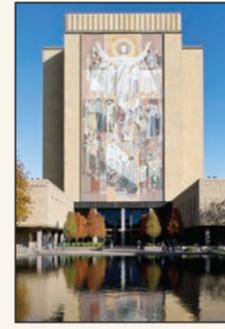




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Touchdown Jesus'

Archbishop Joseph W. Tobin to lead pilgrimage to Notre Dame, page 7.

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Supreme Court justices send Little Sisters' case back to lower courts

WASHINGTON (CNS)—The U.S. Supreme Court on May 16 sent the *Zubik v. Burwell* case, which challenges the Affordable Care Act's (ACA) contraceptive, abortifacient and sterilization requirement for employers, back to the lower courts.



Mark Rienzi

The justices' unanimous decision, explained in a nine-page order, was based on the information that both sides submitted a week after oral arguments

were heard in the case about how and if contraceptive, abortifacient and sterilization insurance coverage could be obtained by employees through their employers' insurance companies without directly involving religious employers who object to this coverage.

The court made clear that it is not expressing an opinion on the merits of the cases that are challenging aspects of the federal government's health legislation, and it also was not ruling on the issue of a potential violation of religious freedom.

Because of the "gravity of the dispute and the substantial clarification and refinement in the positions of the parties," the court stated that religious employers and the government should be "afforded an opportunity to arrive at an approach going forward that accommodates petitioners' religious exercise while at the same time ensuring that women covered by petitioners' health plans receive full and equal health coverage, including contraceptive coverage."

The court stressed that this approach is "more suitable" than addressing the refined positions submitted by both sides, and added that "although there may still be areas of disagreement between the parties on issues of implementation, the importance of those areas of potential concern is uncertain, as is

See ACA, page 8



Archbishop Joseph W. Tobin offers an invocation prayer on May 24, 2015, prior to the start of the 99th running of the Indianapolis 500 in Indianapolis. Hundreds of thousands of people at the track join him in prayer, and millions more hear him on radio and television broadcasts of the race. (IMS Photo Archive)

Faith courses through the 100th running of 'The Greatest Spectacle in Racing'

By Sean Gallagher

SPEEDWAY—Minutes before 33 race cars roar down the front stretch of the Indianapolis Motor Speedway on May 29 at the start of the 100th running of the Indianapolis 500, silence will envelope the historic track as hundreds of thousands of spectators join Archbishop Joseph W. Tobin in an invocation prayer.

Millions more around the world, listening to or watching radio and television broadcasts of the event known as "The Greatest Spectacle in Racing," will hear him pray and say "Godspeed" in the mother tongues of all the drivers.

The invocation, which has been offered by a Catholic priest or bishop

since 1978, is a prominent public expression of how the Church in central and southern Indiana participates in this race that has become an integral part of the identity of Indianapolis since its first running in 1911.

"Giving the invocation is a thrilling moment, principally because I realize what an important event the 500 is for the people I serve," said Archbishop Tobin. "I continue to grow in appreciation for what the race represents for the people of Indianapolis and the state of Indiana."

'A beautiful witness for the Church'

Yet there are other significant ways that Catholics have made the race a part of their lives and lived out their faith in the midst of it.

The Indy 500 and Indy racing in general have been a big part of the life of Father Glenn O'Connor for more than 40 years.

He was a college seminarian at the former Saint Meinrad College in St. Meinrad when a friend asked him in May 1975 to help rebuild the race car of Eldon Rasmussen, which the driver had wrecked during the first weekend of qualifications for the race.

So, with his academic year just completed, Father O'Connor came to Indianapolis, pitched in and even served on Rasmussen's rag tag pit crew for the race. From that first experience, he was hooked.

"I never had enough sense to go

See INDY 500, page 8

Pope tells women religious Congregation for the Doctrine of Faith will study women deacons

VATICAN CITY (CNS)—Pope Francis told the heads of women's religious orders from around the world that he would set up a commission to study the New Testament deaconesses, and he also



Pope Francis

insisted more can and should be done to involve lay and consecrated women in Church decision-making at every level.

Asked if he would establish "an official commission to study the question" of whether women could be admitted

to the diaconate, Pope Francis responded: "I accept. It would be useful for the

Church to clarify this question. I agree."

The pope spent more than an hour on May 12 responding to questions posed by members of the International Union of Superiors General (UISG), repeatedly asking if they wanted further clarification and making funny asides or rephrasing his responses when it was clear they were not hitting the mark.

"I like hearing your questions because they make me think," the pope told close to 900 superiors general, representing almost 500,000 sisters around the world. "I feel like a goalie, who is standing there waiting for the ball and not knowing where it's going to come from."

Asked about deaconesses in the New Testament and the possibility of the modern Church admitting women to the permanent diaconate, Pope Francis had said his understanding was that the

women described as deaconesses in the Bible were not ordained like permanent deacons are. Mainly, he said, it appeared that they assisted with the baptism by immersion of other women and with the anointing of women.

However, he said, "I will ask the [Congregation for the] Doctrine of Faith to tell me if there are studies on this."

Pope Francis also promised to have the Congregation for Divine Worship and the Sacraments send the UISG a full explanation of why women cannot give a homily at Mass. While women can preach at a Liturgy of the Word when there is not a celebration of the Eucharist, he said, at Mass the Liturgy of the Word and the Liturgy of the Eucharist are parts of a whole and only one who is ordained can

See DEACONS, page 2

DEACONS

continued from page 1

preside and preach.

The main part of the question was about the lack of influence women religious are given in Church decision-making processes. Pope Francis said the obligation to listen to women in the parish, diocese and at the Vatican “is not a matter of feminism, but of right.”

All the baptized—women and men, lay or consecrated—have been given gifts by the Holy Spirit for the good of the entire Church, he insisted. The entire Church suffers when some voices are excluded from the conversation, he said.

“Our desire is that the Church talk with us—like is happening now—and not about us,” one of the sisters told him.

“To talk about someone when they are absent is not

evangelical,” the pope said. In the meetings of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, “you must be present and I will tell the prefect this,” he said.

“I never imagined there was such a disconnect, truly. Thank you for telling me so courageously, and for doing so with that smile,” he said.

However, Pope Francis warned the sisters about the danger of clericalism, which he described as “a sinful attitude,” but one which is “like the tango, it takes two.” There are priests who see themselves as lords of the Church, he said, but there also are women and laymen “who ask to be clericalized.”

On the other hand, the pope expressed concern about the number of consecrated women working as housekeepers for priests. Their work is that of “a servant, not of service,” he

said, and that “undervalues their dignity.”

The sisters applauded when the pope suggested such priests pay local women in need of a job and let the sisters teach, care for the poor, heal the sick. “And when you superiors are asked [to assign a sister] for something that is more servanthood than service, be courageous and say ‘no.’”

While warning that “the devil enters through one’s pocket,” Pope Francis also urged the superiors to choose their treasurers well, be suspicious of “friends” who promise to invest and increase their money and to ensure that their evangelical poverty is a life of simplicity, not misery.

But many of the women burst out laughing when the pope told them that if their congregations are in serious financial need, they should turn to their local bishop. When they laughed, he



Pope Francis greets a nun during an audience with the heads of women’s religious orders in Paul VI hall at the Vatican on May 12. During a question-and-answer session with members of the International Union of Superiors General, the pope said he was willing to establish a commission to study whether women could serve as deacons. (CNS photo/L’Osservatore Romano)

jokingly suggested that they were saying their only hope is prayer, “give us this day our daily bread.”

Turning serious, Pope Francis

insisted the vow of poverty is a matter of detachment from material goods and commitment to God and to the poor, “but it’s not suicide.” †

Pope did not say he’d ordain women deacons, spokesman says

VATICAN CITY (CNS)—Pope Francis “did not say he intends to introduce a diaconal ordination for women,” and he certainly did not speak about the ordination of women priests, the Vatican spokesman said.

Pope Francis met members of the International Union of Superiors General (UISG), the leadership group

for superiors of women’s orders on May 12, and accepted a proposal that he establish a commission to study the role of New Testament deaconesses and the possibility of women serving as deacons today.

After some news outlets reported the pope was considering ordaining women deacons and comments were made

about women deacons leading to women priests, Jesuit Father Federico Lombardi issued a clarification on May 13.

The spokesman insisted “it is wrong to reduce all the important things the pope said to the religious women to just this question.”

Women and the diaconate “is a question that has been discussed much, including in the past, and that comes from the fact that in the early Church there were women who were called deaconesses, who carried out certain services within the community,” Father Lombardi said.

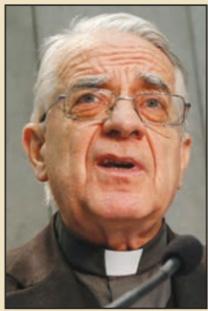
Pope Francis told the sisters that he thought it would be a good idea to form a commission “to take up this question again in order to view it with greater clarity,” Father Lombardi said. “But one must be honest: The pope did not say he intends to introduce a diaconal ordination for women, and even less did he speak of the priestly ordination of

women. In fact, talking about preaching during the eucharistic celebration, he let them know that he was not considering this possibility at all.”

In a video statement on May 13, Sister Carmen Sammut, superior of the Sisters of Our Lady of Africa and president of the UISG, said the sisters “were quite excited by the fact that Pope Francis did not leave any question out; he really wanted to answer each of our questions.

“He was very strong about the fact that women should be in the decision-making processes and the decision-making positions of the Church,” she said.

“About the diaconate,” she said, the sisters “had proposed that there would be a commission. He accepted that proposal and has said that he would bring that forward so that it could be studied even more than it has already. And I hope that one day there will be a real decision about this.” †



‘But one must be honest: The pope did not say he intends to introduce a diaconal ordination for women, and even less did he speak of the priestly ordination of women. In fact, talking about preaching during the eucharistic celebration, he let them know that he was not considering this possibility at all.’

—Jesuit Father Federico Lombardi, Vatican spokesman

Parishes change Mass times due to holiday weekend and Indianapolis 500 race

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

- **Holy Angels Parish, Indianapolis**—Saturday anticipation Mass will be held as usual at 4:30 p.m. in the parish center at 740 W. 28th St., on May 28. There will be no Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University in Indianapolis on May 29. Instead, Mass will be celebrated with the members of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., at 11 a.m. on May 29.
- **St. Christopher Parish, 5301 W. 16th St., in Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 28. No Mass will be celebrated on May 29.

- **St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis**—Mass will be celebrated in English at 5 p.m. and in Spanish at 7 p.m. on May 28. Mass will be celebrated in English at 7:30 a.m., and a bilingual liturgy at 7 p.m. on May 29.
- **St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 28. Mass will be celebrated at 7 a.m. on May 29.
- **St. Anthony Parish, 337 N. Warman Ave., in Indianapolis**—Mass will be celebrated in English at 4:30 p.m. and Spanish at 6 p.m. on May 28. There will be no Masses celebrated on May 29.

For information about Mass changes at other parishes in the area, call the parish offices. †

Corrections

In the “Welcome, New Catholics” feature in the May 6 issue of *The Criterion*, those received into full communion of the Church during the Easter Vigil Mass at St. Vincent de Paul Parish in Bedford on March 26 are catechumens Helen Amstutz, William Amstutz, Alicia Anderson, Floyd Atchison Jr., Grace Brown, Elias Chandler, Sheila Chase, Lisa Ann Couch, Linda Newbold, Jack Pace, Landrey Pace, Baylee Pickett, Ethan Pickett and Haylee Pickett; and candidates Alan Bush, Matthew Fisher, John David McDonald, Anthony Newbold, Nathaniel Reed and Gregory Roland.

Also, St. Michael Parish in Brookville was incorrectly placed under the Connersville Deanery heading. The parish is in the Batesville Deanery. †



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Compassion will guide Bethuram as executive director of Catholic Charities

By John Shaughnessy

Shortly after he was appointed as the new executive director of Catholic Charities for the archdiocese on May 12, David Bethuram shared two stories that show his deep commitment to people who are vulnerable and in need—and the impact they have had on him.

The first story comes from his 19 years of experience as the executive director of Catholic Charities Indianapolis, a story involving a mother and her children who were staying at Holy Family Shelter in Indianapolis as they waited for a kidney transplant for her 11-year-old son.

“The mother was the donor,” Bethuram recalled. “Catholic Charities made sure the family was able to stay in our housing until the surgery occurred and everyone was healthy enough to move to more permanent housing. It’s a good example of how we believe something can always be done, no matter how difficult the challenge.”

He also recalled the story of a 78-year-old woman who was a participant at A Caring Place, the Catholic Charities Indianapolis program that provides adult day care services.

“She was being helped by her son and her daughter, but they both had to work. Before she entered A Caring Place, she was confused and dealing with heart problems. We were able to regulate her medication, and she began to socialize. She became a real bright star during her time there. She was excited, and her son and daughter were thrilled to have their mom back.”

For Bethuram, those stories represent the personal touch he wants Catholic Charities to continue after his appointment by Archbishop Joseph W. Tobin.

In making the appointment, the archbishop said, “David’s long and wide-ranging service to the Catholic Church in central and southern Indiana

makes him uniquely qualified to oversee the archdiocese’s Catholic Charities ministry to the most vulnerable of God’s family.

“David understands the many challenges facing our brothers and sisters throughout the archdiocese, and is prepared to carry on Christ’s work for all people, regardless of whether or not they are Catholic.”

In his new role, Bethuram will oversee the archdiocese’s Catholic Charities agencies in Indianapolis, New Albany, Terre Haute, Bloomington and Tell City.

Catholic Charities helps more than 140,000 people each year across the archdiocese. The agencies serve children, families, immigrants, refugees and senior citizens. They also provide programs that include counseling, crisis services, adoption programs and disaster relief.

“What drives me every day is knowing that what we’re doing is making a big difference in the lives of families, children and individuals,” Bethuram said. “It’s easy to get discouraged, but when you have a true mission that is guided by the Holy Spirit and you have caring, competent individuals to deliver those services, you can’t help but be a person of hope.”

Providing people with the opportunity to hope is just as important as the programs and services, he said.

“There are two important things I’ve learned about working with people who come to Catholic Charities for help,” said the 59-year-old grandfather. “First, we need to listen, to let them tell their story, so we can better serve their needs.

“The second is that the people who come to us want to give back. Many times, former clients or program participants come back to volunteer in one of our programs. That says a lot about how they



‘What drives me every day is knowing that what we’re doing is making a big difference in the lives of families, children and individuals. It’s easy to get discouraged, but when you have a true mission that is guided by the Holy Spirit and you have caring, competent individuals to deliver those services, you can’t help but be a person of hope.’

—David Bethuram, new executive director of Catholic Charities for the archdiocese

were treated as a client or as a program participant. They were treated with respect and dignity.”

Bethuram views that caring approach as the hallmark of the nearly 200 Catholic Charities employees across the archdiocese.

“The people who come to work at Catholic Charities have one thing in common,” said Bethuram, who also praised Catholic Charities’ volunteers and council members. “Not only are they highly qualified and good at what they do, they all have the heart for the mission of Catholic Charities. That mission is really engaging in a relationship with those we serve. We want them to tell us their goals, their aspirations in life, and what we can do to help them meet those goals.”

Bethuram’s appointment as the executive director of Catholic Charities will continue his long-term service to the archdiocese, service that began in 1978 when he was a religious studies teacher at Cathedral High School in Indianapolis.

He also served as pastoral associate and director of religious education at Our Lady

of the Greenwood Parish in Greenwood. And since 1991, he has held administrative positions in the archdiocese in Family Ministries, Intercultural Ministries, Youth and Young Adult Ministries, and Catholic Charities.

“I just really appreciate the archbishop’s faith in me to continue the mission of Catholic Charities,” Bethuram said. “It means a great deal to me.”

He wants his leadership of Catholic Charities to be guided by the same approach that has marked all his years of service to the Church and his Catholic faith.

“Throughout my ministry, whether I’ve been a teacher, a director of religious education, a pastoral associate or a diocesan leader, I have always ended my correspondence with the word, ‘peace.’

“I have tried very hard to be a person of peace. And that has helped me in Catholic Charities—because people whose lives are in turmoil need to be comforted and understood. They need to feel that peace.” †

Cardinal Wuerl encourages Notre Dame graduates to rely on faith to change world

WASHINGTON (CNS)—At the University of Notre Dame’s May 14 baccalaureate Mass, Washington Cardinal Donald W. Wuerl encouraged graduates to rely on their faith as they work to build a better world.



Cardinal Donald W. Wuerl

“Your generation faces great challenges to the whole idea we are all part of God’s plan ... and called to make this world a better place,” Cardinal Wuerl said. “Remember, you do have the power in the Spirit to change the world,” he said, recalling Jesus’ words, “Behold, I make all things new” (Rev 21:5).

“You can make all things new, walking with the Lord and each other,” said the cardinal, who

was the main celebrant and homilist at the Mass, which was celebrated at the university’s basketball arena, the Joyce Center. The Washington Archdiocese released a text of his homily, and graduation events also were livestreamed on the Web.

The cardinal, who was unable to attend the university’s commencement the next day, received an honorary

doctorate at the end of Mass.

The citation for the cardinal’s honorary doctor of laws degree praised him as “a good and faithful servant of the people of God,” and “a persevering and courageous leader of the Catholic Church in the United States.”

Cardinal Wuerl also was commended for his role as a teacher of the faith in challenging times. The citation noted, “As a teacher and author, a trusted adviser to popes and a shepherd of souls in the nation’s capital, he has helped the Church do its thinking on the most contentious issues, speaking with clarity and moderation while seeking the truth that transcends the apparent divides between tradition and our times.”

In his homily, Cardinal Wuerl told Notre Dame’s graduates that in an age of instant communications marked by texting and other advances, “it is also important that we stay connected to the deeper reality of our existence—our relationship with the Lord, who is truth, life and love.”

Cardinal Wuerl urged the graduates to remember three important elements of life: their relationship to God, their obligation to each other, and their shared responsibility to help build a better world.

He encouraged them to remember those in need. “Our task is to see when we make our way through life, we try

to make sure there aren’t those being left by themselves.”

The cardinal said that commencement is a time for graduates to thank God and all those who helped and supported them on the way, including their parents, other family members, friends and their professors. “None of us makes our way through the university alone,” he said.

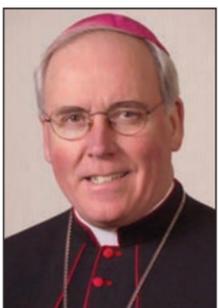
Cardinal Wuerl, who hosted Pope Francis’ historic visit to Washington last fall, said, “All of us witnessed the riveting power of his simple Gospel message, and the way he lives it.”

He noted that the graduates’ education at Notre Dame had given them “the opportunity for the formation of your mind, heart and spirit,” and he encouraged them to rely on that foundation of faith as they set out in life, and let that be a light along the way as they pursue their goals. “You are well prepared,” he said. “You don’t set out on this journey of life alone.”

Near the end of Mass, 12 Notre Dame students walked to the altar carrying a large American flag, which was blessed and will fly over the campus. Before the flag was sprinkled with holy water, Holy Cross Father John Jenkins, the university’s president, said, “May it always remind us of the principles it stands for—life, liberty and justice for all.” †

Obama directive on transgender access to facilities is ‘deeply disturbing,’ bishops say

WASHINGTON (CNS)—The Obama administration’s May 13 directive on transgender access to bathrooms “that treats ‘a student’s gender identity as the student’s



Bishop Richard J. Malone

sex’ is deeply disturbing,” said the chairmen of two U.S. Catholic bishops’ committees.

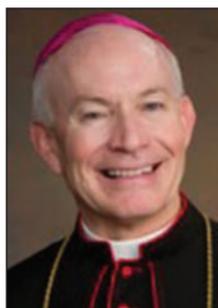
“The guidance fails to address a number of important concerns, and contradicts a basic understanding of human formation so well expressed by Pope Francis: that ‘the young need to be helped to accept their own body as it was created,’” the two bishops said in a statement on May 16.

The statement was issued by Bishop Richard J. Malone of

Buffalo, N.Y., who is chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Laity, Marriage, Family Life and Youth, and Archbishop George J. Lucas of Omaha, Neb., who is chairman of the USCCB’s Committee on Catholic Education.

The directive, or guidance, was issued by the U.S. Department of Justice and the U.S. Department of Education. The departments said it applies to all public

schools and colleges and universities that received federal funding. It “summarizes a school’s Title IX obligations regarding transgender students,” they said, and also



Archbishop George J. Lucas

explains how the Education and Justice departments will “evaluate a school’s compliance with these obligations.”

The federal Title IX statute prohibits sex discrimination in educational programs and activities, like sports. AP reported that the Obama administration earlier had warned schools that denying transgender students access to their preferred facilities and activities was illegal under its interpretation of federal sex discrimination laws.

In their statement, Bishop Malone and Archbishop Lucas noted that the Catholic Church “consistently affirms the inherent dignity of each and every human person and advocates for the well-being of all people, particularly the most vulnerable.

“Especially at a young age and in schools, it is important that our children understand the depth of God’s love for them and their intrinsic worth and beauty. Children should

always be and feel safe and secure and know they are loved,” they said.

They said that children, youth and parents in “difficult situations,” such as the focus of the federal guidance, “deserve compassion, sensitivity and respect.

“All of these can be expressed without infringing on legitimate concerns about privacy and security on the part of the other young students and parents,” the two prelates said, but pointed out that the guidance issued on May 13 “does not even attempt to achieve this balance.

“It unfortunately does not respect the ongoing political discussion at the state and local levels and in Congress, or the broader cultural discussion, about how best to address these sensitive issues,” they said. “Rather, the guidance short-circuits those discussions entirely.”

They quoted Pope Francis, who said recently that “biological sex and the sociocultural role of sex [gender] can be distinguished but not separated.”

“We pray that the government make room for more just and compassionate approaches and policies in this sensitive area, in order to serve the good of all students and parents, as well as the common good,” Bishop Malone and Archbishop Lucas said. “We will be studying the guidance further to understand the full extent of its implications.” †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., *Publisher*
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Editorial



Priests walk across rose petals as they fall from the oculus of the Pantheon at the conclusion of Pentecost Mass on May 15. The rose petals dropped by Rome firefighters symbolize the tongues of fire that came upon the Apostles at Pentecost. (CNS photo/Paul Haring)

Pentecost reminds us that we are never alone

We're more than halfway through May in Indiana, and while the early focus of the month was on the Democrat and Republican primaries held throughout the state, many of us are now getting ready for high school graduations and, of course, the 100th running of the Indianapolis 500 on May 29.

But as Catholics, we also identify every May as a month of Mary, and this year, celebrated the Feast of Pentecost in our parishes on the weekend of May 14-15.

Coming 50 days after Easter and only days after the Ascension of Our Lord, Pentecost marks the descent of the Holy Spirit on the Apostles. For that reason, it is often called the "the birthday of the Church."

While a birthday marks a milestone, graduation offers a time to reflect on what's been accomplished and what awaits a person in their next chapter of life.

As high school graduates move into uncharted territory in the coming weeks, months and years, we can pray that the seven gifts of the Holy Spirit—wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord—accompany them on their journey.

Pope Francis reminded us on Pentecost that the gift of the Holy Spirit also gives us the grace to conduct ourselves as children of God, and brothers and sisters to each other.

"The central purpose of Jesus' mission, which culminated in the gift of the Holy Spirit, was to renew our relationship with the Father, a relationship severed by sin, to take us from our state of being orphaned children, and to restore us as his sons and daughters," he said on May 15 during Pentecost Mass in St. Peter's Basilica.

"The Spirit is given to us by the Father, and leads us back to the Father," Pope Francis said. "The entire work of salvation is one of 'regeneration,' in which the fatherhood of God, through the gift of the Son and the Holy Spirit, frees us from the condition of being

orphans into which we had fallen.

"We were made to be God's children," he continued. "It is in our DNA."

As people of faith, we understand that being the Creator's children means allowing the grace of the Holy Spirit to help us concretely live out our love for God and others.

And as his disciples, we must demonstrate that love in all we do.

"Love for a person, including for the Lord, is demonstrated not with words, but with actions," Pope Francis said after reciting the "*Regina Coeli*" prayer with visitors to St. Peter's Square on May 15.

"Being Christian is not principally about belonging to a certain culture or adhering to a certain doctrine, but rather binding your life, in every aspect, to the person of Jesus and, through him, to the Father," the Holy Father added.

Graduates and each of us would do well to remind ourselves that we are a family of faith facing growing trials. We only need look at religious groups challenging the Affordable Care Act's contraceptive, sterilization and abortifacient mandate and the ongoing struggles concerning end-of-life issues to understand that our faith and its tenets are being continually tested.

And despite all this noise and chaos surrounding us in today's ever-increasing secularistic world, we must make time to slow down and allow the Spirit to work through us—not in our time, but in God's time.

Just as important, we must never forget that though we profess our faith inside our churches, we are called to live it out in the world.

The mission we are charged with is not easy by any means, but Pentecost reminds us that we are never alone.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk Embryos and the '14-day rule'

Arguments in favor of research on human embryos typically play off our unfamiliarity with the way that we ourselves once appeared and existed as embryos.

Humans in their tiniest stages are indeed unfamiliar to us, and they hardly look anything like "one of us." Yet the undeniable conclusion, that every one of us was once an embryo, remains an indisputable scientific dogma, causing a "fingernails on the chalkboard" phenomenon for researchers every time they choose to experiment on embryos or destroy them for research.

To enable scientists to get beyond the knowledge that they're experimenting on or destroying fellow humans, clever stratagems and justifications have had to be devised. Among the more successful of these approaches has been the well-known "14-day rule."

This rule, as noted in a recent article in the journal *Nature*, represents "a legal and regulatory line in the sand that has for decades limited *in vitro* human-embryo research to the period before the 'primitive streak' appears. This is a faint band of cells marking the beginning of an embryo's head-to-tail axis. ... The formation of the primitive streak is significant because it represents the earliest point at which an embryo's biological individuation is assured. Before this point, embryos can split in two or fuse together. So some people reason that at this stage a morally significant individual comes into being."

Most people have an instinctive moral awareness when they reflect on the reality that adults come from embryos. A particular conclusion organically follows, namely, that any decision to interrupt an embryo's growth and development involves a willingness to destroy a prospective infant, child, teenager and adult. Even the natural potential for the splitting and fusing of embryos does not substantively alter the fact that adults arise from embryonic origins when traced back far enough along their particular developmental trajectories. If anything, the possibility that an early embryo might divide and make twins means that a decision to destroy such an embryo might involve "double" the evil, since two future adults are being exploited and exterminated rather than just one.

It is also worth emphasizing that the 14-day rule, despite protestations to the contrary, has not actually restricted real-world human embryo research to any appreciable degree because scientists have lacked the ability, until quite recently, to culture human embryos in the lab for any length of time beyond about a week. In fact, it was only in 2016 that several new studies figured out how to grow human embryos beyond what the 14-day rule might forbid.

The rule, thus, was an agreed-upon convention of no practical significance for any researchers who may have been carrying out experiments on embryonic humans in recent decades. Considering the fact that the rule may now actually begin to hamper what some of them are interested in doing, they are pushing, unsurprisingly, to "revisit" and "recalibrate" the rule.

Historically speaking, the 14-day rule arose largely as a mechanism for justifying what had previously been considered immoral, even unthinkable, research. The rule enabled serious human rights violations to proceed apace under the pretext of providing restrictions and regulatory limitations.

By feigning that the 14 day-rule was somehow an ethical tenet grounded in biological facts, promoters of the rule devised a clever way of offering lip service to the moral status of the human embryo. They implied that one could show respect for the human embryo through the establishment of such a rule, even though the rule objectively demonstrated no more respect for vulnerable humanity than German researchers during the war would have, had they declared a "14-year rule," namely, that only concentration camp inmates below the age of 14 would be experimented upon.

Whether 14 days or 14 years, such rules at root constitute mere contrivances to justify unethical science. As bioethicist Daniel Callahan observed back in 1995: "I have always felt a nagging uneasiness at trying to rationalize the killing of something for which I claim to have a 'profound respect.' What in the world can that kind of respect mean? An odd form of esteem—at once high-minded and altogether lethal."

Hence, the broader strategic goal of conventions like the 14 day-rule has been not to identify or set in place any objective moral lines, nor to acknowledge authentic moral concerns, but to circumnavigate those very concerns by means of the convention, and achieve particular pragmatic outcomes, most notably: the continued expansion of the research, the minimization of "public outcry and backlash," the continued availability of research funding, and the avoidance of legally restrictive embryo-protective measures that might be debated by justly-concerned legislatures.

The ultimate goal of a convention like the 14-day rule has been to establish the idea, erroneous at its core, that prior to a certain arbitrarily determined time point, developing human beings can be deemed sufficiently different from us that an "us and them" chasm can be used to justify their violent exploitation.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

The face of mercy is the Blessed Trinity

"I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming" (Jn 16:12-15).

Each year on the Sunday following the great feast of Pentecost, the Church asks us to reflect on the marvelous mystery of God's nature as three persons in one divine being. We call this mystery the Blessed Trinity, the most fundamental and essential teaching in our faith and life as baptized Christians. (See *Catechism of the Catholic Church*, #234.)

This jubilee year, the Holy Year of Mercy, we are invited to reflect on the Holy Trinity as "the face of love," and the manifestation of the power and endurance of God's mercy that will last forever. God's inner life, his triune nature, has something very important to teach us about ourselves as people who are loved unconditionally, and who are called to love others in the same

unconditional way.

St. Paul tells us in the second reading for Trinity Sunday that "Hope does not disappoint because the love of God has been poured into our hearts through the Holy Spirit" (Rom 5:5). The love poured into our hearts is, of course, the love that is God's inner nature. It is the endless mercy that is given to us without any expectation that we will (or could) earn it or pay for it by our own words or deeds. The only thing expected of us in response to God's freely given love is that we love ourselves, and others, in return.

Jesus is the merciful love of God incarnate. Jesus is what we are called to be—children of the Father who bear witness to his loving kindness. "No one knows the Son except the Father," Jesus tells us, "and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him" (Mt 11:27).

We baptized Christians are blessed because Jesus has chosen to reveal our heavenly Father to us. Because of the life, death and resurrection of Jesus, we know who the Father is, and we

know how much he loves us. We know also that we have a divine advocate, the Holy Spirit, who is with us always to teach and guide us as we follow Jesus on our life's journey home to the merciful Father, who will welcome us with open and loving arms.

The Trinity is the central mystery of our faith, but it is really a very simple concept. *God is love filled to overflowing.* There is so much love in God that it expresses itself in a unity that is not closed in on itself. God's love is triune. It is a threefold witness to the truth that love is never stagnant or self-contained, but is always in relationship to others. God creates because he cannot hold back. He forgives because he cannot bear to see anyone excluded from the ever-widening circle of his infinite love.

In the Gospel reading for this Sunday, the risen Lord acknowledges that there is only so much our limited minds and hearts can absorb. "I have much more to tell you, but you cannot bear it now," he tells his timid and frightened disciples. "But when he comes, the Spirit of truth, he will guide you to all truth"

(Jn 16:12-13). The Holy Spirit helps us understand—gradually over time—the central mystery of our faith and life: *That God is love and that we have been chosen to proclaim this mystery in our words and in our actions to the whole world.*

St. John Paul II taught that mercy is "love's second name" and that it lasts forever through the power of the Holy Spirit, and "takes upon itself the burden of any need in its immense capacity for forgiveness." Pope Benedict XVI and Pope Francis have continued to emphasize the importance of divine mercy for our understanding of who God is, and who we are as women and men made in God's image and likeness. If God is the face of mercy, we must be also. Otherwise we distort God's image and fail to give truthful witness to him.

This Trinity Sunday, let's see God as he really is—the unconditional love who creates, redeems and sanctifies all things visible and invisible. And let's be merciful to one another as our Triune God has been merciful to us. †

La Santísima Trinidad es el rostro de la misericordia

"Aún tengo muchas cosas que decirles, pero ahora no las pueden sobrellevar. Pero cuando venga el Espíritu de verdad, él los guiará a toda la verdad; porque no hablará por su propia cuenta, sino que hablará todo lo que oiga, y les hará saber las cosas que habrán de venir" (Jn 16:12-15).

Cada año en el domingo después de la gran festividad de Pentecostés la Iglesia nos pide que reflexionemos sobre el maravilloso misterio de la naturaleza de Dios conformado por tres personas en un mismo ser divino. A esto le llamamos el misterio de la Santísima Trinidad, la enseñanza más fundamental y esencial de nuestra fe y vida como cristianos bautizados. (Refiérase al *Catecismo de la Iglesia Católica*, # 234).

En este año de jubileo, el Santo Año de la Misericordia, se nos invita a reflexionar sobre la santísima Trinidad como el rostro del amor y la manifestación del poder y la permanencia de la misericordia divina que perdurará por siempre. La vida íntima de Dios—su trinidad—encierra una enseñanza muy importante sobre nosotros mismos, como pueblo amado incondicionalmente y llamado a amar a los demás de la misma forma incondicional.

En la segunda lectura del Domingo de la Santísima Trinidad, San Pablo nos dice que "esta esperanza no nos defrauda, porque Dios ha derramado su amor en nuestro corazón por el Espíritu Santo que nos ha dado" (Rom 5:5). El amor derramado en nuestros corazones es, por supuesto, el amor que representa la naturaleza íntima de Dios. Se trata de la infinita misericordia que recibimos sin expectativa alguna de hacernos merecedores (ni de poder merecerla) a través de nuestras palabras o actos. La única respuesta esperada ante el amor libremente otorgado de Dios es que nos amemos a nosotros mismos y a los demás, como retribución.

Jesús es el amor misericordioso del Dios encarnado. Jesús representa aquello que estamos llamados a ser: hijos del Padre que dan testimonio de Su generoso amor. "El Padre me ha entregado todas las cosas, y nadie conoce al Hijo, sino el Padre, ni nadie conoce al Padre, sino el Hijo, y aquel a quien el Hijo lo quiera revelar" (Mt 11:27).

Los cristianos bautizados somos bendecidos porque Jesús nos ha elegido para revelarnos a nuestro Padre celestial. Mediante la vida, la muerte y la resurrección de Jesús sabemos quién es el Padre y cuánto nos ama. También

sabemos que tenemos un representante divino—el Espíritu Santo—que siempre nos acompaña para guiarnos y enseñarnos a medida que seguimos el camino de Jesús en la jornada de nuestra vida de regreso al Padre misericordioso quien nos recibirá con brazos abiertos y amorosos.

La Trinidad es el misterio central de nuestra fe pero en verdad es un concepto muy sencillo. *Dios es abundancia de amor:* Dios encierra tanto amor que se expresa a través de una unidad que no se contiene en sí misma. El amor de Dios es trino pues representa un triple testimonio de la verdad de que el amor jamás se queda estancado ni aislado sino que siempre guarda relación con los demás. Dios crea porque no puede reprimirse. Perdona porque no puede resistir ver que alguien quede excluido del círculo en eterna expansión de su infinito amor.

En la lectura del Evangelio de este domingo el Señor resucitado reconoce las limitaciones de lo que nuestras mentes y corazones pueden absorber. "Aún tengo muchas cosas que decirles, pero ahora no las pueden sobrellevar" les dice a sus temerosos y acobardados discípulos. "Pero cuando venga el Espíritu de verdad, él los guiará a toda la verdad" (Jn 16:12-13). El Espíritu Santo nos ayuda a comprender, gradualmente

con el tiempo, el misterio central de nuestra fe y nuestra vida: que Dios es amor y que hemos sido elegidos para proclamar su misterio a todo el mundo a través de nuestras palabras y acciones.

San Juan Pablo II nos enseñó que la misericordia es "el segundo nombre del amor" y que esta dura para siempre por el poder del Espíritu Santo "que alivia la carga de toda necesidad gracias a su inmensa capacidad de perdón." El papa Benedicto XVI y el papa Francisco han seguido haciendo énfasis en la importancia de la divina misericordia para poder llegar a comprender quién es Dios y quiénes somos nosotros, hombres y mujeres hechos a imagen y semejanza de Dios. Si Dios es el rostro de la misericordia, nosotros también debemos serlo. De lo contrario, estamos distorsionando la imagen de Dios y seremos incapaces de dar fiel testimonio sobre Él.

En este domingo de la Santísima Trinidad, procuremos ver a Dios como realmente es: el amor incondicional que crea, redime y santifica todo lo visible y lo invisible. Y seamos misericordiosos los unos con los otros, al igual que el Dios Trino ha sido misericordioso con nosotros. †

Traducido por: Daniela Guanipa

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 24

Plum Creek Golf Club, 12401 Lynnwood Blvd., Carmel, Ind. (Lafayette Diocese). **Catholic Radio Indy Golf Outing**, 10 a.m. registration, 11 a.m. Mass, 11:30 a.m. lunch, 12:30 p.m. shotgun start, cocktails and dinner afterward with guest speaker Msgr. Joseph Schaedel, prizes, auction, \$125 individual, \$450 foursome. Registration and sponsorship information: www.CatholicRadioIndy.org. Information: Barb Brinkman, 317-870-8400, barb@catholicradioindy.org.

May 28

St. John the Baptist Parish, 8310 St. John Road, Floyds Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., buffet-style chicken dinner served 11 a.m.-6 p.m., build your own strawberry shortcake, soap box derby, kids inflatable bouncers, bingo, craft booths, Little Miss and Mister Shortcake contest, raffle, frozen drinks. Information: 812-923-5785.

May 30

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, 10 a.m., with honoring of veterans in Veterans' section following Mass. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 1-4

St. Rose of Lima Parish, 8144 W. U.S. Hwy. 40, Knightstown. **Road 40 Yard Sale**, 8 a.m.-6 p.m., yard sales, St. Rose Men's Club food tent. Information: 765-345-5595.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

June 3

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

June 3-5

St. Therese of the Infant Jesus Parish (Little Flower), 1401 N. Bosart, Indianapolis. **Summerfest**, midway rides, games for kids and adults, rummage sale, \$5,000 raffle, silent auction, bingo on Friday evening, food court, Monte Carlo, live entertainment, Fri., 5-11 p.m., Sat., 3-11 p.m., Sun., 11:30 a.m.-5 p.m. Information: 317-357-8352.

June 4

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Mountfest: an Experience of Kentuckiana**, wine, cold beer, food, live music (all unique to Kentuckiana), booths featuring local artists and artisans, Terry's Treasures flea market and garage sale in the gym, drawings totaling \$8,500 in prizes.

Information: 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Journey Through Infertility**, information on Creighton Model, testimonials from couples facing infertility, 9 a.m.-noon, no charge but freewill offerings accepted. Information: 317-545-7681, Marcia.johnson@archindy.org.

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Alumnae Brunch**, honoring graduates of classes of 1946, 1956 and 1966, noon, with optional 10:30 a.m. Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Send check at least five days prior made out to Pat Douglass for \$20 per person to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN, 46240. Information: patdouglass@gmail.com.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Feast of Sacred**

Heart Celebration, Mass at church 5 p.m., dinner following at parish hall, 1125 S. Meridian St., in Indianapolis, 6 p.m., dinner is \$10, reservations due May 29. Information and reservations: 317-638-5551 or springman0823@hotmail.com.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

June 4

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Pope Francis on "Care for our Common Home,"** 9:30 a.m.-2:30 p.m., \$45, includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

June 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal retreat day**, 9 a.m.-4 p.m., \$35 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 16

Benedict Inn Retreat & Conference Center,

1402 Southern Ave., Beech Grove. **Seasonal Community Labyrinth Walk**, Benedictine Sisters Angela Jarboe and Cathy Anne Lepore, facilitators, 7-8:30 p.m., freewill donations accepted. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 17-19

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Retreat with Fathers of Mercy superior general Father William Casey**, call for pricing, deadline is June 10. Information: 812-825-4642, ext. 200, marianoasis@bluemarble.net. †

Benedict Inn in Beech Grove offers Garden Retreat on June 16

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will offer a Garden Retreat from 8 a.m.-4 p.m. on June 16.

In a creative and interactive way, participants will identify the spiritual practices associated with the gardening jobs of each season. By utilizing the monastic schedule, monastery grounds and the Psalms as a backdrop, participants will "step out of time" and into "God's time," providing an opportunity to look at the season of the heart and tend to the seeds within the soul.

The retreat will be facilitated by Benedictine Sister Cathy Anne Lepore.

The cost of the retreat is \$50, which includes lunch.

To register, log onto www.benedictinn.org and click on "Programs and Retreats," or call 317-788-7581. †

Mary's Garden Party Camp set for June 17-19 in Greenfield

Little Flowers Girls' Club will host its annual Mary's Garden Party Camp at Our Lady of the Apostles Family Center, 2884 N. 700 W., in Greenfield on June 17-19.

All Catholic girls ages 5 and older as well as their mothers are invited, whether they have any previous involvement in Little Flowers Girls' Club or not. Girls under the age of 10 must be accompanied by a chaperone older than 21 who will be responsible for her during the duration of the camp.

The Mary's Garden Party Camp is an opportunity for up to 100 girls to come together for a weekend centered on the Blessed Mother, building virtue and making friendships. Girls will have the opportunity to earn badges

and have a fun camp experience in a completely Catholic environment. Moms and leaders will have the opportunity to share wisdom on raising young girls, exchange advice on running their Little Flowers Club and have the opportunity to collaborate on a more effective program.

The cost is \$75 for a mother/daughter pair or \$50 per individual attendee.

Registration is available by logging on to www.beholdpublications.com/SummerCamps/. More information on the camp is available by contacting Joan Stromberg at joan@beholdpublications.com. More information on Little Flowers Girls' Clubs is available by logging on to www.beholdpublications.com/LFGC_home.htm. †

VIPs



Enrique Hurtado Walling and Carmen Rosa Sardi de Hurtado, members of St. Monica Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 21.

The couple was married on May 21, 1966, at Basilica Maria Auxiliadora in Lima, Peru.

They have six children, Diana, Janeth, Maribel, Wendy, Angel and Enrique Hurtado Sardi.

The couple also has 12 grandchildren and two great-grandchildren.

They will celebrate with Mass and a special reception on May 22. †



Mike and Melanie (Kendall) Kraemer, members of the Richmond Catholic Community, will celebrate their 50th wedding anniversary on May 21.

The couple was married on May 21, 1966, at Holy Family Church in Richmond.

They have three sons, Jesuit Brother Joseph, Matthew and Mitchel Kraemer.

They also have four grandchildren. †

CCHD winners



The Catholic Campaign for Human Development (CCHD) sponsors an annual Multimedia Youth Contest as a tool to engage young students in grades 7-12 by encouraging them to learn about poverty in the United States, its root causes, and faith-inspired efforts to address poverty, especially through CCHD. Here are the two winning entries for the Archdiocese of Indianapolis. At the top is "With Just a Little Help," the winning grade 7-9 entry, by Abigail Page, an eighth-grade student at Our Lady of Lourdes School in Indianapolis. At the bottom is "Growing Through Poverty," the winning grade 10-12 entry, by Ashley Miles, a junior at Our Lady of Providence Jr./Sr. High School in New Albany.

Each student was awarded \$100, and their school was also awarded \$100 as part of the archdiocese's contest. Their art pieces will also represent the archdiocese as part of the National CCHD Multimedia Youth Contest.



The University of Notre Dame is known for its Hesburgh Library's "Word of Life" mural—more commonly known as "Touchdown Jesus." Pilgrims on the archdiocesan pilgrimage to the university on July 19 will visit Hesburgh Library and its famous mosaic mural.

(Photos by Matt Cashore /University of Notre Dame)

Archbishop Tobin to lead pilgrimage to Notre Dame

By Natalie Hoefler

Archbishop Joseph W. Tobin will lead a one-day pilgrimage to the University of Notre Dame near South Bend on July 19.

The archbishop cites several reasons he chose to lead this pilgrimage.



Archbishop Joseph W. Tobin

"First, I like the idea of pilgrimage, which I see as a metaphor for our lives, which begin in a concrete place and are heading to a sacred destination," he says.

Next, he notes that he is "aware that many in the archdiocese cannot consider a pilgrimage to Rome, the Holy Land or even the California missions because of time and cost." As with the one-day pilgrimage he led two years ago to Vincennes—the cradle of the Archdiocese of Indianapolis—the archbishop hopes "that some of my brothers and sisters in faith will benefit from another single-day excursion."

Finally, Archbishop Tobin states that, "while Notre Dame is associated with high academic standards and championship teams, it is also a place where the Catholic faith is treasured and celebrated. I look forward to presiding at the Eucharist with my fellow pilgrims in the stunningly beautiful Basilica of the Sacred Heart."

Notre Dame was established near South Bend in 1842 by eight priests of the Congregation of the Holy Cross. The land for the university was donated by then-bishop of the Vincennes Diocese, Bishop Célestine Guynemer de la Hailandière.

During the pilgrimage, participants will enjoy guided tours of some of the university's more famous structures: the gold-domed Main Building, Our Lady of Lourdes Grotto, Hesburgh Library and the Basilica of the Sacred Heart.

The day will begin at 7:15 a.m. at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, where pilgrims will receive a bag breakfast and board a coach bus for the 7:30 a.m. departure.

Upon arrival at the northern Indiana Catholic university, a guide will lead the pilgrims on an hour-long tour of the Basilica of the Sacred Heart.

Built between 1871-88, the Basilica was designed in the Gothic Revival style. Its impressive bell tower supports a 12-foot golden cross and a carillon of 24 bells, 23 of which comprise the oldest carillon in the United States. Carmelite nuns from France designed and created the 116 stained-glass windows in the Basilica starting in 1873. Inside, the Basilica has three altars, seven chapels and a crypt.

After the tour, pilgrims will participate in a Mass celebrated by Archbishop Tobin in the basilica at 11:30 a.m.

Pilgrims will next enjoy lunch at the campus' Morris Inn, then embark on a one-hour-and-fifteen-minute walking tour of Our Lady of Lourdes Grotto, the Main Building and Hesburgh Library. Please note that the guide-led tour of

these beautiful sites will be taken on foot rain or shine, so pilgrims should wear comfortable shoes.

The grotto, built in 1896, is one-seventh the size of the shrine in France that marks the location where the Blessed Mother appeared to St. Bernadette le Soubirous in 1858. Below the statue of Mary at the Notre Dame grotto is a stone from the original shrine in France.

Another hallmark feature of Notre Dame's campus is the Main Building with its gold-domed top. The building, which stands next to the Basilica, was constructed in 1879 after a fire destroyed what had been the main building housing nearly the entire university. The dome was added in 1882 and re-gilded in 2005. Gracing the dome is a 19-foot, two-ton statue of Our Lady—"Notre Dame" in French.

A little to the east of the Main Building is the Hesburgh Library, built in 1963 and named for Holy Cross Father Theodore Hesburgh, president of the university from 1952-1987. The library is most known for its "Word of Life" mural facing the football stadium. The mosaic mural depicts saints and scholars through the ages, with the predominant figure being Christ with his arms raised in an open blessing—a gesture whose visibility from the football stadium has caused it to be unofficially christened "Touchdown Jesus."

The tour of these three well-known sites will last from 2-3:15 p.m., followed by a visit to the university's bookstore.

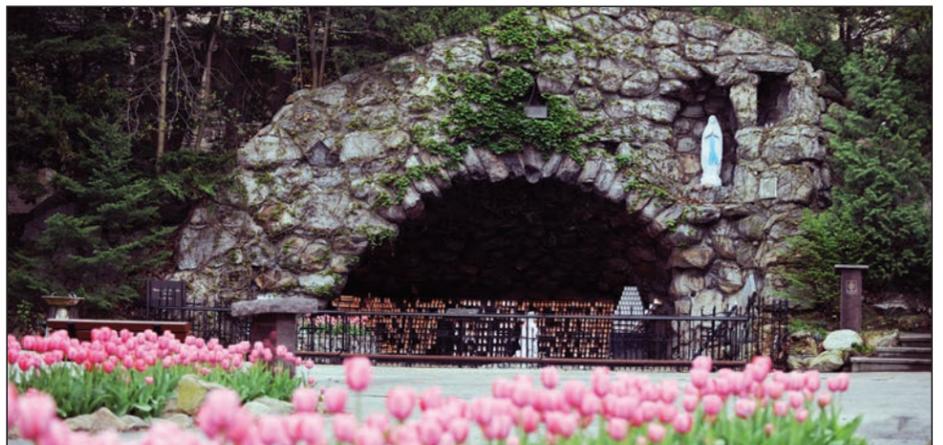
The bus will depart from Notre Dame at 4:15 p.m., and is scheduled to return to the Catholic Center by 7 p.m.

The cost is \$99, which includes transportation, breakfast, lunch and the tours. There are 50 spots available.

To register for the pilgrimage, log on to www.archindy.org/pilgrimage. For questions or more information about the pilgrimage, call Carolyn Noone at 317-236-1428, or 800-382-9836, ext. 1486, or e-mail her at cnoone@archindy.org.



During a one-day pilgrimage to the University of Notre Dame on July 19, Archbishop Joseph W. Tobin will celebrate Mass in the university's Basilica of the Sacred Heart.



The University of Notre Dame's Our Lady of Lourdes Grotto, to be visited during an archdiocesan pilgrimage led by Archbishop Joseph W. Tobin on July 19, was built to one-seventh the size of the original grotto in France.

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INDY 500

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home,” Father O’Connor, pastor of St. Susanna Parish in Plainfield, said with a laugh.

He did have enough sense to follow his vocation to the priesthood instead of making a career in racing.

“In those days, ... you had all-nighters,” said Father O’Connor. “You did everything. It was long, exhausting hours. I said, ‘Man, there’s got to be a better way.’ It was fun, but I couldn’t do it full time.”

He laughed, though, when he said the hours of a priest have become more like those of an Indy Car race team 41 years ago.

“I used to moan when we’d be up to 10:00 or 11:00, and now I’m doing it three or four nights a week.”

With age and the demands of priestly ministry catching up to him, Father O’Connor no longer works on pit crews at several Indy Car races each year as he used to do. He now only works at the Indy 500 and stays behind the pit wall, working on tires for one of the teams fielded by Ed Carpenter Racing.

On race day, though, he isn’t just focused on helping his team take the checkered flag. He’s up early, celebrating Mass at 4:30 a.m. for the “yellow shirt” officials who help keep order at the speedway. He’ll later celebrate a couple of Masses in the track’s media center

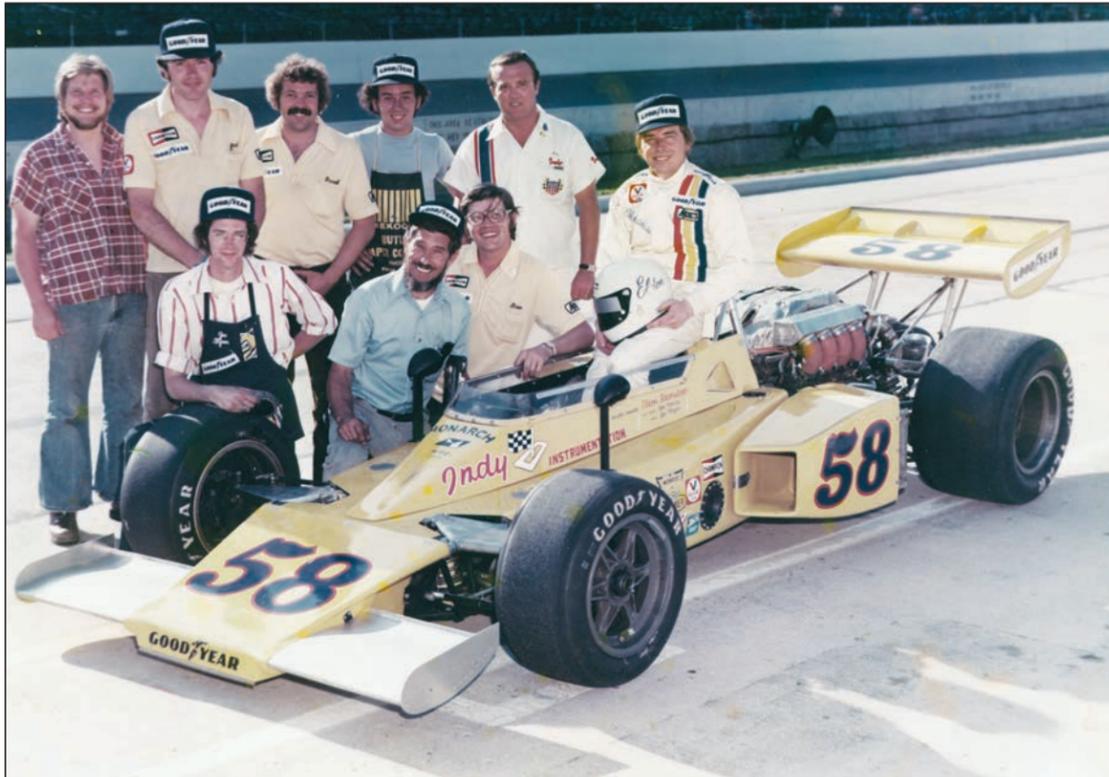
Archbishop Tobin will continue a tradition he began last year when he celebrates a Mass open to anyone at 9 a.m. on race day on the Cooper Tire Stage just behind the pagoda, the raceway’s control tower adjacent to its front stretch.

Father O’Connor was a concelebrant at last year’s Mass. Soon after, though, he returned to his duties on his race team. He was with them when Archbishop Tobin gave the race’s invocation.

“What a powerful thing than to have that many people stop and pray,” Father O’Connor said. “It’s an evangelization tool, probably for the people who never thought about praying before a race. It’s a beautiful witness for the Church and a chance for service.”

‘Guys, how about a prayer?’

The same year that Father O’Connor began his involvement in the Indy 500, Father Joseph Feltz was a 12-year-old Boy Scout who



Indy Car driver Eldon Rasmussen, at right, sits in his race car after qualifying for the 59th running of the Indianapolis 500 in 1975. Posing with Rasmussen is his pit crew, including Father Glenn O’Connor, then a college seminarian, standing fourth from left in the back row. That was the first time that Father O’Connor was involved in Indy Car racing. He continues to work on race teams at the Indy 500, including the 100th running of the race, which will occur on May 29. (Submitted photos)



Father Glenn O’Connor works as a team member for driver Josef Newgarden in 2015 at the Indianapolis Motor Speedway, the 40th year he had been involved in Indy Car racing.



‘The chaplains make sure to get to each team and say, “Guys, how about a prayer?” It’s brief. But when they hear that call, they all come over and put their hands together right around the car, and we pray together.’

—Father Joseph Feltz, archdiocesan vicar for clergy, who also volunteers with IndyCar Ministry

marched around the speedway carrying a flag.

Just before the start, his scoutmaster turned him and some of his fellow scouts loose to wander the often raucous infield during the race.

Father Feltz was a race fan then, and his interest only grew when he began work as an engineer before discerning his vocation to the priesthood.

“I’m fascinated by how precise these pieces are that are put together to put out the kind of horsepower of these engines,” he said. “You’re talking about a package that can easily fit into any of our passenger cars.”

Now, in addition to serving as archdiocesan vicar for clergy, Father Feltz volunteers with IndyCar Ministry, an ecumenical organization that supplies chaplains to the Indy Car racing community as it travels across the country from track to track.

He served earlier this year at the Firestone Grand Prix of St. Petersburg, Fla., and will assist at the Indy 500 as well, including helping to organize the Mass that Archbishop Tobin will celebrate.

“What a great witness it is,” said Father Feltz. “And what a great witness it is for the Catholics that find out about it and attend, to think that their archbishop would be willing to do this.”

As Archbishop Tobin prepares to offer the invocation, Father Feltz and other IndyCar Ministry chaplains make their way through the race teams on the front stretch making final preparations for the race.

“The chaplains make sure to get to each team and say, ‘Guys, how about a prayer?’” Father Feltz said. “It’s brief. But when they hear that call, they all come over and put their hands together right around the car, and

we pray together.”

This ministry is offered, in part, because of the risks involved in auto sports. Over the years, Father O’Connor has on many occasions shifted from working as a race team member to priestly ministry when a driver or crew member has been injured or even killed.

“Some people want to pray,” he said. “Some people like to have a prayer said for them. It’s comforting for them. We do the best we can not only for the injured people, but also for the families. It’s probably as stressful for them out there waiting to find out what’s going on. I’ve spent a lot of time in the ER [emergency room] with families.

“They’re a close-knit bunch. When someone gets hurt or is in trouble, it’s a privilege to be able to work through some of that with them.”

In addition to serving

the Indy Car community, Father O’Connor has been blessed through them with an added perspective on his own priestly life and ministry, and been encouraged by them to give his all to it, no matter what challenges he faces.

“I admire those people, what they do, their God-given talents and how they’re willing to dedicate themselves to that,” he said. “It’s not for the faint of heart by any means.”

Around the same time that Archbishop Tobin offers the invocation before the start of the 100th running of the Indy 500, Father O’Connor may very well offer in his heart a prayer of thanksgiving.

“I enjoy being a part of it so much, especially at Indianapolis,” he said. “Every year, I just thank God that I’m able to do it again. I’d never have dreamed in my wildest imagination that I’d be able to do it today.” †

ACA

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the necessity of this court’s involvement at this point to resolve them.”

“This is a game-changer,” said Mark Rienzi, lead attorney for the Becket Fund for Religious Liberty, which represents the Little Sisters of the Poor, one of the groups challenging the federal contraceptive, abortifacient and sterilization mandate. The Little Sisters of the Poor operate several retirement and nursing homes across the country, including the St. Augustine Home for the Aged in Indianapolis.

Rienzi said the order reflects that the court has “accepted the government’s concession” that it can provide contraceptives to women “without using the Little Sisters.”

He also was pleased the court was forbidding the government “from fining the Little Sisters even though they are refusing to bow to the government’s will.

It is only a matter of time before the lower courts make this victory permanent,” he said in a May 16 statement.

Washington Cardinal Donald W. Wuerl had a more nuanced look at the court’s order, saying he was pleased that it offered a path forward, but he also acknowledged that “this struggle will continue.”

The Washington Archdiocese is one of several plaintiffs in this case.

The cardinal said the archdiocese will continue its work to “serve others in education, health care, social services, and outreach to the poor and those most in need. We will continue to do that because we are resolute that it is precisely by being true to our Catholic identity in what we proclaim and in what we do that we can continue to help realize a truly good and just society.”

Bishop David Zubik of Pittsburgh, whose name is on the lawsuit, noted with gratitude that the justices “recognize our willingness to reach a resolution that allows us to abide by our faith and the

government to reach its goals.

“We have already stated our willingness to come to such an agreement, and we hope that the government shares that willingness,” Bishop Zubik said. “We look forward to the next steps in the process.”

Little Sisters of the Poor Sister Constance Veit, communications director for her order in the United States, said that the court acknowledged in its ruling that “the government has now admitted that it can pursue their goals without involving us in the provision of services that are in violation of our Catholic faith.

“This is really a great day for us, and we just thank God that he has protected us throughout all of this,” Sister Constance said.

This is not the first time the court has sent a case back to the lower courts in light of new developments.

The opinion stressed that sending the case back to lower courts should not affect the government from making sure women covered by petitioners’ health plans obtain

FDA-approved contraceptives, but it also means the government “may not impose taxes or penalties on petitioners for failure to provide the relevant notice” stating their objection to the coverage.

Oral arguments for *Zubik v. Burwell* were heard on March 23, and the court asked for additional information on March 29. The case involves the Little Sisters of the Poor, Priests for Life, the Pennsylvania dioceses of Pittsburgh and Erie, and the Archdiocese of Washington and other religious groups challenging the ACA mandate that most religious and other employers must cover contraceptives, sterilization and abortifacients through employer-provided health insurance.

These groups, who do not fit the narrow exemption to the contraceptive, abortifacient and sterilization mandate given to churches, argued that providing coverage even indirectly through a third party, as the Obama administration allows through what it calls an accommodation, still violates their religious beliefs. †

Archbishop Tobin notes 'good stewards understand anything we have is a gift' at Miter Society Mass, reception

By Natalie Hoefler

As Archbishop Joseph W. Tobin addressed the nearly 200 United Catholic Appeal: Christ Our Hope (UCA) Miter Society members on May 5, two big May races were approaching: the Kentucky Derby on May 7, and the Indianapolis 500 on May 29.

"Every jockey in the Derby and every driver in the 500 have one goal—to be the first one across the finish line," he said. "Athletic metaphors can help us understand what it means to live a Christian life. St. Paul knew this."

But what differs between the race competitors and Christians, he said, is that "no matter how hard we compete, we cannot achieve our goal or win the race on our own. We need Jesus Christ."

"I think people who are good stewards understand this, because good stewards understand that anything we have is a gift, and the decisions we make are approached through faith."

The members of the Miter Society gathered for a Mass at SS. Peter and Paul Cathedral in Indianapolis and a reception afterward at the Archbishop Edward T. O'Meara Catholic Center in appreciation for deciding through faith to give their gifts back to God through the annual UCA in the amount of \$1,500 or more.

During the reception, the archbishop reported on the success of the latest UCA effort. In total, \$6.4 million was raised, to be distributed among ministries throughout the central and southern Indiana to aid in proclaiming the word of God, celebrating the sacrament and responding in charity.

In the most recent annual appeal, 981 Miter Society members contributed \$2.64 million of the \$6.4 million raised, comprising 41 percent of the total dollars given to the United Catholic Appeal.

The total raised for the appeal has increased from \$5.1 million two years ago, to \$6.2 million last year, to \$6.4 million this year. Overall, 18,697 people donated to the UCA this year.

Of the archdiocese's 133 parishes, 88 made or exceeded their UCA goal, compared to 83 last year. Additionally, 15 parishes raised 90-99 percent of their goal.

"Much of this success can be attributed to pastors continuing to embrace the in-pew appeal," said Archbishop Tobin. "We had UCA pledge cards and information in the pews for people to fill out, and pastors talked about the ministries supported by the appeal. More than 4,600 people gave \$1.8 million during the in-pew appeal this year."

Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral and executive director of the archdiocesan Secretariat for Worship and Evangelization, utilized the in-pew approach in his parish.

He also contributed himself at the Miter Society level.

"I believe it's important to give to the UCA for two reasons, primarily," he explained. "First, as a leader of the faith community at SS. Peter and Paul Cathedral, I need to set a good example, also contributing from the blessings I've received from God."

"The other very important reason for me to give is that when I make a sacrificial gift to support the shared ministries of the archdiocese, it's a reminder that what I have really doesn't belong to me. It's given to me by God to accomplish some good in the world. Because I'm connected to help deliver some of those shared ministries, I believe in them deeply, so I like to put my money where my mouth is."

When asked about the comfort he feels knowing that the United Catholic Appeal funds will help fund his retirement, Father Beidelman noted that he has "already been a recipient [of UCA donations] in my education as a priest in the

seminary [at Saint Meinrad Seminary and School of Theology in St. Meinrad]. What I've received far, far outweighs what I can give back."

Eammon Daily, who is entering his senior year at Bishop Simon Bruté College Seminary in Indianapolis, looks to Father Beidelman and the many other priests of the Miter Society as role models he one day hopes to emulate.

"I think it's generous that the [UCA-contributing] priests are thinking not just of the parishes where they retired [from], but thinking of the archdiocese as a whole, the whole community," he said.

He is also grateful for how he himself benefits from the UCA funds as a seminarian and will one day benefit as a priest in retirement.

Kent and Linda Bolerjack of St. Patrick Parish in Terre Haute are also grateful—particularly when looking at their past rather than their future.

"God has been very good to me over the years, and it's time for me to give back," said Kent.

He and his wife do not designate where their funds are to be directed, believing that "wherever the archdiocese needs money, they can send [our] donation to where it's needed the most or can do the most good," said Kent.

Nevertheless, both are enthusiastic about the fact that UCA monies in part go toward funding Catholic education.

"I went to public school nine years, and Catholic high school the last three years at [the former] Paul Schulte High School in Terre Haute," said Kent. "However good or bad a person I am today, I'm better than I would have been if I hadn't had those three years of parochial education."

Linda nodded vigorously in agreement.

"I'm right there with him on that," she said. "I went through Catholic grade school and high school. I loved the nuns. After I went to Catholic grade school and Catholic high school, and then went to a public college—I couldn't believe the difference. I want to pass that [opportunity] on and make [Catholic education] possible for today's generation."

Norman Kruer, a member of the Catholic Community Foundation board of directors, and his wife Kathy also appreciate Catholic education, noting that they, their son and their three grandsons all attended Catholic schools.

The Kruers, members of Most Sacred Heart of Jesus Parish in Jeffersonville, currently make no designation for the funds they contribute to the UCA. They believe it is important to give "to a central location that can benefit the entire archdiocese and the various programs they administer," said Norman.

In the past, however, they designated funds to go to St. Elizabeth Catholic Charities in New Albany. For many years, Kathy served on the board for the St. Elizabeth Home.

"It's a tremendous organization," said Kathy. "We wanted some of the money to go down there."

Archbishop Tobin expressed his gratitude for those who donated to the United Catholic Appeal.

"Your support of the United Catholic Appeal is instrumental in providing services and care for those most in need. ... There is so much work that needs to be done. Please pray every day for the least of our brothers and sisters."

"And please pray for the continued success of the United Catholic Appeal. Thank you again for all that you do to support the ministries of the Church in central and southern Indiana."

(For more information on the "United Catholic Appeal: Christ Our Hope" and the Miter Society, or to contribute to the appeal, log on to www.archindy.org/ChristOurHope. For questions, contact Jolinda Moore, director of annual major giving, at 317-236-1462 or 800-382-9836, ext. 1462.) †



'The other very important reason for me to give is that when I make a sacrificial gift to support the shared ministries of the archdiocese, it's a reminder that what I have really doesn't belong to me. It's given to me by God to accomplish some good in the world.'

—Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral and executive director of the archdiocesan Secretariat for Worship and Evangelization



Archbishop Joseph W. Tobin greets Linda Bolerjack, a member of St. Patrick Parish in Terre Haute, during a Miter Society reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on May 5. (Photos by Natalie Hoefler)



Archbishop Joseph W. Tobin delivers a homily during the Miter Society Mass at SS. Peter and Paul Cathedral in Indianapolis on May 5.



Archbishop Joseph W. Tobin addresses Miter Society Members during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on May 5.

Mass honors all married couples, where 'Jesus is present in marriage'

By Natalie Hoefler

Seventy-one years ago, Elbert and Mildred Grannan professed their marital vows in the sacrament of marriage.

Four months ago, Daniel and Gabriela Ross did the same.

On April 25, the Grannans and Rosses again professed those vows—along with 89 other couples from parishes across central and southern Indiana—during the Marriage Day Mass at SS. Peter and Paul Cathedral in Indianapolis.

The Mass and reception that followed were sponsored by the archdiocesan Office of Pro-Life and Family Life to recognize the presence of Christ in the sacrament of marriage.

"I see this [event] as a witness of love, and how marriage as sacrament means that Jesus is present in marriage," said Scott Seibert, archdiocesan coordinator of marriage and family enrichment. "That presence is beautiful, too—[the couples'] resilience, love, patience, endurance, loyalty and the richness of love. That's what we're celebrating today. And when you encounter it, you know it. There's a beauty in it."

Among the 91 couples in attendance at the Mass, that beauty added up to 4,090 years of marriage, 370 children, 478 grandchildren, 182 great-grandchildren and three great-great-grandchildren. All couples married more than 60 years were invited to stand for recognition.

The Grannans and the Rosses were also recognized in a special way as the longest married couple and the most newly-married couple at the Mass. Both couples received flowers and a papal blessing from the Vatican on behalf of the archdiocese.

In his homily during the Mass, Msgr. William F. Stumpf, archdiocesan vicar general, addressed the question, "What does love look like?" He provided a three-part answer.

"If you think about it, it really means willing to be inconvenienced," he said. "That means we are not always going to get what we want, and things are not always going to work out just as we like. Sacrifice at its essence is really about giving. It's about giving over."

"What's even more important is doing a simple act and not allowing ourselves to become resentful. Sacrifice means being willing to focus on others and put ourselves aside."

Msgr. Stumpf next pointed out that "love works at being tolerant of others' imperfections," and lastly that "love does not insist on being right, but rather insists on making things right. Love invites us to discern what is really important, and what is largely about our egos. ... Love always involves forgiveness."

The Marriage Day event evolved from a desire to return the annual Golden Wedding Jubilee to a celebration of those celebrating 50 years of marriage. The event had also included recognition of those married more than 50 years. The Marriage Day Mass allows for recognition of all couples married more than 50 years, as well as honoring all married couples, regardless of the length of their marriage.

"I've had people married 25 years, 40 years, come up to me today and say, 'Thank you so much for including us!'" said Seibert. "It's nice to have something to celebrate all marriages."

Sally Stovall, a member of Holy Angels Parish in Indianapolis, agreed. She and her husband, Derrick, have been married for 27 years.

"We need to support those people who are married," said Stovall. "It looks like marriage is falling apart—all you



Above, Msgr. William F. Stumpf, archdiocesan vicar general, congratulates Elbert and Mildred Grannan on their 71 years of marriage during the Marriage Day Mass at SS. Peter and Paul Cathedral on April 25. The couple was married on April 10, 1945. (Photos by Natalie Hoefler)

Left, Daniel and Gabriela Ross hold hands for the blessing of married couples during the Marriage Day Mass at SS. Peter and Paul Cathedral on April 25. The couple was married on Dec. 27, 2015.

hear [about] is people getting divorces, but there are a lot of people who are still committed to the institution of marriage.

"For me, it is a good thing, being here and seeing someone married for 71 years. It is an inspiration for the younger people."

For the Stovalls, said Sally, "our faith is everything. ... If you don't have that trust and communication and God at the center of all you do, it's not going to work. That's how we have survived for 27 years—because of our faith in God."

It was a mutual faith in God and similar family values that brought Daniel and Gabriela Ross together.

The couple met at Marian University in Indianapolis when she was a senior and he was a freshman.

As the two got to know each other, they saw in each other a common set of values and outlooks on life.

"Our families brought us up strong in the faith, and we recognized that in one another," said Gabriela. "The rest was just part of God's plan unfolding."

Daniel graduated in mid-December last year. He had proposed to Gabriela the previous May.

The couple was headed to Evansville to visit friends. Before heading off, they worshiped at daily Mass, where the Gospel reading for the day recalled Jesus asking Peter three times, "Do you love me?"

On the way to Evansville, the couple stopped to enjoy the grounds of Saint Meinrad Seminary and School of Theology in St. Meinrad. After they prayed at a shrine on the grounds, Daniel mentioned the morning's Gospel. When Gabriela couldn't recall the topic, he said, "Well, Gabby, do you love me?"

Gabriela, unaware of the pending proposal, said, "Oh, yeah! 'Do you love me?' That's right."

When Daniel again asked, "Gabby, do you love me?" Gabriela "thought he was just being sweet," and said, "Aww, yes, Daniel, I love you so much."

Daniel then asked a third, slightly different question, on one knee with a ring in his hand: "Gabby, will you

marry me?"

The couple was married on Dec. 27 last year. They are members of St. John the Evangelist Parish in Indianapolis.

They have many years of marriage to enjoy before they match the Grannans' 71 years as husband and wife.

Elbert recalled how he and Mildred, both originally from the Diocese of Evansville, met in Indianapolis in 1943.

"She was working on the west side of town for the same grocery I was working for, and they transferred her to our store," he said. "When she knocked on the door, I let her in—she walked right into my life right then and there!"

The couple was married on April 10, 1945.

The grocery store was not the only place the Grannans worked together. In the 1980s, Mildred started Cardinal Mailing Services. Elbert retired from his job early to join her in 1989.

Although they now reside in an assisted living facility to accommodate Mildred's wheelchair, the two still work together making bingo cards for their parish, St. Lawrence in Indianapolis, where they have been members since 1955.

"[Working together] definitely brought us closer," said Mildred. "We're a team."

As a team, the Grannans also raised four children. They now enjoy their eight grandchildren and 14 great-grandchildren.

They credit their 71 years of happy marriage to a few basic rules.

"Never go to bed mad," said Mildred. "And if you've got something to discuss, don't yell at each other. Sit down like human beings and talk it out. And go to church!"

Elbert added to the list of rules the importance of saying "I love you" several times a day, noting that either spouse can say it first.

Daniel is open to such advice, including advice that Msgr. Stumpf gave in his homily.

"We're finally just starting to get to the point where yeah, we're newlyweds, but past the point where everything is just starry bliss," he said. "I appreciated [Msgr. Stumpf's] advice to not let little things become big things."

Gabriela appreciated the archdiocese offering the Marriage Day Mass and reception.

"Right now, four months after getting married, we're getting over the whirlwind of the big day and still sending out thank-you notes," she said. "This [event] is a good reminder of the mission of marriage and the mission of families, and why we're living the vocation we're living."

(The next Marriage Day Mass will take place at 10:30 a.m. on Feb. 12, 2017, at SS. Peter and Paul Cathedral in Indianapolis. Registration for this event will not start until the fall. The next archdiocesan celebration of marriage is the Golden Wedding Jubilee for couples celebrating their 50th anniversary. It is set for Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis with a reception to follow. For more information or to register for the event, log on to www.archindy.org/plfl/ministries-weddingcelebration.html, or call 317-236-1521 or 800-382-9836, ext. 1521.) †

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Human and theological virtues aid in showing mercy to others

By Mike Nelson

Marcus Tullius Cicero, one of the great Roman statesmen and philosophers, is credited with first declaring that “virtue is its own reward.”

Who and how many lent Cicero their ears is unclear. But less than a century later, thousands gathered in Galilee, far from Rome, to hear Jesus of Nazareth say something quite similar.

“Take care not to perform righteous deeds in order that people may see them,” Jesus told the crowd. “Otherwise, you will have no recompense from your heavenly Father” (Mt 6:1).

In the late 1800s, Blessed John Henry Newman expounded on Cicero’s observation, and Christ’s teaching: “Virtue is its own reward, and brings with it the truest and highest pleasure,” Cardinal Newman said. “But if we cultivate it only for pleasure’s sake, we are selfish, not religious, and will never gain the pleasure, because we can never have the virtue.”

Virtue, the *Catechism of the Catholic Church* tells us, is “an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions” (#1803).

What qualities does a virtuous person have? Catholic teaching defines four human and three theological virtues.

The three theological virtues are faith, hope and charity (or love), inspired in part by St. Paul’s First Letter to the Corinthians. And the four human, or “cardinal,” virtues—prudence, justice, temperance and courage (or fortitude)—are rooted in the theological virtues.

Put another way, we act out of faith, hope and love when we practice the cardinal virtues. Faith, hope and love guide us to defend the right to life, to feed and house and clothe the poor, to welcome the stranger, to forgive willingly, to bear wrongs patiently, in summary, to perform the corporal and spiritual works of mercy that Pope Francis has promoted in this Holy Year of Mercy.

Practicing such virtuous behavior, of course, is easier said than done. Yet our baptism calling leads us to grow in virtue by the help of God’s grace. We’re also to teach others by word and example, especially the young, how to live a virtuous life.

Pope Benedict XVI spoke to that point, and to parents, during a Jan. 13, 2008, Mass at the Sistine Chapel at the Vatican in which he baptized children. “As you offer them what they need for their growth and salvation,” the pope said in his homily, “may you always be committed, helped by their godparents, to developing in them faith, hope and charity, the theological virtues proper to the new life given to them by the sacrament of baptism.”

Pope Benedict devoted his first two encyclicals—“*Deus Caritas Est*” (“God Is Love”) and “*Spe Salvi*” (“Saved by Hope”)—to the theological virtues of love and hope. He addressed all three theological virtues in his Jan. 13, 2013, homily:



Pope Benedict XVI baptizes a baby during a Mass in the Sistine Chapel at the Vatican on Jan. 10, 2010. In a previous liturgy in which he baptized infants, Pope Benedict encouraged their parents to help them live lives of virtue. (CNS photo/L'Osservatore Romano via Reuters)

“The seed of the theological virtues, faith, hope and charity, sown by God, seeds that are planted in their hearts today through the power of the Holy Spirit, must always be nourished by the word of God and by the sacraments so that these Christian virtues may grow and attain full maturity, until they make each one of them a true witness of the Lord.”

And just as the theological virtues are the source of the cardinal virtues, it might be suggested that one of the latter makes possible the others. St. John Paul II, during his first month as pope, indicated as much.

“We need fortitude,” the pope declared on Nov. 15, 1978, speaking to a general audience at the Vatican. “The truly prudent man, in fact, is only he who possesses the virtue of fortitude, just as also the truly just man is only he who has the virtue of fortitude.”

It isn’t that we are called to be noble superheroes, saving the world from destruction. We are, however, called to treat one another in a manner reflecting virtue—reflecting, in other words, behavior that is of our loving and merciful God.

The list of positive, constructive virtues, it should be noted, does not stop with the seven virtues associated with Church teaching. Pope Francis, in a 2015 speech given

shortly before Christmas, gave the Church leaders a list of virtues to cultivate, and it included humanity, accountability and humility.

We have to recognize that accepting the need to practice such virtues requires a predisposition to accept the need to practice prudence, fortitude, justice and temperance. How can one be humble without temperance and prudence, or accountable without courage and justice? Or can we be human without faith, hope or love, as St. Paul told the Corinthians?

We can learn a lot about virtue from St. Paul’s First Letter to the Corinthians: “Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails” (1 Cor 13:4-8).

All of that is virtue.

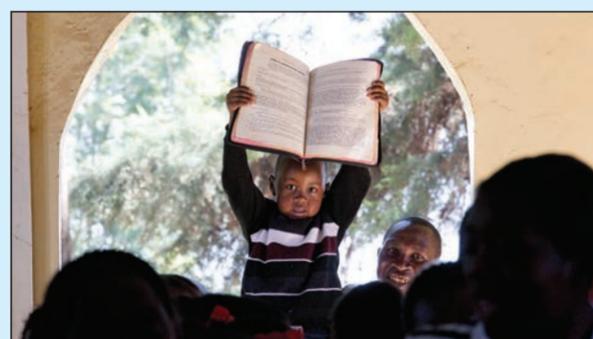
(Mike Nelson is former editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles.) †

Advice and encouragement on living a life of virtue are found throughout the Bible

By Daniel S. Mulhall

The *Catechism of the Catholic Church* tells us about virtues, defined as a “habitual and firm disposition to do the good. ... The moral virtues are acquired through human effort aided by God’s grace; the theological virtues are gifts of God.”

The catechism also says that a “virtuous person



A boy holds the Scriptures aloft in a procession during Sunday Mass at St. Joseph Church in Mutunguru, Kenya, on Feb. 20, 2011. There are numerous passages within the Scriptures emphasizing the importance of living a virtuous life. (CNS photo/Nancy Wiechec)

tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions” (#1803).

Much of what the catechism teaches about virtue is drawn from the reflections and witness of the saints and from the Scriptures.

There are numerous scriptural passages that emphasize the importance of living a virtuous life. The Old Testament’s wisdom books—Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach—give sage advice, and offer deep reflection on how to live a life of virtue.

For example, in Wisdom we hear that righteousness, “whose works are virtues,” can teach us moderation, prudence, as well as fortitude, “and nothing in life is more useful than these” (Wis 8:7).

The Book of Proverbs also tells us about virtue this way: “Whoever walks honestly walks securely, but one whose ways are crooked will fare badly” (Prv 10:9).

St. Paul sees virtuous living as “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control,” but warns that the “works of the flesh” (immorality, rivalry, jealousy, envy, etc.) lead to death. (Gal 5:19-23)

Those who live by the Spirit, he says, “await the hope of righteousness” (Gal 5:5). Paul addresses the

same ideas in Ephesians when he calls on the Church in Ephesus “to live in a manner worthy of the call you have received” (Eph 4:1).

St. Paul also succinctly explained what it means to live a virtuous life in Philippians:

“Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you” (Phil 4:8-9).

In the Second Letter of Peter, Christians are encouraged to “make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love” (2 Pt 1:5-6).

As the Scriptures, the *Catechism of the Catholic Church* and the saints make clear, living virtuously means being shaped by all that is good and holy. We are told to focus on God to find virtue and to follow the path of eternal life.

(Daniel S. Mulhall is a catechist living in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Imperiled Church: The 18th century was a disaster

(Sixth in a series of columns)

If there's anything that demonstrates just how imperiled the Catholic Church was during the 18th century, it's the fact



that the rulers of European countries forced the pope to suppress the Society of Jesus (the Jesuits). But before we get to that next week, let's review the state of affairs in Europe during that time.

In France, the combined reigns of Louis XIV and Louis XV were more than 130 years—from 1643 to 1774. Louis XIV reigned for 72 years and Louis XV for 59 years. It's the latter's reign, though, from 1715 to 1774, that was a disaster as far as the Church was concerned.

It was a period when Catholicism itself was satirized (especially by Voltaire) because of the unbelief and immorality of prominent Catholics at the time. Louis XV kept a series of mistresses (the most famous of which were Madame de Pompadour and Madame Du Barry). He

also ruled the Church, appointing bishops whose only qualifications were that they were of noble birth. The pope had nothing to say about the appointments.

At the same time, in Spain, the first Bourbon king, Philip V, ruled from 1700 to 1746. He, too, insisted on making ecclesiastical appointments, and disputes with the papacy grew to such an extent that the papal nunciature in Madrid was closed in 1709. The bishops of Spain were openly antagonistic toward the Roman Curia.

Two concordats between Spain and the papacy (1737 and 1753) brought some peace, but also assured the Spanish king control over ecclesiastical appointments. (So the Church's modern dispute with China over appointment of bishops is hardly unprecedented.)

In Portugal, King John V (1706-1750) was a contemporary of Spain's Philip V. He was known for his scandalous life. That, plus the general demoralization of the nobility, did much to weaken the faith of the Portuguese people.

To put all this in context, this was also the age of some powerful rulers in other parts of Europe. In Germany and Austria,

the rulers, respectively, were Frederick the Great (1740-1786) in the former and Maria Theresa (1745-1780) in the latter.

In 18th-century England, the Catholic Church reached its lowest point. There were no bishops, only vicar apostolics who exercised jurisdiction. Catholics' civil rights were severely curtailed. They could not vote and their right to own property was greatly limited.

In Russia, Peter the Great had tried to make his country like Western Europe. He also tried to unify the country by making all his subjects Orthodox rather than Catholic. After his death in 1725, the country was ruled by women for most of the rest of the century.

The most powerful was Catherine II (known as Catherine the Great), the German wife of Peter III, who reigned very briefly in 1762. After he quarreled with Catherine and tried to banish her to Peterhof, she gathered an army of 20,000 men, marched against her husband, forced his abdication, and ruled Russia for 30 years. Like Peter the Great, she oppressed the Catholic Church but, as we will see next week, played an important part in the tragedy of the Jesuits. †

Living Well/Maureen Pratt

Take time to celebrate the truly important things in life

A few days ago, I was asked to "celebrate" lupus, the disabling disease that



I have been living with for more than 15 years. The invitation came in an e-mail, and close on its heels came one inviting me to "celebrate celiac disease." Before I could check my calendar, in came "celebrate spring!" and

"celebrate pet adoption month!"

A quick Google search turned up even more immediate reasons for celebration, including "celebrate synonyms and antonyms." I also could "celebrate vitamins," or I could purchase the book, *Celebrate: A Year of Festivities for Families and Friends*.

Rather than leave my computer, where I am intent upon writing my column for Catholic News Service, and embark on a major shopping spree to find the right apparel for each of these must-do events, I

declined them all and wondered, "What is celebration all about, anyway?"

Truly, "celebrate" is not a word I associate with my life with lupus, although God does bring many blessings amid the suffering. I do not have celiac disease, but I know a few who do, and I don't see them festooning their homes with balloons (not to mention that cake is not exactly their food of choice).

I enjoy spring, as I do all of the seasons, and thank God for the pleasure of seeing nature burst forth, but celebrate it? It's a bit of a stretch, as is any celebration that involves learning, grammar or syntax. And as for that year of celebrations? I'll pass.

There are many things that I celebrate, including milestones, such as when I reached age 50, and lupus had not been fatal as had been feared in the years leading up. I celebrate many loved ones' birthdays, making a special effort to let them know how very precious they are to me. I remember the passing of loved ones, too, not in a high-five type of celebration, but I remember.

To me, a true celebration is profoundly meaningful. It connects me with people I love, and it marks special events. I can celebrate when a friend finishes a marathon, even if he or she comes in last place. I can celebrate a youngster, timid and halting, being able to make it through one of the readings at Mass for the first time. I don't have to celebrate every day, but when I do, I mean it!

When my favorite team or tennis player wins a game or match, I'm happy, of course. When I hear of other good outcomes, I am glad, too. But this uplift to my day does not deeply affect the heart of me, nor does it define who I am.

But give me Easter, Christmas, Mass, where the Spirit moves and Jesus is present, and these I eagerly celebrate, time and again. We only have so much energy, so much time. All the more reason why I like to ration my revelry for those occasions that truly bring out the "Hallelujah!" in me.

(Maureen Pratt writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Spirit's work is evident at gathering on Christian unity

The beautiful city of Louisville, Ky., was the site for the National Workshop on Christian Unity (NWCU) on April 18-21.

"Christian unity is closer now than you are here" was the theme.

The Catholic Association of Ecumenical and Interreligious Officers board (CADEIO) began the first day with a two-and-a-half hour meeting, then moved

to the Cathedral of the Assumption for a noon liturgy. Archbishop Joseph E. Kurtz of Louisville, who also serves as president of the U.S. Conference of Catholic Bishops (USCCB), presided at the Mass. We were greeted warmly—it was an excellent way to begin our work.

The week unfolded from there with workshops, seminars and networking. The annual update from the USCCB on the progress of international and national ecumenical dialogues revealed much progress and few setbacks.

The theme of the week played out for me through daily Bible study sessions and a personal encounter.

Bible study was led by Rev. James Alexander Forbes, Jr. Among many positions and honors, Rev. Forbes is senior minister emeritus of the Riverside Church

in New York City. His résumé in our program covered an entire column!

Our study focused upon "the continuing community building power of the Spirit." It was broken up into three sessions.

The first session focused on "Spiritual Empowerment for an Urgent Assignment." 1 Kings 19 was the central passage. We learned that "when God is feeling something, and God wants to do something about it, he recalls a name." Hush! Someone is calling your name.

The second session focused on "Confronting the Giants and the Raising of the Community's Spirit." 1 Samuel 17 and Ezekiel 37:1-23 were the central passages. We learned that there are giants yet today: racism, materialism, militarism and terrorism. The ecumenical community, in a united voice, is called to confront these evils.

The third session focused on "Unity in the Spirit and the Perfecting of the Saints." Luke 4 was the central passage. We were encouraged to "find the place that identifies why you came to this Earth, and how your daily life and the grand plan of the Creator are one."

Rev. Forbes was riveting in a style unfamiliar but inviting and powerful.

Other evangelical Christians made our time richer by their presence and their passion for the Gospel and unity. One group, the Consortium of Evangelical

Networks for Unity (CEN), is a small but growing presence at NWCU. They want to be a part of the work we are about. Connections with these brothers and sisters are growing.

My personal encounter began outside the hotel. I began to walk the five blocks to the cathedral for the opening social and prayer with Wes, an 80-something gentleman whose pace was steady but slow. Ambling along, introductions led to snatches of our lives and ecumenism. His story was revealing.

A retired Lutheran theology professor, Wes was invited to become involved in ecumenical circles by his brother-in-law, also a retired professor. They have a passion for listening, learning, praying and hoping. They are Missouri Synod Lutherans—a rarity at NWCU. The two have a gift and passion for the work, though it is a work not embraced by their own synod. I was awed by Wes' courage and determination to be a man of unity.

Yes, "Christian unity is closer now than you are here." Thank you, Rev. Forbes! Thank you, Wes!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Worship and Evangelization Outreach/

Sr. Connie Kramer, S.P.

We are spiritual beings on a human journey

In his encyclical, "The Joy of the Gospel," Pope Francis states that "the greatest discrimination that the poor suffer is the lack of spiritual care."



In our archdiocese, great effort has been made and continues to be made to meet the basic human needs of the poor through the wonderful work of our Catholic Charity agencies.

And in addition to these critical services, Our Lady of Fatima Retreat House in Indianapolis has made a commitment to meet the spiritual needs of the poor through what is known as the Ignatian Spirituality Project (ISP).

This spirituality retreat program was founded in 1998 by the Jesuits in Chicago and brought to the Indianapolis area in 2014. At that time, the leadership of Fatima Retreat House decided to sponsor this retreat ministry for the poor as an outreach program of our archdiocesan retreat house. I am personally very grateful for the opportunity I have been given to help develop this retreat ministry for the poor, which I believe puts a face on the spiritual work of mercy "to comfort the afflicted."

For me, the greatest comfort I can know at a time of challenge in my life is the knowledge that I am not only loved unconditionally by a God who wishes to walk with me on my human journey, but who also wishes to have a spiritual relationship with me that will extend beyond this life into the next.

The ISP program offers an overnight retreat to homeless persons identified by directors of local shelter housing who have begun a recovery program from addiction, are using a 12-step spirituality program with a sponsor to assist them in their recovery, and who directors of shelters believe are ready to benefit from an overnight retreat experience.

A retreat experience ordinarily includes a welcome, a witness talk, small-group sharing, reflections on fear and trust, a healing of memories ritual, a prayer service, writing a letter to God, an art activity or an inspirational movie, solitude time on the Fatima campus, and conversation about "where do we go from here?" Interested persons, including students from area Catholic high schools, are invited to write letters of support for retreatants, which are given to them during the retreat experience. A follow-up evening of dinner and reflection is offered six weeks after the retreat experience for retreatants.

The local Recovery Network Alliance (RNA) group has been very supportive of this spirituality project, and made it very easy to identify persons for whom this experience would be helpful. All retreats are funded by donations made to the Fatima Genesis Fund, which assists persons unable to cover the full cost of Fatima programs they wish to attend.

All involved in this ISP ministry are volunteers who agree to complete an online formation program offered by the national ISP office in Chicago. A monthly gathering for persons who are interested in this ISP ministry is held at Fatima for community building and additional education and formation.

This ministry has expanded from three retreats in 2014 to four retreats in 2015, and five retreats in the current year.

Anyone interested in more information about this special ISP ministry is asked to contact Providence Sister Connie Kramer, Indianapolis ISP volunteer coordinator, at ckramer@spsmw.org.

(Providence Sister Connie Kramer is ISP volunteer coordinator at Our Lady of Fatima Retreat House, which is part of the archdiocesan Secretariat for Worship and Evangelization. For more information, go to archindy.org/Fatima.) †

The Most Holy Trinity/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 22, 2016

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The Church celebrates Trinity Sunday this weekend, and it uses the celebration to teach us about the mystery of three



Persons in the one God which lies at the heart of our faith.

For its first reading, the Church offers us a passage from the Book of Proverbs. Proverbs is one of a series of books in the Old Testament described as wisdom

literature. The purpose behind the writing of all these books was to reassure pious Jews that their belief in the one God of Israel, a divinity of mercy and eternal faithfulness, was in harmony with sound human reasoning.

This reading reveals the essential link between God and the quality of wisdom. Wisdom is of God. "The Lord begot me," Wisdom declares in the reading. "From of old," it continues to say, "I was poured out upon the Earth" (Prv 8:22-23).

In other words, God gives us wisdom, another gift of divine mercy and love. Without this wisdom, we cannot fully understand reality.

St. Paul's Epistle to the Romans furnishes the second reading. As so often appears in the writings of the Apostle Paul, the realities of Jesus and of life in Jesus, are majestically presented. Humans are at peace with God through the Lord Jesus and the sacrifice accomplished by him in the incarnation and in the redemption.

God's love comes to us through the Holy Spirit. This statement affirms the Spirit's divine identity. Love is dynamic. It is not a commodity. Love is something essential to the lover. It is not incidental.

St. John's Gospel provides the last reading. As is typical of all the parts of this Gospel, the reading literally glows with eloquence and grace.

This passage is a direct quotation from

Jesus. In it, the Lord powerfully reassures the Apostles that the Holy Spirit will come to strengthen and empower them. "He will guide you to all truth," the Lord tells the Twelve (Jn 16:13).

So the reading establishes the place of the Apostles in the unfolding of salvation. It testifies to the esteem in which the Church continues to hold the Apostles and their successors today.

The reading also reveals the Trinity, albeit obliquely. The Holy Spirit will convey God's truth to the Apostles. As with love, truth is not a commodity. It is an awareness of what actually is. Only the wisest, namely God, possesses this unobstructed view of what actually is.

Finally, the reading reveals the place of the Lord Jesus. The Holy Spirit of God will give glory to God in the bestowal of divine wisdom upon the Apostles. Jesus foretold the coming of the Spirit. God sends the Spirit. Guided and strengthened by the Spirit, the Apostles continue Christ's works of salvation.

The Father sent Jesus. Jesus and the Father send the Spirit. The Father, Son and Spirit are one.

Reflection

The Church teaches that the Holy Trinity is among the greatest and deepest of the revelations of God. As such, the Church presents this teaching in its pronouncements and in prayer, including this great feast. The Church will never compromise this teaching. It is at the root of Catholic belief.

From the moment that Catholic parents teach toddlers the sign of the cross, through extensive studies at the highest levels of education, Catholics hear of the Trinity, and they know that it is basic to the Catholic tradition.

Even so, even for those who believe, it can seem abstract, an academic statement of a reality that has little relevance.

To the contrary, it is relevant to everything we are and to everything that we do. It explains creation. It explains salvation. It explains God. It even explains who and what we are, and what is our purpose in life.

God is love. God is all-wise. God is with us. We belong to God. †

Daily Readings

Monday, May 23

1 Peter 1:3-9
Psalm 111:1-2, 5-6, 9, 10c
Mark 10:17-27

Tuesday, May 24

1 Peter 1:10-16
Psalm 98:1-4
Mark 10:28-31

Wednesday, May 25

St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de'Pazzi, virgin
1 Peter 1:18-25
Psalm 147:12-15, 19-20
Mark 10:32-45

Thursday, May 26

St. Philip Neri, priest
1 Peter 2:2-5, 9-12
Psalm 100:2-5
Mark 10:46-52

Friday, May 27

St. Augustine of Canterbury, bishop
1 Peter 4:7-13
Psalm 96:10-13
Mark 11:11-26

Saturday, May 28

Jude 17, 20b-25
Psalm 63:2-6
Mark 11:27-33

Sunday, May 29

The Most Holy Body and Blood of Christ (Corpus Christi)
Genesis 14:18-20
Psalm 110:1-4
1 Corinthians 11:23-26
Luke 9:11b-17

Question Corner/Fr. Kenneth Doyle

Assisted suicide violates the sacredness of life and a person's natural dignity

Two years ago, my daughter was diagnosed with stage 4 breast cancer.



We understand that the disease is considered terminal, but pray for a healing. Two of her friends died of cancer, so she has witnessed firsthand the stages of dying and the profound sadness which that leaves in its wake. Based on those experiences, my

daughter has said more than once that, when her own death draws near, assisted suicide is her wish. (And her husband has promised her that he will comply.)

I have prayed about this, but don't know how to approach my daughter without alienating her. She believes in God but doesn't worship formally. Please give me your thoughts. (New York)

so fervently desire.

I was married to my husband in a traditional tribal ceremony. He is not a Catholic, but has allowed me to practice my Catholic faith. All of our children have been baptized in the Catholic faith, and two years ago my husband and I went through a Catholic course of marriage preparation with the plan of marrying in the Catholic Church. But we never went through with that ceremony because my husband feels strongly that the ancestral wedding ceremony was sufficient.

I suffer greatly because I cannot receive holy Communion. I would even like to leave my husband because of this. I would not be able to return to my hometown because everyone there thinks that I am married and would not accept me back as a single woman. I still love my husband but cannot continue living in sin. Please help me because I do not want to do anything that is against God's will. (South Africa)

Life comes to us as a gift from God, and God alone has the right to decide when it is time for him to draw us to eternity. This is the fundamental reason why the Church opposes assisted suicide. It violates the sacredness of human life.

But even without that theological basis, there are many who find the notion discomfiting. Among them are a host of physician groups, including the American Medical Association, because it violates a doctor's oath, which is to heal and to do no harm.

Disability advocates also are strongly opposed because it seems to equate human worth with social utility. (One danger is that people who are seriously ill might feel "obliged to die" because they have become a burden to their family, either emotionally or financially.)

Palliative care and, in the final stages, the merciful ministry of hospice, can do much to relieve a patient's pain while also providing emotional and spiritual support. You might assure your daughter of that, along with the pledge that you will be with her all the way through, helping to ease her burden.

I can only imagine how difficult it must be for you to speak with her about this matter. The New York State Catholic Conference in Albany has some helpful material that you might want to pass on to her, perhaps with the comment that you have come across this information and wondered what she might think of it.

Be sure that she understands, too, that the Church does not require burdensome treatment that offers little benefit and would simply prolong the dying process.

Please know that I will pray for your daughter and for the healing you

My Journey to God

Your First (and every) Holy Communion

By Cathy Lamperski Dearing

When the host is placed
Upon your palm
Pause, for just a moment,
While you're looking down.

That's Jesus you're holding
In the Flesh.
Now, picture this—
An imaginary line drawn
Straight from your palm
All the way up
To the top of your arm

And when it's reached
Your shoulder tip
Let that line
Take a sharp turn in—

Into your heart.

Now "take and eat"
The Body of Christ
With your heart
Opened wide.

That's where Jesus,
The Eucharist goes;
Where He enters
And finds His home.



(Cathy Lamperski Dearing is a member of Saint Barnabas Parish in Indianapolis. Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, prepares to give Arielle Richert her first holy Communion at Holy Rosary on April 21.) (Photo by Natalie Hoefler)

Rest in peace

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

BERGER, Clara, 92, St. Paul, Tell City, May 8. Mother of Virgilee Jackson, Frances and Paul Berger. Grandmother of four. Great-grandmother of three.

BRAY, Jennifer M. (Dake), 39, St. Joseph, Shelbyville, May 3. Wife of Randall Bray. Mother of Garrett Love, Kylie, Keaton and Nicholas Bray. Daughter of Terry Willey and Stephen Dake. Sister of Christina Jones, Amanda and Jonathan Dake.

CASTNER, James, 69, St. Jude, Indianapolis, May 2. Husband of Diana Castner. Father of Andrew, Jason and Timothy Castner. Brother of Sue Castner. Grandfather of one.

DURCHOLZ, Ben, 14, Annunciation, Brazil, March 15. Son of Chris and Annette Durcholz. Brother of Emily, Lee and Patrick Durcholz. Grandson of Jan Durcholz, Bernie and Donna Vogler.

HARRISON, Gerald C., 82, St. Mary of the Immaculate Conception,

Aurora, May 6. Husband of Phyllis Harrison. Father of Holly Dunham and Douglas Huesman. Brother of Marcia Sims. Grandfather of six. Great-grandfather of nine.

HURRLE, Barbara Ann, 89, St. Roch, Indianapolis, May 6. Mother of Theresa Roussel, Peggy Teagardin, Eva, Dan, Dave and Don Hurrle. Step-sister of Maryellen Bein, Martha Craig and Patty Leffler. Grandmother of 15. Great-grandmother of 13.

KEARNEY, Juanita L., 70, Most Sacred Heart of Jesus, Jeffersonville, May 2. Mother of Renee Stock, Debbie Watterson and James Kearney. Sister of Rosie Boyd, Jeanette Williams, Gerald, Guy, Mickey and Thomas Smith. Grandmother of five.

KENNEY, James C., St. Luke the Evangelist, Indianapolis, May 6. Father of Mary Miller, Alice Kenney Reahard, Anne Marie Shinneman, Susan Walker, Jack and Jimmy Kenney. Grandfather of 13. Great-grandfather of 13.

KILLILEA, Julia A., 53, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 25. Sister of Maureen and Brian Killilea.

KNOTT, Charles P., 86, St. Ambrose, Seymour, April 28. Brother of Gene Knott. Uncle of several.

KOEPFER, James I., 81, St. Pius X, Indianapolis, Jan. 26. Husband of Elizabeth Koepfer.



Torch relay

Resident Lucio Antonio de Souza takes part in the Olympic Flame torch relay in front of a church on May 9 in Patrocínio, Brazil. The 31st Summer Olympic Games will take place in Rio de Janeiro from Aug. 5-21. (CNS photo/handout via Reuters)

Father of Nancy Engel and James L. Koepfer. Grandfather of two.

KOLLMAN, Katherine, 52, St. John the Apostle, Bloomington, May 9. Daughter

of Patricia Kollman. Sister of Maria England, Teresa Lookack and Deborah Vandercook.

MANGOLD, George B., 88, Most Sorrowful Mother of God, Vevay, May 4. Father of Rosemarie Pavy, Dan, Jeff, Mark, Michael and Steve Mangold. Brother of Charlotte Garrigan and Charles Mangold. Grandfather of 13. Great-grandfather of 40. Great-great-grandfather of one.

PURVIS, Ronald D., 55, St. Jude, Indianapolis, May 6. Father of Courtney Ellis and Matthew Purvis. Son of Betty Stapp and Arnold Purvis. Grandfather of eight.

RUSSELL, Dorthis B. (Bailey), 90, Nativity of Our Lord Jesus Christ, Indianapolis, May 8. Mother of Donna Laing, Deanna Ruse and Dennise Sparks. Grandmother of eight. Great-

grandmother of 23. Great-great-grandmother of several.

SCHAEFER, Elmer, 87, Our Lady of the Greenwood, Greenwood, May 4. Father of Marilyn Allen, Cheryl Ankney, Ann Fletcher, Peggy Redmond, Gary and Mike Schaefer. Brother of Rosemary Conrad, Harry, Lester, Ralph, Raymond Jr. and Robert Schaefer. Grandfather of 16. Great-grandfather of one.

SCHNEIDER, Patricia R. (Giffel), 79, St. Jude, Indianapolis, May 7. Wife of Donald Schneider. Mother of Kathleen Saylor, James Jr. and Michael Schneider. Grandmother of six. Great-grandmother of nine.

SCHOENBERG, John, 86, Nativity of Our Lord Jesus Christ, Indianapolis, May 4. Husband of Tena Schoenberg. Father of Angie Price and Mike

Schoenberg. Brother of Marlene Jansen and Edward Schoenberg. Grandfather of five.

SHEPLEY, Cecilia M. (Zoellner), 78, St. Augustine Home for the Aged, Indianapolis, May 6. Mother of Barb McEvoy and John Shepley. Grandmother of three.

THOMPSON, Patricia (Kilbride), 61, Holy Spirit, Indianapolis, April 30. Wife of Philip Thompson. Mother of Anne and Arthur Thompson. Sister of Bernard and Michael Kilbride. Grandmother of one.

WAIZ, Joseph E., 88, St. John Paul II, Clark County, April 28. Father of Melissa Hayes, Nancy Holiday, Karen Payne and Margaret Ray. Brother of William Waiz. Grandfather of nine. †

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Women hope seminar spurs interest to start local Nursing Honor Guard

By John Shaughnessy

Kathy Helleck stood in the packed auditorium, paying her respects to a woman she had never met—a woman she believed she knew so well.



Kathy Helleck

The setting was a recent memorial service at Methodist Hospital in Indianapolis for a nurse who had died. While family, friends and colleagues tried to cope with their loss, Helleck and Jan Bronnenberg formed a Nursing Honor Guard as a tribute to the woman.

The two nurses lit a candle inside a Florence Nightingale lamp, a symbol of the founder of modern nursing who was known for her comfort, compassion and courage. They also announced a last roll call for the deceased nurse, relieving her of her duties in caring for the sick and the dying. Then they extinguished the candle and presented it to the woman's family. And they closed the tribute by reciting "A Nurse's Prayer," which ends:

*Give me gentle healing hands,
For those left in my care;
A blessing to those who need me,
This is a nurse's prayer.*

"I didn't know the person at all, but it was very emotional to do," says Helleck, a member of St. Pius X Parish in Indianapolis. "The family was thrilled we could do this. Through her family talking about her, we learned she had struggled in life, and she became an exceptional nurse. Even by her picture, you could tell she was a person who could reach out to people and touch their hearts."

That recent tribute of a Nursing Honor Guard for a deceased nurse was a rare one in Indianapolis, but Helleck

is hoping it will become more prevalent in the near future.

Building upon the foundation of programs already in place in the Indiana communities of Anderson and Kokomo, Helleck and Bronnenberg will be among the hosts of a seminar for retired and working nurses who are interested in starting a Nursing Honor Guard in the Indianapolis area. The seminar will be from 1 p.m. to 4 p.m. on June 29 at St. Vincent Indianapolis hospital.

Helleck views the honor guard as a ministry to salute women and men who have lived the ministry of nursing.

"We feel it's an honor to recognize these nurses for their lives and the lives they have touched," says Helleck, who worked for 32 years as a nurse before retiring in 2005.

"Nursing is more than a job. It's a ministry, a passion. I feel that nurses do what Jesus would do—heal the sick and reach out to the vulnerable. Because of how Jesus reached out to people, I always felt I could do the same. Just being there for them in their moment of need, you can be that extra comfort and support."

Helleck became involved with the honor guard through her connections at St. Vincent Anderson Regional hospital, where she previously worked in the surgical unit before moving to Indianapolis. Since that group started in 2014, it has honored 34 nurses.

Similar to what police officers do for fellow officers who have died, the nurses stand guard at the casket during the wake, Helleck says. The honor guard members also wear the white uniforms, shoes and caps that were once the tradition of the nursing profession.

Families can also request a tribute service similar to the one that honored the Methodist Hospital nurse.

"Families are just overwhelmed with appreciation," Helleck says. "They realize how much nursing has meant to that person. The families are usually crying, and it's hard for me to not cry with them. They know how much of a passion nursing was for their loved one."



A Nurse's Prayer

Give me strength and wisdom,
when others need my touch;
a soothing word to speak to them,
their hearts yearn for so much.
Give me joy and laughter,
to lift a weary soul;
pour in me compassion,
to make the broken whole.
Give me gentle healing hands,
for those left in my care;
a blessing to those who need me,
this is a nurse's prayer.

The Nurse's Prayer is often read when the Nursing Honor Guard pays tribute to a fellow nurse who has died.

(Anyone interested in attending the Nursing Honor Guard seminar should contact Kathy Helleck by June 1 by phone at 765-621-7281 or by e-mail at irishkathy2000@yahoo.com. Or contact Jan Bronnenberg by phone at 765-610-0434 or by e-mail at jjrn30@hotmail.com.) †

What was in the news on May 20, 1966? A record number of high school graduates, the role of women in Catholic journalism, and mixed marriage reactions

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the May 20, 1966, issue of *The Criterion*:

- Ask Congress to pass civil rights program
- Fifteen ceremonies: Record 1,800 students set for graduation
"Nearly 1,800 boys and girls will be graduated from 15 Catholic high schools in the archdiocese during the next three weeks. Archbishop [Paul C.] Schulte will confer diplomas at all the commencements."
- Barcelona priests ask for changes
- 50 years a priest: Msgr. Sheridan to note jubilee
- School board enlarged to 18 pastors, laymen
- Tiny Missouri monastery draws Ottaviani censure
- Four Providence Sisters receive grants to inaugurate non-Western studies
- Seccina graduate to be ordained at Maryknoll, N.Y.
- High Court to review Church tax exemption
- Notre Dame outlines new theology program
- CYO, 'Y' representatives examine future relations
- Says homes need peacemakers

- Priest-psychologist raps 'male mystique'
- Layman to head Press Association
- Diocesan school to be renovated
- Evansville group announces plans for housing units
- Journalist wants new leadership 'from the center'
- Catholic press ignores women—NCCW head
"SAN FRANCISCO—Catholic editors and publishers of the nation were told here that they are not giving Catholic women a proper break. Delegates to the national convention of the Catholic Press Association of the United States and Canada were asked why more women are not elected to the CPA board of directors, why women are not given more responsible work to do on Catholic publications, why their important achievements are relegated to the woman's page, along with 'Catholic recipes' and the like. Margaret Mealey, executive director of the National Council of Catholic Women, Washington, said women want the privilege of choice—the privilege that guarantees them the stature and dignity they deserve as human beings and as People of God.'"
- Third Order plans two events
- For delinquent girls: Marydale School—a haven of hope
- Pontiff asks U.S. support to Near East

- Rio priests to experiment
- Archbishop Ramsey is not satisfied with new ruling
"LONDON—'Stick to your consciences' when asked to make promises about bringing up children of marriage with Roman Catholics, Anglicans were advised by Anglican Archbishop Michael Ramsey of Canterbury. The archbishop said that the 'few small concessions' made by the Roman Catholic Church in its new instructions on mixed marriages failed to meet the consciences of other Christians."
- Protestant theologian: Asks honesty, frankness from Catholic media



Read all of these stories from our May 20, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

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