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Finding their worth

Retreat reminds teens they are 'priceless' to God, page 7.

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Clergy abuse survivors are grateful after private meetings with pope

VATICAN CITY (CNS)—After private meetings with Pope Francis, three survivors of clergy sexual abuse from Chile said they felt they had been heard and were hopeful for changes in the way the Catholic Church handles accusations of abuse.



Pope Francis

"I spoke for more than two and a half hours alone with Pope Francis. He listened to me with great respect, affection and closeness,

like a father. We talked about many subjects. Today, I have more hope in the future of our Church—even though the task is enormous," Juan Carlos Cruz tweeted on April 29 after meeting with the pope.

Pope Francis had invited Cruz, James Hamilton and Jose Andres Murillo to stay at the Domus Sanctae Marthae, the Vatican residence where he lives, and to meet with him individually on April 27-29. The three were to meet with the pope again as a group on April 30.

Although the three survivors tweeted after their private meetings, Greg Burke, director of the Vatican press office, said Pope Francis "expressly wished" that no official statements would be released by the Vatican regarding his discussions with the survivors.

"His priority is to listen to the victims, ask their forgiveness and respect the confidentiality of these talks," Burke said in a statement on April 27. "In this climate of trust and reparation for suffering, the desire of Pope Francis is to allow his guests to speak as long as necessary, in a way that there is no set timetable or pre-established content."

In a tweet sent after his April 27 meeting, Murillo said he spoke with Pope Francis for two hours and that "in a respectful and frank way, I expressed the importance of understanding abuse as an abuse of power,

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'We're all part of this together'



Catholic Charities Indianapolis presented four individuals with Spirit of Service Awards during an April 24 dinner in Indianapolis. Award recipients, seated from left, are Michael Isakson, Rita Kriech, Paul Hnin and Dr. Michael Patchner. Standing, from left, are David Bethuram, executive director of the archdiocese's Catholic Charities, Archbishop Charles C. Thompson and keynote speaker Joe Reitz. (Submitted photo by Rich Clark)

Former Colts player shares three principles that guide his life, his faith and his family

By John Shaughnessy

In a moment, Joe Reitz would tell the story of his memorable first meeting with Peyton Manning.

But first, the former Indianapolis Colts offensive lineman shared the story of one of the most difficult times of his life.

It happened in early September of 2010. For two years, Reitz had been living the unlikely dream of being a former college basketball player who had made the transition to playing in the National Football League (NFL). Yet after being a member of the Baltimore Ravens, Reitz was cut from the team, leaving him feeling devastated that his career in the NFL was coming to an unexpected end.

Hope arrived the next morning when

Reitz received a phone call from the Miami Dolphins, telling him the team wanted him. Then 24 hours later, the Dolphins cut him.

"That day was Sept. 5," Reitz told the audience at the archdiocese's Spirit of Service Awards Dinner in Indianapolis where he served as the keynote speaker on April 24. "I'm in my rental car, leaving the palm trees, wondering what am I going to do. *Is my career over? I just got married. How am I going to support my wife and our family?*"

"It was one of those moments when you're looking up like, 'God, what is going on? I've been praying diligently day after day, for months and years. I just want a shot in the NFL.'"

Just then, on the way to the airport, Reitz received another phone call—from

the Indianapolis Colts, the team he had rooted for as a child growing up in central Indiana.

'We're all part of this together'

"I flew to Indianapolis, didn't sleep a wink that night," Reitz told the audience at the Catholic Charities fundraising event. "I'm so excited and fired up. I go out to practice the next day, lace up my cleats, put on my football pants. I'm putting on a blue jersey and putting on that helmet with the horseshoe on it, which for me is a childhood dream. I grew up a Colts fan."

Then came a moment he never expected, a moment that came at the end of his first practice with the Colts.

"Everyone is walking back to the

See SPIRIT, page 8

U.S. bishops throw support behind another bipartisan bill to protect undocumented youths

WASHINGTON (CNS)—The head of the U.S. bishops' Committee on Migration announced support on April 25 for a bipartisan bill that provides a pathway to citizenship for young adults brought into the country as minors without legal documentation. The proposed bill also calls for an increase in security at the border between Mexico and the U.S., an increase in immigration judges, and ties U.S. aid to certain Central American countries based on their efforts to address smuggling and steps to combat corruption, as well as to strengthening the rule of law at home.

In a statement, Bishop Joe S. Vasquez of Austin, Texas, voiced his support for what is called the USA Act, or "Uniting and Securing America" Act of 2018. The proposed legislation was introduced earlier this year by Representatives David Aguilar, a Democrat from California, and Will Hurd, a Republican from Texas.

"We are hopeful our support of the current version of the USA Act, and our continued support of the Dream Act, will encourage Congress to act now and find a humane legislative solution for Dreamers," said Bishop Vasquez, referring to the

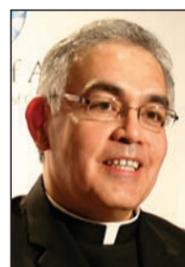
group of young adults who would be affected by the legislation.

As a group, they are referred to as "Dreamers," a reference to the Development, Relief and Education for Alien Minors Act, or DREAM Act, a proposed bill in Congress aimed at granting legal status to many of the young adults as long as they meet certain criteria. Over the years, the bill has had support but never enough votes to pass.

Instead, many of the so-called "Dreamers" benefited from the Deferred Action for Childhood Arrivals, or DACA, program enacted by the executive action in 2012 by then-President Barack Obama. President Donald J. Trump rescinded the program in September while urging Congress to find a legislative solution, but lawmakers have been unable to find one. On April 24, a federal judge for the District of Columbia dealt a blow to the Trump administration's attempt to end the program, saying its attempt to terminate the DACA program on the grounds that it was "unlawful" was "virtually unexplained."

The statement from Bishop Vasquez said "the USA Act

See BILL, page 2



Bishop Joe S. Vasquez

BILL

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would provide qualifying Dreamers with protection from deportation, as well as a path to citizenship.” While DACA protects the young adults from deportation and provides work permits and other documents, it does not allow beneficiaries to apply for citizenship or any sort of permanent legal status.

The USA Act proposal also seeks to protect more than the 800,000 young adults who benefited from DACA, and may also include those who have benefited from the Temporary Protected Status program.

Bishop Vasquez said action to protect the young immigrants is urgent.

“Every day, my brother bishops and I witness directly the constant anxiety of Dreamer youth and their families, and that experience of urgency moves us to press Congress for an immediate and durable solution to this problem,” he said in the statement.

Los Angeles Archbishop Jose H. Gomez, vice president of the U.S. bishops’ conference, also weighed in, saying that the “time has come for our leaders in Congress to do what is right and pass legislation that will provide a permanent solution for the nearly 2 million young people who were brought to this country as small children by undocumented parents or family members.”

In an April 25 column, Archbishop Gomez said more than a quarter of the Dreamers live in California, the state where his archdiocese is located, “and by most estimates there are about 125,000 living within the borders of the Archdiocese of Los Angeles—more than anywhere else in the country.”

“The USA Act is compromise legislation that has bipartisan support,” he said. “For several years now, immigration reform has been blocked in the House [of Representatives] by a small group of

lawmakers who are using their leverage to prevent any legislation from being brought up for a vote on the House floor. This situation is not fair, and in fact it frustrates the will of the American people.”

In the column, Archbishop Gomez urges Speaker of the House Paul Ryan and Majority Leader of the House Kevin McCarthy, both Republicans, “to allow debate on this critical issue.”

“There is no reason for the House of Representatives, the people’s chamber, to continue to deny a vote on this issue,” he said. “This is not about Republicans or Democrats. It is about right and wrong.”

He continued: “As I have been saying for years now, both parties are using this issue for their own political gain. Even now, we can see there are still some who seem content to sacrifice the Dreamers’ futures for the chance to mobilize voters in the next election. This is heartless and cruel. It is time to stop. People’s lives are in the balance.”

Kevin Appleby, senior director of international migration policy for the Center for Migration Studies and the Scalabrini International Migration Network, said that “while not perfect,” the USA

Act gives Dreamers a chance to obtain citizenship “without giving up a border wall in return, reduces immigration court backlogs, and attempts to address the push factors in Central America that are often ignored in Washington.”

It also may have one of the best chances of passing in Congress.

“I could see it gaining political traction, especially after the mid-terms, but the wild card, of course, would be whether President Trump would accept anything that does not at least fund his ill-advised border wall,” Appleby said. †



Kevin Appleby

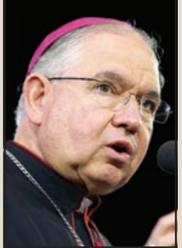


Public Schedule of Archbishop Charles C. Thompson

May 6 – 17, 2018

<p>May 6 — 12:30 p.m. Bilingual confirmation of youth of St. Ambrose Parish, Seymour, at St. Ambrose Church</p> <p>May 7 — 9:30 a.m. Greet National Council of Catholic Women’s Province of Indianapolis group, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 8 — 10:30 a.m. Priests’ Personnel Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 8 — 7 p.m. Bilingual confirmation of youths of St. Anthony and St. Mary parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p> <p>May 9 — 10:30 a.m. Bloomington Deanery Priests’ Meeting at St. Paul Catholic Center, Bloomington</p> <p>May 9 — 3:30 p.m. Catholic Community Foundation Board of Trustees’ Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 9 — 6 p.m. Circle of Giving Mass at SS. Peter and Paul Cathedral, Indianapolis, with reception and dinner afterward at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 10 — 8:30 a.m. Notre Dame Ace Academies’ Breakfast with Lou Holtz, Indianapolis</p>	<p>May 10 — 10 a.m. Leadership Team Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 15 — Noon Women’s Care Center Board of Directors’ Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 15 — 3:30 p.m. Ecclesiastical Provincial of Indianapolis Meeting of Indiana Bishops, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 16 — 9 a.m. Mass with Indiana Bishops and Indiana Catholic Conference Board of Directors members, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 16 — 10 a.m. Indiana Catholic Conference Board of Directors’ Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 17 — 10 a.m. Leadership Team Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>May 17 — 7 p.m. Confirmation of youths of Mary, Queen of Peace Parish, Danville, and St. Theresa of the Infant Jesus (Little Flower) and St. Michael the Archangel parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p>
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(Schedule subject to change.)



‘As I have been saying for years now, both parties are using this issue for their own political gain. Even now, we can see there are still some who seem content to sacrifice the Dreamers’ futures for the chance to mobilize voters in the next election. This is heartless and cruel. It is time to stop. People’s lives are in the balance.’

— Los Angeles Archbishop Jose H. Gomez, vice president of the U.S. bishops’ conference

Pope Francis’ prayer intentions for May



- **The Mission of Laity**—That the lay faithful may fulfill their specific mission, by responding with creativity to the challenges that face the world today.

(To see Pope Francis’ monthly intentions, go to popesprayerusa.net.) †

ABUSE

continued from page 1

of the need to assume responsibility, of care and not just forgiveness.”

Hamilton sent two tweets on April 28 shortly after his meeting with the pope, saying that it lasted a “little over two hours,” and that it was “sincere, welcoming and enormously constructive.”

I am “very happy and satisfied,” he said.

The Chilean survivors have alleged that Bishop Juan Barros of Osorno—then a priest—had witnessed their abuse by his mentor, Father Fernando Karadima. In 2011, Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

Although he initially defended his 2015 appointment of Bishop Barros as head of the Diocese of Osorno, Pope Francis apologized after receiving a 2,300-page report from a trusted investigator he sent to Chile to listen to people with information about the bishop.

The investigator, Archbishop Charles Scicluna of Malta, is president of a board of review within the Congregation for the Doctrine of the Faith. The board handles appeals filed by clergy accused of abuse or other serious crimes. The archbishop also had 10 years of experience as the Vatican’s chief prosecutor of clerical sex abuse cases at the doctrinal congregation.

After a “careful reading” of the testimonies, “I believe I can affirm that all the testimonies collected speak in a brutal way, without additives or sweeteners, of many crucified lives and, I confess, it has caused me pain and shame,” the pope said on April 11 in a letter to the bishops of Chile.

The pope also said he was convening a meeting in Rome with the Chilean bishops to discuss the findings of the investigations and his own conclusions “without prejudices nor preconceived ideas, with the single objective of making the truth shine in our lives.”

The three survivors, who have been outspoken about the Church’s handling of abuse cases, welcomed Pope Francis’ letter and accepted his invitation to meet so he could ask “forgiveness of all those I have offended.” †



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Pope asks Catholics to pray rosary for peace each day in May

VATICAN CITY (CNS)—Pope Francis prayed that the hopes for peace strengthened by the meeting of the leaders of North and South Korea will not be dashed, and he urged Catholics during the month of May to pray the rosary for peace.

North Korean leader Kim Jong Un and South Korean President Moon Jae-in made a “courageous commitment” on April 27 to ongoing dialogue to achieve “a Korean peninsula free of nuclear weapons,” Pope Francis said on April 29 after leading some 30,000 people in praying the “*Regina Coeli*.”

“I pray to the Lord that the hopes for a future of peace and more brotherly friendship will not be disappointed and that the collaboration may continue bringing good fruits for the beloved Korean people and the whole world,” the pope said.

Noting that May is a month the Catholic Church dedicates to Mary in a special way, Pope Francis told the crowd gathered in St. Peter’s Square that he would begin the month with a visit to Rome’s Shrine of Divine Love and lead a recitation of the rosary there.

“We will recite the rosary praying particularly for peace in Syria and the whole world,” the pope said. “I invite you to spiritually join me and to prolong for the whole month of May praying the rosary for peace.” †



South Korean President Moon Jae-in, right, and North Korean leader Kim Jong Un meet inside the demilitarized zone separating the two Koreas on April 27. (CNS photo/Korea Summit Press Pool via Reuters)

Cardinal Pell ordered to stand trial on abuse charges in Australia

MELBOURNE, Australia (CNS)—After a monthlong pre-trial hearing, an Australian judge ordered Cardinal George Pell to stand trial on multiple charges of sexual abuse of minors, charges the cardinal consistently has denied.



Cardinal George Pell

While dropping some of the charges, including what Cardinal Pell’s lawyer described as the most “vile,” Magistrate Belinda Wallington announced on May 1 that she believed there was enough evidence presented in connection with about half the original

charges to warrant a full trial. The Melbourne court did not publish a complete list of the allegations, but news reports indicated they involved alleged sexual offenses committed in the 1970s at a pool in Ballarat, where then-Father Pell was a priest, and at St. Patrick’s Cathedral in Melbourne in the 1990s when he was Archbishop of Melbourne.

year, the Holy Father granted Cardinal Pell a leave of absence so he could defend himself from the accusations. The leave of absence is still in place.”

Before leaving Rome, Cardinal Pell had told reporters at a Vatican news conference, “I’m innocent of these charges. They are false. The whole idea of sexual abuse is abhorrent to me.”

“These matters have been under investigation now for two years,” Cardinal Pell told the press. “There’s been relentless character assassination, a relentless character assassination.”

A statement issued by his attorneys after Wallington’s decision was announced said, “Cardinal George Pell has at all times fully cooperated with Victoria police and always steadfastly

maintained his innocence. He voluntarily returned to Australia to meet these accusations. He will defend the remaining charges.”

The cardinal also thanked “all those who have supported him from both here in Australia and overseas during this exacting time and is grateful for their continuing support and prayers,” the statement said.

Archbishop Denis Hart of Melbourne “has declined to make any comment in relation to the decision of the magistrate Belinda Wallington to commit Cardinal Pell to face trial in the County Court,” said a note on the archdiocesan website.

“Archbishop Hart expressed his confidence in the judicial system in Australia and said that justice must now take its course.” †

New Pittsburgh Diocese plan will see number of parishes drop from 188 to 57

PITTSBURGH (CNS)—After three years of discussions, Pittsburgh Bishop David A. Zubik said the 188 parishes of the diocese will be placed into 57 groupings that will eventually become new parishes.

Bishop Zubik announced the plan on April 28 during a media conference, saying the effort was designed to promote vibrant faith and revitalize parishes.

The announcement detailed the maximum number of weekend Masses per grouping and timelines for each grouping to work toward mergers and clergy assignments.

The move to groupings—part of a diocesan planning initiative called On Mission for The Church Alive!—were to take effect on Oct. 15. No church closings are part of the plan’s first phase.

The groupings are expected to merge into new parishes between 2020 and 2023, however.

“No matter how the Church is structured, it is the responsibility of all the faithful—bishops and priests included—to make faith, hope and love remain alive in the world around us,” Bishop Zubik said in announcing the plan, the result of meetings and discernment that began in 2015.

“Our churches will continue to be places where local Catholics gather to be nurtured and nourished by the God who loves us. Yet, On Mission gives us a new context and new opportunities to make ever more alive a faith that abides both within and outside of our church walls,” he said.

The decision on the grouping were read in letters sent to each parish at Masses the weekend of April 28-29. Bishop Zubik wrote that the initiative is designed to offer a deeper relationship with Jesus and the Church to practicing and inactive Catholics, as well as those who have never been baptized.

The diocesan plan is being driven by reduced Mass attendance and participation

in the sacraments and a declining number of priests.

The diocese reported that since 2000, Mass attendance decreased more than 40 percent and participation in the sacraments fell 40-50 percent. Meanwhile, the number of diocesan priests available for active ministry is expected to decline from about 200 to 112 by 2025.

Launched in April 2015, the planning process invited Catholics to envision how parishes, schools and ministries can best respond to the changes in their communities. The diocese said nearly 30,000 parishioners participated in meetings and provided feedback that guided the decisions announced by the bishop.

“For three years, we have labored to discern how to best position our local Church for the future,” Bishop Zubik said in the letter. “We must respond to the reality that populations have shifted, that many Catholics have drifted away from Mass, and that we will have fewer priests.

“We need to share and mobilize our resources to draw people deeper into the faith, seek the lost and serve those in need.”

During the process, key consultative groups recommended that Bishop Zubik increase to 57 groupings from 48 groupings endorsed by a commission of clergy and lay leaders that initially studied Church needs.

Under the new setup, a priest who serves as administrator will lead a clergy team for each grouping. An administrator has all the rights and responsibilities of a pastor, but does not have a specified term to serve.

Clergy teams may include priests who are parochial vicars and parish chaplains, as well as permanent deacons. Priests are also being assigned as institutional chaplains to major hospitals, nursing homes, colleges, high schools and correctional institutions. †

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Editorial



More than 700 women worship at Mass in St. John the Evangelist Church in Indianapolis during the Indiana Catholic Women's Conference on March 10. (File photo by Natalie Hoefler)

Poll shows need for evangelization

There are some Catholic women in the U.S. who need to be evangelized.

Of course, we believe we could say the same about a number of Catholic men, but the results of the most comprehensive survey of U.S. Catholic women recently conducted gathered Catholic women's—not men's—opinions on a wide variety of issues.

Jesuit-published *America* magazine and the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington have published some of the results in several articles in the Jan. 22 issue of *America*. CARA's researchers polled 1,508 self-identified Catholic women online.

So why do these women need to be evangelized? And wouldn't a survey geared toward men get similar results?

The survey found that only 24 percent of those women attend Mass weekly or more often (4 percent more often). Fifty-three percent attend Mass only a few times a year or never.

On the other hand, it is important to note that the millennials (born in 1982 or later) are less likely to attend Mass weekly than older Catholic women, and they are followed closely by the post-Vatican II respondents (17 percent and 18 percent respectively); it's 53 percent for those born before 1943. And more married Catholic women attend Mass weekly (but only 29 percent) than those who are divorced or separated (19 percent), have never married (16 percent), or are living with a partner (6 percent).

Despite those low figures for Mass attendance, it's significant that, even if they don't practice their religion much, only 18 percent of the women surveyed said that they have seriously considered leaving the Church, and only 6 percent said that they did "for a time." However, other surveys indicate that higher numbers are leaving the Church. And we shouldn't be surprised if men are leaving in higher numbers, too.

When questioned about whether priests do a good job of including women in various aspects of parish life, the results show that those who go to Mass most often and, therefore, may be more aware of what's happening in parishes, tended to say "yes" while those who don't go to Mass tended to say "no."

Perhaps not surprisingly, when asked if they thought that the Church should allow women 35 and older to be ordained as permanent deacons, only 7 percent of

these women said "no." Some, however, indicated that they wanted to know more about that before answering, and 12 percent said they didn't know.

The survey found that 59 percent of the U.S. Catholic women polled are Democrats or lean Democratic, compared with 38 percent who are Republicans or lean Republican. The others are undecided. Seventy-four percent of them intend to vote in 2018. If that rate proves true nationwide, that would be 18.7 million Catholic women voters.

When they vote, though, only 12 percent say they will use Catholic social teaching to help them decide how to vote, although that increases to 25 percent for those who go to Mass weekly. Only 9 percent said that statements by the U.S. bishops or their pastor will help them decide for whom to vote. However, 19 percent said that they find Pope Francis' statements helpful.

Although they don't say the statements help them vote, two-thirds of them said that the Church's teachings on care for the environment are important to them, and 60 percent said the same about the teachings on abortion. When it comes to voting decisions, though, it depends on whether they are Republicans or Democrats, with Republicans more concerned about the abortion issue and Democrats more concerned with the environment.

It's similar with a question about the importance of certain factors to the women's sense of what it means to be a Catholic. Fifty-two percent of the Democrats said "helping the poor" was very important while 34 percent of the Republicans responded the same way. Similarly, 38 percent of the Republicans said "protecting life" was very important while 28 percent of the Democrats answered that way.

It would seem that the Catholic Church has work to do to get its message across to some Catholic women. But to be fair, we believe some men are in need of more catechesis, too.

Though this poll focused on women, it is just the latest evidence that more needs to be done to evangelize everyone, and to continue to explore why people are not living out parts of their faith.

What recent statistics reveal is it's no wonder that secularism is winning the battle here in the United States.

—John F. Fink

Reflection/Sean Gallagher

Respect God's plan for putting care of children in the hands of parents

My oldest son, Michael, recently celebrated his 16th birthday. Some days, it's hard for me to believe that he's grown to become the young man that he is.

My amazement is in part related to my memories of the time when he was 14 months old, when his life was in question. Little Michael developed a bad case of pneumonia in the summer of 2003 that led to a two-week hospital stay. It involved him having a chest tube, being on a ventilator for a period and having surgery.

Thanks be to God and the wonderful work of the caregivers at Riley Hospital for Children in Indianapolis, we were able to bring Michael home.

As a new dad at the time, Michael's life-threatening illness dramatically taught me just how much the lives of children are in the hands of their parents and those to whom they are entrusted.

I have returned recently to the memories of that time because of the case of Alfie Evans in England. Alfie had an undiagnosed degenerative neurological condition and was in a semi-vegetative state since December 2016 until he died on April 28, just days before his second birthday.

Alfie's parents, Tom Evans and Kate James, believed that there were treatment options for their son that could have reduced the symptoms of his disorder. But officials of the hospital in which Alfie received care believed that no further treatment and assistance could have benefitted him, and took legal action that resulted in the termination of Tom and Kate's parental rights.

Last week, Alfie's ventilator was removed. This action was taken despite offers from officials in Italy to take Alfie to a hospital in Rome to receive treatment there. Alfie died a few days later.

Letter to the Editor

Tragic case of British toddler shows without a 'right,' things go very wrong, reader says

Alfie Evans, a 23-month-old British toddler, died on April 28. He was taken off life support against the wishes of his parents, who had wanted to take him to Italy at no expense to the British National Health Service. Pope Francis had offered to have him transferred to the Vatican children's hospital. The Italian government agreed to fly him there, and even granted him citizenship.

The hospital authorities and a judge in Britain had other ideas. They decided that it was "better" for Alfie if he were allowed to die because he had a serious illness that they deemed incurable. They thought it was in his "best interest."

Alfie's case is a chilling wake-up call

Pope Francis spoke out publicly in support of Alfie and his parents in the days leading up to the child's ventilator being removed: "Moved by the prayers and immense solidarity shown little Alfie Evans, I renew my appeal that the suffering of his parents may be heard and that their desire to seek new forms of treatment may be granted."

I fully support government bodies stepping in to ensure the care of children in cases of neglect or abuse. But I believe that this was far from the case with Alfie Evans and his parents.

Although as an outsider my knowledge of the particulars of his case was limited, I believe it might have been morally acceptable for his parents to have withheld treatment for him. Nonetheless, I believe it was still within their rights to seek further treatment for him if that were their wish.

In any case, the decision should have been in the hands of his parents, not the hospital authorities. I believe that the British government did a grave injustice to Alfie and his parents in usurping his parents' right and duty to care for him responsibly according to the dictates of their consciences.

God has placed children in the hands of parents and enabled them with the power of his grace to carry out the awesome duty of caring for and protecting them. This is especially the case for children when they are vulnerable and powerless like Alfie Evans. His parents loved him with all of their hearts and only sought his good.

The British government should have not only respected this plan for the care of children that God has inscribed in nature. It and all governments should indeed do all they can to facilitate that care and do nothing to impede it unnecessarily.

All parents need the prayers of all God's people to carry out the tremendous duty given to them by God, and to experience the wondrous blessings that come with it. Let us pray for parents every day.

(Sean Gallagher is a reporter for The Criterion.) †

to the world regarding the dignity of each human, the danger of state tyranny over individual rights, and the rights of parents to decide what is best for their children.

Secularization is eroding the sanctity of individual human lives. The unborn are under attack through abortion. The disabled and elderly are targets of physician-assisted suicide and euthanasia. Critically ill "less useful" people are denied treatment, or treatment is withdrawn in utilitarian societies.

When God is replaced by government, there are murderous consequences. This was proven in the 20th-century totalitarian Nazi and Communist regimes.

Perhaps we in our country should see this as in our future, and start to be more vocal and speak up against those who say there is no right or wrong.

Without a "right," things go very wrong.

Dr. Stephen O'Neil
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.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †



Christ the Cornerstone

50 years later, 'Humanae Vitae' is still prophetic

On July 25, 2018, the papal encyclical, "*Humanae Vitae*" ("Of Human Life") will be 50 years old. Nineteen sixty-eight was a time of profound cultural and ecclesial change. "*Humanae Vitae*" was a prophetic voice in that unsettled time, and it remains an important, but controversial, message half a century later.

The controversy centers on "*Humanae Vitae*'s" reaffirmation of the Church's opposition to abortion, sterilization and artificial birth control. In 1968, advances in modern technology had made access to various means of preventing conception or terminating unborn life easy and affordable, effectively separating the unifying purpose of sexual intercourse from its procreative purpose. In a cultural context that celebrated "free love" and uninhibited sexual expression, the Church's position as articulated authoritatively by Blessed Pope Paul VI seemed hopelessly old fashioned, even repressive.

"*Humanae Vitae*" is clear and direct about the Church's opposition to preventing or terminating the natural results of sexual intercourse, but the fundamental purpose of the encyclical is to affirm, not deny, the

beauty and the dignity of human life as it is expressed in the sexual love of a husband and wife in marriage. According to "*Humanae Vitae*":

"This love is above all fully human, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment" (#9).

"*Humanae Vitae*'s" emphasis on the beauty and dignity of married love has been reinforced during the past five decades by the writings of the popes who succeeded Blessed Paul VI. St. John Paul II was especially prolific in his writing and speaking about human life and dignity.

In his encyclical, "*Evangelium Vitae*" ("The Gospel of Life"), St. John Paul II offered "a precise and vigorous reaffirmation of the value of human life and its inviolability, and at the same time a pressing appeal addressed to each and every person, in the name of God: respect, protect, love and serve life, every human life! Only in this direction

will you find justice, development, true freedom, peace and happiness!" (#5).

In his encyclical, "*Caritas in Veritate*" ("Charity in Truth"), Pope Benedict XVI confirms the principles that underlie the teaching of "*Humanae Vitae*." He points to the "link between life ethics and social ethics," saying that "a society lacks solid foundations" when it claims to support human values, but tolerates or actively supports activities that devalue and violate human life, "especially where it is weak or marginalized" (#15), as in the case of the unborn, infirm or elderly.

The writings of Pope Francis show the relevance of the message of "*Humanae Vitae*" message five decades later. "*Laudato Si'*", on Care for Our Common Home," the current pope's prophetic teaching on the environment, makes it clear that the protection of human life and dignity is intimately connected with the protection and care of our earthly home.

In "*Amoris Laetitia*" ("The Joy of Love"), Pope Francis echoes the teaching of Blessed Paul VI both in his discussion of the family's vocation and in his reflections on what love means in the day-to-day reality of marriage and family life.

As Blessed Paul VI says about marriage, "this love is fecund. It is

not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being."

"*Humanae Vitae*" insists on the beauty and dignity of married love, the unbreakable bond between union and procreation, the fundamental importance of responsible parenthood, and the call that married couples have to remain faithful to God's design for their participation in the work of creation.

The past 50 years have not made the prophetic teaching of "*Humanae Vitae*" easier to accept or less controversial, but since the encyclical's publication, it has become increasingly clear that the so-called sexual revolution is not the solution to the problems confronted by married couples, families or society as a whole.

"*Humanae Vitae*" provides beautiful and clear teaching about God's plan for married love and the transmission of life. In this 50th anniversary year, all of us—clergy and laity, married and single people—would do well to re-read this prophetic encyclical and meditate on what it tells us about God's love for us, the members of his family, and our responsibility to protect and defend God's sacred gift of human life. †



Cristo, la piedra angular

Cincuenta años después de publicada, 'Humanae Vitae' sigue siendo profética

El 25 de julio de 2018 cumplirá 50 años la encíclica papal titulada "*Humanae Vitae*" (Sobre la vida humana). El año 1968 fue una época de profundas transformaciones culturales y eclesísticas. "*Humanae Vitae*" se perfiló como una voz profética en ese período tumultuoso, y todavía medio siglo después, continúa siendo un mensaje importante aunque controversial.

La controversia de "*Humanae Vitae*" se centra en la reafirmación de la oposición de la Iglesia al aborto, la esterilización y el uso de métodos anticonceptivos artificiales. En 1968, los avances en la tecnología moderna facilitaron el acceso a diversos métodos para prevenir o poner fin a un embarazo de una forma asequible, con lo cual se generó efectivamente la separación entre el propósito unificador del coito sexual y su finalidad procreativa. En un contexto cultural que celebraba el "amor libre" y la desinhibición de la expresión sexual, la postura de la Iglesia planteada de forma contundente por el beato papa Pablo VI, parecía irremediabilmente anticuada e incluso represiva.

"*Humanae Vitae*" es clara y directa con respecto a la oposición de la Iglesia a prevenir o poner fin al resultado natural del coito sexual, pero la finalidad fundamental de la encíclica es afirmar, no denegar, la belleza y la

dignidad de la vida humana expresada a través del amor sexual entre un hombre y una mujer unidos en matrimonio. De acuerdo con "*Humanae Vitae*":

"[El amor] es, ante todo, un amor plenamente humano, es decir, sensible y espiritual al mismo tiempo. No es por tanto una simple efusión del instinto y del sentimiento sino que es también y principalmente un acto de la voluntad libre, destinado a mantenerse y a crecer mediante las alegrías y los dolores de la vida cotidiana, de forma que los esposos se conviertan en un solo corazón y en una sola alma y juntos alcancen su perfección humana" (#9).

En el transcurso de las últimas cinco décadas, los sucesores del beato Pablo VI han reforzado el aspecto central de "*Humanae Vitae*" con respecto a la belleza y la dignidad del amor conyugal. San Juan Pablo II fue especialmente prolífico en cuanto a sus escrituras y discursos acerca de la vida y la dignidad humanas.

En su encíclica, "*Evangelium Vitae*" (El Evangelio de la vida), san Juan Pablo II proporcionó una "confirmación precisa y firme del valor de la vida humana y de su carácter inviolable, y, al mismo tiempo, una acuciante llamada a todos y a cada uno, en nombre de Dios: ¡respetar, defender, amar y servir a la vida, a toda vida humana! ¡Sólo siguiendo este camino encontrarás justicia, desarrollo, libertad verdadera, paz y felicidad!" (#5).

En su encíclica titulada "*Caritas in Veritate*" (Caridad en la verdad), el papa Benedicto XVI confirma los principios esenciales de las enseñanzas de "*Humanae Vitae*." En ella señala el "vínculo entre la ética de la vida y la ética social" y afirma que "una sociedad carece de fundaciones sólidas" cuando dice que apoya los valores humanos, pero tolera o apoya activamente actos que devalúan y violan la vida humana "especialmente con respecto a los débiles o los marginalizados" (#15), como es el caso de los bebés en gestación, los enfermos o los ancianos.

Las escrituras del papa Francisco demuestran la importancia del mensaje de "*Humanae Vitae*" incluso cinco décadas después de su publicación. En "*Laudato si'*", sobre el cuidado del hogar común," las enseñanzas proféticas del actual pontífice con respecto al medio ambiente dejan en claro que la protección de la vida y la dignidad humanas están íntimamente relacionadas a la protección y al cuidado de nuestro hogar terrenal.

En "*Amoris Laetitia*" (La alegría del amor), el papa Francisco refleja las enseñanzas del beato Pablo VI, tanto en sus reflexiones sobre la vocación de la familia como sobre el significado del amor en la realidad cotidiana de la vida conyugal y familiar.

El beato Pablo VI dice con respecto al matrimonio: "este amor es fecundo

y no puede limitarse únicamente al intercambio amoroso entre los esposos; procura ir más allá para crear una nueva vida."

"*Humanae Vitae*" insiste en la belleza y la dignidad del amor conyugal, el lazo inquebrantable entre unión y procreación, la importancia fundamental de ser padres responsables y el llamado que tienen las parejas de casados a mantenerse fieles a los designios de Dios con respecto a su participación en la obra de la creación.

Los últimos 50 años no han logrado que las enseñanzas proféticas de "*Humanae Vitae*" sean más fáciles de aceptar o menos controversiales, pero desde la publicación de la encíclica se ha hecho cada vez más evidente que la llamada revolución sexual no es la solución a los problemas que enfrentan las parejas de casados, las familias o la sociedad en general.

"*Humanae Vitae*" ofrece enseñanzas hermosas y claras con respecto al plan de Dios para el amor conyugal y la transmisión de la vida. Durante el aniversario número 50 de esta encíclica, convendría que todos, religiosos y laicos, casados y solteros, la releyéramos y meditáramos acerca de lo que nos dice con respecto al amor de Dios por nosotros, los miembros de su familia, y nuestra responsabilidad de proteger y defender el don sagrado de la vida humana. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

May 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

May 9

St. Ambrose Church, 325 S. Chestnut St., Seymour. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

May 10

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine

Sister Angela Jarboe facilitating, 7-8:30 p.m., freewill donations accepted. Information and registration: 317-788-7581, benedictinn.org.

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Pilgrimage to Shrine of Christ's Passion, St. John, Ind.**, Indianapolis North Deanery members invited, 7:45 a.m. departure, \$75 includes lunch and transportation, trams available upon arrival, 7 p.m. return. Registration: www.sldmfishers.org. Information: Mary Lou Fischer, 317-842-6778.

May 11

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **Simple Supper and Pro-Life Film Series: "At the Death House Door,"** followed by panel discussion, hosted by St. John the Evangelist and Sacred Heart of Jesus parishes, 6:30-8:30 p.m., freewill offering. Registration requested: 317-407-6881, smdye1@gmail.com.

May 12

Bedford North Lawrence High School Performing Arts Center, 595 N. Stars Blvd., Bedford. **Clayton Anderson Benefit Concert**, benefiting Becky's Place, lobby opens 5:30 p.m., doors open 6 p.m., performance 6:30 p.m., \$10 general admission, \$50 includes meet and greet with preferred seating, \$100 VIP package includes backstage access, food and stage-side seating. Information: archindy.org/cc/bloomington, 812-275-5773.

St. Bartholomew Church, 1306 27th St., Columbus. **12th Annual Concert Series: All That Jazz**, featuring Hot Horns. 7 p.m., freewill offering. Information: www.saintbartholomew.org under "Music Ministry," or bminut@stbparish.net.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **5K Friar Run/1-Mile Family Fun Run Walk**, sponsored by New Albany Deanery Catholic

Youth Ministries, 7:30 a.m. check-in, 8:30 a.m. start, kids area open before and during race, child care available, individual and group awards, \$20 per person in advance, \$25 day of event. Registration: www.nadyouth.org (scroll down to middle of page). Registration information: Sandy Winstead, sandy@nadyouth.org, 812-923-8355. Race information: Liz Ernstberger, cptlizard@gmail.com.

May 13

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St. Meinrad. **Blessed Mother Pilgrimage**, hosted by Saint Meinrad Archabbey, prayers, hymns, rosary procession, Litany of the Blessed Virgin, Benedictine Father Meinrad Brune presenting, 2 p.m. CT. Information: 812-357-6501 weekdays, or 812-357-6611 day of the event.

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the Woods, St. Mary-of-

the-Woods. **Mother's Day Brunch**, O'Shaughnessy Dining Room, 9 a.m., 10:45 a.m. and 12:15 p.m. seating times, shrimp cocktail, prime rib, raspberry pork loin, salads, sides, desserts, and non-alcoholic drink, adults \$24, seniors (55 and older), military and teachers \$22, children 5 and over \$13, Mimosas and Bloody Mary's available for additional cost. Advance tickets and information: www.spsmw.org/event/mothers-day-brunch-woods, 812-535-4285.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

May 15

St. Nicholas Church,

6461 E. St. Nicholas Dr., Sunman. **Eucharistic healing service**, The Society of Our Lady of the Most Holy Trinity Father James Blount presenting, 6:30 p.m. praise and worship, 7 p.m. service, confessions available. Information: 812-623-2964.

May 16

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

May 17

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Free dental care being offered in Indianapolis, Terre Haute on May 20

Kool Smiles is hosting its annual "Sharing Smiles Day" at two locations in the archdiocese from 10 a.m.-1 p.m. on May 20.

Free dental care for children will be available at the following Kool Smiles locations:

- 3658 East St., in Indianapolis;
- 1800 Fort Harrison Road, in Terre Haute.

Children up to 18 years of age who are uninsured or underinsured are eligible.

Available treatments include dental exams, limited emergency care,

extractions, fillings and sealants.

A limited number of appointments are available. Treatment will be given on a first-come, first-served basis, so pre-registration is strongly encouraged at www.mykoolsmiles.com/sharingsmiles. Based on the volume of people who sign up, pre-registration may not guarantee treatment. The dentist will make the final determination of treatment offerings.

To learn more about Kool Smiles and the free-care day, go to www.koolsmiles.com or call 844-482-5800. †

VIPs



Leo and Kathleen (Brown) Queisser, members of St. Pius X Parish in Indianapolis, celebrate their 50th wedding anniversary on May 4.

The couple was married at St. Therese of the Infant Jesus (Little Flower) Church, in Indianapolis, on May 4, 1968.

They have two children: Schnette Queisser and the late Shaun Queisser. †

Colts' GM Chris Ballard to speak at Catholic Radio Indy golf outing on May 22

The annual Catholic Radio Indy Golf Outing will be held at Plum Creek Golf Club, 12401 Lynnwood Blvd., in Carmel, (Lafayette Diocese) on May 22.

Registration will begin at 10 a.m., with lunch at 11:30 a.m. and a 12:15 p.m. tee time.

Mass will be offered at 11 a.m. Indianapolis Colts general manager Chris Ballard will be the featured speaker at the dinner and award

presentation held after golfers leave the course.

The cost is \$125 per person or \$450 per foursome.

Register or donate online at www.catholicradioindy.org/news-events/golf-outing.

For additional information, including sponsorship opportunities, contact Barb Brinkman at 317-870-8400 or e-mail barb@catholicradioindy.org. †

5K family and pet walk to benefit Catholic Charities Indianapolis on May 20

"Walking for Dreams" is the theme of a 5K family and pet walk to take place on the north end of the Indianapolis Canal Walk, 337 W. 11th St., in Indianapolis, on May 20.

Check-in begins at 1 p.m. with a 2 p.m. start time.

All proceeds benefit Catholic Charities Indianapolis.

To register, visit walkingfordreams.org. After agreeing to the waiver, select "Join a Team," fill out the form then select "CCI-Celebrating 100 Years" as the team. All participants will receive a T-shirt.

Those wishing to donate may do so at the same website listed above.

For more, contact Valerie Bendel at 317-592-4072 or vbendel@archindy.org. †



Catechumens, candidates design, decorate parish's pascal candle

For the past three Easters, the candidates and catechumens of the Rite of Christian Initiation for Adults at St. Monica Parish in Indianapolis have designed and decorated the parish's paschal candle, with the help of catechist Michael Marks. Interested candidates and catechumens submit designs, and the group chooses the design and decorate the candle together. Pictured here on either side of this year's candle are winning designers Joanna Anaya Cuaya, left, holding the prototype of the design, and Eric Sanchez, with catechist Michael Marks on the right. (Submitted photo)

Katie's 5K Walk for Hope planned at Roncalli High School on May 19

The annual Katie's 5K Run/Walk for Hope benefiting the Katie Lynch Foundation will be held at Roncalli High School, 3300 Prague Road, in Indianapolis, on May 19.

Registration begins at 8:30 a.m. with a 10 a.m. start time.

The entry fee is \$25 per adult, \$15 per student or \$100 per family.

Walk-ins are welcome.

Registrations received by May 10 include a T-shirt.

To download a registration form and learn more about Katie's story visit www.katieshope.org.

For more information or group pricing, contact Kathleen Lynch at 317-502-1979 or e-mail kathleen.lynch@att.net. †

Youth-designed retreat reminds teens they are 'priceless' to God

By Natalie Hoefler

BROWNSBURG—Sometimes, simple ideas develop into grand projects. And sometimes, the result of such projects have a tremendous impact on others.

Take Anna Scott, a 17-year-old-member of St. Malachy Parish in Brownsburg. A simple “lock-in” idea she had for high school girls of the parish turned into a 24-hour ecumenical retreat reminding 27 young women of their infinite worth—not based on boyfriends or social status, but on their value in God’s eyes. She named the retreat “Priceless.”

A ‘struggle with finding our worth in God’

It all started late last summer after a youth lock-in held at the parish.

“It was [for] boys and girls,” says Anna, a senior at Brownsburg High School (BHS). “I went to Corinne [DeLucenay, parish youth and campus ministries director] afterward and said, ‘Wouldn’t it be cool to have a girls’ lock-in?’ That was the original plan.” But as the two talked, she says, “We realized we wanted to make it a retreat.”

When it came to choosing a theme, Anna says she “looked around at what my friends were struggling with—finding our worth in God and what God calls us to be.”

In naming the retreat, Anna says she and DeLucenay “were going through different adjectives to describe our worth in God’s eyes. ‘Priceless’ just came to me because it encompasses everything we are to him.”

Anna and two of her St. Malachy friends and youth group peers, Brooke Dixon and Olivia Brown, designed the retreat. DeLucenay guided and advised them.

“*Theology of the Body* [a series of talks by St. John Paul II] was our foundational resource,” she says. “It’s about ... our identity [being] in God, and our dignity [being] in God. From there, we don’t need other outside influences. Our worth comes from above.”

‘To live ... as daughters of God’

To set the tone for the retreat, one of the first activities was eucharistic adoration.

“That was the favorite part of the retreat for many of them, having that time to pray in front of the Blessed Sacrament,” says DeLucenay.

It was also a means of evangelization. With several of the participants being from other Christian churches, the prayer time was preceded by a talk explaining Catholic teaching on the Eucharist and the practice of adoration, followed by time for adult leaders to answer questions on the faith.

Even the discussions, by focusing on a godly woman who exemplifies the topic, offered evangelization moments.

“We brought in women from the Bible

so all the girls could relate,” says DeLucenay. “But we still introduced [the non-Catholic girls] to the saints in our faith.”

Appropriate to the theme of the retreat, the first talk focused on self-worth and dignity, with St. Perpetua serving as the example.

The second talk discussed living love after rejection, looking at “what it means to live as a broken woman,” DeLucenay explains. “We’re all broken—but not dwelling on it, learning from it and moving forward. We focused on the [Bible story of the] woman at the well, and how we can learn about how Christ redeems us and our relationship with him.”

The third talk dealt with authentic friendships, which DeLucenay describes as “wanting what is best for the other, encouraging, more than being a friendship of utility.” The relationship between the biblical women Ruth and Naomi was used to illustrate authentic friendship.

“Our going forth session was [about] what it means to live out our womanhood as daughters of God,” DeLucenay says. “We looked to [St.] John Paul II, his ‘Letter to Women’ on the feminine genius, embracing our own gifts. We focused on Mary, the best example of living out one’s womanhood.”

‘Quite literally a love tank’

In addition to saints and women in the Bible, activities helped reinforce the message of each talk. An “affirmation” activity after the second talk proved particularly meaningful to many of the girls. One at a time, each girl sat in a chair with her back to a chalk-paint wall, where the other participants and even adult leaders wrote affirming messages about the one seated.

“To turn around after everyone had written all their words and to see what others wrote and see how others felt about [you], it was just like your time to accept all this love,” says Audrey Harrison, a member of St. Malachy and a sophomore at BHS.

Fellow parishioner Julia Diagostino, an eighth-grader at Tri-West Middle School in Lizton, agreed.

“It was really inspiring to see how everyone can build each other up just with a few words,” she says.

For Olivia Brown, St. Malachy parishioner and a freshman at BHS, the highlight of the retreat was when “we went outside and took pieces of paper and wrote down any of our struggles or insecurities, and we burned them. I think



Teens write affirming words to describe Audrey Braughn, seated in the center, during the “Priceless” retreat at St. Malachy Parish in Brownsburg on April 6. Three teens of the parish designed the retreat with the help of their parish youth and campus ministries director. (Submitted photo)



Participants in the “Priceless” retreat at St. Malachy Parish in Brownsburg on April 6 burn pieces of paper with their struggles written on them as a sign of giving their problems to God. The retreat was designed by three St. Malachy teens to remind young women of their “priceless” worth to God. (Submitted photo)

it showed us that our struggles are still there, but we can send them up and let God take them.”

Carter Davis, a senior at BHS and a member of Eagle Church in Zionsville, Ind., appreciates something she physically walked away with—each girl had a bag into which participants dropped notes with encouraging messages.

“It was quite literally a love tank, because it fill[ed] the bags up with love,” she describes. “And maybe when they need [encouragement] in a week, or a month, or tomorrow, they can go back to it and it will fill them up with love.”

Of all the talks and activities, Audrey Braughn’s favorite part of the retreat was adoration.

“Even though we were all having our personal time with Jesus, we were still able to feel that sense of community,” says the junior at BHS and member of Brownsburg Church of Christ. “It was a really good time to quiet our minds. It was really needed.”

‘An opportunity to build friendship and faith’

The retreat was needed as well—something all of the girls agreed on. “It was a great way to escape all of our struggles and realize that God is the center of our lives, and that he will take all of our struggles for us,” says Rachel Barnes, a senior at BHS who worships with her family at Our Lady of the Most Holy Rosary Parish in Indianapolis.

“It was also a great way to connect with all the other girls in high school and

realize we all have similar struggles, and that we all can help each other in times of need.”

Brooke Dixon, a BHS sophomore and St. Malachy parishioner, says it “went way over my expectations. We didn’t think we’d have as many girls as we did,” she says of the 30 who responded and 27 who attended. “This was a great opportunity to build friendship and faith between girls. ... It’s something other churches should try to do.”

DeLucenay says the “Priceless” retreat was such a success that she hopes to work with teens to offer another retreat for girls next year, and one for boys as well.

“It’s so powerful to see that the youth want to be engaged in their faith and have that personal relationship, and hopefully become more active,” she says.

Olivia looks forward to helping develop the next retreat. Meanwhile, she reflects on the value of the “Priceless” experience.

“I think that in today’s society girls—especially girls—don’t see themselves as worthy. ... As you go through life, you’ll lose people and friends, but you’ll always have the Holy Spirit and God, and knowing you’re worth something in his eyes.”

(Youth group leaders or others interested in offering the “Priceless” retreat may contact Corinne DeLucenay at cdelucenay@stmalachy.org or 317-852-3195, ext. 7007, for more information.) †



Participants and adult leaders of the “Priceless” retreat worship together during Mass at St. Malachy Church in Brownsburg on April 7 to close the retreat. Anna Scott, a high school senior who developed the theme for the retreat, stands in the front row, third girl from the right. Olivia Brown, third from the left in the first row, and Brooke Dixon, farthest left in the second row, helped Anna. (Photo by Natalie Hoefler)

SPiRiT

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locker room, and I'm standing there in awe, soaking up the moment. And all of a sudden, Peyton Manning starts walking right toward me. *Surely he's not coming to me. He's going to talk to someone else.* After a couple of seconds, it's clear he's walking right toward me. He sticks out his hand and says, 'Hey, I'm Peyton Manning, I'm glad you're here.'

Reitz told the audience he recalled thinking, "I know who you are, sir. I may have even had a poster of you at one time in high school in my room."

As the audience laughed, Reitz paused before adding, "But that was his way of letting me know that whether you're Peyton Manning or whether you're Joe Reitz, we're all part of this together."

It was the beginning of Reitz' seven years with the Colts, and the story reflected one of his three main principles of life that he shared with the 400 people at the Indiana Roof Ballroom.

'We had God to lean on'

"Be ready when life calls audibles for you," Reitz said, listing a principle that refers to a football term about a quarterback making adjustments to a play that had already been planned.

"Life's going to throw you audibles, whether it's a career change, something in your family, or unforeseen circumstances. Things are going to happen. So be ready when life calls audibles for you."

One of the best ways to handle changes stems from another principle that Reitz has used to guide his life, and the one that he considers the most important: "Build on rocks, not sand."

"I believe it's the Gospel of Matthew that talks about the wise man who builds his house on rocks and the foolish man who builds his house on sand," Reitz said, referring to Mt 7:24-27. "You have to know what is your rock. And for me, I have two—I have the good Lord, and I have my wife Jill."

Reitz, who retired from the Colts at the end of last season, recalled the challenging time when he was playing in Baltimore while Jill was still a student at Western Michigan University where they first met.

"We were engaged. We had a long-distance relationship from Michigan to Maryland. And we'd only see each other

once every two months. Those were some tough times. Getting the crap beat out of me in practice every day. My fiancé is halfway across the country. But we talked every night on the phone.

"She was a rock for me during that time, continuing to pump me up, continuing to fill me with confidence, continuing to shower me with love. More important than that, she'd challenge us to pray every night together on the phone.

"We'd pray together and bring God into our relationship. And when I look back now, I realize those were really hard times. How did we make it through? I know I had Jill to lean on. But more important than that, we had God to lean on as a couple, and he brought us through those stormy times.

"The storms are going to come. And they'll continue to come. But what's your rock? More importantly, who's your rock? We all know, at the end of the day, the good Lord loves us unconditionally. And there's nothing in this world that we can't get through with his help."

'Let God do the worrying for you'

Reitz' emphasis on building a relationship with God leads to the third principle he shared during the Spirit of Service event: "Let go and let God."

"That's something I really had to figure out for myself in my own life," says the father of four, whose children range in age from 6 to 1. "It's easy to want to control something. And men tend to do this more so.

"Let God do the worrying for you, because that's what he wants. Life is tough, and there are struggles. But don't ever underestimate the power of prayer either. The power of prayer for yourself. The power of prayer for your family. The power of prayer for loved ones. The power of prayer for others."

Placing your worries in God's care allows you to focus more on God's call to help others, Reitz said.

"When you serve others, when you put others above yourself, you change the world. You truly do. You change the world one interaction at a time."

Reitz sees that emphasis in the efforts of everyone involved in Catholic Charities. He also knows the impact that third principle has had on him.

"Letting go and letting God has made such a huge difference in my life."

A call to the community

During the dinner, Catholic Charities

swimming and boys' volleyball teams at Cardinal Ritter and a member of St. Monica Parish in Indianapolis—has also volunteered at Holy Family Shelter in Indianapolis.

"Service is the way for me to bring Christ's love into the world," Michael says. "I try my best to show Jesus through my actions."

Rita Kriech, Spirit of Service Award

At 87, Rita Kriech could just focus on her family that includes 11 children, 28 grandchildren and 11 great-grandchildren.

But the concept of family has never ended there for the lifelong member of St. Philip Neri Parish in Indianapolis.

For more than 25 years, she has served as an extraordinary minister of holy Communion to people who aren't able to leave their homes, always staying extra time to talk and pray with them, and occasionally bringing a meatloaf or ham for dinner.

She has also driven the Missionary of Charity sisters to doctor's appointments and food stores, and she has served weekly at the St. Paul Hermitage in Beech Grove for about 20 years, helping the residents play games.

She has also volunteered in the kitchen at Our Lady of Fatima Retreat House in Indianapolis. And she has helped the senior citizens and children who come to Miracle Place, a ministry of two Providence sisters in a near-eastside Indianapolis neighborhood that provides a variety of services for low-income residents.

"I wasn't able to do this when the kids were growing up," says Kriech, who has also volunteered extensively in her parish. "I always said when they were grown, I



Former Indianapolis Colts player Joe Reitz delivered the keynote speech during the archdiocese's 20th annual Spirit of Service Awards Dinner in Indianapolis on April 24. (Submitted photo by Rich Clark)

executive director David Bethuram focused on the difference the agency has made in the archdiocese since its founding in 1919.

"Although a lot has changed since our founding in 1919, our mission has remained constant: to provide service to those in need, to advocate compassion and justice in the structures of society, and to call all people of goodwill to do the same," Bethuram said.

He noted that most of the Catholic Charities Indianapolis' 12 programs concentrate on three categories: caring for children, strengthening families and welcoming strangers and newcomers.

There is also a major focus "on helping those who are able to move out of poverty, and care for those who are not able to do so."

"We will continue to provide 'safety net' services that help with food, utility and emergency housing," Bethuram said. "But today, Catholic Charities is also committed to identifying and implementing strategies and opportunities which will eventually lead those currently living in poverty out of poverty.

"To do this, Catholic Charities has embarked on a major effort to study and research how best to dedicate resources to specifically address the root causes of poverty, including lack of training, lack of education, poor health and unbalanced diets."

For this effort, Bethuram asked for continued help from the community. Working together, he said, Catholic Charities and the community can help people in need move closer to the goal of self-sufficiency.

"We firmly believe, when this is done right—helping them in defining clear objectives and goals for themselves—they will receive the encouragement and hope they need to obtain the skills that will sustain them and generations to come."

The story of 'the street priest'

During his remarks at the end of the dinner, Archbishop Charles C. Thompson noted how Catholic Charities served nearly 75,000 people in the past year.

The archbishop also stressed that a key principle that guides Catholic Charities and Catholic social teaching is that everything flows from a Christ-centered approach.

"That's important for us to always keep before us," he told the audience. "It's not about me. It's not about us. It's to be Christ-centered."

He then shared the story of a priest in Detroit who was known as "the street priest" because he ministered to prostitutes, addicts and street people.

"He had been beat up a couple times, and stabbed. And this young reporter interviewing him asked, 'Father, how do you keep finding Jesus in everyone you meet, with you being spit upon, you've been stabbed, you've been beaten?'"

"He said, 'I can't say I always, quickly or easily find Jesus. But what I always have to remember is whether I can quickly or readily find Jesus or not, I have to be like Jesus to others.'

"That's the core of what Catholic Charities is about, and what hopefully we're all about." †

Helping others at the heart of Spirit of Service winners' lives of faith

By John Shaughnessy

Four individuals were honored for their contributions to the community during Catholic Charities Indianapolis' 20th annual Spirit of Service Awards Dinner in Indianapolis on April 24.

Here is capsulized information about the award recipients, who were prominently featured in the March 23 issue of *The Criterion*.

Michael Isakson, Spirit of Service Youth Award

With the help of an aunt, Michael Isakson used broken pieces of plates and china to create the mosaic of Our Lady of Guadalupe that greets women who come to Birthline, the archdiocesan program that provides assistance to mothers in need.

Creating the mosaic was part of his Eagle Scout project that also included collecting more than 3,000 rosaries to be shared with the 1,500 mothers who come to Birthline at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis for help every year.

Like the mosaic, there are other pieces that reveal the larger picture of this 18-year-old's commitment to making a difference to others. He's the president of the Service Learning Club at Cardinal Ritter Jr./Sr. High School in Indianapolis, helping to organize the efforts of students to serve others in their community.

The senior has also spent weeks during the past two summers volunteering with other Catholic high school students to build and repair homes for families.

Michael—a member of the soccer,

would start volunteering. God says that's what we're put on the Earth for—to serve whoever we could. It's such a joy for me."

Paul Hnin, Spirit of Service Award

During his 10 years as a refugee before coming to the United States, Paul Hnin kept thinking of a life filled with three hopes:

A safe place to live. The opportunity to provide a future for his family. And the freedom to live the Catholic faith he loves without fear of being persecuted.

Ever since arriving in St. Barnabas Parish in Indianapolis in 2016, the 33-year-old father of two has been striving to provide that trinity of hope. Yet he doesn't just do it for his family. He's also the point person of those dreams for the 500 or so Catholics from the Hahka Chin community who fled their native country of Myanmar and who now make their home on the south side of Indianapolis.

In less than two years, he's worked with parish leaders to create a wealth of opportunities for his fellow refugees, helping them form a faith community within the parish, assisting their children in enrolling at the parish school, and making the preparations so they can receive the sacraments.

He has also arranged for English classes, provides rides to bring the newcomers to parish and school events, and leads volunteer efforts among the refugee families to help at the parish.

"I need to help the people," Hnin says. "I don't want them to lose the Catholic faith. I really believe in the Catholic faith and the sacraments. In my life, it's so important."

Michael Patchner, Community Service Award

Dr. Michael Patchner's humanity toward children and families in need flows from the heartbreak and hope he has lived and witnessed in his own family.

There's the story of his father, an immigrant who worked in a coal mine, a man who gave his son his life savings to go to college so his child wouldn't ever work in a mine and suffer the black lung disease that eventually killed him.

There's the story of his stepmother who poured her love on him, a woman who became disabled, leading him to spend a year and a half caring for her.

There's the story of the son that Patchner and his wife Lisa adopted, a child whose life was marked by debilitating disabilities and a joy of living before he died just weeks shy of his 31st birthday.

"I've been influenced by all of them," says Patchner, who has been the dean of the Indiana University School of Social Work in Indianapolis for 18 years. "I just have this desire to help people in need."

Patchner has served as the chairperson of the Indiana Commission on Abused and Neglected Children and Their Families. He has also chaired the Indiana Commission on Childhood Poverty. Both commissions have led to laws that help people affected by those realities.

"In social work, we want to make life better for everyone," says Patchner, a member of St. Simon the Apostle Parish in Indianapolis. "God gave me some talents, and I've tried to use my talents to make my piece of the world a better place." †



Faith, worship and service

More than 50 youths from three parishes in the New Albany Deanery teamed together during Holy Week for several programs focused on the crucifixion of Christ, the celebration of Easter and service to the homeless.

On Good Friday, youths from St. Mary Parish in Navilleton, St. John the Baptist Parish in Starlight and St. Mary-of-the-Knobs Parish in Floyd County presented the Stations of the Cross in silhouette, adding a deep reverence to their singing, performing and dramatic readings.

During an overnight vigil leading into

Holy Saturday, the youths slept outside in boxes, showing their empathy for the homeless who endure such living conditions on a regular basis. The youths also made more than 200 burritos that they hand-delivered to homeless people in Louisville, Ky., on Holy Saturday morning.

The young people also prepared an egg hunt for children on the morning of Easter Sunday. The youths hid the eggs and then helped the children find and collect them—a fun end to the inspiring, three-day experience of faith, worship and service to others. (Submitted photos)



Woman maps the worldwide Church, helping it serve its mission

WASHINGTON (CNS)—Molly Burhans never met a map she didn't like.

For Burhans, 28, a map represents more than a way to identify a geographic locale; each location on a map represents complex layers of data that can be used to respond to human needs and protect fragile ecosystems.

The Buffalo, N.Y., native envisions using her startup, which she named GoodLands, to work with Church officials, hospitals, schools and development agencies to help them nurture life in all its forms.

Since presenting her idea at the Vatican in 2016—including a meeting with Cardinal Peter Turkson, prefect of the Vatican Dicastery for Promoting Integral Human Development—Burhans has spent much of her waking life mapping and studying the challenges facing the Church.

She told Catholic News Service (CNS) that she approached the Vatican and was pleasantly surprised with Church officials' warm reception. At the time, she wanted to raise anew the important role that maps can play in the daily life of the Church, which itself has a long history of cartography.

On her way to the meetings, she was led through an ornate hallway in the papal residence covered with meticulously painted maps dating to the 16th century. That is when she felt her ideas would be welcomed.

During one of the meetings in the Vatican, two priests, after conferring in Italian, told her what she was planning "would be useful for everything," Burhans recalled.

Burhans uses cutting-edge geographic information system software—GIS—to plot data on maps, which can be used to help Church leaders increase "spatial understanding" of its work, prepare for the future and respond to pressing issues such as rising sea levels, habitat destruction, drought, famine and homelessness.

"We're really just focused on solutions for communities. And we want to be sure everyone feels they can be part of the

conversation, part of the solution with our work," Burhans said.

Those solutions depend on how the data is understood, and Burhans has found that once people see the maps she has developed, they also begin to better understand how they can advance the vision of Pope Francis in his 2015 encyclical, "Laudato Si", on Care for Our Common Home."

The document helped boost Burhans' dream for GoodLands, which she launched about the same time the encyclical was released and after she completed work on a master's degree in ecological design from the Conway School in Western Massachusetts.

"It really captured everything that we're doing. ... It captures the values of ecological design and faith," she said of the encyclical.

"At many points, it jumped out how directly the pope is talking about land and about things that I could see geographically, about protecting critical habitats, about ocean conservation, about water quality, which is a huge part of land use planning, and habitat connectivity, food scarcity and economics and the pro-life element. He's got it all in there."

The idea of addressing land stewardship first came to Burhans as she discerned a religious vocation after graduating in 2014 from Jesuit-operated Canisius College in her hometown of Buffalo. She had returned to the Catholic Church in college, years after her family left the Church. Discovering Ignatian spirituality with the help of a spiritual director helped her along her path.

During her discernment—which continues—Burhans visited a religious congregation, which she declined to name. There, she saw serious erosion and unsustainable land use and began thinking there had to be a way to help religious communities protect habitats. She decided to explore how to do that in graduate school.

At Conway, Burhans discovered GIS

software and could see its value in her desire to help the church steward its property holdings.

"It was as though someone had put my brain into a software program perfectly, and all I had needed to do was learn how to speak to it," she said.

Also in Massachusetts, Burhans met Jill Ker Conway, former president of Smith College, at a local Catholic parish. The two discussed Burhans' vision.

"She pulled the idea out of me," Burhans recalled of Conway. "She might have seen something in me that I definitely didn't see. ... She gave me the courage."

Her idea also caught the attention of Jack Dangermond, president of Environmental Systems Research Institute in Redlands, Calif., whose sophisticated GIS software is in widespread use. Dangermond invited Burhans to work with the company's developers, and she spent more than four months in California in 2016 mapping the global Catholic Church.

Burhans has surrounded herself with a team of advisers, including Dana Tomlin, an early developer of GIS technology and founder of the University of Pennsylvania's Cartographic Modeling Lab, and Rosanne Haggerty, an affordable housing advocate who is president of Community Solutions in New York City.

Haggerty formerly was coordinator for housing development at Catholic Charities in the Diocese of Brooklyn, N.Y., and helped repurpose empty convents and schools into affordable housing. She invited Burhans to live and work for free in her Hartford, Conn., home and helped



Molly Burhans poses for a photo during a visit to Georgetown University in Washington on April 25. Her startup company uses cutting-edge geographic information system software to map the global Catholic Church to help it respond to pressing issues such as rising sea levels, habitat destruction, drought, famine and homelessness. (CNS photo/Dennis Sadowski)

Burhans get the important meeting at the Vatican through two bishops she knew.

Burhans has developed a comprehensive five-year strategic plan for her company, which she envisions operating as a hybrid business with for-profit and nonprofit entities. She is in the process of adding staff to take the load from her full schedule so she can raise investment capital.

Only recently did Burhans take enough of a salary to be able to afford an apartment, albeit with two roommates, in New Haven, Conn. As the interest in GoodLands' services grows, Burhans wants to keep the momentum going.

"The thing we have to realize as Catholics is that our land management directly supports every single one of our missions [as Church] in the long run," she said. "Whether you're talking about community health, mental health and well-being, economic development, all of these things are tied together."

(More information about GoodLands can be found online at www.goodlandproject.org.) †

Nun who protests ‘immoral’ nuclear weapons is focus of film

By Katie Rutter
Catholic News Service

SOUTH BEND, Ind.—From her petite frame, knit sweater and snow-white hair, it would be difficult to guess that 88-year-old Sister Megan Rice, a member of the Society of the Holy Child Jesus, recently spent two years behind bars for a felony.

Even more difficult to comprehend: This octogenarian was invited to a congressional hearing, spoke at the United Nations in New York City and is now touring the country as the star of a new documentary.

“[I feel] very incompetent to be able to do it properly,” she explained to Catholic News Service (CNS) when asked about her newfound role as spokeswoman for a cause close to her heart, “but at least I have a human experience and I have a responsibility to share.”

Sister Megan sacrificed two years of her freedom and is now campaigning across the country to protest the United States’ nuclear arsenal. At an event on April 8 at the DeBartolo Performing Arts Center at the University of Notre Dame in South Bend, her eyes lit with passion and her voice became forceful each time she spoke on the topic, describing weapons of mass destruction as “immoral.”

“We’re not being taken to the international court of justice and indicted the way Iran or some other place would,” she said.

It was Sister Megan’s shockingly bold campaign against nuclear weapons that launched her into the spotlight more than five years ago, and caused her to become the issue’s ad hoc spokeswoman.

In July 2012, the octogenarian breached security to stage a protest at the self-styled “Fort Knox of uranium,” the Y-12 National Security Complex in Oak Ridge, Tenn. The facility creates and houses materials for making nuclear weapons.

Sister Megan, then 82, and two middle-age companions cut through fences and reached the warehouse that stores bomb-making uranium. There, they splashed blood on the wall, hung banners and spray-painted messages condemning nuclear weapons.

The action sparked national shock and outrage, led to a congressional investigation of the security at Y-12 and sent Sister Megan and her companions to prison.

It also caught the attention of filmmaker and Emmy-winning producer Helen Young. Young was already working on a documentary about this country’s nuclear arsenal.

“I was looking for a way to tell the story from a basis of actual people: a people story,” Young told CNS.

The story of Sister Megan and her companions struck a chord with Young. The filmmaker was already following a similar break-in and protest staged in 2009 in Tacoma, Wash., by a group that included Sacred Heart Sister Anne Montgomery and Jesuit Fathers Stephen Kelly and Father Bill Bichsel.

Titling the documentary *The Nuns, The Priests and The Bombs*, Young followed the aftermath of the protest by Sister Megan, her prison sentence and the story of the Tacoma group. Young also interviewed policy, law and scientific experts for insight on the current state of U.S. nuclear weapons.

“I think a lot of people don’t even know we have [nuclear weapons], how powerful they are today,” Young explained.

“Typically, their frame of reference is the Hiroshima bomb, and that was 15 kilotons. One of the warheads aboard the Trident submarine is 455 kilotons, which is 30 times the [power of the] Hiroshima bomb,” she said.

In a statement on Nov. 10, 2017, Pope Francis condemned even the possession of nuclear weapons as immoral. The United States, according to the Federation of American Scientists, has approximately 6,450 nuclear weapons as of March 2018.

“The nuclear powers have not taken full advantage of the peace dividend that the end of the Cold War afforded them,” explained Gerard Powers, director of Catholic Peacebuilding Studies at Notre Dame’s Keough School of Global Affairs and coordinator of the Catholic Peacebuilding Network.

“Progress toward nuclear disarmament is stalled, and actually things seem to be moving in the opposite direction,” Powers said.

“[The documentary] is extremely relevant because the United States is about to embark on the modernization of its nuclear arsenal,” said Young. “U.S. taxpayers will be paying \$1.3 trillion over the next 30 years to modernize their nuclear weapons.”

On April 5, activists were arrested for another break-in similar to the ones chronicled by the documentary. Seven protesters, including Jesuit Father Stephen Kelly, who is featured in the documentary, and Martha Hennessy, the granddaughter of Catholic Worker Movement co-founder Dorothy Day, trespassed onto the Kings Bay Naval Submarine Base in Georgia.



Sister Megan Rice, center, a member of the Society of the Holy Child Jesus, answers audience questions in the DeBartolo Performing Arts Center on April 8 at the University of Notre Dame in South Bend, Ind., as filmmaker Helen Young, left, and Notre Dame student Bridget Rickard look on. The three engaged in a panel discussion following the screening of a new documentary about Sister Rice’s anti-nuclear activism called *The Nuns, The Priests and The Bombs*. (CNS photo/Katie Rutter)

The group, decrying submarines that carry nuclear warheads, spray-painted slogans on base sidewalks and displayed banners about peace.

“Nonviolent protest is a critical dimension in any strategy for achieving disarmament,” said David Cortright, defending the actions of Sister Megan though she was convicted of deprecation of property.

A longtime advocate for nuclear disarmament, Cortright is a professor at the Keough School of Global Affairs and the director of policy studies at the Kroc Institute for International Peace Studies, both at the University of Notre Dame.

“We need a little bit of creative protest and dissension against the system which is unacceptable, immoral and threatens to destroy all life on this planet,” he told CNS ahead of the Notre Dame screening.

Sister Megan, Cortright and Powers all maintain that disarmament, while challenging, is possible.

“The Church has a much more hopeful view of what is possible in international affairs,” said Powers.

“They know it’s a long-term goal, they know it’s utopian, but ending the Cold War without a third world war seemed utopian—until it happened,” he said.

In addition to the University of Notre Dame, Young’s documentary has been screened at the United Nations in New York City as well as at the Carnegie Institution and George Washington University, both in Washington.

A trailer and list of upcoming screenings, as they are scheduled, can be found at www.nunspriestsbombsthefilm.com.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. To watch a related video, go to youtu.be/dE512zIp5e0.) †

Baltimore Catholic school removes Cosby name from building

BALTIMORE (CNS)—St. Frances Academy in Baltimore has removed the name of its “Drs. Camille and Bill Cosby Community Center” after Bill Cosby was convicted on April 26 on three counts of aggravated indecent assault for drugging and sexually assaulting a woman. The letters on the building came down the same day.

“We removed the name immediately,” Deacon B. Curtis Turner, the school’s principal, said. “We felt it was the right thing to do, given the conviction.”

The decision came from conversations with the board of directors and the Oblate Sisters of Providence, who operate the school, Deacon Turner said.

The administrator noted that the Cosbys were originally honored in 2012 in recognition of the strong support of St. Frances Academy from Camille Cosby, who was educated by the Oblate Sisters at her parish elementary school in Washington. Her husband’s name was added as a courtesy, Deacon Turner said.

According to a 2005 article in the *Catholic Review*, Camille Cosby donated \$2 million to St. Frances Academy in 2005 and had made significant prior donations to the school. In making her \$2 million gift, she called the school an outstanding institution that deserves more recognition. The money was used to help establish

16 annual full-tuition scholarships.

“If we are looking for solutions to the failure of our schools to educate our children,” she said in 2005, “we would be well served by studying and replicating what St. Frances Academy is doing.”

Following revelations against Bill Cosby in 2015, St. Frances Academy decided to keep the name on the building. At that time, there were no criminal convictions against the much-loved comedian and actor.

Now that the name has been removed, there are no immediate plans to rename the building. Prior to being named in honor of the Cosbys, the structure was known as the St. Frances Community Center before its rededication in 2012, according to Deacon Turner. He said that removing the name has little impact on the school community, as the building was colloquially referred to by its original name, or simply “the new building” or “the gym.”

Over the past 20 years, Bill Cosby has made several visits to Catholic institutions in the Archdiocese of Baltimore. He attended the naming ceremony for the St. Frances building in 2012. Four years earlier, he gave an hourlong speech at St. Ambrose in Park Heights during a summer block party, emphasizing self improvement and community pride. †

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Engaged couples should discuss habits to build up virtues

By Amber Lapp

She sat in the passenger seat, pinning up her permed hair, fussing in the mirror. He was in the driver's seat thumbing through a magazine. The year was 1949 and my grandparents were on a date in small-town Iowa.

On other dates they went to a roller-skating rink, they visited each other's churches and families, they went fishing one hot day in August. Eventually, they started to "talk serious" about things like religion and, eventually, marriage.

Their wedding preparations were simple by today's standards: dress and suit, rings, invitations, some flowers to decorate the church. Wedding planning was less time-intensive than it is today, when couples feel pressure to "personalize" their weddings and throw the perfect party for their guests.

But my grandparents' simple wedding preparations did not indicate lack of marriage preparation.

Almost 68 years after their wedding, my grandma lay in bed in a nursing home. My 92-year-old grandpa clasped her hand, whispering sweet words that brought the nurses to tears: "I need you. You are so pretty and your hair always looks so nice. I love you."

Not in the best health himself, he could not be convinced to leave her side to go to his room. He slept in his chair until they eventually rolled his bed in beside hers, holding her hand for days until her soul slipped away.

Many who knew them commented that my grandparents were witnesses to marriage as it was meant to be—marriage as a living sign of Christ's love for the Church.

How did they prepare for this kind of love? And can engaged couples learn from their experience?

The secret to their success was the habits they formed together—habits that prioritized their marriage.

It's not that they had an easy marriage. In the early years, they had to work through personality and denominational differences. (At that time my grandma was Lutheran while my grandpa was Baptist.) They had to make ends meet as farmers living in a small tenant house.

My grandma was often sick, and they mourned the loss of their first child, who

was stillborn a few days after his due date and not long before Christmas. Christmas festivities that year were "a strain," my grandma wrote in her diary and, at times, it was hard to keep from bawling in public.

These difficulties could have been enough to drive in a wedge of bitterness, as happens to many couples over time.

Growing up with my grandparents, what I noticed was not bitterness but a remarkable tenderness.

As Pope Francis notes in his 2016 apostolic exhortation "*Amoris Laetitia*" ("The Joy of Love"), tenderness is a virtue "often overlooked in our world of frenetic and superficial relationships" (#28).

My grandparents' tenderness was cultivated over time and given life through daily rhythms and routines—it did not just happen like a wave or some natural force.

They woke up early each morning to read Scripture together and pray. They did this as newlyweds, as young parents, as empty nesters and retirees, and even in the nursing home.

They shared meals together every day, and once a week they would go into town to get groceries and a meal and coffee at a McDonald's. My grandpa would bring Hershey's miniatures in his pocket, and they'd share a sweet treat and time together.

"Love needs time and space; everything else is secondary. Time is needed to talk things over, to embrace leisurely, to share plans, to listen to one another and gaze in each other's eyes, to appreciate one another and to build a stronger relationship," writes Pope Francis (#224).

Once married, it is surprisingly difficult to find the time and space that love needs. What we prioritize in the abstract doesn't always translate into the way we live daily, and we find ourselves living out of sync with our most cherished values.

Too often, the important succumbs to the tyranny of the urgent, and as is the case for my husband David and me, eight years of marriage go by and we find ourselves asking, "How is it that we still don't pray together regularly when we say this is a priority of ours?"

Habits are difficult to form. But once formed, difficult to break—and essential to deepening love.

Pope Francis writes: "Young married couples should be encouraged to develop a routine that gives a healthy sense of



New spouses exchange rings as Pope Francis, pictured in the background, celebrates the marriage rite for 20 couples during a Mass in St. Peter's Basilica at the Vatican. "Love needs time and space; everything else is secondary," Pope Francis writes in his 2016 apostolic exhortation "*The Joy of Love*" (#224). (CNS photo/Paul Haring)

closeness and stability through shared daily rituals. These could include a morning kiss, an evening blessing, waiting at the door to welcome each other home, taking trips together and sharing household chores" (#226).

During our engagement, I wish David and I had talked seriously about the habits we hoped to form in our new life together; we dreamt about the future, describing in broad brushstrokes our long-term goals and wondering about the journey God would take us on. That was beautiful and worthwhile.

But I wish we had also thought about the corresponding habits and virtues that could take us closer to those dreams.

It's valuable to begin married life with a set of simple but intentional commitments to ensure that, amid difficulties and busyness, couples can be guided by rhythms and routines that make time and space for the relationships that matter most.

(Amber Lapp is a research fellow at the Institute for Family Studies based in Charlottesville, Va.) †

Married couples are signs of Christ's mystical union with the Church

By Shemaiah Gonzalez

As engaged couples prepare themselves for marriage, they look for advice for a rich and loving union.

Some sage advice for engaged couples comes from Pope Francis in his 2016 apostolic exhortation "*Amoris Laetitia*" ("The Joy of Love").

He says a couple should prepare for their wedding by meditating on Scripture together, saying it would not be good "for them to arrive at the wedding without ever having prayed together" (#216). Couples should ask the Lord "what he wants of them" (#216).

For engaged couples unsure where to begin, start with the Scripture readings for your wedding Mass. One of the most popular readings comes from St. Paul's Letter to the Ephesians 5:25-33.

St. Paul writes that Christ's union with us, the Church, is a great mystery and that marriage is a human reflection of this intimate loving relationship. When a couple is married, God joins them, too, into a mystical union.

Think how in marriage, the couple complements each other, bringing strength to balance the other's weakness. And how through encouragement from each other, a spouse grows into fullness as the person God created them to be. In marriage, the couple is stronger than any one of them alone.

St. Paul urges husbands to "love their wives as their own bodies," for this is what happens when the two are

joined in marriage, they "become one flesh." "No one hates his own flesh," he says, reminding us to "nourish and cherish" each other (Eph 5:28-29, 31).

We are to look to Christ as our model in marriage. St. Paul tells husbands to "love your wives, even as Christ loved the Church" (Eph 5:25). The sacrament of marriage, as a living sign of Christ's mystical union with the Church, should never be broken, for Christ's love for the Church will never fail.

The gift of the mystery of marriage was given to us so that we might more fully understand Christ's love and union with us. This is what is astounding about marriage; it has been given so we can glimpse into Christ's perfect love for us.

As we enter the mystery of Christ's love, surrendering ourselves to it, we draw—and are drawn—closer to him. His love shows us how to be loving partners in marriage.

Prayer for engaged couples:

Lord, as we prepare for the sacrament of marriage, we come to ask what you desire from us.

Guide us to know your will.

May we look to your love for us as our model of how we are to love each other.

Show us how to nourish and cherish each other as we would our own bodies.

Bring your strength to our weakness so that we might help each other grow into the people you created us to be.



Felician Sister Celeste Goulet, right, gives a marriage preparation course to an engaged couple in Tulita, Northwest Territories in Canada, in this 2011 photo. In "*Amoris Laetitia*" ("The Joy of Love"), Pope Francis says a couple should prepare for their wedding by meditating on Scripture together. (CNS photo/Michael Swan, *The Catholic Register*)

Enable us to grow in our intimacy with you and with each other so that we might experience the fullness of your love.

Thank you for the gift of marriage so that we can more fully understand your love for us.

Amen.

(Shemaiah Gonzalez is a freelance writer. Her website is shemaiahgonzalez.com.) †

From the Editor Emeritus/John E. Fink

Eddie Doherty: Newspaperman, author, three marriages, priest

Back in the 1940s, when I was a teenager trying to decide what to do with my life, I read the book *Gall and Honey: The Story of a Newspaperman*. It was written by Eddie Doherty, who was billed at the time as "America's Highest Paid Reporter." I decided I wanted to be a newspaperman. Later, I decided to work for Catholic periodicals.



Eddie Doherty later married Catherine de Hueck, the former Russian baroness who founded Friendship House for poor blacks in Harlem. Then both Eddie and Catherine founded Madonna House in Combermere, Ontario, Canada. Catherine is one of the people in my book *Future American Saints?*

Eddie was born in Chicago in 1890, the oldest of 10 children in an Irish Catholic family. His father was a police lieutenant. As he grew up, he worked, at one time or another, for five Chicago newspapers. He began writing columns at *The American*.

In 1914, he married his childhood sweetheart, Marie Ryan. She died in the 1918 flu epidemic, leaving Eddie with their baby son. In his sorrow, he left the Church.

He married a second time, to Mildred Frisby, in 1919. Employed by that time by the *Chicago Tribune*, he moved his small family west to work for the *Tribune's* Hollywood bureau. He made his reputation by covering some sensational scandals and trials. Life was good for Eddie Doherty. He and Mildred had a son.

After three years in Hollywood, Eddie moved his family to New York, where he went to work for *Liberty* magazine. Then tragedy struck again. In 1939, while out for a walk, Mildred was killed in a freak accident. This time, Eddie found peace for his grieving by returning to the Church. He also wrote *Gall and Honey*, the book that influenced me.

In 1940, he heard about what Catherine de Hueck was doing in Harlem with Friendship House. He went to Harlem to get the story. He ended up not only writing about Catherine, he fell in love with her. They married in 1943. Later, in 1948, he

wrote Catherine's biography in a book titled *Tumbleweed*.

In 1944, Eddie's screenplay for the World War II film *The Fighting Sullivans* was nominated for an Academy Award.

Eddie's and Catherine's marriage didn't go over well with the staff at Friendship House. When the issue couldn't be resolved, they moved to Combermere in 1947 and founded Madonna House. It's a community for both laity and priests committed to living Gospel values. Both Eddie and Catherine wrote articles and books to publicize Madonna House.

Then Eddie discerned a vocation to the priesthood. In 1969, he got permission to transfer from the Latin rite Church to the Melkite Greek Catholic Church, which allows married men to become priests. He went to the Holy Land, where he studied for the priesthood and he was ordained a Catholic priest in 1969 at the age of 78.

He returned to Madonna House after his ordination. He lived and worked there until his death in 1975. A cross on his grave says, "All my words for the Word." †

Cornucopia/Cynthia Dewes

Immigrants are not the issue, but attitude toward them is

Immigration is much in the news these days. Of course, this is and always has been a country populated by immigrants. Even the Native Americans immigrated to



these shores at some point. However, since they were presumably the only inhabitants of the country at the time, they probably had a better experience of it being the "new guys" in town.

That's because the immigrant experience has never been easy, and today it may be harder than ever. It changes over time with different ideas of why the immigrants come here and how they plan to fit in. Personal freedom is always a reason, but there is financial betterment, access to education or culture, and lots of other reasons as well.

Immigrants tend to settle where they feel welcome, often in communities of folks who've come from the same country, relatives who've preceded them, etc. Or they go where they can find employment. When my paternal grandparents came from Norway at the turn of the 20th century, they went to Wisconsin where they lived with

a family who'd arrived earlier. Many Scandinavians lived in the same area.

Grandma came all by herself at age 17 to live with her aunt who happened to be Grandpa's uncle. So, when the two young people met, love flourished and they were married. Because of having little money and not much command of the English language, their work options were limited. Grandpa had been a wallpaper hanger in Norway, but there wasn't much demand for that occupation here.

So, like new most of the new people, they became farmers, bought a small dairy farm nearby, and set to work running the farm and raising 11 kids. Their soil was rocky, and they spent lots of time rolling boulders into fence lines and working hard in the barn and fields.

At that time, becoming an American was the goal, and that meant speaking English no matter how old you were. My grandparents spoke only (broken) English to the children, subscribed to an English language newspaper and listened to the English radio. But not all their Norwegian friends were happy about it.

Once, when a new pastor began to hold services in English instead of Norwegian in their local Lutheran church, Grandma's friends complained to her about it.

people are hurt and they need love more than anybody."

"My dad says it's 'win or learn,' not 'win or lose.' You can always learn from a time when you don't come out on top."

"Sometimes when I listen to the words of songs on the radio, it's not as much fun to sing along anymore. A lot of the songs have mean words or talk about ladies' bodies in a way that doesn't show respect."

"Last week, my mom asked me twice to make my bed, and I said I didn't hear her. But I really did."

"My mom says people mostly put stuff on Facebook that makes them look good, but they don't post when they have a cavity at the dentist or they get a speeding ticket."

2. They are curious about their faith, their Creator. They have questions—good ones—and they are thirsty little sponges. These sweet children are on the edge of growing up in a nonsensical world, and they value direction.

They wanted to know if bad people will go to heaven. Several children asked about the end of the world. One boy asked if God truly hears every prayer. One little girl asked how God could forgive someone who shot students at a school.

"What's the matter with that?" she asked them, "Don't you think God can understand English?" However, an unfortunate and unintended consequence was that the kids lost their Norwegian language and couldn't speak it as adults. Today I think people try to keep both languages alive in their families.

Criticisms of immigrants include saying that they are clannish, that they stick with their own kind. But, so did the earlier immigrants. It's natural for folks to want to live near those who share their attitudes, their faith, or whatever. People want to be comfortable in their surroundings, and there's nothing wrong with that.

Others claim that the immigrants are putting added financial burdens on schools or social services, or that they are taking jobs away from other citizens. But usually they take jobs no one else wants or is qualified to do. And when they're employed, as most are, they pay into the upkeep of schools and social services just as the rest of us do.

In the end, we need to remember that regardless of our race or religion or place of origin, immigrants are just like us. We're all Americans.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

The Theology of Technology/
Brett Robinson

At the marketplace of culture

Attempts to evangelize online are not wrong, but the venue is not ideal.

When St. Paul arrived in Athens,



he spent most of his time debating the philosophers and citizens in the marketplace. But then, Scripture tells us, they brought him to the Areopagus.

The Areopagus was set aside from the noise of the marketplace.

It was made up of a council of elders who heard the most important arguments regarding serious crimes and matters of religion.

Even the pagans knew that Paul's ideas deserved a more important venue because they had to do with fundamental truths. The marketplace was no place for working out such sublime teaching.

Much religious discussion takes place within the walls of the social media marketplace built by marketing companies like Facebook. Inside these gated information factories, the noise is cacophonous as pitched debates take place in comment feeds and Twitter threads.

Marketplaces are built on the idea that things can be created and sent fast enough to fulfill our needs and wants almost as fast as we can conceive them. Companies like Amazon have mastered this.

Likewise, in the digital age, we tend to imagine ideas and speech as things to be sent as quickly as possible. What is often forgotten is that speech is best performed in the physical company of others, not transmitted over virtual networks.

There is a ritual aspect to speech that demands presence, attention and respect. This is hard to accomplish online. When we say we are "on" Facebook, we are not really there. We are uploading bits of information to a distant server for others to see, freed from the limitations that being present requires.

Words on the screen are like the seeds thrown among the thorns. They risk being choked by the cares, temptations and idols of this world that populate the online "marketplaces" like Facebook and Google.

Rather than spending so much rhetorical energy in the marketplace, take it to the field. When Pope Francis says to go to the peripheries, it is tempting to think that the online environment is one of those peripheries. Sadly, the opposite is true.

The online venue is becoming the center of culture. It is schools, parishes and homes that now sit at the periphery, looking in on the culture through the windows of smartphones. Face-to-face encounters are far less common than Facebook ones.

Changing the culture means getting back to our roots. Simple Christian charity. Not pious pronouncements on Facebook or e-mail campaigns aimed at evangelizing the youths. Simple Christian charity is our most attractive and addictive offering.

It's no coincidence that the word "culture" shares a Latin root with cultivation. "*Cultura*" means tend and grow. A pagan cult was one that tended to the shrine of its idol. We do a really good job tending to the digital shrines on social media—making daily offerings and making friends with others who like the same things we like—while the fertile fields of our schools, parishes and homes remain fallow.

Be like St. Paul. Cast your seeds in the online marketplace, but do not be afraid to enter the Areopagus where your ideas and beliefs can be tried face to face. Done in charity, it will bear fruit.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

It's All Good/Patti Lamb

When it comes to our faith and Creator, our children are listening

Last Sunday marked our final religious education class for the year. I served as the assistant teacher to my faith-filled friend,



Mandy, who took the lead with this ministry of bringing Christ to our group of fourth-graders.

Each week required a lesson plan explaining important aspects of our faith—Bible stories, prayers, sacraments and much more—we hoped to impart to these 10-year-olds.

Mandy and I hope those children walked away from our class knowing more about their faith and recognizing it as a treasure. But after that last class, we agreed that the group opened our eyes to many important reminders. We made a whole list, but we decided to share our top takeaways.

1. Our kids—your kids—all kids are listening. As much as it may not seem like our kids are listening to us, Mandy and I can affirm that they are. Each Sunday, our students would amaze us with what they shared. Their little ears hear it all. Here are just a few of the comments the students made:

"My mom says we need to pray for those who are mean to us because those

They all wanted to know why bad things happen to good people. Week after week, they came to us with wonderful questions.

And we told them the truth: We don't have all the answers. We said that we can't explain everything, but we tried to convey this: God's heart is huge, and he always forgives if asked and only wants us to come back to himself. Nothing can separate us from him.

3. God smiles on the parents of these children who bring them to us early on Sunday mornings. You're fulfilling the promise you made at your son or daughter's baptism, and that's awesome. No one can make every class, and we understand that life gets busy. But it's been a joy and a privilege to spend time with your kids.

To Mike, Gavin, Logan, Macyn, Sarah, Evie, Macyn, Margaret, Abbey, Erin, Katie, Caden, and Zach: Thanks for helping Mrs. Mason and me to deepen our faith and grow closer to God. You've taught us much, and our hearts are full.

Remember our closing chant: God is good—all the time!

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 6, 2018

- Acts of the Apostles 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

The Acts of the Apostles once more provides an Easter season weekend liturgy with its first reading.

In this reading, St. Peter goes to the house of Cornelius who attempts to pay homage to the Apostle. Peter stops him,



protesting that he is only a human. He is not God, but he represents Christ. The Lord had commissioned him. The Holy Spirit empowered him.

Cornelius is a Gentile. His name suggests that he may have been a Roman. In all likelihood, the relatives and guests of Cornelius present in the house were Gentiles. Probably some or many were Romans.

For devout, loyal Jews, if anything was worse than being a Gentile and of pagan stock, it was being a Roman. After all, Jews at the time were living under the crushing heel of Rome. They despised representatives of the Roman occupation.

Yet Peter went into the home of Cornelius. The Gentiles present understood what he was saying. They became part of the Church. They became brothers and sisters of Christ, heirs to eternal life.

Through Peter, God reached out to Gentiles, despite the fact that their backgrounds were in paganism and quite likely in sin.

The First Epistle of St. John is the source of the second reading. John calls upon followers of Jesus to love each other. He states that God is love. God's love for humanity was revealed in the gift of Jesus, and in the salvation achieved by Jesus for all who turn to God.

St. John's majestic, compelling Gospel furnishes the last reading. It is a reservoir of theology, presented in the most eloquent language.

This reading's message is frank and direct. If anyone truly loves God, then this person will keep the commandments. By doing so, people live in God's love. They imitate Christ. Living in God's love produces joy. It

creates union with God in Christ.

As the reading concludes, Jesus declares that no love exceeds the love that impels a person to surrender life itself so that a friend may live. "You are my friends," Jesus says (Jn 15:14).

In the sequence of John's Gospel, this passage is not post-resurrection. The crucifixion looms ahead. Jesus awaits Good Friday. For us, on Good Friday, Jesus willingly submitted to death on the cross. He chose to die for us, that we might live and live eternally. He loved us with a perfectly unselfish love.

Then, as the reading closes, Jesus instructs us "to love one another" (Jn 15:17).

Reflection

The second reading makes clear the theological fact that loving is not simply an activity of God. It says that God is love. What does this mean? It means that God is alive, active and reaching to us, excluding no one. So, God forgives. God empowers. God transforms all products of divine loving.

God is our Father, and therefore humans should resemble God, just as children bear the genetic imprint of natural parents.

When Christians are called to love each other, they are asked to be what they should be if sin did not mar and distort circumstances. Created by God, redeemed by God, Christians properly should mirror God through the help of his grace.

We are humans. This is our species, but we are God's children by adoption. We should resemble God, and we humans can resemble God, in all the goodness implied, because we, with the help of his grace, can love God and love each other.

Love is much more than warm-heartedness or kind gestures, more than imprecise, half-hearted good intentions. The Lord explained in the Gospel reading that it is keeping the commandments.

How can we learn the commandments? Where is the strength to keep the commandments? How can we truly love?

Christ is in the Church, offering us the sacraments and God's word. Jesus lived through Peter. Jesus still lives. †

Daily Readings

Monday, May 7

Acts 16:11-15
Psalm 149:1b-6a, 9b
John 15:26-16:4a

Tuesday, May 8

Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 9

Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 10

St. Damien de Veuster, priest
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 11

Acts 18:9-18
Psalm 47:2-7
John 16:20-23a

Saturday, May 12

St. Nereus, martyr
St. Achilleus, martyr
St. Pancras, martyr
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 13

The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Ephesians 4:1-13
or Ephesians 4:1-7, 11-13
Mark 16:15-20

Question Corner/Fr. Kenneth Doyle

Accommodation can be made for worshippers affected by incense

On recent feast days in my parish, incense was used during liturgies at which I was present. It caused me



to cough and have headaches that lasted for days afterward.

I spoke with the celebrant of the Masses and the pastor, but we weren't able to arrive at a solution. This is especially difficult for me as I serve as a volunteer

accompanist in the parish's music ministry.

Are there liturgies in which the Church requires the use of incense? And would it be appropriate for parishes to inform its members about liturgies in which incense will be used? (New Jersey)

The use of incense in worship has a long history, dating back to the Old Testament. The smoke of the burning incense is seen as symbolizing the prayers of the faithful rising toward heaven, and the act of incensing pays honor to the object to which it is directed—whether a book of the Gospels or the remains of the deceased at a funeral Mass.

Strictly speaking, though, there is no absolute requirement that incense be used at any particular Mass. Typically, parishes limit its use to Masses of particular solemnity, funerals and services that include eucharistic adoration and processions.

Given that a certain number of people have respiratory problems that can be exacerbated by the smell of incense, a reasonable balance should be struck. Perhaps a certain area of the church can be reserved where worshippers would be less affected. If the church is too small for that to work and the celebrant knows in advance that someone who is particularly vulnerable may attend, I see no problem with foregoing the use of incense at that particular Mass.

And yes, I do recommend letting parishioners know in advance when incense will be used. One parish in Connecticut, for example, notes on its website (and perhaps also in their weekly bulletin) that "we will never use incense at the Sunday 8:00 a.m. Mass. ... Incense will

be used at the Sunday 10:15 a.m. Mass on the following feasts: the Epiphany of the Lord; Easter Sunday; Pentecost Sunday; the solemnity of the Body and Blood of Christ (*Corpus Christi*); and the solemnity of Jesus Christ the King."

We live in an area where a number of homeless people routinely hold up signs on street corners asking motorists for cash. Up until now, I have been giving them money every so often, as long as they seemed harmless enough. But our city recently put up signs asking the public not to give them money and posting information on where the homeless can go for assistance.

So my question is: Should I continue to hand them money or stop doing so? I am in my 70s and am concerned about crime. I also am aware that some of these people may just use the money for drugs and alcohol. But I feel guilty passing them by, as God has given me much and I do want to help. How can I tell whom to trust and who might not be so needy? (Virginia)

It's an excellent question, and there are compelling arguments for a wide range of answers. I fully understand the reasons for discouraging the practice. For one thing, stopping motorists on street corners can imperil traffic safety; even more, channeling people in need to a social services agency promises a solution far more permanent.

But speaking personally, I find it hard to pass a person by—and I regularly offer a few dollars. In doing so, I feel the backing of Pope Francis, who told an Italian journal in 2017 that helping someone in need "is always right"—even allowing for the possibility that it might be spent on alcohol. It's important, said the pope, to reach out "by looking them in the eyes and touching their hands."

As for being able to distinguish between one who is legitimately needy and a "professional panhandler," the answer is: You can't always tell. But if I'm going to be wrong, I would rather be wrong on the side of kindness.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Praying with the Gospels: The Tears of a Sinner

By Sam Bunch

Lord, I so often fail to show my devotion to You, not giving you water for your feet, not greeting You with the kiss of peace, nor anointing You with oil upon the head which bore all suffering.

Grant me the grace, I pray, to humble myself in recognizing my sinfulness so that I might honor You by anointing Your Body by pouring upon it the oil of the praises of a faithful worshiper.

May I in my gratitude learn to wash Your feet as You washed the feet of the Apostles before You were pierced with nails in hands and feet, washing them with the gentle tears of a sinner.



(Sam Bunch is a member of Annunciation Parish in Brazil. A woman weeps as she completes the last steps on her knees inside the Basilica of Our Lady of the Angels during a traditional pilgrimage in Cartago, Costa Rica, on Aug. 1, 2017.) (CNS photo/ Juan Carlos Ulate, Reuters)

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.

ANDERSON, Judith, 74, St. Mary, New Albany, April 17. Wife of Harry Anderson, Jr. Mother of Theresa Carroll and Kevin Anderson. Sister of Barbara Butcher, Mike and Robert McCoy. Grandmother of three. Great-grandmother of seven.

BENCEK, Jo Ann M., 72, Our Lady of the Greenwood, Greenwood, April 20. Mother of Joseph Bencek. Sister of Barbara Perniconi and Lorraine Walsh.

BRAKE, Elizabeth E., 58, St. Joan of Arc, Indianapolis, April 9. Daughter of Ellen Brake. Sister of Meg Kerber, Mary Ann Plague, Cathy Trotta, Eileen, Dennis and Patrick Brake. Aunt of several.

DIGIOVANNA, Martha S. (Frederick), 73, Our Lady of the Greenwood, Greenwood, April 19. Wife of Charles DiGiovanna. Mother of Charles DiGiovanna.

DOUGHERTY, Robert, 77, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 22. Husband of Anne Dougherty. Father of Maureen Davidoff, Sheila Harmon, Chris and Kevin Dougherty. Brother of Mary Helen Hamilton and Patrick Dougherty. Grandfather of 11.

FAUTZ, Elmer, 90, St. Anthony of Padua, Clarksville, April 6. Father of Peter and Russell Fahey and Paul Fautz. Brother of Marie Farmer. Grandfather of 12. Great-grandfather of 10.

HATTABAUGH, Teresa V. (Wulle), 61, Nativity of Our Lord Jesus Christ, Indianapolis, April 18. Wife of Dennis Hattabaugh. Mother of Mallory and Patrick Hattabaugh. Daughter of Rita

Wulle. Sister of Mary Kay Gibson, Pat Melson and Mike Wulle. Grandmother of three.

HEMMELGARN, James, 73, Nativity of Our Lord Jesus Christ, Indianapolis, March 21. Husband of Lynn Bracken-Hemmelgarn. Father of V. Ruth Holcomb, Susan Smitley, Chad and Doug Bracken and Joe Hemmelgarn. Brother of Ann Madden and Marilyn White. Grandfather of 16. Great-grandfather of five.

LUZAR, Mark A., 56, St. Christopher, Indianapolis, April 16. Father of Joseph, Mark and Matthew Luzar. Son of Mary Maillet. Brother of Karen Dreher and Sherree Tate. Grandfather of several.

MANN, Mary, 98, St. Charles Borromeo, Milan, April 21. Sister of Dorothy Bennett.

MAUSHART, Neil, 66, All Saints, Dearborn County, April 20. Husband of Karen Maushart. Father of Leslie Bess and Brad Maushart. Brother of David, Donald and Larry Maushart. Grandfather of one.

MENEOU, Catherine M., 86, Our Lady of Perpetual Help, New Albany, April 16. Mother of Karen Molck, Thomas and William Meneou. Sister of Mary Helen Blake King and David Thomas. Grandmother of eight. Great-grandmother of 11.

MOSBY, Josephine K., 95, Holy Angels, Indianapolis, April 8. Mother of Alieda Pleasants and James Mosby, Jr. Grandmother of six. Great-grandmother of five.

O'LOUGHLIN, John R., 84, Christ the King, Indianapolis, April 13. Husband of Carol O'Loughlin. Father of Catherine O'Connell, Marian Power and Leo O'Loughlin.



Gelato from the pope

Antonino Siragusa enjoys a cone of Italian ice cream, known as gelato, donated by Pope Francis at a Sant'Egidio soup kitchen in Rome on April 23. In honor of his name day, the feast of St. George, the pope donated 3,000 servings of ice cream to soup kitchens and homeless shelters around Rome. (CNS photo/Paul Haring)

Brother of Marian Halasz, Catherine Swan and Trappist Brother Gerlac O'Loughlin. Grandfather of six.

REUSS, Rodney C., 69, St. Michael, Brookville, April 13. Husband of Cathy Reuss. Father of Jessica Roop and Adam Reuss. Brother of Barbara and Judy Monroe and Roger and Teddy Reuss. Grandfather of one.

REYNOLDS, Chester R., Jr., 74, St. John Paul II, Sellersburg, April 8. Husband of Ruth Ann Reynolds. Father of Kimberly Farrell, Karen Ricci, Kevin Knott and Donald Reynolds. Brother of Kay Berninger, Barbara Warford, Shirley and Michael Reynolds. Grandfather of eight. Great-grandfather of one.

SMITH, Margaret B., 99, Our Lady of the Greenwood, Greenwood, April 13. Mother of Peggy Raibley, Kathy Weimer,

Daniel, Harold, Jr. and Patrick Smith. Grandmother of nine. Great-grandmother of seven.

SPENCER, Robert A., 88, Holy Spirit, Indianapolis,

April 9. Father of Karen LeSturgeon, Susan and Paul Spencer. Brother of Mary Ann Weltzien. Grandfather of six. Great-grandfather of one.

STAASHELM, Paul J., Sr., 89, Our Lady of Perpetual Help, New Albany, April 21. Father of Gary, James, Paul, Jr. and William Staashelm. Grandfather of one. †

Kenneth Boehm, 59, father of Father Dustin Boehm, died on April 20

Kenneth Boehm, the father of Father Dustin Boehm, pastor of St. Bridget of Ireland Parish in Liberty and St. Gabriel Parish in Connersville, died on April 20. He was 59.

The Mass of Christian Burial was celebrated on April 27 at Holy Name of Jesus Church in Beech Grove. Burial followed at Calvary Cemetery in Indianapolis.

Boehm was a member of Good Shepherd Parish in Indianapolis and previously was a member of Our Lady of the Greenwood Parish in Greenwood. He was a graduate of Holy Name of Jesus School in Beech Grove and Roncalli High School in Indianapolis.

Boehm was grateful for his many friends and family, and especially loved being a

grandfather to his three grandchildren. He also valued seeing his son Adam, who preceded him in death, become a father, and to see Father Boehm become a spiritual father in his priestly life and ministry.

Boehm is survived by his son, Father Dustin Boehm; his stepfather, Bud Sheese; his sisters, Barbara Hank, Malinda Hinkle, Marty Turner and Rosanna Wagner; his brothers Bob, Paul, Pius and Wil Boehm; and by three grandchildren.

Memorial gifts may be sent to Good Shepherd Parish, 2905 S. Carson Ave., Indianapolis, IN 46203-5216, or to Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove, IN 46107-1531. †

Pope Francis, others mourn death of British toddler Alfie Evans

LIVERPOOL, England (CNS)—Pope Francis said he was mourning the death of English toddler Alfie Evans, who died four days after doctors withdrew his life support system.

The 23-month-old boy died at about 2:30 a.m. on April 28 after his father, Tom Evans, spent 10 minutes trying to revive him by mouth-to-mouth resuscitation, according to reports in the British media.

Tom Evans, a Catholic, announced the death of his son on Facebook later that day with the words: "My gladiator

lay down his shield and gained his wings at 02:30 ... absolutely heartbroken ... I LOVE YOU MY GUY."

Alfie's mother, Kate James, wrote: "Our baby boy grew his wings tonight at 2:30 a.m. We are heartbroken."

Soon afterward, Pope Francis, who had met Tom Evans at the Vatican on April 18, tweeted: "I am deeply moved by the death of little Alfie. Today, I pray especially for his parents, as God the Father receives him in his tender embrace."

The Vatican-owned Bambino Gesù

hospital in Rome offered to care for Alfie, although doctors who examined him said not much could be done but to make him comfortable. On April 23, the Italian government granted citizenship to the boy so he could be evacuated by a waiting air ambulance.

But that same day, Alfie was taken off his ventilator, and he was expected to die imminently. He began breathing unaided, prompting appeals by his parents to the High Court and then the Court of Appeal to allow their son to leave the country.

Judges upheld the original decision that it was in the "best interests" of Alfie, who suffered from a severe degenerative brain condition, to be allowed to die.

Tom Evans, who had been highly critical of Alder Hey Children's Hospital in Liverpool, ceased to give media interviews on April 26, saying he wanted to cooperate with doctors in the hope Alfie might be taken home.

His inability to remove his child from the hospital led to passionate demands from politicians and media commentators for an "Alfie's law" to allow parents to seek help elsewhere when doctors believe they can do no more.

The case had also drawn criticism of the British courts and health service from all over the world.

In the U.S., National Right to Life President Carol Tobias said in an April 29 statement that "no parent should ever be forced to the sidelines while the

government decides whether their child will receive medical treatment or not."

Tobias said: "Let's be clear: Alfie Evans was sentenced to death by Britain's National Health System [Service] and the High Court. Their intransigent commitment to the country's faulty single-payer health system led them to conclude it was better for Alfie to die than leave the country and receive potentially life-saving treatment elsewhere."

The Bishops' Conference of England and Wales, however, has defended the actions of the hospital.

Archbishop Malcolm McMahon of Liverpool said he discussed the case personally with the pope, and has assured him that Alder Hey had done everything "humanly possible" to help Alfie, according to an April 25 report in *The Tablet* magazine.

Following the death of the boy, the archbishop praised the professionalism of the staff of the hospital in a statement posted on April 28 on the website of the Bishops' Conference of England and Wales.

"I would like to express my deepest sympathy at this moment of loss to Tom and Kate as we hold little Alfie in our prayers," said Archbishop McMahon.

"We must recognize that all who have played a part in Alfie's life have wanted to act for his good, as they see it," he said. "Above all, we must thank Tom and Kate for their unstinting love of their son, and the staff at Alder Hey Hospital for their professional care of Alfie." †



A woman looks at flowers, candles and toys left as a memorial to Alfie Evans in Liverpool, England, on April 28. The 23-month-year-old died on April 28 from complications of a degenerative brain condition. (CNS photo/Phil Noble, Reuters)

Demonizing immigrants hardens American heart, says cardinal

WASHINGTON (CNS)—Newark Cardinal Joseph W. Tobin said he worries that reducing the number of immigrants—



Cardinal Joseph W. Tobin

particularly refugees—to the U.S., and demonizing them represents a “hardening of the American heart,” and that fact should be of concern to a country that has been historically a welcoming place.

The country’s iconic Statue of Liberty “is welcoming people because of who they are and not seeing them simply as objects of charity, but as potential contributors to this experiment that is the United States of America,” Cardinal Tobin, who served as the shepherd of the Archdiocese of Indianapolis from 2012-16, said in the CMSOnAir podcast aired on April 23 by New York’s Center for Migration Studies. “We should be concerned about the success that some voices in the public square have had in demonizing the other.”

In the interview with Donald Kerwin, the center’s executive director, Cardinal Tobin expressed worries about sentiments popular around the country at the moment, including some that paint certain groups of immigrants as rapists, drug smugglers or as people intent on taking jobs away.

“All of which aren’t true,” he said. “And people forget that they’re part of families. They love their children. Many of them are here at great sacrifice leaving behind their families, their wider families, so that they can provide for their children. I think what religious leaders can do is help people understand, because if you can put a face on someone, it’s much more difficult to do really inhuman things to them.”

It is similar to what happened to the Irish and other communities that arrived in the U.S. in the past, he said, when they were painted in extremely unflattering ways and yet they contributed to the country.

“We should ask why we want to become so ethnocentric. I don’t think the word xenophobic is too strong to describe some of the caricatures that are proposed to Americans. I want to believe that Americans are smarter than that and that their hearts are bigger,” he said.

While many Christian immigrants are being affected by deportation, others of the faith shouldn’t exclusively help them but rather try to help everyone who is suffering, even though it’s true that “the people who are being deported include great numbers of Christians,” the cardinal said.

“My hometown of Detroit, Michigan, has a large Chaldean community, which is being eviscerated by ICE,” he said, referring to the Department of Homeland Security’s Immigration and Customs Enforcement agency.

When asked whether people of good faith can disagree on immigration and other issues that the Church advocates for as matters of prudential judgment, not doctrinal issues, Cardinal Tobin said that “if prudential judgment simply means or reduces the question of the help to undocumented peoples or immigrants as matters of secondary concern, I think that that’s wrong.”

“I think that is a misrepresentation of some of the fundamental principles of the Church’s social doctrine,” he further explained. “Certainly, the capricious nature of the laws and the enforcement of laws around immigration is an offense of human dignity. It is a wound to the common good. So, yes, I don’t have a whole lot of time for people who reduce things to prudential judgement. I’ll listen to everybody, but I think that there is more of a self-fulfilling prophecy to justify the present chaos.”

Cardinal Tobin said he is not opposed to borders or thinks they “are necessarily wrong.” But he said that “when they achieve almost an idolatrous force, that they become so sacred that you would close your eyes to the needs of people who come across the border seeking a better life or help, or when they reduce human dignity to a caricature, or when they break the fundamental solidarity that we owe even across national or cultural borders, then I think as believers, we have to question that.”

People should never forget where their family came from, he said, or the challenges they and other immigrants of the past faced—whether they did or did not enter the U.S. legally.

“They were all lumped into the same offensive group,” he said. “I think that remembering that and remembering that out of those immigrant communities came people like Marconi, who gave the radio to the world, and [opera singer] Enrico Caruso, and all of these people who enriched our nation’s lives in so many ways, that’s one thing to remember. Secondly, is to listen to your faith before you listen to a particular ideology. God is pretty clear. He doesn’t favor one nation over another.”

The world’s main religions counsel strongly against persecuting the stranger, he said, and that’s “because God himself identifies in a very real way with those who are foreigners among you.”

Even if immigrants are facing a particularly difficult time, Cardinal Tobin said he reminds them to always remember and repeat that Christ is risen.

“And his resurrection wasn’t simply a far-off historical fact. It is the judgment of God on death and suffering, that it doesn’t have the final word,” he said. “And so I would say that’s going to be true in the lives of these people as well.”

God is a God of justice, he said, and “will ultimately transform the suffering into a better world, not only for these immigrants, but for the United States of America.” †



Cultural fun

St. Jude School in Indianapolis recently hosted its annual Cultural Day. This year’s theme was “Where in the World is Pope Francis?” The all-day event includes storytelling, art projects, service projects, and an international food fair, among other things. Top photo: Nataleigh Wilham, left, Anna Povinelli, Claire Schneider and Tori Grant complete a service project. Middle left, Noral Bell colors a picture of Pope Francis. Middle right, students Thalia Guzman, left, and Frannie Schott try some pierogies at the International Food Fair. Bottom photo: Michelle Tuttle and Jamison Witty dance while a mariachi band performs at the end of the day. (Submitted photos)



Pope: Without love and service, Church is just an ‘empty institution’

VATICAN CITY (CNS)—The example of selfless love and humble service set forth by Jesus at the Last Supper are the foundation of the Catholic Church’s mission in the world, Pope Francis said.



Pope Francis

Jesus’ institution of the Eucharist and washing his disciples’ feet are gestures of love “that make the Church grow if we are faithful,” the pope said in his homily on April 26 during Mass at the Domus Sanctae Marthae.

“Without love, [the Church] doesn’t grow, it transforms into an empty institution, of appearances, of gestures without fruitfulness,” he said. “Jesus tells how we should love: until the end.”

The pope reflected on the day’s Gospel reading from St. John in which Jesus, after washing his disciples’ feet, tells them that “no slave is greater than his master nor any messenger greater than the one who sent him” (Jn 13:16).

Jesus’ “awareness that he is greater than all of us” is proof of his humility because, despite his lordship, he humbled himself through concrete acts of love, the pope said.

His command to his disciples to love one another, to serve one another and to know that they are never greater than the master “are blunt words and gestures [that are] the foundation of the Church,” Pope Francis said. “If we go forward with these three things, we will never be mistaken.”

Like the many martyrs and saints who lived “with this awareness of being servants,” Christians today also must walk along the path of humility set forth by Jesus. †

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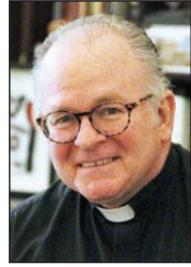
Confirmation at St. Paul the Apostle Parish in Greencastle

Following a confirmation liturgy, Archbishop Paul C. Schulte posed for a photograph with altar servers at St. Paul the Apostle Parish in Greencastle on March 2, 1959. From left to right in the photo are Pat Harrold, left, Bobby Tennis, Archbishop Schulte, Fleck Conrad and Paul Harrold. This photo originally appeared in the *Putnam County Graphic* newspaper.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.) †

Dismissal of Catholic House of Representatives chaplain sparks outrage

WASHINGTON (CNS)—The apparent forced resignation of the chaplain who tends to the spiritual needs of the U.S. House of Representatives and is Catholic has drawn fire against the Speaker of the House, who also is Catholic.



Father Patrick Conroy, S.J.

Earlier in April, news trickled out that Jesuit Father Patrick Conroy, a beloved figure on Capitol Hill, was set to retire in May, but various news outlets on April 26 began reporting that he was “ousted” and forced to resign by House Speaker Paul Ryan, a Republican from Wisconsin.

NBC News reported on April 26 that it had obtained a letter penned by the chaplain to Speaker Ryan saying: “As you have requested, I hereby offer my resignation as the 60th Chaplain of the United States House of Representatives.”

Father Conroy’s office declined an interview request by Catholic News Service (CNS) about the resignation, but in an interview published by *The New York Times*, he said he was asked to resign but didn’t know why and expects to leave the post he has held since 2011 by May 24.

In a June 2017 interview with CNS, he said he had opinions about politics, like most people, but knew his job was focused on his role helping members of Congress without paying attention to political stripes.

“I can think anything I want,” he said. “But I can’t say it. Some people say, ‘You’re there, why don’t you say prophetic things?’ If I did, a week from now, there would be a different person here and nothing would have changed.”

Some speculate that the following prayer is what led to his ouster:

“May all members be mindful that the institutions and structures of our great nation guarantee the opportunities that have allowed some to achieve great success, while others continue to struggle. May their efforts these days guarantee that there are not winners and losers under new tax laws, but benefits balanced and shared by all Americans,” he prayed as lawmakers considered the tax bill in November.

Via Twitter, fellow Jesuit Father James Martin, editor at large of *America*, the Jesuits’ national magazine, said if that

prayer is what led to the firing, “then a Catholic Speaker of the House fired a Catholic chaplain for praying for the poor.”

Sister Simone Campbell, a Sister of Social Service and executive director of Network, a Catholic social justice lobbying organization, posted in a message via Twitter that she was “outraged.”

“From my work with Father Conroy, it was clear that his ministry is bipartisan, and he holds the needs of all—including both Republicans and Democrats—in his heart,” she said.

She said she had “serious questions” about the firing, whether it was for the prayer surrounding the tax vote or because Father Conroy had invited a Muslim cleric to pray.

Maureen Ferguson, senior policy advisor with The Catholic Association—a Washington-based group that describes itself as “dedicated to being a faithful Catholic voice in the public square”—defended Speaker Ryan, and said anyone who knows him “knows he is a devoted Catholic.” She said in a statement that the criticisms surrounding Ryan’s “decision to ask the House chaplain to step aside are baseless and downright absurd. Reportedly, there were numerous complaints from members about the pastoral care offered by the chaplain, and he was asked to leave based on job performance alone. The Speaker attempted to give Father Conroy a gracious and dignified exit, but as is frequently the case in Washington, much ado is being made about nothing.”

House Democratic Caucus Chairman Joseph Crowley proposed on April 27 the establishing of a committee to look into the ouster, but House Republicans overwhelmingly voted to kill the resolution. Outrage, however, continued on Twitter and beyond trying to save the chaplain’s job. Father Conroy told *The New York Times* he wasn’t going to question the decision.

The priest was the second Catholic in history to hold the House chaplain’s spot. Father Daniel Coughlin was the first Catholic to occupy the position and was looking to retire from the post in 2010 when then-House Speaker John Boehner had been in talks with fellow Catholic and Minority Leader Nancy Pelosi about finding a Jesuit they could both support. Father Conroy was approved unanimously as the 60th chaplain of the U.S. House of Representatives on May 25, 2011. †

A Day in the Life of Rachel & Sarah

Both Very Similar, Yet So Different.

Wakes up for school	6:00 a.m.	Wakes up for school
Mom takes her to school	7:15 a.m.	Eats breakfast, watches tv.
Eats free breakfast at school	7:30 a.m.	Parent drives her to school
School day begins	8:00 a.m.	School day begins
Eats free lunch at school	11:30 a.m.	Purchased lunch at school
After school care, homework	3:00 p.m.	School’s out, parent picks up
Eats free dinner at school	4:30 p.m.	Homework and a snack
Mom picks up from school	5:30 p.m.	Dinner with family at home
Reads - bath night is tomorrow	8:00 p.m.	Bath and get ready for bed
Shares bed with mom and sister	9:00 p.m.	Goes to sleep, in her own bed

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Honor Roll

Sarah

Two-Parent Home
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