [Lc 15:7]. Esta parábola, en la que Jesús describe y justifica su actividad y su tarea como emisario de Dios, involucra no solamente la relación entre Dios y el hombre, sino también la cuestión de quién es Dios mismo. ... El Dios que encontramos aquí ... siente emociones al igual que los hombres, se alegra, busca, espera, va al encuentro. No es la geometría insensible del universo, la justicia neutra que se yergue sobre todo, imperturbable por carecer de corazón y emociones; al contrario: tiene un corazón; se erige como alguien que ama, con todo el capricho que esto entraña.*

Dios no está ausente ni alejado, ni es indiferente a nosotros. Tiene un corazón, un corazón sagrado o santo, y su amor por nosotros es incondicional, a pesar de que con demasiada frecuencia rechazamos su amor y su misericordia.

La devoción al Sagrado Corazón de Jesús no se da fuera de la liturgia y los sacramentos de la Iglesia, sino que los complementa y los apoya. De hecho, la auténtica devoción al Sagrado Corazón de Jesús puede profundizar y enriquecer nuestro amor por el don más íntimo que Cristo nos hace de sí mismo en la Eucaristía. Del mismo modo, es nuestro amor a Jesús lo que nos impulsa a buscar su perdón libremente otorgado en el sacramento de la penitencia.

Una oración popular al Sagrado Corazón de Jesús expresa el modo en que esta devoción forma parte integral de nuestra vida como cristianos. En esta oración, pedimos humildemente:

*“Oh, Sagrado Corazón de Jesús, fuente de toda bendición, yo te adoro, te amo y con verdadero arrepentimiento por mis pecados, te ofrezco este pobre corazón. Conviérteme en humilde, paciente, puro y completamente obediente a tu voluntad. Concédeme, buen Jesús, que*

*pueda vivir en ti y para ti. Protégeme en medio del peligro. Consuélame en mis aflicciones. Dame salud de cuerpo, asísteme en mis necesidades temporales, bendíceme en todo lo que hago y dame la gracia de una muerte santa. Amén. (Sacerdotes del Sagrado Corazón)*

Podemos acudir a Jesús, verdadero Dios y verdadero hombre, en cualquier situación que deseemos para recibir las bendiciones que brotan de su santo corazón. Como dijo el Señor resucitado a sus discípulos: “No se turbe su corazón” (Jn 14:1). Nuestra fe en Dios, que nos ama y nos protege, que nos consuela y llena de alegría nuestros corazones atribulados, nos asegura que Dios está con nosotros. Nos invita a vivir “en Él y para Él” y a ser totalmente obedientes a su voluntad sobre nosotros.

En este primer viernes, abramos nuestros corazones al Sagrado Corazón de Jesús. Si se lo permitimos, Jesús calmará nuestros corazones afligidos y nos liberará de toda nuestra ansiedad y temor. Y oremos, con las palabras de santa Margarita María Alacoque, “Señor Jesús, que mi corazón no descansa hasta que te encuentre a ti, que eres su centro, su amor y su felicidad.” †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## May 5-28

**RISE UP! Daily Easter Reflections**, one- to two-minute video reflections led by Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, receive link via text or e-mail, text "Riseup" to 84576, free. Information: 812-576-4302, [clairkeck.asp@gmail.com](mailto:clairkeck.asp@gmail.com).

## May-August

Marian University, 3200 Cold Spring Rd., Indianapolis. **Summer Youth Camps**, Innovation Through Engineering, Missionary Disciples Institute, theater, Launch Your Future 21st Century Scholars, SYO Summer Music, athletic camps; age levels, registration deadlines and fees vary. Information: 317-955-6102, [camps@marian.edu](mailto:camps@marian.edu), [cutt.ly/mariancamps23](http://cutt.ly/mariancamps23).

## May 9

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org) or 812-535-2952.

## May 13

Our Lady of the Greenwood

Parish, 335 S. Meridian St., Greenwood. parking lot, Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods, linens, furniture, bicycles, helmets locks and backpacks. List of items most needed: [cutt.ly/ItemsNeeded](http://cutt.ly/ItemsNeeded). Information: [dsweeney@svdindy.org](mailto:dsweeney@svdindy.org).

## May 13, 14

St. Louis Church, 13 E. St. Louis Pl., Batesville. **Bruté 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 seminary forms future priests. Information: Ellen Sanders, 317-236-1501, [esanders@archindy.org](mailto:esanders@archindy.org).

## May 14

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: [franciscansusa.org/bluegrass-jam](http://franciscansusa.org/bluegrass-jam).

Providence Spirituality & Conference Center, 1 Sisters of Providence, O'Shaughnessy Dining Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mother's Day Brunch**, reservations only with three seating sessions:

9:30 a.m., 11:45 a.m. and 2 p.m., prices (excluding drinks and tax): \$39.99 adults, \$38.99 ages 62 and older, \$19.99 ages 5-11, ages 4 and younger free. Tickets must be purchased in advance. Information, registration: 630-776-0811, [Brunch.SistersofProvidence.org](http://Brunch.SistersofProvidence.org), [justin.hickman@cafebonappetit.com](mailto:justin.hickman@cafebonappetit.com).

## May 15

**Sr. Thea Bowman Black Prayer Gathering**, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: [cutt.ly/SrTheaPrayer](http://cutt.ly/SrTheaPrayer), meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearllette Springer, [pspringer@archindy.org](mailto:pspringer@archindy.org) or 317-236-1474.

## May 17

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## May 18

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

## May 19

Northside Events and Social

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## May 19-21

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Contemplative Christianity: God's Call to Holiness**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## May 20

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Laudato Si'" Spirituality: Challenges and Opportunities**, 9:30-11:30 a.m., Carolyn Cromer facilitating, \$30, \$45 CEU. Information, registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## May 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, 7-8:30 p.m.,

Benedictine Sister Angela Jarboe presenting, freewill contribution. Registration: [www.benedictinn.org/programs](http://www.benedictinn.org/programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

## June 3

Providence Spirituality and Conference Center Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Faith and the Arts**, 9 a.m.-noon, Indiana State University Professor Emeritus Dr. Arthur Feinsod presenting, \$25 includes materials and refreshments, register by May 31. Information, registration: 812-535-2952, [jfrost@spsmw.org](mailto:jfrost@spsmw.org) or [spsmw.org/events](http://spsmw.org/events).

## June 5, 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Chosen"**

**Season 3: Discussion and Dinner Series**, 5:30-8:30 p.m., first two of eight Monday sessions (June 19, 26, July 10, 17, 31, Aug. 7), episode viewing and discussion, \$16 per session or eight sessions for \$115, includes dinner, popcorn and refreshments. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

## June 7

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

Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indiana Canine Assistant Network, Inc. President Jillian M. Ashton presenting "All Dogs Go to Heaven: How About Us?," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on May 16. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

St. Francis Xavier Parish, 101 N. Ferguson St., Henryville. **Fish Fry**, 5-7 p.m., fried fish, shrimp, fries, coleslaw, dessert table, dine in, carry out, \$12 dinners, \$8 fish sandwich, \$8 8 pieces shrimp. Information: 812-294-4682, [stfrancissecretary@northclarkcountycatholic.org](mailto:stfrancissecretary@northclarkcountycatholic.org).

## Deadline to receive checks for St. Agnes Academy All-Class Reunion on June 4

Riviera Club, 5640 N. Illinois St., Indianapolis, noon, for graduates and those who attended the academy at some point, bring guests, bring yearbooks, photos and memorabilia, \$26 per person,

send check payable to Pat Douglass—with maiden name and class year—to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN 46240. Information: Pat Douglass, 317-340-7550, [padouglass@gmail.com](mailto:padouglass@gmail.com).

## May 20, 21

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **Bruté Weekend**, Sat. 4 p.m., Sun. 8:30 a.m., Masses celebrated by Father Daniel Bedel, Bishop Simon Bruté College Seminary spiritual director, talks on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501, [esanders@archindy.org](mailto:esanders@archindy.org)

Most Sacred Heart of Jesus Church, 1840 E. Eighth St., Jeffersonville. **Bruté Weekend**, Sat. 5:45 p.m., Sun. 11 a.m., Masses celebrated by Father Daniel Bedel, Bishop Simon Bruté College Seminary spiritual director, talks on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or [esanders@archindy.org](mailto:esanders@archindy.org)

## May 25

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Catholic Charities Refugee and Immigrant Services Volunteer Information Session**, 10-11 a.m., refreshments provided. Information, registration: [cutt.ly/CCRIS](http://cutt.ly/CCRIS) or Laura Sheehan, [lsheehan@archindy.org](mailto:lsheehan@archindy.org).

## May 27

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [holyrosetary.prolife@gmail.com](mailto:holyrosetary.prolife@gmail.com).

## May 27, 28

Mary, Queen of Peace Church, 1005 W. Main St., Danville. **Bruté Weekend**, Sat. 5 p.m., Sun. 8 a.m., 10:30 a.m., Masses celebrated by Father Andrew Syberg, Bishop Simon Bruté College Seminary vice rector, talks on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or [esanders@archindy.org](mailto:esanders@archindy.org). †

## Wedding Anniversaries

**FREDRIC AND MARY MARGARET (GHEARING) CAMPBELL**, members of St. Elizabeth Ann Seton Parish in Richmond, celebrated their 65th wedding anniversary on May 3.

The couple was married in St. Mary Church (now a chapel of St. Elizabeth Ann Seton Parish) in Richmond on May 3, 1958.

They have three children: Cynthia Rockwell, Michael and the late Brenda Campbell.

The couple also has two grandchildren.



**DAVID AND SANDRA (GERLINE) MOELLER**, members of St. Mary Parish in Rushville, celebrated their 55th wedding anniversary on April 20.

The couple was married in St. Augustine Church in Rensselaer, Ind. (Diocese of Lafayette), on April 20, 1968.

They have four children: Kristy Cobbs, Michelle Milbourne, Matthew and Nicklaus Moeller.

The couple also has 11 grandchildren.



**LYNN AND CATHY (OLSHESKI) ANDREWS**, members of St. Vincent de Paul Parish in Bedford, will celebrate their 50th wedding anniversary on May 5.

The couple was married in St. Anthony Church in Hightstown, N.J., on May 5, 1973.

They have one child: Neal Andrews.

The couple also has four grandchildren and one great-grandchild.

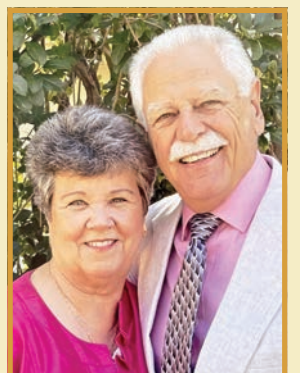


**STEVE AND SANDY (KELTY) DUKE**, members of Most Sacred Heart of Jesus Parish in Jeffersonville, will celebrate their 50th wedding anniversary on May 18.

The couple was married in Most Blessed Sacrament Church in Louisville, Ky., on May 18, 1973.

They have three children: Amanda Anderson, Amy and John Duke.

The couple also has two grandchildren.



## Retreat at Mother of the Redeemer in Bloomington will explore Ignatian Spiritual Exercises on May 19-21

A retreat called "The *Spiritual Exercises* of St. Ignatius" will be held at Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington, from Fri. 6:30 p.m.-Sun. 11 a.m. on May 19-21.

This retreat is based on the *Spiritual Exercises* of St. Ignatius of Loyola, with a strong emphasis on private prayer and reflection and ample time for meditation, discernment and silence.

The retreat will be led by

Franciscans of the Immaculate Father Ignatius Manfredonia. Attendees will have opportunities to meet privately with Father Ignatius.

The cost is \$241 per person, which includes meals and accommodations.

For more information or to register, call 812-825-4642, ext. 1, or go to [motheroftheredeemer.com](http://motheroftheredeemer.com).

The number of participants is limited, so register early. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [cutt.ly/anniversaries](http://cutt.ly/anniversaries) or call 317-236-1585.

# 'Eye-opening experience' the Church needs is found in Eucharist, says U.S. apostolic nuncio

(OSV News)—Archbishop Christophe Pierre, apostolic nuncio to the United States, said he is “convinced that the Church today is in need of an eye-opening experience,” similar to the experience of the two disciples who encountered Jesus along the road to Emmaus following the resurrection, but who did not recognize him until they shared a meal.

“We have seen many of our brothers and sisters leave the Church disillusioned, thinking that Christ is not the answer to their quest for happiness and meaning,” he said on April 26 at The Catholic University of America (CUA) in Washington.

“We experience on a daily basis the hardships of living out the faith in the face of a society which is increasingly secularized and polarized,” Archbishop Pierre said. “The temptation to remain stuck in the past is real; the path forward is often difficult to discern and discouragement can set in.

“But now, as then, the risen Christ walks with us to help us find the way. He is the way, and we recognize him as such in the breaking of the bread. The Eucharist is the place of this encounter that grants discernment, that affords a new vision of reality, an ecclesial vision of reality.”

Archbishop Pierre spoke on “Eucharist and Ecclesial Discernment” as the 2023 presenter of CUA’s annual Cardinal Dearden Lecture, which honors the late Cardinal John F. Dearden, archbishop of Detroit, who was instrumental in implementing the teachings of the Second Vatican Council in the U.S.

In the hourlong lecture, Archbishop Pierre explained how the Eucharist is “the fulcrum of ecclesial discernment” by framing his reflection within three of Jesus’ statements: “I am the resurrection and the life” (Jn 11:25); “I am the bread of life” (Jn 6:35) and “I am the way” (Jn 14:6).

“The three go together as steps in a gradual process of ever deeper compenetration between the life of the Risen One and that of every believer,” he said. “In the Eucharist, Christ makes himself edible so that the power of his resurrection can be experienced at a personal existential level. Thus, the Eucharist becomes the place of a transformative encounter which points the life of the believer, and the life of the Church, in a new direction.”

The connection between the Eucharist and the paschal mystery—God’s plan for salvation fulfilled by Jesus’ passion, death, resurrection and ascension—was

evident in the early Church, but was obscured over time by a heavier focus on the sacrament’s sacrificial aspect, Archbishop Pierre said.

Accounts from the early Church allow contemporary Christians “a glimpse of the original dynamic, which links Eucharist, paschal mystery and discernment,” he said. He recalled examples from the Gospel where Christ’s disciples were fearful, distressed or disillusioned, and where he heals their situation through a shared meal, foreshadowing or echoing the Eucharist.

“Christ’s salvific act is mediated through his sacred humanity, and communicated through the symbols of bread and wine that he chose to be the vehicle of such communication, and which are expressions of the creatural dimension of the human person. The symbol opens the natural to the supernatural,” he said.

The “intrinsic link between the creatural condition of man and his supernatural finality,” however, is lost in what he has observed as an emerging “tendency to understand the supernatural in a way that renders the Eucharistic sacrament ethereal, removed from the most concrete aspects of the human condition, a mystery that imposes a certain distance and calls primarily for a posture of contemplation.

“Such incomplete perspective is at the root of the ideological debate concerning the Eucharist, its weaponization in the cultural wars and the, at times, isolated focus on eucharistic adoration,” he said.

In some Catholic circles, he said, there are tendencies toward “neo-Pelagianism,” where people “ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style of the past,” he said.

Others embrace “neo-Gnosticism,” which he called “a different shoot from the same stock,” where bodily realities are considered bad, and spiritual realities are considered good.

“The antidote to these tendencies lies in the correct integration between natural and supernatural in the economy of salvation,” he said. “The call of every human person to a profound union with God is discernible through the body, through the specific historical instantiation of being. Christ’s salvific act is mediated through his sacred humanity, and communicated through the symbols of bread and wine that he chose to be



Archbishop Christophe Pierre, apostolic nuncio to the United States, gives the annual Cardinal Dearden Lecture at The Catholic University of America in Washington on April 26. The lecture honors the late Cardinal John F. Dearden, Archbishop of Detroit, known for implementing the Second Vatican Council’s teachings in the United States. (OSV News photo/courtesy Patrick Ryan, The Catholic University of America)

the vehicle of such communication, and which are expressions of the creatural dimension of the human person. The symbol opens the natural to the supernatural.”

Archbishop Pierre also underlined the communal aspect of the eucharistic meal.

“The fact that the encounter with Christ happens in the context of the liturgy also points to the ecclesial character of the Eucharist. The Church draws her life from the Eucharist,” he said. “It is in the heart of the Christian assembly that it is possible to experience the victory of Christ over death.

“We are taken up in the dynamic of his paschal mystery as a community of believers, not as individuals. Thus, the Church becomes the sacrament of salvation, the place where an intimate knowledge of the Savior and of his will is possible.”

In identifying himself as “the way,” Jesus provides direction for his followers, and “discerning becomes encountering,” Archbishop Pierre said. The Eucharist is the place for such an encounter, he said.

“I am convinced that many of the difficulties we encounter in the Church today, especially when it comes to discerning the way forward, and which result in division and polarization, are caused by the absurd claim to analyze reality from a lofty ideological

stronghold,” he said. “The Christian is never a spectator. There is no better way to discover who Christ is than to enter into a relationship with him.”

The answer to the question of how Christians evangelize the modern world “can only be found by evangelizing, with that openness to others that Pope Francis is asking us to have. There, in the struggle of the everyday encounter with sin, with poverty, with the challenges of indifferentism and atheism, we will find the path. The charism of the evangelizer is that of a path-finder, of one who navigates by sight.”

That reasoning “lies behind the invitation of the pope to synodality, which is not an undercover attempt to introduce a parliamentary system. Rather, it is an exercise of communion, which expresses at its core the true way of being Church,” he said, referring to the Synod on Synodality, a three-year, worldwide discernment process that culminates in two meetings of bishops and other Church representatives at the Vatican in October 2023 and 2024.

“Synodality invites us to listen to the other, to break the barrier of isolation in order to know what the suffering of our neighbors are,” Archbishop Pierre said. “Here again the Eucharist is the north star. It leads us down the path of the incarnation not to judge, but to love.” †

## Kansas enacts ‘born-alive’ bill after legislature overrides governor’s veto

(OSV News)—Lawmakers in the Kansas State Legislature voted on April 26 to override Democratic Gov. Laura Kelly’s veto of a “born-alive infants protection act.”

The Kansas House voted to override the veto in a 87-37 vote, followed by the Kansas Senate in a 31-9 vote. The bill aims to protect infants born alive, regardless of whether the intent was to abort them, and marks the first abortion-related legislation enacted in the state since Kansas voters rejected an effort to strip abortion protections from their state constitution last year. It is scheduled to go into effect in July.

The bill, HB 2313, which would require physicians to provide medical care appropriate to the gestational age of infants born following a failed abortion procedure and to report data to the state about any such incidents. The new Kansas law also applies to instances where doctors induce labor to deliver an unborn child that is not expected to survive outside the womb.

Supporters of the legislation argue infants sometimes do survive failed late-term abortion procedures, pointing to cases like that of Dr. Kermit Gosnell, a Philadelphia abortionist convicted in 2013 of first-degree murder for cutting the spinal cords of multiple babies delivered alive in his abortion clinic, as well as the involuntary manslaughter of an adult patient, and performing abortions beyond Pennsylvania’s limit of 24 weeks, among other charges.

However, opponents argue the law is not necessary as such instances rarely occur and would interfere with

difficult medical decisions. They further argue it rejects the will of Kansas voters, who last year rejected a ballot measure that would have stripped existing protections for abortion from the state’s constitution.

When Kelly vetoed the bill, she said in a statement, “This bill is misleading and unnecessary.

“Federal law already protects newborns, and the procedure being described in this bill does not exist in Kansas in the era of modern medicine,” Kelly said in an April 14 statement. “The intent of this bill is to interfere in medical decisions that should remain between doctors and their patients.”

Chuck Weber, executive director of the Kansas Catholic Conference, told OSV News on April 27 that it’s “almost unbelievable that we have to pass a law that says if a child is outside the womb then we have to protect that child.”

Asked about arguments that the bill is against the will of Kansas voters after a loss at the ballot box for the pro-life cause last year, Weber replied that “this law does not in any way restrict abortion.

“If a botched abortion takes place and a child enters the world, that is not restricting abortion, that is taking care of a child that has entered the world,” Weber said, arguing that the amendment rejected by Kansas voters differs from the born-alive bill.

In a statement, Carol Tobias, president of National Right to Life, said, “We thank the leaders in the Kansas House and Senate who are leading the way in protecting babies born alive following an abortion.”

Tobias also praised “our affiliate Kansans for Life for their tireless and unceasing work in seeing this law passed.”

Jeanne Gawdun, director of government relations for Kansans for Life, said in a statement, “We applaud the Kansas legislators from both sides of the aisle who stood together for compassion and basic human decency by repudiating Governor Kelly’s heartless veto of the Born-Alive Infants Protection Act.

“Born-alive protections proved to be the very definition of a ‘middle-of-the-road’ position, with 96% of Kansans in agreement that babies born alive after attempted abortions deserve the same degree of medical care as any newborn of the same gestational age,” Gawdun said.

The legislature also overrode the governor’s vetoes of measures providing some funding for crisis pregnancy centers, as well as another requiring abortion providers to provide information to patients about abortion pill reversal, in which administering a dose of progesterone can halt the effects of a medication abortion. Opponents say it is an unproven method.

Of all of the legislation approved by the legislature over the governor’s veto, Gawdun said that “for the first time in state history, a bipartisan group of legislators came together to override a governor’s veto of pro-life policies. Not only did they have the courage to stand against the governor’s extremist views on abortion and infanticide, but ensured women are provided with potentially life-saving information and compassionate abortion alternatives.” †

# Administration outlines plan to reduce migrant arrivals when Title 42 ends

WASHINGTON (OSV News)—The Biden administration announced on April 27 new steps it would take in an effort to reduce migrant arrivals at the U.S.-Mexico border when Title 42 expires in May.

In remarks at the State Department, Secretary of State Antony Blinken and Secretary of Homeland Security Alejandro Mayorkas said the administration would set up migrant processing centers in Latin America to screen those seeking entry as to whether they have a legal pathway.

The administration also will expand legal pathways for entry, while increasing deportations of those who enter the United States unlawfully.

Blinken said the centers would “improve qualified individuals’ access” to refugee resettlement, family reunification and lawful settlement in the U.S. or other countries.

“These centers will take a hugely important step to prevent people from making the dangerous journey to the border by providing a much safer, legal option to migrate that they can pursue in and from their own countries,” Blinken said.

Mayorkas said that “when people have safe and orderly pathways to come to the United States, and face consequences for failing to do so, they use those pathways.”

Title 42 is a part of federal U.S. public health law granting the federal government some authority to implement emergency action to prevent the spread of contagious diseases by barring some individuals from entry.

Then-President Donald J. Trump implemented the policy in 2020 at the onset of the COVID-19 pandemic, but the move was seen as part of his administration’s broader attempts to reduce migration. The use of Title 42 to expel migrants at the southern border was criticized by some public health experts, who argued it was politically motivated rather than evidence-based.

Since then, Title 42 has been invoked more than 2.7 million times to expel

migrants, including those seeking asylum, according to U.S. Customs and Border Protection data. Title 42 is set to end on May 11.

In a statement issued late on April 28, Bishop Mark J. Seitz of El Paso, Texas, chairman of the U.S. Conference of Catholic Bishops’ Committee on Migration, said the bishops “strongly support increased refugee resettlement from Latin America and the Caribbean as a reliable pathway to lasting safety for those who have been forcibly displaced.”

He said the bishops “look forward to its close coordination with civil society and Congress to ensure the successful integration of these newcomers.” Bishop Seitz added that resources used for this “should not undermine existing access to resettlement for other refugees or impede the proper functioning of immigration processes generally.”

The bishops “are relieved that the administration does not plan to detain vulnerable families, given the unjustifiable and immoral harms of doing so,” Bishop Seitz continued, but they also “are greatly concerned that such families, including those with young children, and others will be subjected to rushed proceedings without meaningful due process.”

The administration’s continued “reliance on expedited removal” coupled with “severe restrictions on asylum eligibility and access” is concerning, Bishop Seitz said, adding that those “most desperately in need of relief” will “bear the brunt of these measures.”

He acknowledged the “challenge of forced migration facing our country and hemisphere” is “complex” and said that achieving “the conditions necessary to sustainably reduce irregular migration” will only happen by overhauling the U.S. immigration system and making a long-term commitment to address root causes of migration and promote “integral human development throughout the Americas.”

J. Kevin Appleby, interim executive director of the Center for Migration Studies, told OSV News on April 27 that the Biden administration’s announcement seems “a positive step forward.”

“Of course, as always, it depends on how something is implemented and what resources are devoted to the implementation that will decide whether it’s successful or not,” Appleby said.

“But it gives asylum-seekers an opportunity to tell their stories and have their cases adjudicated without taking a dangerous journey north.”

Appleby, a former adviser on migration policy for the U.S. bishops, said that for the last quarter century, “Congress has not had the political courage to reform the immigration system.”

“So it’s left to the executive branch to come up with these responses, when Congress should be working with the administration to pass legislation to overhaul our immigration laws,” he said.

Republicans have made immigration a key part of their criticism of the Biden administration, accusing him of lax policies. In a statement reacting to Biden’s 2024 re-election bid, former President Trump, in the midst of his third bid for the White House after Biden defeated him in 2020, said, “Under Biden, the southern border has been abolished—and millions of illegal aliens have been



Venezuelan migrants, some expelled from the U.S. to Mexico under Title 42 and others who have not yet crossed after the new immigration policies, receive Thanksgiving Day food at a camp on the banks of the Rio Bravo river in Ciudad Juarez, Mexico, on Nov. 24, 2022. (CNS photo/Jose Luis Gonzalez, Reuters)

released into our communities.”

A fact sheet from the State Department about the new actions said, “The lifting of the Title 42 order does not mean the border is open.”

The fact sheet said that any individuals who unlawfully cross the U.S. southern border after Title 42 is lifted will be processed for expedited removal, barred from re-entry for at least five years if they are ordered removed and would be ineligible for asylum “absent an applicable exception.”

“To avoid these consequences, individuals are encouraged to use the many lawful pathways the United States has expanded over the past two years,” the fact sheet said.

The U.S. bishops and other Catholic immigration advocates have criticized Title 42 as well as the Biden administration’s continued use of the Trump-era policy. †

## ICC

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Huston (R-Fishers).

“As was the case in 2021, when we had another significant expansion to school choice in Indiana, I have to take my hat off to Speaker Huston for doing everything possible to ensure that Indiana continues to be a national leader in school choice,” Elcesser said. “The belief between both Speaker Huston and [House Ways and Means Committee] Chairman Jeff Thompson that the state should be committed to funding students—not necessarily systems or schools—really rang true in their fight to get this budget passed.”

Along with longtime allies including the Indiana Catholic Conference (ICC), the INPEA emphasizes that school choice should not and does not come at the expense of public schools, which are vital to society.

“We need strong public schools in the state of Indiana,” Elcesser said. “The majority of kids go to public schools. But I have no problem with a small portion of my tax dollars going to support private school choice.”

“Changing the paradigm is important right now,” he continued. “In the state of Indiana, which has been a longtime supporter of school choice—both public school and private school choice—it’s about all families being able to access that without sacrifice.”

Beginning in the 2023-24 school year, any child from a family of four that earns up to \$222,000 annually will be able to receive a voucher to attend a school of their family’s choosing.



Angela Espada

“Every family is unique, and even the highest quality public school may not be the best choice for a particular family and their individual situation,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “My daughter thrived both at public and private schools. Families are always best at making those decisions.”

In addition to expanding the financial eligibility component of participating in school choice, the new legislation eliminates the so-called “tracks” or “pathways” to qualifying, which kept many

families from participating even if they met financial eligibility guidelines.

These pathways included requiring a student to have spent two semesters in a public school or to live in a school district with a grade of “F” as determined by the state.

In addition to removing those and other conditions, the newly passed budget extends school choice access to all kindergartners. Up until now, a kindergartner had to meet certain guidelines to qualify, such as an older sibling participating in a choice program.

Another key priority for the ICC in the 2023 legislative session met with more measured success.

Senate Bill 1, designed to transform emergency response procedures for people experiencing a mental health crisis, had enjoyed enthusiastic support from the General Assembly to the governor’s office. Although it easily passed both legislative chambers, ultimately it fell short of the full funding called for by the bill’s sponsor and numerous allies, including the ICC.

Studies had shown that Indiana would require \$130 million per year to effectively implement Senate Bill 1, which aims to increase local usage of the 988 national suicide and crisis hotline launched last year and continue building an infrastructure to provide for the mental health needs of people in the most urgent situations.

The legislation also calls for establishing mobile crisis intervention teams that are trained to respond to mental health emergencies across Indiana’s 92 counties and fund additional community-based mental health clinics statewide.

The newly passed budget provides \$50 million per year for the initiative—better than the \$35 million that had been allocated prior to the final budget negotiations, but far below what advocates had hoped to see.

“These funds will go a long way, but ultimately we will need more to create and maintain an adequate infrastructure for dealing with mental health crises,” Espada said. “People in these situations are deserving of dignity and the right kind of care. That means having appropriate people who are trained to respond to these situations—and having appropriate places to take those who are in severe distress and in need of help.”

Sen. Michael Crider (R-Greenfield), a longtime champion of mental health legislation, had sponsored the bill and fought for adequate funding to the end.

Lawmakers had looked at various options that were ultimately rejected, including a cigarette tax surcharge.

“I am pleased that we got substantial funding for Senate Bill 1, but we need a long-term sustainable funding source that doesn’t rely on general fund dollars,” Crider said. “I intend to keep working toward that goal. A cell phone fee, a cigarette tax increase or an alcohol tax increase are all viable options.”

One major win for the ICC and advocates for the poor was the first meaningful update in decades for the Temporary Assistance for Needy Families (TANF) program in Indiana. The budget also saw increases in funding for food banks statewide.

In addition, the ICC hailed the passage of changes to Indiana’s Earned Income Tax Credit, including better aligning the state tax credit with the federal one, eliminating the current marriage penalty and extending credits for larger families, including those with foster children.

“This is a big step in recognizing that married couples, foster parents and parents with more than two children shouldn’t have to face penalties,” said Alexander Mingus, associate director of the ICC.

Mingus also pointed to new budget allocations of \$10 million for land conservation and \$30 million for trail usage in Indiana’s state parks. Although those figures fell short of what the governor called for in his State of the State address, Mingus said the ICC was pleased “to see some investment in those areas.”

At the conclusion of this long legislative session, which saw the ICC’s steady presence at the Statehouse, Espada reflected on the past four months.

“After every legislative session, people like to count wins and losses,” she said. “The ICC is obviously happy with the expansion of school choice, the eventual increases to TANF and the success of many of our other priorities. However, we are more pleased that legislators are willing to listen to the ICC and their constituents. We are also pleased that people are willing to get engaged and reach out to their lawmakers.”

“It takes all of us.”

For more information and ways to get involved with the ICC and its mission, visit [www.indianacc.org](http://www.indianacc.org).

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for The Criterion.) †



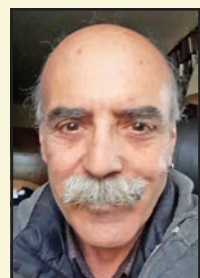
# From living in peace to finding meaning in life, readers share their favorite Scripture verses

(Editor's note: The Criterion has invited our readers to share a favorite Bible verse 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 five of their responses.)

By John Shaughnessy

Having nearly 100 "all-time favorite quotes," Kevin Burke finally narrowed his choice down to one—a Bible verse on mutual love from St. Paul's Letter to the Romans, Chapter 12, verses 9-21.

"I find this passage works in just about any situation as a spiritual uplift and a guide as to what to do," says



Kevin Burke

Burke, a member of St. Ambrose Parish in Seymour.

He especially finds the verse to be helpful during large family gatherings.

"A quick read before the guests arrive helps me to be mindful of their needs and be responsive in a kind way whenever possible to their comments, opinions and expressions."

Here are some of the parts of the passage from Romans that he relies on:

"Love one another with mutual affection; anticipate one another in showing honor" (Rom 12:10).

"Rejoice in hope, endure in affliction, persevere in prayer" (Rom 12:12).

"Contribute to the needs of the holy ones, exercise hospitality" (Rom 12:13).

"Rejoice with those who rejoice, weep with those who weep" (Rom 12:15).

"Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation" (Rom 12:16).

"If possible, on your part, live at peace with all" (Rom 12:18).

Burke sums it up this way, "Include all, no judgments, advise only when asked, and stay focused on serving and including all in the festivities. Laugh easily and smile genuinely and stay calm. This verse helps me to try my best to do that."

## A reminder that soothes the soul

For Suzanne Arruda, the simplicity of Psalm 46 soothes her soul in moments from two opposite sides of life—when the world overwhelms her, and the beauty of nature surrounds her.

The psalm counsels, "Be still and know that I am God" (Ps 46:11).

"The quote comes to mind at different times," says Arruda, a member of Prince of Peace Parish in

Madison. "Sometimes, it comes just when I am observing nature. Very often, I reflect on it when I feel stressed or worried about the future. It reminds me of the eternal immensity that is God and calms me in my fears."

## Finding meaning in life

We all eventually look for clarity in our lives, for direction of how we want to live, and what will give us meaning and purpose.

For Mike Kirsch, that moment of clarity came early in life—when he was 14—as he was about to be confirmed in the United Church of Christ.

As part of that preparation, he had to choose a confirmation verse that would affirm his baptismal commitment to a life with Christ.

After considerable thought, Kirsch chose Proverbs 22:1, "A good name is to be chosen rather than great riches, and favor is better than silver or gold."

"I was a very good student, and I expected to get a good degree and a high-paying job, [but] I didn't want to get caught up in the secular race for ever-more money and an ever-greater position in business and industry," Kirsch recalls about that time in his life. "God does not see us as man sees us. He sees what's in our hearts."

Forty-seven years have passed since Kirsch chose that Bible verse that he hoped would guide his life. In that time, he has used his degrees in engineering and his master's in business administration to make a successful career. He also "married a good Catholic girl 33 years ago," a union that has led to their three now-grown children. And he entered into the full communion of the Catholic Church, finding a home in St. Bartholomew Parish in Columbus.

"I doubt I would have ever become Catholic had I not married Rebecca," he says. "But once I was exposed to the Catholic faith, I loved it, and I am very proud to be Catholic."

As his 14-year-old self had hoped, he and Rebecca have strived to live a life that seeks the favor of God.

Toward that goal, their parish ministries have



Mike and Rebecca Kirsch pose for a photo in front of the Eiffel Tower in Paris during a visit there in March. (Submitted photo)

included serving on the stewardship committee, being leaders for one of the soup kitchen teams, sponsoring aspiring Catholics in the Rite of Christian Initiation of Adults program, and counseling newly engaged couples in the marriage prep program for 27 years.

Kirsch credits Proverbs 22:1 for it all.

"The wisdom of this verse has served me well throughout my adult life," Kirsch. "I try to live by it every day, and I have shared it with many others when they were facing decisions—big and small."

"It's a short simple verse that really helps keep me—and others—grounded. That's needed in a world where it's too easy to get caught up in pursuing riches, and you can easily forget what really matters." †

## MOMENT

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So when father and son shared in the sacrament of the Eucharist for the first time at this year's Easter Vigil Mass, it not only formed another special bond between them, it also became a moment of deep emotion for Mary.

"It was really beautiful," she says. "My whole family and many of our friends were there. Everybody was in tears, tears of joy, of course. We were all very excited to see him come into the Church and to join our community of faith."

That moment also reinforced for her the power of spending time with Christ in eucharistic adoration, a connection she first made during one of the toughest times in her life.

### 'It roots me in the peace of Jesus'

"I was a college student, and I just had

my oldest son. I had him when I was 19. I had a lot of struggles at that point in my life," Mary says. "Once Father [Jonathan] Meyer opened the adoration chapel at All Saints, I took an hour at first and found some peace in my crazy life.

"After doing it for a year or two, I actually stopped. I wasn't exactly in a great place in my life. But about a year or so after I met my husband and things were starting to get a little better, I realized I needed my faith more than I was allowing. And so, I decided to take another hour again. That was probably five years ago."

During those five years, their family has grown to include 2-year-old Nicodemus and 6-month-old Raphael. All three children gleefully make noise in the background as their mom talks about the importance of having "quiet time with the Lord."

"I realize I really need to have that time with Jesus, to be in front of him," she says. "It gives me peacefulness, especially when I'm struggling with

things or things aren't going smoothly for our family. If I ever have to take a break, I notice a huge difference in myself, in the internal struggles I have. I realize that connection of one hour a week grounds me to get through the rest of the week and makes me feel I'm not losing my mind."

Beyond that mental lift, her time in eucharistic adoration has strengthened her faith, including giving her the belief that Jesus is hearing her—even in the rare times when a relative isn't able to babysit and she takes her children to the chapel with her.

"When my husband became Catholic, that was a prayer answered. I spent a lot of time praying about that. I'm beginning to see a lot of the fruits of the time I've been able to spend in adoration and learning more about my faith. I know that it is all rooted in the time I get to spend alone with Jesus. That time is sacred. It's special because it roots me in the peace of Jesus, the peace that only he can give."

She has shared that feeling of peace—and the struggles and joys of her life—in retreat talks that she has given to students at Oldenburg Academy of the Immaculate Conception in Oldenburg.

"It's been part of my healing, just to share my story with them, to share the things I've been through—hopefully to be able to influence them in a good way, to help them realize they have choices to make. It's been really awesome to give God glory for the way he redeems us in our lives."

### The gift—and the experiences of joy

It's just one of the ways she has

embraced her Catholic faith.

She is involved in helping with youth ministry in the parish, takes part in a Bible study group, and participates in a young adult group every week. She and her friend, Michaela Purdy, also use their musical talents during All Saints' "12 Hours of Grace" that the parish holds every first Friday.

"We sing together during that adoration hour while others are going to confession or praying," she says. "That's another source of joy in a different way because I'm able to use the gifts God gave me to praise him during that time of adoration with the community and not just by myself."

Mary and Kelvin also added another source of joy to the parish when they recently started offering dance lessons for couples once a month—something she says they are able to do because of the babysitting gifts of their nieces.

She traces all these experiences of joy back to the gift of eucharistic adoration in her life.

"A lot of things have changed in my life since I've been faithfully going," she says.

"I have come to realize that without my faith I wouldn't have been able to get through many of the things that I've been through. It influences everything my husband and I are doing with our children. I want to instill in my children the importance of faith because that's what my parents did for me. At this point, I don't know where I would be without my faith." †



**'I have come to realize that without my faith I wouldn't have been able to get through many of the things that I've been through. It influences everything my husband and I are doing with our children. I want to instill in my children the importance of faith because that's what my parents did for me. At this point, I don't know where I would be without my faith.'**

—Mary Jimenez

# Britain's Catholics prepare for king's upcoming coronation

(OSV News)—When King Charles III is crowned on May 6 in the gothic splendor of London's ancient Westminster Abbey, it will be one of the year's most watched events.

The coronation has attracted controversy—not least over its \$125 million price tag during a cost-of-living crisis—even as opinion polls show dwindling public interest in the monarchy. But despite controversies, it will still be an opportunity to project the soft-power of British royal pageantry and reaffirm Christianity's place in public affairs, including the presence of Britain's small but significant Catholic minority.

"Being anti-Catholic has been an element of British identity for centuries," Dominican Father Timothy Radcliffe, former master of the Dominicans and one of Britain's best-known Catholic preachers, told OSV News. "I'd hope an event like this will help our Church become yet more integrated into national life at a time when, like most countries, we face threats of disintegration, increasing inequality and a declining sense of the common good."

King Charles inherits the duties and prerogatives of head of state in an unbroken line of monarchs dating back to the 10th century. He also assumes the role of supreme governor of the Church of England, along with the traditional title of "fidei defensor," or "defender of the faith," bestowed in 1521 by Pope Leo X on King Henry VIII.

And while he's long declared his wish, in a modern multicultural society, to be defender of all faiths, not just one, King Charles III reaffirmed his Protestant identity in speeches after the death of Queen Elizabeth II in September 2022—and will reaffirm it again during the coronation service.

This has caused some disappointment,

not least among Britain's Catholics.

The Catholic Church will be represented at the abbey by Cardinal Vincent Nichols of Westminster, who will share a blessing with Protestant and Orthodox leaders. Catholic bishops from Wales, Scotland and Northern Ireland also will join the congregation, along with the Vatican's secretary of state, Cardinal Pietro Parolin, and the newly appointed apostolic nuncio to Great Britain, Spanish Archbishop Miguel Maury Buendía.

But Catholic prelates were not included among 50 public figures assigned formal roles in the order of service, published on April 28. This will include a Bible reading by Britain Prime Minister Rishi Sunak, a practicing Hindu, and the presentation of regalia by Muslim, Jewish, Sikh and Hindu leaders.

Susan Doran, an Oxford University monarchy historian, said she regretted the bulk of the ceremony will be exclusively Protestant, with Archbishop Justin Welby of Canterbury and other Anglican prelates playing a dominant role.

"With its plummeting membership and many problems, it's not surprising the Church of England seeks to hold on to its link with the monarchy, and sees the coronation as an opportunity to proclaim this," Doran told OSV News.

"But at a time when the monarchy seems to be losing meaning for many



Upholsterer Beatrice Ekwalla works on restoring a throne chair at the Marlborough House workshops on Feb. 17 ahead of the May 6 coronation of King Charles and Camilla, Queen Consort, in London. (OSV News photo/Victoria Jones, Reuters)

people, I think it will fuel further alienation if they go too far down a narrow Protestant route—particularly among the young and people of other faiths," she added.

That could be the reaction of some Catholics, too, especially those conscious of how bitter past conflicts have defined modern Britain's religious outlook.

Relations with Rome, dating from the first mission to Anglo-Saxon kingdoms in the sixth century, were broken off under Henry VIII in 1534 during the Reformation conflicts. After a brief restoration under Henry's Catholic daughter, Mary I, hostility reared again under the Protestant Elizabeth I, who was declared excommunicated and deposed as a "servant of wickedness" in 1570 by Pope St. Pius V.

Persecution of Catholics intensified under Elizabeth's successor, James I, particularly after the infamous 1605 Gunpowder Plot to blow up the king and his parliament. Some historians now dispute whether such a plot really existed. But it sealed the fate of English Catholics for the next 250 years as perceived heretics and traitors.

Even in the late 19th century, the Catholic Church was treated as an alien element in national life, deprived of equal rights. Although a Church hierarchy was re-established in 1850, it took until 1871 for Catholic academics even to be admitted to Oxford and Cambridge universities, and until St. John Paul II's historic 1982 visit for formal diplomatic ties to be established.

Since then, the Catholic Church's profile has been rebuilt, bringing it closer to full acceptance as a British institution.

Recent statistics show that Catholics make up around 13% of the United Kingdom's 67 million inhabitants, with Anglicans at 14%, although religious affiliations have declined sharply across the country, with only around half of citizens declaring themselves Christian in recent surveys, compared to more than 70% two decades ago.

Although King Charles' consort, Queen Camilla, was baptized a Protestant, she was married by a Catholic priest in 1973 to her Catholic first husband, Andrew Parker-Bowles, and brought up her son and daughter as Catholics.

Technical formalities aside, Charles has shown personal openness to Catholics, postponing his own wedding to Camilla in 2005 to attend St. John Paul II's funeral.

Before his fourth Vatican visit in October 2019 for the canonization of St. John Henry Newman, Charles published an article in *L'Osservatore Romano* and *The Times of London* hailing the event as a celebration "not merely for Catholics, but for all

who cherish the values by which he was inspired."

Heading a 12-member Catholic delegation to pledge allegiance to the new king on March 9, Cardinal Nichols duly paid tribute to Charles' "commitment to religious faith" and assured him of Catholic support.

On April 19, the pope himself reciprocated, donating two splinters from the Cross of Christ, preserved among relics in the Vatican Museums, for incorporation into a new Cross of Wales, which will lead the king's coronation procession.

The king will be crowned as he sits on a 700-year-old chair with the solid-gold St. Edward's Crown, made for Charles II in 1661. He will be presented with the orb and scepter pictured last autumn sitting atop the late queen's coffin.

Holy oil for anointing the monarch and Camilla was consecrated on March 4 at Jerusalem's Church of the Holy Sepulcher by the Greek Orthodox Patriarch Theophilos III of Jerusalem.

Cardinal Nichols and other British Catholic bishops urged Catholics to take full part in coronation events, including special weekend Masses and a May 3-5 triduum of prayer, as well as a nationwide day of volunteering and charity work set for May 8.

"The world has immeasurably changed since 1953 [coronation of Queen Elizabeth II], with many more opportunities and challenges," Cardinal Nichols acknowledged in a prayer card circulated to all parishes in April. The prayer asks God to help Charles III "constantly secure and preserve for the people entrusted to his care the freedom that comes from civil peace."

Father Timothy hinted at his own disappointment, all the same, that the Catholic Church won't be assigned a fuller part, given the "godly role" it's always tried to play in society.

"Catholic social teaching could be a precious gift for a nation needing to renew its social bonds and rediscover a common life and purpose," Father Radcliffe told OSV News.

Cardinal Nichols' spokesman, Alexander DesForges, was more sanguine. Although Catholic clergy aren't playing a significant role in the coronation, they'll at least be present—for the first time since Henry VIII and his Reformation.

"We have to be realistic. The king has a formal role in the Anglican Church of England, and this service is taking place in Westminster Abbey," DesForges told OSV News. "The fact that six bishops will be present, including the Vatican's Cardinal Parolin, whereas there was no Catholic representation at all 70 years ago, clearly shows things have changed." †

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# SIMPLY CATHOLIC

## God blesses us with gifts and talents to use in loving service

(OSV News)—On the night before he entered into his passion and death, Jesus gave all of us a compelling model to follow. Serve as Christ serves; give as Christ gives, freely and fully.

Jesus asks us—priests, deacons, religious, married, single—to follow in his footsteps. We know that Jesus' footsteps led him to Calvary, and to his rising again in glory.

As members of Christ's body the Church, we must, always with the help of God's grace, give of ourselves as Jesus did.

Responding in gratitude for his redeeming love, we care for others with compassion, offer hospitality, share food with the hungry, provide clothing to those who have little. We will experience crosses along this way, but we know the way also leads to resurrection, to renewal—of both our world and ourselves.

Are you a person who gives of him- or herself in service to others?

### Responding to the call: service

We are shown the depths of God's love in Christ, who came to bring us the fullness of life, and to show us God's way of living. The more we come to know Christ, the more we recognize that all we are, all we have and all we will be is purely a gift from God. Our response to this generosity, as we follow in Christ's footsteps, is to give freely and generously to others.

Sometimes what's possible for us to give and do seems insignificant. Giving of ourselves in ministry, in service or simply by assisting those who need it the most—while rewarding in and of itself—can seem to be like trying to bail out the ocean with a teaspoon.

But those of us who become involved in voluntary service, be it in our parish or for any number of charitable agencies, soon learn that that's not the case. We see with our own eyes evidence that one person really can make a difference.

Jesus knew this when he called us to serve others. Even more importantly, he knew that when we respond to his call, our service, offered with a generous spirit infused by his grace, changes not only those we serve but those who serve.

Consider serving in your parish, neighborhood or city and you may find yourself being enriched in ways you would never have thought possible.

### Serving with joy

Where is your service needed?

Making the decision to offer service is an important step for us. It is the moment in which we say that our faith really does guide us, and that Jesus' way is the most important priority in our lives.

This decision brings joy—but it also brings questions with it. No doubt, the need for your service is great. But where can you best serve?

That's a question you can best answer with honest self-examination and prayer. Is there a ministry in



Executive chef Chris Hoffman looks over trays of steaming sweet potatoes in the kitchen of the Society of St. Vincent de Paul in Phoenix, Ariz. God gives each person gifts that can be used to help people in need. (OSV News photo/Nancy Wiechec)

your parish that could use your talents and abilities? A nonprofit service organization near your home or work that needs helping hands? Are there particular causes to which you feel a sense of commitment? Answers to these questions can provide clues of where you can do the most good.

What talents do you bring to service?

Each of us has been given talents, ways of interacting with information or with people that come naturally to us. We have a responsibility to develop those talents and use them throughout our lives, particularly in service.

Indeed, countless people have learned through the years that the best way to find passion and purpose is in using their God-given talents in service.

Prayerfully consider these questions when pondering what gifts in your life God may be inviting you to use in service to others:

—What talents have you been given?

—What kinds of activities seem to come naturally to you?

—What do other people say you do well?

—What skills do you use at your place of work or in your family that you could offer to your parish?

—Do you have a hobby or a skill you've developed just for fun, that could also be offered in service?

—How might you apply your talents to the areas of service to which you feel called?

### What time will you offer?

Each of us has been given a particular span of years by God. How long a time we have, we don't know. What we do know is that time is a precious gift—not to be taken lightly, nor hoarded or wasted. We need to remember to stay balanced, to allow for the many other commitments we already have:

—What responsibilities do I have in my life, and for whom?

—What time do I set aside for nurturing my family and my relationships?

—How much of my time is committed to work?

—What commitment do I make to caring for my spiritual, mental, physical and emotional well-being?

—What portion of my time am I prepared to give in service of others?

### Making the commitment to action

Once all the questions have been asked and the answers discerned, it's time for action.

Often, it helps to put your commitment in writing. You might want to post your commitment in a place where you will frequently see it. You can make a note on your calendar that periodically reminds you to evaluate your progress on that commitment.

We are less likely to excuse away inaction when we see our commitment from time to time; placing your signature at the conclusion of your commitment is like saying "Amen!" "I will do this!"

Some people find that sharing their commitment with another boosts the likelihood that they will follow through. If you are new to volunteering or to offering yourself in ministry, or if you know yourself to be a person for whom accountability is beneficial, invite a family member or friend to witness your commitment, perhaps while sharing his or her commitment with you.

Pray for each other and ask God to give each of you the strength and wisdom to act with love and compassion.

Many parishes have an annual opportunity to sign up for a ministry or organization. Whether you take advantage of that opportunity, simply talk with a staff person or a parishioner who coordinates service in your parish, or get in touch with a local organization or service agency, the important thing is to act without hesitation.

Someone is waiting for your service ... in Christ's name. †



Betty Rose Neumeier, left, and Annie Woody of St. Michael Parish in Van Buren, Ark., are volunteers who give of their time by stocking the parish's blessing boxes. (OSV News photo/Maryanne Meyerriecks, Arkansas Catholic)

Guest Column/Gretchen Crowe

## Seven awesome songs to sing this Easter season

To celebrate Easter and our renewed ability to be able to shout “Alleluia!” to God at the top of our lungs, my family put together an “Alleluia! He is risen!” Easter playlist. If you are also rejoicing in your alleluias this Easter season, some of these tracks that have a special place in our Easter season might be of interest to you.



• “Alleluia! Jesus is Risen!” This traditional hymn (mentioned above), written by Herbert Brokering and set to the tune of “Earth and All Stars,” is a mainstay during Easter at our parish, and every year I forget how much I love it. I understand why my daughter wants to sing out the chorus and proclaim Christ risen!

• “Hallelujah” chorus” from Handel’s “Messiah.” We can’t do without this classic that is sometimes more associated with Christmas than Easter, and which is chock full of the “A” word (or technically the “H” word in this case). There is a lot of mumbling during the majority of the song, but the conducting and the

Hallelujahs are solid. “For the Lord God omnipotent reigneth!”

• “Agnus Dei” by Michael W. Smith. This gradually building version starts with alleluias that feel like they are full of the wonder and newness of the Resurrection. “Alleluia, alleluia, for our Lord God Almighty reigns!” Full disclosure: I first heard this in college while on a retreat, and it maintains a special place in my heart.

• “Jesus Christ Is Risen Today.” Another classic hymn that is so iconic that it practically can’t be the Easter season without it. My favorite verse is the third, bringing us directly from the passion of Good Friday into the joy of Easter: “But the pains which he endured, alleluia! Our salvation hath procured, alleluia! Now above the sky he’s king, alleluia! Where the angels ever sing, alleluia!”

• “Resurrection Day” by Matt Maher. OK, so this song doesn’t actually have an “alleluia” in it, but I am a big fan of Maher’s music—and I have now officially succeeded in indoctrinating my children. The intro guitar riff, plus the drums, and the “We sing for joy, we shout your name, we celebrate your Resurrection Day!” lyrics make it so full of Easter joy that it’s a must-listen in our house (and a must-dance).

• “Glorious Day (Living He Loved Me)” covered by the Daughters of St. Paul. Fine, this doesn’t technically have any Alleluias in it either, but it is such an Easter favorite in our home that I can’t leave it off the list. The lyrics take the listener on a journey from the Incarnation through the passion and resurrection, and finally to the promise of the Second Coming that it’s hard not to be filled with joy while listening. “Living, He loved me; Dying, He saved me; Buried, He carried my sins far away. Rising, He justified freely forever; One day He’s coming; Oh glorious day, oh glorious day.”

• “This Is the Feast of Victory.” Finally, this Lutheran hymn is based on chapter five of the Book of Revelation and is filled with triumph—and a boatload of alleluias—that make it a delight to sing. “Power, riches and wisdom and strength, and honor and blessing and glory are his. This is the feast of victory for our God. Alleluia, alleluia, alleluia!”

Indeed it is. May your Easter season continue to be filled with enthusiastic praise to God. Alleluia!

(Gretchen Crowe is the editor-in-chief of OSV News.) †

Amid the Fray/Greg Erlandson

## What do we do when our heroes let us down?

My wife took Christ off our living room wall the other day. It was a postcard image of a mosaic created by Jesuit



Father Marko Rupnik. She couldn’t bear to have it up.

Rupnik is a remarkably gifted artist. His mosaics adorn chapels and buildings from the St. John Paul II National Shrine in Washington to the

Basilica of Our Lady of the Rosary in Lourdes, France. And until now, our living room wall.

Father Rupnik stands “accused of spiritual, psychological or sexual abuse by multiple adult women over the course of almost 40 years,” according to a report by Paulina Guzik at OSV News. Many of the cases involved women under his spiritual direction. Three years ago, he was even briefly excommunicated for granting absolution to a consecrated woman with whom he had sex, though the excommunication was lifted when he confessed and repented.

The recent allegations are so serious that the bishop responsible for the Sanctuary of Our Lady of Lourdes, which includes the basilica, has appointed a reflection group to consider whether the towering mosaics installed on the facade of the lower basilica in 2008 should be removed.

A few months ago, I visited Lourdes for the first time, and when I saw the mosaics, I groaned out loud. Rupnik’s style is immediately recognizable, and my first thought was that the art would forever be tainted by his crimes. Certainly, for anyone who was abused by Rupnik, but also by people who had been abused by other priests or religious leaders, the art would never be just art.

What is the proper response when our heroes, our leaders, our artists, let us down?

Picasso was a misogynistic creep who drove lovers to suicide. How do we look at his painting “Guernica” now? Woody Allen abandoned Mia Farrow for her 21-year-old daughter. How do we look at his film *Manhattan*?

What about Roman Polanski? Jean Vanier? Bill Cosby? Theodore McCarrick? Marcial Maciel? Michael Jackson?

In the age of #Metoo and tell-all bios, we have grown adept at maneuvering around the moral disasters of famous lives, but it is far less easy when the scandals involve someone we admired, perhaps even revered.

We can ignore Bill Cosby’s comedy routines or skip Woody’s latest flick. We can take the picture down from the living room wall. But do we strip the mosaics from a church?

One response may be simply to recognize that once completed, the art stands on its own, regardless of its creator’s bad behavior.

Newspaper correspondent William Shirer recounted in his memoirs the time he met a very drunk F. Scott Fitzgerald, who had been a hero of his. He called it “a rather disillusioning evening.” Yet time gave him a different perspective.

“I was not yet grown up enough to realize, I guess, that it mattered not a damn how much of a nuisance a writer could make of himself, especially when drunk. The only thing that counted was how well he wrote,” Shirer concluded.

Yet when talking about sexual abuse, not drunkenness, it is not so easy to divorce artist from art.

The other perspective is to allow time to make a more lasting judgment. One

See ERLANDSON, page 14

Guest Column/Hosffman Ospino

## Church must change trend of losing Hispanic Catholics

The trend is clear. As the Hispanic population grows quickly and steadily in the United States, fewer Hispanics self-identify with Roman Catholicism. There are nearly 63 million Hispanic people in our country.



On April 13, the Pew Research Center updated its estimates reporting that about 43% of all Hispanic adults in the U.S. self-identify as Catholic. In 2010, that estimate was 67%. The drop is rather breathtaking.

There was a time within very recent memory when most Hispanics were Catholic. That is not the case today. It is unlikely that the trend will reverse in the foreseeable future.

Contrary to popular belief, most Hispanics who stop self-identifying as Catholic do not join Protestant communities or other religious traditions. A good number do, however, and there is a sense that they do so searching for something that they did not find in the religion of their childhood, or at least the institution that mediates it.

The biggest phenomenon affecting Hispanics in America is this: they are religiously disaffiliating, which has become a de facto highway into secularization. About 30% of Hispanic adults are religiously unaffiliated; most of them are former Catholics.

The last half a century has been a roller-coaster for the Catholic Church in the U.S. vis-à-vis the Hispanic experience. Hispanics went from being about 10% of the Catholic population to becoming the major source of demographic vitality for our Church. Today, nearly half of all Catholics in the country are Hispanic.

During the 1980s and 1990s, immigration from Latin America and the Caribbean was the main engine of growth for the Hispanic Catholic population. Since millions and millions of immigrants from these regions in the continent were Catholic, it was natural that their presence would tilt the demographic scales of U.S. Catholicism.

When most Hispanics were Catholic, pastoral leaders at all levels, from bishops to catechetical leaders and pastors in parishes, viewed this population as a breath of fresh air, injecting new life into faith communities and structures. That’s still the case in our day.

But the positive reception of this breath of fresh air has not always been of one mind. There have been pockets of resistance among some Catholics who see the fast growth of Hispanics as a threat. Others seem to have adopted a “let’s wait and see” attitude.

Resistance and inaction to embracing the blessing of a young, dynamic and profoundly Catholic population, and integrating it in all our Catholic structures, including parishes, schools and organizations, has led to the lack of appropriate investment in the evangelization and retention of millions of Hispanic Catholics.

When most Hispanics were Catholic, we took them for granted. That is perhaps the best assessment I can offer at this point, and after dedicating much of my career as a theologian studying Hispanic Catholicism.

The fact that only four in 10 Hispanic adults self-identify as Catholic changes the rules and calls for fresher conversations. Most Hispanic children in the United States born henceforth will not grow up in Catholic households.

Hispanics are a lifeline to the vitality of U.S. Catholicism, especially as the Euro-American Catholic population ages and declines numerically, and the Catholic presence dwindles in parts of the country where Catholic life strongly defined local cultures.

Recently the Fifth National *Encuentro* of Hispanic/Latino Ministry research team, under the auspices of the U.S. Conference of Catholic Bishops, estimated that in 2021 nearly 31 million Hispanic Catholics lived in our country. That’s a sign of hope. Let’s not take them for granted.

(Hosffman Ospino is professor of theology and religious education at Boston College.) †

Guest Column/Richard Etienne

## Vatican II and its seeds for building a community of faith

I distinctly remember a conversation that I had with a priest in the mid- to late 1970’s. I was an older adolescent at the time and expressed my excitement about the “dramatic changes” that had happened as a result of the Second Vatican Council.



The reaction I received from this priest was, “So far all we have done is turn the furniture around—

now comes the hard part.”

I didn’t understand at the time what his words meant, but through the years it has become much clearer to me.

First, the eucharistic liturgy after Vatican II is not a private devotional. Eucharistic liturgy—the Mass—is a communal prayer

that is prayed by the entire congregation. It is the entire body of Christ that celebrates the paschal mystery. (Before Vatican II, a priest could often be found at his kitchen table or at a side altar of any church “praying” the Mass in Latin with no other person in attendance.)

Now, it is the entire community of faith that plays a critical role in responding to the principal celebrant at each liturgy. Every person who is present is transformed in this rite. And the eucharistic liturgy is the prayer of a universal Church.

The readings that were selected for any ordinary celebration of Mass will be the same in any country as in the United States for any calendar date. It is the responsibility of every person to be properly prepared to participate in this special rite—from the opening prayer to

the final blessing and, hopefully, a song for sending forth.

It is not an isolated event, but an integral part of living in our world as Catholic Christians. Every person is sent to bring change into the world in which they live. It is not only about personal salvation, but also about bringing transformation to the systems and structures so that others will benefit from our having lived on this Earth.

What happens inside our churches should have a huge effect on what happens once each of us leaves the church. Our faith implores us to go out into the world and make a difference!

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind., in the Evansville Diocese.) †

Fifth Sunday of Easter/Msg. Owen F. Campion

# The Sunday Readings

Sunday, May 7, 2023

- Acts 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

Once again in this season of Easter, the Acts of the Apostles provides the first reading. The early chapters of Acts display in some detail the lives of the early Christians. Obvious in this glimpse into history, the primary place is held by the Apostles, with St. Peter having the superior position among them.

The Apostles were acknowledged because the Christians recognized their special relationship with and calling from the Lord. Indeed, reverence for the Apostles was so deep that the people placed their possessions at their feet, allowing them to control even the material assets of the community.

In Acts, this community was situated in Jerusalem. Although the very heart of Jewish life, Jerusalem was not Corinth or Antioch. It most certainly was not Rome. In the total scheme of things, it was not a great city.

Caesarea, a seaport on the Mediterranean Sea, was more important. The Roman governor resided there. It held the headquarters of the Roman occupation. Its port provided the way to Rome.

Not surprisingly, Acts also speaks of events in the vicinity of Caesarea.

(The ruins of Caesarea now are in the suburbs of modern Tel Aviv. It is interesting, incidentally, that the only relic of the administration of Pontius Pilate as governor, aside from mention in the Gospels, is a stone carved with his name, found at the site of ancient Caesarea.)

Very clear in Acts is the way that the first Christians lived. Care of the needy and of poor widows was their priority. The Apostles directed such care. The Apostles also taught the Gospel, with Peter always as their spokesman.

To assist in providing care and proclaiming the Gospel, the Apostles chose seven holy men to be deacons. Calling deacons was not just an exercise of organization but also of the Apostles' authority to act in the Lord's name.

The First Epistle of St. Peter provides

the second reading, proclaiming Jesus as essential in life. The reading urges Christians to be true uncompromisingly to Jesus.

St. John's Gospel supplies the last reading. Not a resurrection narrative, it recalls the Lord's Last Supper discourse with the Apostles, telling them what to expect in the future. Looking ahead and frank about the obstacles awaiting, Jesus prepared them for their future duties.

As we come along, reassuringly, the readings say that Christ will be with us always, "the way, the truth, and the life," the Almighty, the merciful Son of God (Jn 14:6).

## Reflection

Weeks have passed since Easter. Throughout all of them, the Church joyfully has told us of the Resurrection. The Lord lives!

Before long, this Easter season will end. We will return to life in 2023, with its burdens and rewards. What will assist our discipleship in our time?

These post-Easter readings at Mass answer this question by putting before us the Church, as a visible, active institution. This weekend's lesson from Acts reveals the endurance and the timelessness of the Church through successors of the Apostles.

Christ ascended to heaven, but the Apostles continued the work of salvation by drawing others into their mission. They called and ordained deacons. Deacons serve us today.

Paul named Barnabas, Timothy, Titus and others to be bishops, to further his efforts. Succeeding Peter was the second bishop of Rome. Then came the third and the fourth and the fifth, now to Francis. Thus, it has been for 2,000 years.

Through successors of the Apostles, the Church still tells us that Jesus is with us as Savior and guide. The Church still cares for the poor.

In the variety of modern religions, which Christian community truly reflects the gathering of the first Christians in Jerusalem? It uniquely is the Catholic Church, precisely because the Church still relies upon the Apostles with Peter clearly as their head. †

## Daily Readings

### Monday, May 8

Acts 14:5-18  
Psalm 115:1-4, 15-16  
John 14:21-26

### Tuesday, May 9

Acts 14:19-28  
Psalm 145:10-13ab, 21  
John 14:27-31a

### Wednesday, May 10

St. John of Avila, priest and doctor of the Church  
St. Damien de Veuster, priest  
Acts 15:1-6  
Psalm 122:1-5  
John 15:1-8

### Thursday, May 11

Acts 15:7-21  
Psalm 96:1-3, 10  
John 15:9-11

### Friday, May 12

St. Nereus, martyr  
St. Achilles, martyr  
St. Pancras, martyr  
Acts 15:22-31  
Psalm 57:8-10, 12  
John 15:12-17

### Saturday, May 13

Our Lady of Fatima  
Acts 16:1-10  
Psalm 100:1-3, 5  
John 15:18-21

### Sunday, May 14

Sixth Sunday of Easter  
Acts 8:5-8, 14-17  
Psalm 66:1-7, 16, 20  
1 Peter 3:15-18  
John 14:15-21

Question Corner/Jenna Marie Cooper

## Books in the Bible serve different purposes, answer different questions

How do we reconcile the story of Adam and Eve and original sin with evolution? (New York)



Thanks for the question! We can say the creation story in the Book of Genesis—while being true—was not meant as a literal or technical scientific account of how the material world was formed.

Although we often refer to the Bible as one book, it's actually a collection of different books.

And while all sacred Scripture is the inspired word of God, the human drafters of the various books within the Bible were writing at different times, for different reasons and in different literary genres.

Within the Bible, we have books which are plainly intended as eyewitness historical accounts (e.g., the Gospel of St. John) along with other works which were obviously meant as symbolic allegories (e.g., Revelation).

Likewise, we have works that spell out practical laws (Leviticus) along with sacred poetry (Psalms).

To draw a comparison with secular literature, it would be unreasonable to criticize a cookbook for not having much of a plot. It would be silly to say that a fantasy novel was wrong because it didn't teach you how to do your taxes or fix a leaky faucet.

We understand that different kinds of books have different purposes, and that no one kind of book can meet every need.

Just so, we could describe the beginning of Genesis as a sort of "theological history," because it tells

us, in narrative form, some real and important things about the nature of God and his relationship to creation. Namely, from the Book of Genesis we know that God created everything out of nothing in an act of pure will; that he considers his creation to be good; that God wished to create humanity in his own image and likeness—meaning that humans have free will—and that the first humans abused this power of free will to turn away from God.

Significantly, from the creation story we learn that God did not actively desire humanity to experience suffering or death, but rather that this fundamental disorder in the universe came about because of a primordial human choice.

Conversely, the creation story in Genesis is not the equivalent of a textbook in geology, physics or biology. The creation story doesn't try to concern itself with details such as the wavelength of the first light created or where exactly the first plants and animals would fit into our modern biological classification systems.

We don't even know exactly how long each of the first seven "days" were in Genesis, since the term "day" in this context is used in a clearly poetic sense—that is, the author of Genesis couldn't have intended to speak of "days" in literal astronomical terms, since the sun itself was only created on the fourth "day" (Gen 1:14-19).

Still, it is legitimate for us to be curious and ask questions about how God's process of creation manifested itself concretely in the physical world. That type of scientific inquiry, however, proposes the answers to different kinds of questions than what the Book of Genesis seeks to address—though it is interesting that even Genesis seems to allude to a certain evolutionary process of sorts, with God creating simpler life forms before the more complex ones, and with humanity being the capstone of creation.

As St. John Paul II writes at the very start of his 1998 encyclical letter, "Fides et Ratio": "Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth" (#1).

(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](mailto:CatholicQA@osv.com).) †

## My Journey to God

### Called

By Janine Schorsch

The Eucharist calls me to prayer.  
Prayers of supplication,  
Prayers of thanks,  
Prayers of adoration.

The Eucharist calls me to listen.  
Listen to the voice of God,  
Listen to others with Christ's heart,  
Listen and answer "Yes."

The Eucharist calls me to adore ...  
The Father who formed me,  
The Son who redeemed me,  
The Spirit who dwells in me.

The Eucharist calls me.  
God, Himself, speaks.  
I AM, I Love, I AM Love.  
Called and sent forth to carry His love  
to the world.



(Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: Father Guy Roberts, pastor of St. Barnabas Parish in Indianapolis, distributes Communion to a Burmese refugee during a Mass for peace in Myanmar at St. Mark the Evangelist Church in Indianapolis on May 20, 2022.) (File photo by Natalie Hoefler)

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**CAPONE, John J.**, 88, Christ the King, Indianapolis, April 18. Father of Jeanne Agostino, Carolyn and Carl Capone. Brother of Bob Capone. Grandfather of five.

**CUNNINGHAM, Nora May (Stevason)**, 85, St. Roch, Indianapolis, April 7. Mother of Chad, Jeff and Todd Cunningham. Sister of Mary Ellen O'Donnell. Grandmother of 10.

**DANIEL, John**, 54, St. Gabriel, Connersville, April 11. Father of Katie Stepper, John and Nathan Daniel. Brother of Brenda Hamilton, Becky Hanson, Beth Tipton, Barbara and Jeffery Daniel. Grandfather of 11.

**DIVITA, James J.**, 85, St. Gabriel the Archangel, Indianapolis, April 15. Husband of Mary Divita. Father of Anne Kopacz, Mary Theresa, Lawrence and Michael Divita. Grandfather of four.

**EARLY, Edward L.**, 87, Holy Name of Jesus, Beech Grove, April 4. Husband of Marylyn Early. Father of Michele Emery, Cathy Hodge, Mary Moore, Monica Striby, Dennis, Larry and Vince Early. Grandfather of 14. Great-grandfather of 16.

**EFFINGER, Scott A.**, 50, St. Louis, Batesville, April 16. Husband of Ruth Ann Effinger. Father of Kayla and Laura Effinger. Stepfather of Samantha McClurg. Son of Lou and Fran Effinger. Brother of Sharon DeHart. Grandfather of three.

**HARDEBECK, Vincent P.**, 7, St. Malachy, Brownsburg, April 19. Son of Matthew and Molly Hardebeck. Brother of Ann, Gianna and Michael Hardebeck. Grandson of

Anthony and Janet Gillam and John and Mary Smith.

**HERBERT, Virgil W.**, 87, St. Mary, Rushville, April 24. Father of Claudia Bailey, Diana Carroll, Randy Herbert and Marilyn Spilman. Brother of Jeanie Hawley, Louise Hayes, Mary Hoeing, Patsy McVey, Carolyn Risk, Becky Stewart, Jerry and Lloyd Herbert. Grandfather of 16. Great-grandfather of 24. Great-great-grandfather of six.

**KELLEY III, John C.**, 80, St. Elizabeth Ann Seton, Richmond, April 22. Husband of Bonnie Kelley. Father of Heather Martin and John Kelley IV. Brother of Daniel Kelley. Grandfather of two.

**KRUEER, Janice K.**, 73, St. John the Baptist, Starlight, March 19. Sister of Cheryl Book, Doris Costelle, Evelyn Lilly, Patsy Nett, Jean Schellenberger, Jim, Merle

and Norman Krueer. Aunt and great-aunt of several.

**LUNG, Vivian L.**, 94, St. Mary of the Knobs, Floyd County, April 20. Mother of Roxanne Banet, Mary Anne Lynch, Daniel, Mark and Randall Lung. Sister of Mary Brown. Grandmother of six. Great-grandmother of six.

**ONDRUSEK, Jeannette E.**, 84, Good Shepherd, Indianapolis, March 17. Mother of Donna Rudolf, Theresa Schmitt and Michael Ondrusek. Grandmother of one.

**RIGGS, Dorothy J.**, 101, St. Vincent de Paul, Bedford, April 18. Mother of Pat Scott.

Grandmother of three. Great-grandmother of three. Great-great-grandmother of two.

**ROMERO, Celin J. Ramirez**, 39, Holy Spirit, Indianapolis, March 26. Husband of Marlen Pacheco Arita. Father of Scarlet, Stephani, Valeria and Allan Ramirez Pacheco. Son of Daniel Ramirez Quintanilla and Tereza de Jesus Romero. Brother of Dilicia, Yajaira and Denis Ramirez Romano.

**SCHROEDER, Kathy L.**, 77, St. Mary of the Knobs, Floyd County, April 21. Mother of Daren and Harold Schroeder. Grandmother of one.

**STIZMAN, Dorothy**, 88, St. Meinrad, St. Meinrad,

March 31. Mother of Sheryl Smith and Paul Hubert. Sister of Leona Moore, Betty Lou Strickland and Victor Pieper. Grandmother of eight. Great-grandmother of 13.

**STRATYNER, Joan (Shea)**, 73, St. Joan of Arc, Indianapolis, April 6. Wife of Allen Stratyner. Mother of Donna Shea Hostettler, Pat Shea Redmond and Daniel Shea.

**TURNER, Ellen R. (Dorman)**, 74, St. Joseph, Corydon, April 18. Wife of Randall Turner. Mother of Erin Baker and Joseph Meyer. Sister of Mary Kay Moore,

Becky Needham and Dennis Dorman. Grandmother of three.

**WATTS, Jema**, 58, St. Paul, Tell City, April 3. Wife of Michael Watts. Mother of Laura Sullivan, Evan and Matthew Watts. Sister of Beth Flamion and Shelley Wheatley. Grandmother of three.

**WEINTRAUT, Omer J.**, 94, St. Vincent de Paul, Shelby County, April 20. Husband of Carolyn Weintraut. Father of Linda Weintraut-Stockrahm and Mark Weintraut. Grandfather of five. Great-grandfather of eight. †

## Farm Mass



Deacon Mike Linnenbrink, left, Father Dan Dorau and Deacon Dan Freeman process to the altar on April 15 during a Mass celebrated on the Pieper family farm in Donnelson, Iowa. Seeds to be planted later this spring were blessed during the liturgy. (OSV News photo/Barb Arland-Fye, *The Catholic Messenger*)

## ERLANDSON

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of my wife's favorite artists is Caravaggio. His art is also on our walls. When alive, he was both rogue and genius. He ended up killing a man in a bar brawl. He frequented prostitutes, sometimes using them as models. Yet time has given us some distance, and his art is treasured now, even by popes.

The only caution to add is that the last resort would be to destroy the art. We are lucky that Caravaggio's "The Calling of Matthew" was not destroyed for the artist's sins. If Rupnik is guilty of abuse, he should be punished, but perhaps we need more time before we condemn his mosaics as well.

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter @GregErlandson.) †

## U.S.-based Cross Catholic Outreach supports Pope Francis' efforts in Ukraine

VATICAN CITY (CNS)—A Florida-based Catholic relief and development organization has been playing an important part in assisting with Pope Francis' aid efforts for Ukraine, the organization's president said.

Michele Sagarino, president of Cross Catholic Outreach, told Catholic News Service they have helped secure funding, ambulances, prosthetics and supplies for "all the various medical needs when the health system was turned upside down" to those in need in war-torn Ukraine.

Now they are looking at how best to get urgently needed food and nutritional support for Ukrainians who have been internally displaced or fled the country, she said on April 26.

Sagarino was part of a Cross Catholic Outreach delegation which included: Jim Cavnar, CEO and founder; Msgr. Ted Bertagni, director of clergy and diocesan

relations; Shannon Burns, associate director of clergy and diocesan relations; and Father Bernard Olszewski, outreach and support.

They were in Rome for three days at the end of April to meet with the heads of different Vatican dicasteries, particularly with the Dicastery for the Service of Charity and Cardinal Konrad Krajewski, the papal almoner.

Sagarino said they came to thank the dicasteries and to learn more about the needs in Ukraine.

Cross Catholic Outreach lent its support to the Dicastery for the Service of Charity "right from the very beginning when they decided to really have a big impact there," she said.

"The pope really wanted to provide a lot of aid so we supported ambulances, medical supplies, funding" and other essentials at a time of great need, she said. †

### Online Lay Ministry Formation

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

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### REPORT SEXUAL MISCONDUCT NOW

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

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[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2 Victim Assistance Coordinator**, Archdiocese of Indianapolis  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[victimassistance@archindy.org](mailto:victimassistance@archindy.org)

# The 'write' stuff



Two students at SS. Francis and Clare School in Greenwood recently received state awards in the National Handwriting Contest. They are fourth-grader Nate Abeleda and fifth-grader Isla Maschino. Pictured with them is parent volunteer Stephanie Cheesman, who helps teach the handwriting class. (Submitted photo)

# Spring seeds



This member of St. Thomas the Apostle Parish in Fortville was one of several who recently dispersed wildflower seeds on the parish's Garden Street property. The Pollinator Garden is composed of Indiana native wildflowers with future plans to include native trees. (Submitted photo)

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### Employment

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We are seeking a full-time Assistant Director of Development to join our Development Team in the rewarding work of engaging donors to support and advance the mission of Seccina Memorial High School.

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The successful candidate must demonstrate a commitment to Catholic education. Experience preferred but not required. Archdiocese of Indianapolis benefits provided. More information and full job description at [scecina.org/careers](http://scecina.org/careers). Please send a cover letter, resume, and salary expectations, in confidence, to Beth Murphy at [bmurphy@scecina.org](mailto:bmurphy@scecina.org)

#### High School Youth Minister

Our Lady of Grace Catholic Church in Noblesville (Diocese of Lafayette) is seeking a full-time High School Youth Minister. This position will work as part of an experienced and skilled Youth and Young Adult Ministry team of three to coordinate high school youth ministry and preparation for the Sacrament of Confirmation. The Youth Minister will have the opportunity to work with people in a variety of ways: as a guide and mentor for teens, as a partner with parents/families, and as a leader for a dedicated group of volunteers. The goal of the Youth Minister is to grow one, holy, Catholic, and apostolic Church in the parish and in Noblesville.

Some responsibilities of this position include: coordinating weekly youth ministry sessions for high school youth, organizing retreats and special events, coordinating a two-year Confirmation preparation program, and regularly communicating with teens, volunteers, and families.

An excellent candidate for this position would be gifted at relational ministry and possess outstanding communication skills. He/she would be seeking a flexible schedule but a willingness to work some nights and weekends. The candidate would have a Bachelor's degree and would be a role model for living the Catholic faith. Previous youth ministry experience is preferred.

Please submit your resume and cover letter to Larry Kunkel at [LKunkel@parish.dol-in.org](mailto:LKunkel@parish.dol-in.org) or to 9900 E 191st St, Noblesville, IN 46060. Applications will be accepted until May 19, 2023 or until the position is filled. Expected start date is July 1, 2023.

### Employment

#### Mother Theodore Catholic Academy Maintenance Technician

The Archdiocese of Indianapolis is seeking to hire a full-time maintenance technician. The person hired for this job will train with the Archdiocese Catholic Center Staff but will become the primary maintenance technician for the Mother Theodore Catholic Academy (MTCA). The MTCA has four schools in Marion Co., Indianapolis. This person will be responsible for the maintenance of all four schools.

The major responsibility of the person in this position is to oversee the maintenance of our four MTCA schools. This is a hands-on position, but it also requires the oversight and management of subcontractors.

- The person in this job will need to be an independent thinker.
- Responsible for the maintenance and safety of the MTCA buildings.
- Good communication skills are required
- 10 years of experience in property management or commercial building maintenance.
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- A valid driver's license is required.

Interested candidates apply to Daniel Herbertz at [Dherbertz@archindy.org](mailto:Dherbertz@archindy.org).

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# True faith is open to others, pope repeatedly says in Hungary

BUDAPEST, Hungary (CNS)—Praising the piety and charity of Hungarian Christians and their commitment to supporting traditional family life, Pope Francis said Christ also calls them to open their hearts—and perhaps their borders—to others in need.

When it comes to the Church or to society, isolationism is not Christian, the pope said in a variety of ways during his visit to Budapest, Hungary, from April 28-30.

Because of the 86-year-old pope's mobility issues, the trip was confined to the capital, and the official schedule was lighter than usual. But, as is normal for the pope, he used part of his long midday breaks and early evenings for private meetings, including with Russian Orthodox Metropolitan Hilarion of Budapest and Hungary.

Flying back to Rome on April 30, the pope confirmed that he and Metropolitan Hilarion had spoken about Russia's war on Ukraine, and he said the Vatican has some special "mission" underway, but he declined to provide details.

The pope also spoke about the war with Prime Minister Viktor Orbán, who, despite being a friend of Russian President Vladimir Putin, has condemned the war. But within the European Union, he has consistently voted against sanctioning Russia and against sending weapons to Ukraine.

Orbán has claimed his position makes him the only European leader siding with Pope Francis, although the pope has insisted Ukraine has a right to defend itself.

In his first speech in Hungary—to government and civic leaders and diplomats serving in Budapest—the pope encouraged the leaders to foster greater European unity rather than going their own way.

The "passionate quest of a politics of community and the strengthening of multilateral relations seems a wistful memory from a distant past," he said on April 28 in his speech at a former Carmelite monastery that now houses Orbán's office.

"More and more," the pope said, "enthusiasm for building a peaceful and stable community of nations seems to be cooling, as zones of influence are marked out, differences accentuated, nationalism is on the rise and ever harsher judgments and language are used in confronting others."

Ukraine is one of Hungary's eastern neighbors, and Hungarians have assisted some 2.5 million Ukrainians who have

crossed the border since Russia's war on Ukraine began in February 2022. About 35,000 of the Ukrainian refugees have remained in Hungary.

Pope Francis repeatedly praised Hungarians for opening their country and their hearts to the Ukrainians, but in several speeches and at his Mass on April 30 in Budapest's Kossuth Lajos Square, he urged them to be open to everyone in need.

"How sad and painful it is to see closed doors," he said in his homily. He cited "the closed doors of our selfishness with regard to others; the closed doors of our individualism amid a society of growing isolation; the closed doors of our indifference toward the underprivileged and those who suffer; the doors we close toward those who are foreign or unlike us, toward migrants or the poor."

Orbán and President Katalin Novák, who have promoted the migration restrictions, were among the estimated 50,000 people attending the Mass in the square in front of the Hungarian Parliament building.

The pope also preached openness on April 28 during a meeting with Hungary's bishops, priests, religious, seminarians and catechists.

He called Hungarian Catholics to embrace "prophetic welcome" or "prophetic receptivity," which, he said, "is about learning how to recognize the signs of God in the world around us, including places and situations that, while not explicitly Christian, challenge us and call for a response."

Christians grow in "prophetic receptivity," he said, by "bringing the Lord's consolation to situations of pain and poverty in our world, being close to persecuted Christians, to migrants seeking hospitality, to people of other ethnic groups and to anyone in need."

Pope Francis met with more



Hungarians in traditional dress await an April 30 Mass with Pope Francis in Budapest's Kossuth Lajos Square. (CNS photo/Cindy Wooden)

than 10,000 Hungarian young people in a sports arena on April 29 and listened to four of them share how they have overcome obstacles and grown in their faith.

One of them, Tódor Levcsenkó, a 17-year-old student in Miskolc, Hungary, and the son of an Eastern Catholic priest from the Eparchy of Mukachevo in Western Ukraine, told his peers that their sense of mission and purpose can be "numbed by the fact that we live in safety and peace," but only a few miles away, across the border, "war and suffering are the order of the day."

"May we have the courage to defend our faith and take up our call to be peacemakers," he said.



Pope Francis meets with Russian Orthodox Metropolitan Hilarion of Budapest and Hungary, the former head of external relations for the Moscow Patriarchate, on April 29 in the Vatican nunciature in Budapest. The two discussed Russia's ongoing war on Ukraine, which neighbors Hungary. (CNS photo/Vatican Media)

Pope Francis echoed his call, telling the young people, "This is the real challenge: to take control of our lives in order to help our world live in peace. Each one of us should ask the uncomfortable question: What am I doing for others, for the Church, for society? Do I think only about myself?" †

## POPE

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underway with Indigenous communities in Canada for the repatriation of cultural artifacts held in the Vatican Museums.

Pope Francis had been asked whether, after giving three fragments of the Parthenon marbles to the Orthodox Church of Greece in March, he was planning to do the same with artifacts that have been traced to the Inuit, Métis and First Nations communities of Canada.

"This is the Seventh Commandment: if you have stolen something, you must give it back," he said.

"The restitution of Indigenous articles is underway with Canada—at least we had agreed to do it," the pope said.

What can be returned to its rightful owners should be, the pope said.

"Sometimes you can't—[when] there isn't a political or real, concrete possibility to do it—but to the extent that you can return something, you should. This is good for everyone, so no one gets used to putting their hands in someone else's pocket."

On his two-hour flight back to Rome from Budapest, Pope Francis spent about 20 minutes answering five questions from reporters traveling with him. Other topics included his health, his travel plans and his discussions in Budapest with Prime Minister Viktor Orbán and with Russian Orthodox Metropolitan Hilarion of Budapest and Hungary.

Asked if he had spoken about peace in Ukraine or

sought contacts with Moscow during his meetings with Orbán, a friend of Russian President Vladimir Putin, and with Metropolitan Hilarion, the pope responded that "peace is made by opening channels. You cannot create peace with closure. I invite everyone to open doors, channels of friendship."

As for his conversation with Metropolitan Hilarion, the pope said, "Well, we weren't talking about Little Red Riding Hood."

"I am willing to do anything that must be done" to promote peace, he said.

Asked about his health, Pope Francis said that when he got sick in late March, he did not lose consciousness, as some media reported, but he was in such pain that he skipped lunch and went to take a nap.

"I did not lose consciousness but, yes, I had a high fever, and at 3 in the afternoon the doctor had me immediately taken to the hospital," he said. "It was a strong case of pneumonia in the lower part of the lungs."

He spent three nights between March 29-April 1 in Rome's Gemelli hospital. The Vatican press office had said his doctors diagnosed bronchitis.

The day before the trip to Hungary, Pope Francis said, he had seen his doctor, "who came to look at things a bit," and they spoke about his travel plans, which include Lisbon, Portugal, in early August for World Youth Day.

"You all can see for yourselves that things are not the same as they were two years ago," but "with the cane, I'm doing better. For now, the trip [to Lisbon] is not canceled," the pope said. "Then there is the trip

to Marseille [France], a trip to Mongolia and there's another one that I don't remember.

"You see how the program keeps me moving," he said.

During the in-flight news conference, Pope Francis refused to criticize Orbán directly on migration even though the prime minister has enacted a tough "no migrants" policy and built fences along Hungary's borders with Serbia and Croatia.

Asked about Hungary's policy, Pope Francis insisted—as he has before—that the European Union must act. Currently he said, only five countries—Greece, Cyprus, Italy, Spain and Malta—are bearing a disproportionate burden in taking in hundreds of thousands of people fleeing poverty and civil strife.

After Ukrainian Prime Minister Denys Shmyhal met Pope Francis at the Vatican on April 27, the prime minister told reporters he had asked for the Vatican's help in returning to Ukraine children taken by force to Russia.

The Ukrainian government's "Children of War" website claimed, as of April 30, that 19,393 children had been forcibly removed from Ukraine and taken to Russia.

Asked on the plane if he thought the Vatican could help, Pope Francis responded, "I think so, because the Holy See has been a go-between in some of the prisoner exchanges" between Russia and Ukraine.

"The Holy See is willing to try because it's the right thing and we have to help," the pope said. He explained it's not about helping with the war effort, but with a humanitarian cause.

"All humanitarian gestures help," he said. "Gestures of cruelty do not." †