



The

Criterion

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Journey of faith

We are called to discover God's love, writes columnist Gayle Schrank, page 12.

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Archbishop Lori says religious liberty executive order is good step

By Sean Gallagher

First of two parts

For years, Archbishop William E. Lori of Baltimore has been the point man for the U.S. bishops on religious freedom, serving as the chairman of their Ad Hoc Committee for Religious Liberty.



Archbishop William E. Lori

In this position, he has had a high public profile, testifying before congressional committees and leading the effort of the Church in the U.S. to promote its annual Fortnight for Freedom, a period of education, advocacy and prayer about religious liberty from June 21-July 4.

Even though President Donald J. Trump signed an executive order promoting religious freedom in a Rose Garden ceremony at the White House on May 4, Archbishop Lori is not relaxing in his advocacy. And he wants all Catholics in the U.S. to remain vigilant as well.

The New Albany native spoke about the executive order and popular perceptions—and misperceptions—about religious liberty in a recent interview with *The Criterion* that took place days after the executive order signing ceremony.

The following is an edited version of that interview.

Q. Overall, how do you view the significance of the religious freedom executive order that was signed by President Trump?

A. "It is, in general, a step in the right direction. First of all, there is a general commitment on the part of the administration to support religious freedom. Secondly, it re-opened the regulatory process to address the HHS mandate. It gave the Department of Health and Human Services some broad authority to reshape the HHS mandate and other onerous regulations in a way that is more respectful of religious freedom.

See LORI, page 5



Father Dennis Duvelius, pastor of St. Mark and St. Paul parishes in Tell City, baptizes Ethan Maffia during the Easter Vigil Mass at St. Paul Church on April 15. (Submitted photo)

'God was speaking ...'

From family ties to friendship, new Catholics share their stories of faith

By Natalie Hoefer

As the Church marks the resurrection of Christ at Easter, it also welcomes new members who enter into their own new life as Catholics.

The Archdiocese of Indianapolis welcomed 881 souls into the full communion of the Church on Easter weekend through the Rite of Christian Initiation of Adults (RCIA) in parishes throughout central and southern Indiana.

Each new member brings a rich story of their call to Catholicism. Each bears the touch of God calling them closer to him in union with the one, holy, Catholic and apostolic Church founded by Christ.

Here are a few of those special stories:

'God was speaking to all of us'

When looking at the story of how Sherry and Mike Owen

and Sherry's mother Margaret "Louise" Krick came into full communion of the Church, it would seem that Catholicism is contagious.

It started with Sherry, who received the sacraments of the Eucharist and confirmation last August.

But the beginning of the process for Sherry goes back 18 years when her husband was baptized as a Christian and he received a Bible.

She noticed "something by Maccabees," she says. "I said, 'Mike, those aren't in our Protestant Bible.'"

She started to question her Catholic friends about the faith. After some time of not going to church, Sherry attended a Good Friday service with a Catholic friend three years ago. Then she joined her friend in a Catholic Bible study.

"I've been interested in [Catholicism] ever since," says Sherry.

She enrolled in the Rite of Christian Initiation of Adults (RCIA) at St. Mary Parish in Rushville in the fall of 2015.

See RCIA, page 15

Fatima seers become Church's youngest non-martyred saints

FATIMA, Portugal (CNS)—Standing before the Basilica of Our Lady of the Rosary, Pope Francis canonized two shepherd children who saw Mary at Fatima, but more importantly, he said, they heeded the call to pray for sinners and trust in the Lord.

"We declare and define Blessed Francisco Marto and Blessed Jacinta Marto as saints," the pope said on May 13 as hundreds of thousands of pilgrims broke out in applause before he finished speaking.

The relics of the young shepherd children, encased in two thin golden crosses, were placed in front of the famed statue of Our Lady of Fatima, the "lady dressed in white" as the siblings and their cousin described her.

The Marian apparitions began on May 13, 1917, when 9-year-old Francisco

and 7-year-old Jacinta, along with their 10-year-old cousin Lucia dos Santos, reported seeing the Virgin Mary. The apparitions continued once a month until Oct. 13, 1917, and later were declared worthy of belief by the Catholic Church.

After contracting influenza, Francisco died on April 4, 1919, at the age of 10, while Jacinta succumbed to her illness on Feb. 20, 1920, at the age of 9.

The children, beatified by St. John Paul II in 2000, are now the youngest non-martyrs to be declared saints by the Church.

Before his arrival at the shrine, the pope met privately with Portuguese Prime Minister Antonio Costa and then made his way into the sanctuary that houses the tombs of SS. Francisco and Jacinta and their cousin Lucia,

See FATIMA, page 10



Pope Francis embraces Lucas Batista from Brazil as offertory gifts are presented during the canonization Mass of SS. Francisco and Jacinta Marto, two of the three Fatima seers, at the Shrine of Our Lady of Fatima in Portugal on May 13. The Mass marked the 100th anniversary of the Fatima Marian apparitions, which began on May 13, 1917. (CNS photo/Paul Haring)

Meet our future deacons

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central and southern Indiana who will be ordained.

This week's issue of *The Criterion* continues a series of profiles of these men that will run in the weeks leading up to that important day.

To see previous profiles, go to www.archindy.org/deacon. †



Permanent Deacons
Archdiocese of Indianapolis



John McShea

Age: 63
Wife: Regina
Home Parish: St. Monica Parish, Indianapolis
Occupation: Telecommunications Information Technology

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

Pope Francis, Cardinal Joseph W. Tobin, St. Teresa of Calcutta, Thomas Merton, and my father are role models in my faith life. I am also inspired by the priests, deacons and religious of our archdiocese and my classmates, the deacon candidates of the class of 2017.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Jn 1:1-5; Rom 8:38-39 and Ps 23. My favorite saints are the Blessed Virgin Mary and St. Paul.

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

As a deacon candidate, I have had the opportunity to lead several reflections

at work, sometimes in front of hundreds of associates. I have been asked to lead prayers at wedding receptions and funeral wakes. I am honored to be a witness in faith.

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

In Luke 10:2, Jesus said, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." God is calling me to be a deacon to love and serve him and the people through the Church.

How do you hope to serve through your life and ministry as a deacon?

I have a strong desire to serve others in the body of Christ. It brings me joy to serve. It will be an honor to baptize, witness marriages and lead funeral services as a deacon. It will also be an honor to provide council and guidance to others. †



Reynaldo Nava

Age: 50
Wife: Lorena
Home Parish: Our Lady of the Greenwood Parish, Greenwood
Occupation: Target Distribution Center employee, Spanish Religious Education Coordinator at Our Lady of the Greenwood Parish

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

St. Francis of Assisi is a role model for me in my faith because he was very humble, even though he was the son of a great merchant who had a lot of money at that point in time.

What are your favorite Scripture verses, saints, prayers and devotions?

One of my favorite Scripture passages is Jn 1:1-14. My favorite saint is St. Francis of Assisi. My favorite prayer is the Liturgy of the Hours. And my favorite devotion is the holy rosary.

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

So that I can serve him. One of the reasons is so that I can proclaim the Gospel, and help in the liturgy and help those most in need. Another reason is

so that I can keep building up God's kingdom here on Earth.

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

I don't believe that there will be much change in my life because I am already an active person in the Church. There would only be change within my responsibilities of my service to others. The one thing I am sure of is that I am willing to serve in whatever is needed within the community.

How do you hope to serve through your life and ministry as a deacon?

My greatest desire and hope is to be able to perform in the four ministries delegated to me: the ministry of charity, the ministry of the word, the ministry of the liturgy and the ministry of salvation. †

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

Several parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 27-28 due to the annual Indianapolis 500 race on May 28.

• **Holy Angels Parish, in 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 27. There will be no Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University in Indianapolis on May 28. Instead, Mass will be celebrated with the members of St. Rita

Parish, 1733 Dr. Andrew J. Brown Ave., at 11 a.m. on May 28.

• **St. Christopher Parish, 5301 W. 16th St., in Indianapolis:** Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 27. No Mass will be celebrated on May 28.

• **St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis:** Mass will be celebrated in English at 4 p.m. and in Spanish at 5:30 p.m. on May 27. No Mass will be celebrated on May 28.

• **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 27. Mass will be celebrated at 7 a.m. on May 28. Parking is available within walking distance to the track.

• **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 27, and at 8:30 a.m. in Spanish and 11:30 a.m. in English on May 28. There will not be a 5 p.m. Mass on May 28.

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

Oklahoma archdiocese launches website about U.S. priest who will be beatified

WASHINGTON (CNS)—The Archdiocese of Oklahoma City has



Fr. Stanley Rother

opened a website detailing the life, as well as steps toward sainthood, of Father Stanley Rother, an Oklahoma priest scheduled to be beatified in the fall.

"My office has been receiving so many wonderful

prayers and interest from people across the country" about Father Rother, wrote Archbishop Paul S. Coakley of Oklahoma City in a May 11 Facebook post. "As of today, we have a new website dedicated solely to Father Rother. Please take time to visit the site to learn more about his servant heart, and to sign up to receive information about his beatification Mass on Sept. 23."

The stanleyrother.org website tells the story of the U.S. priest who worked in Guatemala for 14 years until he was murdered there in 1981.

Although he was a diocesan priest for the Archdiocese of Oklahoma City, Father Rother, who grew up on a farm, offered to serve in his diocese's mission in Santiago Atitlan, Guatemala, in 1968. He served a poor and indigenous community in the area, helping build a small hospital, a school and its first Catholic radio station. But he also helped the agricultural community with its crops and to build an irrigation system.

Many Guatemalans in his community were kidnapped, disappeared or

murdered as the government accused them of sympathizing with rebels during the decades-long conflict that plagued the Central American nation from the 1960s until the late 1990s.

Father Stanley, known as Father Francisco because his name was hard for the locals to pronounce, was 46 when a group of men entered the rectory and fatally shot him. When Pope Francis recognized his martyrdom in December 2016, Father Rother became the first Catholic martyr born in the United States. †



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E-mail us:

criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor/Graphic Designer: Brandon A. Evans
Business Manager: Ron Massey
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Graphic Designer: Jane Lee
Print Service Assistant: Annette Danielson



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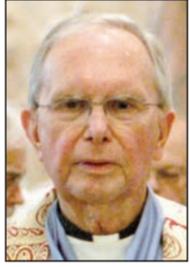
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Father Bernard Head served in schools and in Terre Haute Deanery

By Sean Gallagher

Father Bernard Head, a retired priest of the Archdiocese of Indianapolis, died on May 10 at Providence Health Care in St. Mary-of-the-Woods. He was 89.



Fr. Bernard Head

The Mass of Christian Burial was celebrated on May 15 at the Church of the Immaculate Conception at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods, where he had served as chaplain from 1986-91.

Msgr. William F. Stumpf, archdiocesan administrator, was the principal celebrant of the Mass. Father Stephen Giannini was the homilist. Burial followed in the priests' circle of the Sisters of Providence's cemetery.

Ordained in 1953, Father Head served for many years in education at various institutions in Indianapolis and at St. Mary-of-the-Woods College, and spent the last three decades of his priestly life and ministry in the Terre Haute Deanery.

Father Richard Ginther had Father Head as an English instructor at the former Latin School, an archdiocesan high school seminary, in the mid-1960s, and later served with him in the Terre Haute Deanery from 2005-16.

The pastor of Our Lady of Lourdes Parish in Indianapolis and director of the archdiocesan Office of Ecumenism, Father Ginther said that Father Head influenced his priestly formation through his personality that he described as "calm, not regal, but proper," and his preaching.

"He was always well-prepared," Father Ginther said. "When he preached, there was always something, a nugget there to really

hold on to and listen to. He was not at all showy, but you just wanted to listen to him."

Retired Father John Fink also was a student in Father Head's classes.

"He was very knowledgeable in his subject area, and was helpful if you needed help," Father Fink said. "He didn't really tolerate any foolishness in the classroom. When you were in Father Head's class, you were on the straight and narrow."

After he was ordained, Father Fink appreciated how his former instructor made himself available to his brother priests.

"If you were a priest and you needed someone to help guide you along the way, he would be there for you," Father Fink said. "He was a priest for priests."

He was also a priest that helped women religious enter more deeply into their vocation, said Providence Sister Joan Slobig, who knew Father Head beginning in 1984 when he first came to minister as assistant chaplain for the Sisters of Providence.

They collaborated in the theology department at Saint Mary-of-the-Woods College, from 2002-12 at St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and from 2002-2011 at the former St. Leonard of Port Maurice Parish in West Terre Haute. Father Head was the sacramental minister for the two faith communities, which were led by Sister Joan as their parish life coordinator.

"His homilies were a gift," Sister Joan said. "They deepened my spiritual life and my love of Scripture. We shared a belief that nurturing the life of the mind is essential to human growth and to ministry."

"One of his deepest desires was to make life better for others. Many of the ways he did that are known only to him and to those whose lives were changed by his presence, his practical approach to problems and the depth of his spirituality."

Father Ginther said that Father Head and Sister Joan were "an excellent pastoral team." He also appreciated being able to minister

with Father Head so many years after having learned from him at the Latin School.

"It was like being with your grandad," Father Ginther said. "He was one of those people you've respected all of your life and you got to be with him again in his old age. I saw the gifts that he had that were still there."

Bernard Head was born on Sept. 2, 1927, in Indianapolis to Ira and Evelyn Head. They later moved to Seymour. He graduated from Seymour High School in 1942.

He was a seminarian at Saint Meinrad Seminary in St. Meinrad from 1942-46 and then at Theological College at The Catholic University of America in Washington from 1946-53. He later earned graduate degrees in educational administration at Butler University in Indianapolis and in English at the University of Notre Dame in northern Indiana.

Father Head was ordained a priest on June 7, 1953, at St. Ambrose Church in Seymour by Archbishop Paul C. Schulte. His first pastoral assignment was as assistant pastor of the former Holy Trinity Parish in Indianapolis from 1953-54.

His long service of ministry in education began in 1954 when he was appointed as assistant chaplain at the former Ladywood School in Indianapolis, serving there for two years.

From 1956-66, Father Head served on the formation staff at the former Latin School in Indianapolis, which at the time was the archdiocese's high school seminary. During that time, he also served from 1956-64 as assistant pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

From 1964-81, Father Head served on the faculty of Marian University in Indianapolis, also serving as chaplain there for a period.

While teaching at Marian, Father Head also ministered as administrator of St. Jude Parish in Spencer from 1966-68, as pastor of St. Thomas More Parish in Mooresville from 1972-74 and as chaplain

of Our Lady of Grace Monastery in Beech Grove from 1979-81.

In 1977, he began ministry as an appellate judge in the archdiocesan Metropolitan Tribunal and would continue in that ministry until 2000.

Father Head also served for two terms on what is now the archdiocesan Council of Priests and was elected its first president.

For a period in 1981, Father Head resided at the former St. Mark Priory in South Union, Ky. Later that year, he was appointed associate pastor of St. Christopher Parish in Indianapolis. From 1982-84, he ministered as the co-pastor of St. Luke the Evangelist Parish in Indianapolis.

Father Head's ministry in the Terre Haute Deanery began in 1984 when he was appointed assistant chaplain of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. He would continue to serve in west central Indiana until his final retirement from active ministry in 2012. (He had been retired earlier from 1998-2002.)

He served as chaplain at the motherhouse from 1986-91, and as dean of the Terre Haute Deanery from 1991-94. Father Head ministered at St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods as administrator from 1988-93, as sacramental minister from 2002-12, and as priest moderator from 2005-12. He also ministered for a period as a chaplain at the United States Penitentiary in Terre Haute.

Father Head also served as sacramental minister and priest moderator of the former St. Leonard of Port Maurice Parish in West Terre Haute from 2002 until its closure in 2011.

Memorial gifts may be sent to The Sisters of Providence, 1 Sisters of Providence Road, St. Mary-of-the-Woods, IN 47876. Attention: Mission Advancement Office. †

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Editorial



Young people talk during a conference in Rome on April 6. The conference was in preparation for next year's meeting of the Synod of Bishops on young people, the faith and vocational discernment and World Youth Day in 2019. (CNS photo/courtesy Dicastery for Laity, Family and Life)

Emerging adults and the faith

We will be hearing a lot about young people from now through at least October of 2018. That's because the next meeting of the world Synod of Bishops, scheduled for then, will have as its theme "Young people, faith and vocational discernment." It's an important topic because our young people today must meet challenges unlike any of previous generations.

They have been called Generation Z, a term thought to be first coined by Crispin Reed in an article in February 2007. It loosely embraces those born between the mid-1990's and 2014. It's a generation that is comfortable with technology and interacting on social media for a significant portion of their socializing.

They have also been called "emerging adults," thought of as roughly those in age from 18 and 25, sometimes as late as 29. This term seems to have originated with Jeffrey Jensen Arnett, a professor at Clark University in Massachusetts, who saw it as a time between adolescence and adulthood that really didn't exist in previous generations.

This is largely because of the economic shift from manufacturing jobs that young people could enter immediately after high school or college, to careers in information, technology and human services that require many more years of education. They might leave their parents' homes at around age 18 or 19, but they aren't yet ready for adult life.

At some stage in our lives, all of us must take the values we have learned during our childhood and adolescent years and either accept or reject them. According to Arnett, the time for identity exploration and development that once took place in adolescence now takes place during emerging adulthood.

We can see that in the statistics for marriages. Although 80 percent of emerging adults are in a romantic relationship, the U.S. median age at first marriage between 1980 and 2009 increased from 24.7 percent to 28.1 percent among men, and from 22.0 percent to 25.9 percent among women. It probably has increased even more since 2009.

All of this has not been good news for the Catholic Church. There was a time when it was accepted as normal that young people would drop out of religion during their late teens or early twenties, while they were "finding

themselves," but would return to the Church after they married and started having children.

Now that period has been extended considerably, and fewer of them are returning because our post-Christian culture has overwhelmed whatever formation many might have received during childhood and adolescence.

Studies show that only 15 percent of 20-year-olds and 20 percent of 30-year-olds attend church weekly or more. Twenty percent say that they belong to no religious tradition.

Notre Dame Sociologist Christian Smith has identified six religious types among emerging adults: Committed Traditionalists, who know religious doctrine and practice regularly, 15 percent; Selective Adherents, who accept some religious beliefs but reject others, 30 percent; Spiritually Open, not spiritually committed but open to the idea of religious practice, 15 percent; Religiously Indifferent and Religiously Disconnected, who do not know much about religion and don't care about it, 30 percent; and the Irreligious who are secular in orientation and critical of religion, 10 percent.

Thus, according to Smith, 55 percent of emerging adults are not committed to religious institutions, are not knowledgeable about them, or are critical of them.

Arnett has written that many emerging adults are deists, which is hardly new in the United States. Many of our Founding Fathers, including Thomas Jefferson, were deists, who believe that God created the universe but remains apart from it. So emerging adult deists are not religious and are unconcerned about doctrine.

However, Arnett believes that this is a normal developmental feature of young adult life, a period of exploration and a necessary step toward adult autonomy. He also points to the high rates of volunteerism among emerging adults as a sign of their moral seriousness and compassion for others.

The question is whether the period of emerging adulthood among Generation Z is only a stretching out period, and the young people will eventually affiliate with religious institutions, or if the lower religious participation among this generation is a long-term problem.

The bishops at the Synod of Bishops next year will have a lot to consider.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

A test of character in sports

The use of performance-enhancing drugs by professional athletes not only leads to serious challenges in maintaining a level playing field in competitive sports, but also raises broader ethical issues and concerns.



Some of these concerns were highlighted in 2015 when the former world number one tennis star Maria

Sharapova was banned from competitive play for two years by the International Tennis Federation (ITF) after she tested positive for the banned substance meldonium. The Court of Arbitration for Sport subsequently reduced her sentence to 15 months. Meldonium, an over-the-counter Latvian drug known to dilate blood vessels and increase the flow of blood, may contribute to improving an athlete's physical endurance.

Her case was made more complicated by her claim that she was taking the drug for health reasons, a claim viewed with skepticism among other athletes and ultimately rejected by the independent tribunal appointed by the ITF to review the case. Former British Olympic sprinter and world championship bronze medalist Craig Pickering described the real pressure that top athletes can face:

"I would bet my life savings that Sharapova was taking this medication because of its purported performance enhancing effects. ... Athletes are always going to push the boundaries in order to have a chance at success. That is what happens when you introduce competition."

In competitive athletics, the supposition is that competitors are beginning *on a par* with each other, which means that no one has an "unfair" or "unjust" advantage over another going into the competition. At the starting line, they arrive as equals in the sense that they arrive with whatever they were endowed with at birth, and whatever they may have managed to become through practice, hard work and discipline.

Cheating through doping involves an attempt to step outside these rules and suppositions and play a different game, one that circumvents or removes the "on a par" assumption without revealing the fact. In this sense, cheating through doping is wrong because it is a form of lying, a form of presenting one's initial endowment as if it were "natural" and the result of athletic discipline, even though it really may not be so at all.

Several of Sharapova's opponents expressed frustration at what they took to be a further injustice, namely, that in April, she was given a wild card re-entry into a World Tennis Association (WTA) tournament played

in Germany. They insisted that she should, at a minimum, have to work her way back up from whatever her ranking had declined to after more than a year of tournament inactivity. Others, such as fellow player Eugenie Bouchard, perceived the doping transgression as even more serious, and argued that Sharapova should be banned from playing for life:

"She's a cheater and so to me ...

I don't think a cheater in any sport should be allowed to play that sport again. It's so unfair to all the other players who do it the right way and are true. So, I think from the WTA it sends the wrong message to young kids—cheat and we'll welcome you back with open arms."

Some commentators have noted how event organizers typically like to include big name draws like Sharapova in their lineups, and former number one player Caroline Wozniacki opined that, "obviously, the rules are twisted and turned in favor of who wants to do what."

Others have expressed concerns about corporate sponsors and advertisers continuing to promote high-profile sports personalities after they have been suspended for doping, individuals who may already be among the wealthiest athletes in the world. It seems fair to conclude that doping constitutes a form of cheating not only of one's competitors, but also one's fans, oneself and the integrity of the sport itself.

Through an honest pursuit of the athletic crown, meanwhile, we encounter the possibility of transcending who we are in limited, but important ways. The self-directed training and preparation of the athlete helps develop and hone a host of important personal qualities: strength, coordination, endurance, drive, agility, discipline, quickness, vigilance, cleverness, vision and daring.

This draws us toward an authentic perfecting of our bodies, our character and ourselves—an inwardly-directed order and discipline that arises from deep within—and forms us in such a way that we reach beyond where we ever thought we could reach, and through that personal stretching and growth, come to experience a true measure of human fulfillment.

That's something that doping athletes sadly cheat themselves from fully experiencing.

(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.) †

Letter to the Editor

God alone will ultimately judge us with justice tempered by mercy, reader says

While most of us—including myself—have a tendency to judge others, we might reflect on one important distinction.

Regarding human value, we must believe that all persons are created in God's image, are loved equally by God, and deserve equal respect as a person.

On the other hand, we should also recognize that all humans—believers and non-believers—are flawed, and not all human behavior is acceptable in God's eyes.

For example, I do in fact believe that same-sex marriage is a violation of natural/divine law and in that sense,

contrary to God's larger plan.

However, I would temper that belief by stating unequivocally my equally strong belief that God's love for those individuals in a same-sex marriage is no less than his love for me!

In short, a true belief in God simply cannot coexist with hatefulness toward, or lack of love for, any other human person regardless of a behavior that God alone will ultimately judge with justice tempered by mercy.

David A. Nealy
 Greenwood

'Mercy overcomes anger' over intentional fire set at St. Barnabas Church

By Natalie Hoefler

It was about 6:30 p.m. on May 10, and Greg Beckham, facilities director of St. Barnabas Parish in Indianapolis, had just left the parish campus when his phone rang.

It was the parish's security company reporting several smoke alarms being triggered in the church.

"If it was one smoke detector, that might be a false alarm, but with multiple ones going off, there's a problem," says Beckham.

The security company dispatched the fire department to the scene.

"[The fire department] responded very quickly," says Msgr. Anthony Volz, pastor of St. Barnabas Parish.

He says the fire, which was in a short hallway where the priest offices and restrooms are located near the back of the sanctuary, was extinguished within 10 minutes.

"If it had gotten to the roof, it could have been very disastrous," Msgr. Volz adds.

The fire was set by youths, who also tried to break into the school.

"We had all of it on camera," says Msgr. Volz. "We know who did it. They have talked to me, and I have talked to them."

More official information about the juveniles was not available as *The Criterion* went to press.

While the damage was limited, it is still estimated to cost \$40,000-\$60,000 to restore, according to Michael Witka, archdiocesan risk manager and director of parish financial services and property insurance. He says restoration, while mostly finished, is expected to be completed within 30-60 days.

Because of the quick response of the fire department and because the ventilation system for the church sanctuary is separate from the affected hall, Beckham says there was little smoke damage to the sanctuary.

"We had to wipe off the pews, and the altar linens had to be cleaned, but that was it," he says.

Msgr. Volz says the priests' offices were "a little smoky, but they're getting better every day."

A restoration company cleaned the church on May 11 and 12. The church is fully operational, and the parish's first Communion Mass scheduled on May 13 proceeded as planned.

Meg Horcher, parish director of finance and operations, was grateful the fire was contained to just the one hallway.

"One of the first things we said was, 'Thank God this wasn't [like] St. Monica,'" she says, referring to a September 2015 fire in the narthex of St. Monica Church in Indianapolis that caused \$1.5 million in damage and rendered the church and narthex unusable for 18 months.

St. Barnabas School principal Carrisa Maddox admits that at first she was "just heartsick" when she received the news.

"This is a very special place to all of us," she says.

But Maddox says she was also "grateful that no one was hurt. Everything worked as it was supposed to work. Everybody responded as they were supposed to respond. I was very proud of our community and the protocols we had in place."

Nevertheless, the incident was a blow to the parish community, says Msgr. Volz.

"St. Barnabas has been wounded," he says. He admits that the news upset him.

"I started choking back some tears, and then saying some prayers," he says of his initial response. "Of course, after having some time to pray about it and reflect on it, I was feeling more merciful. These young children made a terrible mistake."

On Thursdays during the month of May, parishioners are invited to join in a rosary walk in the church courtyard.

"We had a big crowd" for the prayer event the day after the fire, says Msgr. Volz.



Cardboard, bags of trash and ladders are seen in the hallway where a fire was intentionally set on May 10 toward the back of the sanctuary of St. Barnabas Church in Indianapolis.

(Photo by Natalie Hoefler)

"People were thankful as we prayed the rosary for the Blessed Mother's protection, and Jesus, St. Barnabas and everyone watching over us."

As the parish moves forward with the restoration process, Msgr. Volz says the attention has turned toward prayer.

"Everyone's prayers are reaching out to these families and these young children," he says. "A spirit of mercy always overcomes any anger." †

LORI

continued from page 1

"That's not the end of the process. It's the beginning of the process. And it will be very important for us to work with [HHS] Secretary [Thomas] Price and his team, hopefully to come out not with another accommodation—we've had many of those that did not really address the religious freedom concerns adequately—but rather to come out with a full-fledged exemption from having to insure for services that are contrary to Church teaching.

"He opened up a process. It addresses some of our concerns. But it obviously does not address all of our concerns."

Q. A good portion of the executive order was focused on the Johnson Amendment. How would you explain the principle that the Catholic Church espouses in not endorsing or condemning specific political candidates or parties, which is the subject of the Johnson Amendment?

A. "The Church has always taught that it is primarily the role of the laity to work for a just and tranquil order. And it is primarily for the clergy to teach and sanctify.

"So, our job is really to shed the light of Christian moral teaching and social teaching on the issues of the day. It's not to tell people how to vote or what party they ought to belong to. That's really not our role as clergy.

"Furthermore, for a pastor or a priest to take a side politically is very divisive for a congregation. It really goes against

the fundamental job of a pastor or a priest, which is to evangelize, to gather people in unity, recognizing that there will be legitimate differences and, nonetheless, bringing people together around the person of Christ and the Gospel. That's really our job."

Q. Are there any currently contested aspects of religious liberty that you wish would have been addressed in the executive order?

A. "My view is that we need to keep looking forward. So, I think about the work of Migration and Refugee Services, an excellent agency sponsored by the [U.S. bishops] that follows Church teaching in addressing the very real issues that come up in migrant and refugee families.

"It's always been highly rated, but it was denied a contract [to serve victims of human trafficking] with the federal government pretty much on the basis of its adherence to the Church's teaching on life and on the family. And in that, I think that the agency was discriminated against. I would certainly like to see that addressed.

"I would also note that in California and New York, there is something of an abortion mandate. It goes to show you that when there's a contraceptive mandate, that's the prelude to an abortion mandate. It has no religious exemption. It assumes that abortion is just part of ordinary care and would require all institutions to insure for abortion and some institutions to perform abortions that would have conscientious objections.

"There is legislation underway at the federal level that would address that. It's called the Conscience Protection Act.

"It passed the House of Representatives last year, but had no chance of going anywhere else. We think it may have a better chance this year.

"We still have challenges regarding licensure and accreditation. But the big challenge, the great challenge is that of winning people's minds and hearts for their faith. Once they practice their faith, they love their religious freedom. And once they love their religious freedom, they expect more from their government in defending it."

Q. Even if there wasn't as much in the executive order as some advocates of religious liberty would have wished, the ceremony at which it was signed was certainly striking in the president praising the Little Sisters of the Poor and bringing them on stage. What was your impression when you saw that?

A. "It was a very good start, and we should be grateful for [him] taking an important step in the right direction. I think that's how the Little Sisters understood it, and I think their presence there really communicated that sentiment.

"I would also say that the Little Sisters have really been the face of this struggle for us. That's because they engage in a

wonderful work of love and mercy in caring for the poor and the elderly.

"And they simply want to do this as religious women who follow the teachings of the Church and whose adherence to the life of faith and the moral teachings of the Church prompted them to begin this work in the 19th century. It prompted them to become religious and to give their lives for this.

"They really exemplify what this struggle has been about in a most beautiful way.

"It should also be said that the Church does not agree with the administration on everything, including immigration issues. I think we have respectfully but, again, clearly made our concerns known.

"That, in and of itself, is an exercise of religious liberty. The Church is not going to find itself necessarily lining up with one side of the aisle or the other. That's part of the glory of religious freedom.

"A religious body like the Catholic Church is not beholden to any one political agenda, but rather has the freedom to shed light on issues according to reason and faith."

(Part two of this interview will be published in the May 26 issue of *The Criterion*. In it, Archbishop Lori reflects on popular perceptions and misperceptions about religious liberty and offers advice for Catholics in religious freedom advocacy.) †

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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 25

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Eucemical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaelindy.org.

May 27

St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyd's Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., buffet-style chicken dinner featuring homemade noodles served 11 a.m.-6 p.m., build-your-own strawberry shortcake, soap box derby, kids inflatable bouncers, bingo, craft booths, games of chance, Little Miss and Mister Shortcake contest, entertainment, raffles, frozen drinks. Information: 812-923-5785.

May 29

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, 10 a.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

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

May 30

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Road, Greenwood. **Annual Memorial Day Service**, 8:45 a.m. patriotic music, 9 a.m. Mass followed by outdoor service, reception to follow. Information: Sue LaRue, 317-859-4673.

June 2

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. 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: 317-546-7328, mkeyes@indy.rr.com.

Mary, Queen of Peace Church, 1005 W. Main St., Danville. **Serra Club Mass for Vocations**, 8:30 a.m., followed by refreshments and fellowship. Information: smclaughlin@holyspirit.cc.

June 3

St. Michael Church, 145

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

Terre Haute Helpers of God's Precious Infants, 7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Book Warming Reception: The Liturgy of Marriage**, by marriage therapist and St. Simon the Apostle parishioner Dr. Timothy Heck, 6-8 p.m., no charge. Information: 317-502-7171 or info@liturgyofmarriage.com.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Mountfest: an Experience of**

Kentuckiana, 2-8 p.m., wine and beer, food and live music all unique to Kentuckiana, booths featuring local artists and artisans, Terry's Treasures flea market and garage sale in the gym, drawings for \$5,000 first place, \$1,000 second, \$500 third and \$100 each fourth-eighth places. Rain or shine. Information: 812-923-8817.

June 6

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

June 7

Archbishop Edward T. 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 8-10

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **St. Mark Funfest**, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 5 p.m.-midnight, dinners in air-conditioned hall, grilled and multicultural foods, live entertainment, Monte Carlo, take-a-chance. Information: 317-787-8246.

June 9-10

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., Italian food, wine, beer, music, children's games and rides, Marian procession, free admission. Information: 317-636-4478.

June 11

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: acfadi2014@gmail.com.

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

Mass celebrating Father Martin Peter's 50th jubilee set for June 10 in Columbus



Fr. Martin Peter

A Mass honoring the 50th anniversary of the ordination of retired Father Martin Peter will be celebrated at St. Bartholomew Church, 1306 27th St., in Columbus, at 5 p.m. on June 10.

A reception will follow the Mass until 8:30 p.m. During his 50 years, Father Peter has served in various capacities in Indianapolis, Brownsburg and Bloomington, and on the archdiocesan college of consultors. All are invited to celebrate Father Peter's 50 years as a priest. For more information, call 812-379-9353 or e-mail jjhdah@sbcglobal.net. †

Secular Franciscan fraternity offers open house in Indianapolis on June 3

Our Lady of the Blessed Sacrament Secular Franciscan Fraternity will offer an open house in St. Luke the Evangelist Parish's library, 7575 N. Holliday Dr. E., in Indianapolis, from 9:15-10:30 a.m. on June 3.

The Secular Franciscan Order is a branch of the worldwide Franciscan family. Members are single and married. Their purpose is to bring the

Gospel to life where they live, work and worship, and to help others do likewise.

The open house will offer information about this organization and becoming a member.

For more information, contact Dave Gretencord at davegretencord@sbcglobal.net or Mark Scott at machineman@sbcglobal.net. †



National music award

The National Association of Music Merchants awarded St. Louis School of Batesville a 2017 Music Merit Award. St. Louis School was one of only three Catholic schools nationally to earn this award, as well as one of six schools in Indiana, and one of 92 in the United States. This is the fourth consecutive year St. Louis School has earned this award. Congratulations to music teacher Christy Kushman and her students! (Submitted photo)

'One Plus One' art exhibit on display at Archabbey Library Gallery

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting an art exhibit called "One Plus One" through May 30. The exhibit showcases the art of Benedictine Brother Martin Erspamer and Kazhia Kolb.

Brother Martin will be showing drawings and ceramics. His work in ceramic ranges from functional pieces to sculptural work.

Brother Martin was a member of a Marianist community in St. Louis, Mo., from 1971 until his transfer to Saint Meinrad in 2005. He has a master's degree in fine art from Boston University and certification as a liturgical designer from the Catholic Theological Union of Chicago.

Kazhia Kolb will be showing block linoleum prints, which develop from quick sketches done in locations such as cafes, restaurants or parks.

Kolb was born in New York City. She grew up near London, England, and in 1971 moved to Paris, France, to study at the Sorbonne and at the École des Beaux Arts. She has lived in the United States since 1978 and in St. Meinrad since 2006.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours. †

Our Lady of Perpetual Help Parish offering session on consoling on June 7

A session on "How to be a Christian Consoler" will be held in the parish office building of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany, from 7-8:30 p.m. on June 7.

The parish's Ministry of Consolation is hosting the event. This educational

program is designed to offer family, friends and caregivers confident and helpful tools in being present to those who are suffering in various ways.

The event is free, but reservations are required by June 5. To register, call 812-945-2374 or e-mail tyost@olphna.org. †

Michael Witka named national leader in risk management by magazine

Michael Witka, archdiocesan risk manager and director of parish financial services and property insurance, was named one of the nation's leading risk managers by *Insurance Business America* magazine.

Entering the insurance business straight out of college

in the 1970s, Witka worked on the carrier, broker and agency sides of the industry before moving into risk management.

Today, he leads the placement of insurance to protect assets and personnel for the entire Archdiocese of Indianapolis.

"I felt called to help the Church in her need for risk management and bringing the attention of a proper blend of self-insurance, insurance, risk management and financial responsibility to the position," Witka says. †



Michael Witka



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Christ alive in us is the basis for all our hope

Evil people are without hope. They live in a state of bleak fatalism with no bright future because they live in darkness and are prisoners of the past.

According to Pope Francis:

"A person who does not have hope is not able to forgive; he is not able to give the consolation of forgiveness and to receive the consolation of forgiveness.

"Yes, because this is what Jesus did, and in this way he continues to do so through those who make space in their heart and their life for him, in the awareness that evil is not vanquished with evil, but with humility, mercy and gentleness. *Mafiosi* think that evil can be defeated with evil, and so they seek revenge and do all those things we know about. But they do not know what humility, mercy and gentleness are. And why? Because *Mafiosi* do not have hope. Think about this."

Pope Francis has spoken about *Mafiosi* (the Mafia) before. He believes they are powerful examples of people without hope who seek to control their environment with intimidation, violence and vendetta. Theirs is not the

way of Christ—no matter how much they cling to the cultural forms of religion.

"Our hope is not a concept," the pope teaches. "It is not a sentiment, it is not a mobile phone, it is not a heap of riches! Our hope is a person, it is the Lord Jesus whom we recognize as living and present in us and in our brothers, because Christ is risen."

What does Pope Francis mean when he says that our hope is not a mobile phone? The Holy Father uses this very popular device—and our growing dependence on it—to illustrate his point that we are not saved by ideas, technology or great wealth. Our hope is a person, he says, Jesus Christ, God incarnate who gave himself entirely for us and who is living and present among us.

"Let us remember that Christ is risen. He lives in our midst, and abides in each one of us," Pope Francis says. "There the Lord made His dwelling at the moment of our baptism, and from there he continues to renew us and our life, filling us with his love and with fullness of Spirit."

Christ is alive in us by virtue of our

baptism. So we have reason to be hopeful. But Pope Francis cautions us not to bury the Lord deep inside us, but to proclaim him to everyone we meet through our words and our actions. He says:

"If Christ is living and abides in us, in our heart, then we must also allow him to be made visible, not to hide him, and to act in us. This means that the Lord Jesus must increasingly become our model: our model of life and that we must learn to behave as he behaved. Do what Jesus did.

"The hope that abides in us, then, cannot remain hidden inside us, in our heart: it would be a weak hope that does not have the courage to come out and let itself be seen; but our hope ... must necessarily be released outward, taking the exquisite and unmistakable form of gentleness, respect and goodness toward our neighbor, to the point of forgiving those who do us harm."

Criminals, corrupt officials and people whose hearts are hardened by cruelty, self-centeredness and sin cannot make Christ visible unless they experience some form of conversion.

Dimas, the "good thief" who was

crucified with Jesus, is an example of "the exquisite and unmistakable form of gentleness, respect and goodness toward our neighbor, to the point of forgiving those who do us harm" that Pope Francis says is characteristic of Christ-like courage and humility. Where great love is present, hope abounds.

We proclaim hope "each time we take the side of the least and the marginalized, or that we do not respond to evil with evil, but instead forgive without vengeance—forgiving and blessing," Pope Francis says. "Every time we do this, we shine as living and luminous signs of hope, thus becoming an instrument of consolation and peace, in accord with the heart of God. And in this way, we go ahead with sweetness and gentleness, being amiable and doing good even to those who do not wish us well, or who harm us."

May we always "shine as living and luminous signs" that Christ is risen. May we always be people of hope!

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

El rostro de la misericordia/Daniel Conway

El Cristo que vive en nosotros es la raíz de nuestra esperanza

Las personas malas no tienen esperanza. Viven en un irremediable estado de fatalismo desprovisto de un futuro resplandeciente porque habitan en la oscuridad y son prisioneros del pasado.

De acuerdo con el papa Francisco:

"Una persona que no tiene esperanza no consigue perdonar, no consigue dar la consolación del perdón y tener la consolación de perdonar. Sí, porque así ha hecho Jesús, y así continúa haciendo a través de quienes le dejan espacio en su corazón y en su vida, con la conciencia de que el mal no se vence con el mal, sino con la humildad, la misericordia y la docilidad. Los mafiosos piensan que el mal se puede vencer con el mal, y así desencadenan la venganza y hacen muchas cosas que todos nosotros sabemos. Pero no conocen qué es la humildad, misericordia y docilidad. ¿Y por qué? Porque los mafiosos no tienen esperanza. Pensad esto."

El papa Francisco ha hablado en otras ocasiones acerca de los mafiosos, pues considera que son ejemplos claros de gente sin esperanza que procura controlar su entorno mediante la intimidación, la violencia y la venganza. Su forma de vida no es cristiana, independientemente de cuánto se aferren a las manifestaciones culturales de la religión.

El papa nos enseña que "nuestra esperanza no es un concepto, no es un sentimiento, no es un móvil, ¡una montaña de riquezas! Nuestra esperanza es una Persona, es el Señor Jesús que reconocemos vivo y presente en nosotros y en nuestros hermanos, porque Cristo ha resucitado."

¿Qué quiere decir el papa Francisco cuando afirma que la esperanza no es un teléfono móvil? El Santo Padre se vale de estos populares aparatos, y de nuestra creciente dependencia a ellos, para ilustrar su enseñanza de que las ideas, la tecnología o la riqueza no son los medios para nuestra salvación. Nuestra esperanza es una persona, según nos dice el papa, es Jesucristo, Dios encarnado que se entregó por completo por nosotros y que está vivo y se encuentra presente entre nosotros.

"[Recordemos] que Cristo ha resucitado, está vivo entre nosotros, está vivo y habita en cada uno de nosotros," expresa el Sumo Pontífice. "Allí el Señor demora en el momento de nuestro Bautismo, y desde allí continúa renovándonos a nosotros y a nuestra vida, colmándonos de su amor y de la plenitud del Espíritu."

Cristo está vivo entre nosotros por virtud del bautismo, así que tenemos motivos para sentirnos esperanzados.

Pero el papa Francisco nos advierte que no debemos enterrar al Señor en las profundidades de nuestro ser, sino proclamarlo a todas las personas que conozcamos, a través de nuestras palabras y acciones. Expresa:

"Si Cristo está vivo y vive en nosotros, en nuestro corazón, entonces debemos dejar también que se haga visible, no esconderlo, y que actúe en nosotros. Esto significa que el Señor Jesús debe convertirse siempre cada vez más en nuestro modelo: modelo de vida y que nosotros debemos aprender a comportarnos como Él se ha comportado. Hacer lo que hacía Jesús. La esperanza que habita en nosotros, entonces, no puede permanecer escondida dentro de nosotros, en nuestro corazón: pues, sería una esperanza débil, que no tiene el valor de salir fuera y hacerse ver; sino [que] nuestra esperanza [...] debe necesariamente salir fuera, tomando la forma exquisita e inconfundible de la dulzura, del respeto, de la benevolencia hacia el prójimo, llegando incluso a perdonar a quien nos hace daño."

Los delincuentes, los funcionarios corruptos y las personas cuyos corazones se han endurecido a fuerza de crueldad, egoísmo y pecado, no pueden reflejar a Cristo a menos que se sometan a algún

tipo de conversión.

Dimas, el "buen ladrón" que fue crucificado con Jesús, es ejemplo de la "exquisita e inconfundible de la dulzura, del respeto, de la benevolencia hacia el prójimo, llegando incluso a perdonar a quien nos hace daño" que el papa Francisco señala como característica del valor y la humildad cristianas. Donde hay amor en abundancia, también abunda la esperanza.

El Santo Padre nos dice que proclamamos la esperanza "cada vez que nosotros tomamos la parte de los últimos y de los marginados o que no respondemos al mal con el mal, sino perdonando, sin venganza, perdonando y bendiciendo, cada vez que hacemos esto nosotros resplandecemos como signos vivos y luminosos de esperanza, convirtiéndonos así en instrumento de consolación y de paz según el corazón de Dios. Y así seguimos adelante con la dulzura, la docilidad, el ser amables y haciendo el bien incluso a los que no nos quieren bien, o nos hacen daño."

Que siempre resplandezcamos "como signos vivos y luminosos" de que Cristo ha resucitado. ¡Que siempre seamos un pueblo de esperanza!

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Lentz will represent archdiocese at three area high school graduations

Criterion staff report

In an updated plan, Annette "Mickey" Lentz, archdiocesan chancellor, will represent the archdiocese at the graduation ceremonies of three Catholic high schools this spring.

Lentz, who has served the archdiocese

for 55 years—including as a teacher, a principal and the executive director of Catholic education and faith formation—will represent the archdiocese at these three commencements:

The graduation ceremony of Bishop Chatard High School in Indianapolis: at 6:30 p.m. on May 19

at the school.

The graduation ceremony of Father Thomas Sceccina Memorial High School in Indianapolis: at 7 p.m. on May 26 at the school.

The graduation ceremony of Roncalli High School in Indianapolis: at 9 a.m. on May 27 at the school.

A complete listing of the graduation ceremonies of the 12 Catholic high schools in the archdiocese—including information about valedictorians, salutatorians and Baccalaureate Mass schedules—appeared in the May 12 issue of *The Criterion*. That information can be found at goo.gl/etSG5u. †



WELCOME, NEW CATHOLICS!

We welcome the new Catholics who have been received into the full communion of the Church since last Easter. Most of the people listed here received sacraments of initiation during the Easter Vigil on Saturday, April 15. The names listed here were provided by religious education leaders in local parishes.

The 419 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist. The 462 candidates listed were baptized in other Christian traditions and were received into the full communion of the Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation. †



Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, baptizes Gilaniche Codjo Senou, 28, during the Easter Vigil on April 15. (Submitted photo by Katherine Gatons)

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
Micah Clare, Stephen Courter, Brayden Goodpastor, Brock Goodpastor and Laney Goodpastor (catechumens); Hunter Hensley, Hannah Knippenberg and Kelly Strzok (candidates)

St. Michael, Brookville
Karley Ison, Kennedy Seals and Carol Simmermeyer (catechumens); Tammy Davis, Kristen Dudley, Brady Murray, Angela Suding, Jennifer Thomson and Barbara Wilson (candidates)

St. Louis, Batesville
Camden Anderson, Jada Ertel, Jackie Minnick, Kelsey Padgett and Garrett Watkins (catechumens)

All Saints, Dearborn County
Josh Hines, Lana McAdams, Bill Retherford and Travis Swales (catechumens); Matthew Dawson, Dennise French, Jamie Gaynor, Brian Hay, Jen Hine, Cory Mobly, Jessica Mobly, Jessica Noeth, James Viel and Jay Whitehead (candidates)

St. Catherine of Sienna, Decatur County
Ashely Amberger, Jennifer Burkhart and Kera Gauck (catechumens)

St. Mary, Greensburg
Ashleigh Allen, Ciara Fasbinder, Augustus Harlow, Tracey Harlow, Rex Harlow II, Jeremy Miller, Josh Snapp and AmRhein Thomas (catechumens); Byron Balsler, Shawn Burcham, Sarah Dodd, James Douglas, Rex Harlow, Scott Lawrence, Tony McLaughlin, Karen Rust, Carla Warren, Peter Warren and Adam Wilson (candidates)

St. Lawrence, Lawrenceburg
Tamera Allen, Rita Buckingham, Hannah Markland and Morgan Priuett (catechumens); Katherine Coy, Terry Coy, Danielle Harrison, Heather Priuett and Kaleigh Turner (candidates)

St. Charles Borromeo, Milan
Blayze Lane and Rachel Thomas (catechumens); Kristina Hartman (candidate)

Immaculate Conception, Millhousen
Allison Mattox (candidate)

Holy Family, Oldenburg
Lanny Burnham, Jr., Angela Pierson, Alijah Strassell and Sarah Walsman (candidates)

St. Nicholas, Ripley County
Victoria Hamm and Riley Siegel (catechumens); Bruce Bauman (candidate)

St. Peter, Franklin County
Wendy Ritzi (catechumen)

St. Vincent de Paul, Shelby County
Sarah Plunkett (catechumen); Vanessa Meriwether (candidate)

St. Joseph, Shelbyville
Logan Addis, Jennifer Claxton, Madeline Huntsman, Alma Kaster, Freddy Lopez, Rosario Lopez, Luis Martinez-Julian, Yulitza Martinez-Julian, Sharon Staehler and Brooklyn Winkler (catechumens); Jenna Albert, John Albert, Jacqui Compton, Matthew Kenkel and Gricelda Nunez (candidates)

St. Teresa Benedicta of the Cross, Bright
Jill James and Meagan Roberts (candidates)

Bloomington Deanery

St. Vincent de Paul, Bedford
Chesney Gillespie, Kevin Souder and Ryan Thomas (catechumens); Sara Chastain, Kimberley Gillespie, Josh Shepherd, Andrew Thomas and Stephanie Williams (candidates)

St. Charles Borromeo, Bloomington
April Moore, An Pham and Kiana Vaughn (catechumens); Connie Carney, Kaitlin Hemmelgarn, Nathan Howard, Lauren Kot, Ryan Kot, Rhyann Sloan, Gabriella Stacy, Darin Wolfe and Nicole Wright (candidates)

St. John the Apostle, Bloomington
Patricia Lewis and Morgan Volrich (catechumens); Emily Albert, Louis Browning and Clare Harshey (candidates)

St. Paul Catholic Center, Bloomington
Rebecca Formisano, Fallon Fox, Grant Martsolf, Caleb Neff, Cameron Richardson and Hogan Stanger (catechumens); Kristy Elbehar, Jennifer Faris, Mike Faris, Lori Hoevenar and Nick Vonfoerster (candidates)

St. Jude the Apostle, Spencer
Misty Barger and Dylan Fluet (catechumens)

Connersville Deanery

St. Gabriel, Connersville
Ellissa Ackerman, Mellissa Ackerman, Darren Fuller, Alexander Geis, Kelsey McEwen, Audri Turley, Brody Turley, Ellah Turley and Rilyn Turley (catechumens); Blake Adams, Donna Ammerman, Carol Bergman, Gavin Bergman, Danny Burton, Chloe Cramer and Tom Murrell (candidates)

St. Elizabeth Ann Seton, Richmond
Treston Bennett, Kyaunna Bond, Rebecca Cruz, Cheryl Garrett, Julia Meredith, Lena Meredith, Stella Meredith, Jeremy Parker, Jordan Parker, Leann Parker, Nathan Parker, Halle Pruitt, Hayden Pruitt, Abigail Quiroz, Sophia Quiroz, Garibaldi Quiroz-Santis and Camela Schmitz (catechumens); Judy Cook, Julia Henderson, Jane McDugle, Ashlee Orr, Micah Orr,

St. Elizabeth Ann Seton, Richmond, cont'd
Carrie Pruitt, Christopher Pruitt, Madison Pruitt, Mason Pruitt, Heather Towns and Evan Underbrink (candidates)

St. Mary, Rushville
Ethan Brown, Jennifer Hay and Jessica Spaeth (catechumens); Rachel Amos, Ingeborg Auditore, Kevi Baumgartner, Brenda Gilliam, Karen Hall, Louise Krick, Mike Owen and Kirstie Ryckman (candidates)

Indianapolis East Deanery

Holy Spirit
Margarito Avila, Sabrina Clingerman, Brenda Gonzalez, Geraldine Gonzalez, Jessica Guzman, Kelley Morris, Pedro Rodriguez, Alicia Scott, David Tubbs and Jeffery Vo (catechumens)

Our Lady of Lourdes
Nicole Marcum (catechumen); James Frank and Beth Whittington (candidates)

SS. Peter and Paul Cathedral
Terence Rozzell (candidate)

St. Mary
Cesar Jeancarlos Jimenez, Pablo Santiago Jimenez, Rodrigo Samuel Jimenez, Noret Gomez Lara and Elizabeth Ponce (catechumens); Guillermo Alcauter, Riki Alcauter, Brenda Paola Conchas Foronda, Ana Maria Cruz, Andrew Dysango, Ben Kuflewski, Sara Morales Pascual, Nate Riggs, Saul Valencia and Brock Wappes (candidates)

St. Rita
Toni Hatcher (candidate)

St. Therese of the Infant Jesus (Little Flower)
Vanessa Arellano, Gary Ballau, Mercedes Cheever, Francis Fey, Josh Orndorff, Trent Short, Danielle Stillions, Ronald Stillions and Seth Stillions (catechumens); Alexis Dohleman and Angelica Ortiz (candidates)

St. Thomas the Apostle, Fortville
Danny Rigdon (candidate)

St. Michael, Greenfield
Michael Grimes, Kyle Martin and Laura Trotter (catechumens)

Indianapolis North Deanery

Immaculate Heart of Mary
Seth Colson and Oliver Shepherd (catechumens); Kathryn Allison, Alicia Carlson, James Carlson, Gwenda Langley, Garrett Lickliter, Danielle Sparks, Courtney Spear and Anna Stanley (candidates)

St. Andrew the Apostle
Jack Benbow and Richard Ewers (candidates)

St. Joan of Arc
Sean Custer, Danielle Mitchell, Sidnee Powell, Shawn Smith and Brian Tran (catechumens); Brittany Corona, Kelsey Keefer, Scott Musgrave and Matt Parker (candidates)

St. Lawrence
Ryan Craig, Tyler Feduccia and Justin Ross (catechumens)

St. Luke the Evangelist
Kristen Berens and Paul Bonner (catechumens); James F. Faulkner, M.D., Amanda Gutwein, M.D., Charlie Harrie, Elena Harrie, Rebecca Lucado, Stephanie Salvador, Charity Stehlin and Jennifer Tabor (candidates)

St. Matthew the Apostle
Janeé Arnold, Harry Burdess, Jennifer Burdess, Riley Love, Kendra Sandberg and Tyler Sandberg (catechumens); Lucas Burdess, Mark Fellwock, Melanie Hamilton, Marques Rattler, Anthony Turner and Jaylen Turner (candidates)

St. Pius X
Rachel Getz, Sally Getz, Paula McConnell, Alyssa Polackin, Sara Sears and Tatum Triggs (catechumens); Angela Bennett, James Clark, Jo Ellen Fowler, Kevin Getz, Damian Peak, Craig Polackin, Matthew Sears, Robert Smith, Evan Triggs and Bryce Wolf (candidates)

St. Simon the Apostle
Ethan Babcock, Evelyn Babcock, Chase Bauer, Jason Rasmussen, Ashley Rosner, Alexander Scruggs and James Sigler (catechumens); Jennifer Cohron, Jennifer Cullen, Cynthia Hastings, Jeff Mandsager, Sarah Morley, Margaret Olivares, Matthew Olivares, Sarah Rivers, Derek Thieke, Jennifer Thieke and Jeffrey Wills (candidates)

St. Thomas Aquinas
Jerry Gordon and Malcolm Moran (catechumens); Jill Gordon and Helena Welp (candidates)

Indianapolis South Deanery

Nativity of Our Lord Jesus Christ
Tom Price (catechumen); Charles Brammer, Angie Fittro, Seth Lindsey and Emily Spicer (candidates)

Our Lady of the Most Holy Rosary
Baba Omosegbon (catechumen); Sabrina Allee, Abbie Brooks, Alex Clark, Karly Kladden, Blake Powers, Karen Schmedake and JD West (candidates)

St. Barnabas
Kristopher Baker, David Bopp, Heather Dornbusch, Peggy Stearns and Gary Thompson (catechumens); Molly Eckel, Dawn Huckleberry and Jennifer Negri (candidates)

St. John the Evangelist
Brooke English, Steven Goheen, Jackson Huff, Jody Lawvere, Sarah Overshiner and Lindsay Simcoe (catechumens); Luis Ayala, James Coleman, Manuel Herceg, Eliza Lennox, Meghan McCann, Mary Moll, Celia Navarro, William Parish, Jorge Perez, Emily Rettig and Hannah Travis (candidates)

St. Jude
Kelli Basse, Catherine Boyer, David Clayton, Mackenna Combs, Tonya Combs, Dustin Pero, Amber Seibert, Brooklyn Seibert and Robin Uberta (catechumens); Zachary Alumbaugh, Jeremy Boyer, David Clayton, Sheridan Clayton, Phillip Combs, Roger Emrich, Kevin Hall, Stacy Hall and Kent Richwine (candidates)

St. Mark the Evangelist
Margaret Cervantes, Jennifer Claycomb, Braxton Haas, Brielyn Haas, Sarah Haas, Spenser Hansen, Wendy LaRosa, Daniel Lewis, Patrick Maines, Lynelle Pender, Brenda Serensky, Edward Vandall and Christina Williams, (catechumens); Theresa Carmichael and Rhianna Mast (candidates)

St. Patrick
Maria Guadalupe Alvarado and Jaime Llano (catechumens); Sebastian Juarez Agustin, Yener Perez Agustin, Marla Zurama Perez Cerrate, Yuri Ramirez, Rocio Tello and Ondina Villanueva (candidates)

St. Roch
Cameron Ambrosia Short, Marissa Ambrosia Short, James Hudson, Breaune Jewett, Hannah Mahurin, Justin Teipen and Joseph Tijerina (catechumens); Steven Adams, Santa Augustyniak, Jessica Bewley-Smith, David Burton, Shannon Burton, Mark Harris, Alyssa Hunt, Matthew Short and Rebecca Weil (candidates)

Holy Name of Jesus, Beech Grove
Sharon Bayer, Nathan Rodgers and Maximilian Wiegel (catechumens); Michael Kellermeier, Elizabeth Pennala, McKenzie Schimmel and Sally Schimmel (candidates)

Our Lady of the Greenwood, Greenwood
Ray Allen, Colby Dickey, Crystal Erwin, Joshua Fortini, Matthew Hardy, Ashley Mathews, Bill Pennington, Herman Smart and Kenneth Swint (catechumens); Carlos Burge, Rodrigo Carbajal, Jose Gonzales, Teresa Lucid, Caitlynn Minglin, LeAnn Ramirez, Andrew Reedy, Rachel Ryman, Lauretta Smart,

Our Lady of the Greenwood, Greenwood, cont'd
Stefan Snider, Caleb Taylor, Kent Thompson, Natalia Valdes, Marisol Valdes Sanches and Barbara White (candidates)

SS. Francis and Clare of Assisi, Greenwood
Brandon Black, Ashley Brunzman, Shyanne Greb, Monica Hutton, Taylor Meyers, Acile Springer and Jason Youngs (catechumens); Carson Caplinger, Kevin Caplinger, Nick Caplinger, Tonya Caplinger, Josie Garrison, Brett Keller, Emily Keller, Stasi Murray, Matthew Reising, Karrie Weemer and Nicole Youngs (candidates)

Indianapolis West Deanery

St. Malachy, Brownsburg
Brittany Caddell, Nicholas Colton, Megan Donovan, Claude Earles, Kristina Halling, Jamie Jines, Heather Medjeski, Jessica Pierce, Janie Rivera, Christopher Schuck, Lana Sorgi, Starla Steuerwald and Janet Swander (catechumens); David Anderson, Ben Anoskey, Eric Arthur, Cheryl Charchol, Mark Crown, Reeve DelReal, Michael Gardner, Matthew Herrick, Katrina Higginbotham, Lisa Manning and Johnson Nelson (candidates)

Mary, Queen of Peace, Danville
Alexander Owens, Faith Owens, Matt Maraldo, Cooper Rockwell and Joseph Shelton (catechumens); Jessica Bramstedt, Maggie Rockwell, Coen Smith, Macee Smith, Andrew Watts, Keely Watts and Mary Ann Watts (candidates)

Holy Angels
Duaine Meriweather (candidate)

St. Anthony
Sheery Yaritto (candidate)

St. Christopher
Bryanna Bailey, Maria Bailey, Cheri Bauer, Annie Beck, Katherine Kasper, Karisa Miller and Jayson Zeigler (candidates)

St. Gabriel the Archangel
Dayanna Aguilar, Claudia Castillo, Lizeth Cervantes-Vazquez, Keyllie Escamilla-Vazquez, Sheryln Escamilla-Vazquez, Mario de Jesus Flores, Jose Flores-Rubio, Gustavo Hernandez, Andy Hernandez-Chupin, Gadiel Hernandez-Chupin, Kevin Huesca, Ingrid Huesca-Moreno, Gabriel Zavala Liberos, Christopher Marquez-Corado, Fabricio Martinez, Jacobh Medina-Corteras, Leticia Miranda, Alexander Ortiz, Maria (Eunice) Pong, Lisandro Salas-Leon, George Sanchez-Garcia, Jennifer Sanchez-Garcia, Elizabeth Santiago, Greydis Santiago, Lizbeth Santiago, Maria Santiago, Leidy Rubi Santiago-Fernandez, Khalil Dasaen Sawadogo, Jordan Smith-Enrique, Pia Sorzano, Lukas Spohn, Sasha Tehozol, Miguel Vasquez and Vanessa Vasquez-Castillo (catechumens); Michelle Aguilar, Manuel Alves, Veronica Arvizu Rivera, Emily Barton, Amanda Reimer, Fidencio Sanchez-Bautista, Kaitlyn Smith, Emily Tehozol and Darwin Viveros-Leal (candidates)

St. Michael the Archangel
Gavin Crooke, Katherine Flores, Marlene Kries, Nathan Lowe, Leslie Munoz and Mutong Zhon (catechumens); David Dickerson, Antonio Ehrlich, Angeley Flores, Lexy Hunt, Carla Stoneypher, Michael Todd and Richard Webb (candidates)

St. Monica
Uriel Abisai Aguilar, Cris Anthony Anota Amado, Belinda Ascencion Felix, Jazmin Ascencion Felix, Mauriana Avendano, Joseph Gustavo Baldor Bello, Raul Diaz Blanco, Pedro Antonio Meneses Blanco, Maiyah Jade Bradley, Reggie Buntin, Julissa Ceba Perez, Joanna Charlene Cervantes Dimas, Jesus Lopez Dominguez, Chance Feuzing, Teddy Feuzing, Wilfried Feuzing, Jonathan Alfredo Flores, Melany Anahi Garcia Florez, America Hernandez Toxqui, Brian Hernandez, Bryan Erubiel Gonzalez Hernandez, Linda Hernandez, Kamren Johnson, Itzamara Evelyn Lerma, Valentina Lopez Dominguez, Emely Alejandra Lopez Lopez, Crystal Manuel Rivera, Jessica Manuel Rivera, Ana Maria Mar Velazquez, Corina Meneses Blanco, Maria Yolanda Mezo Dimas, Felix Adriana Montero, Susan Tatyana Montero, Nathan Kounga Noumsi, Kaitlynn Jannet Ramirez, Victoria Romero Rodriguez, Henly Janay Salas Hernandez, Justin Axel Reyes Sesena, Gilaniche Codjo Senou, Ashley Carolina Servellon, Guadalupe Vasquez Solis, Isabel Vasquez Solis and Juan Angel Muñoz Xolo (catechumens); Salvador Acuna, Adrian Adjahli, Daniel Adjahli, Abigail Alonso, Daniel Alonso, Emmanuel Alonso, Aydee Amado Tiburcio, Tania Ascencion Felix, Elizabeth Barkley, Daniel Gonzalez Blanco, Nancy Buss, Edgar Manuel Cabrera, Yareli Calderon, Yohan Caldwell, Brisa Carrera Rosas, Diana Karina Chavez Garcia, Edward Ruben Jimenez Claros, Roberto Jimenez Claros, Jr., Elizabeth Cortez, Alexis Alan Cuachoca, Lindsey Sarai Cuachoca, America Jazmine DeLea Manzo, Edwin Dominguez,

St. Monica, cont'd
Kevin Dominguez, Cecilia Dominguez Martinez, Melany Joselyn Dominguez Zetina, Cynthia Estanislao-Juarez, David Armando Muñoz Estrada, Albert Feuzing, Lydie Feuzing, Stephani Joanna Figueroa Galdamez, Jose Flores, Wanda Elizabeth Flores, Corey Fundenberger, Fausto Gonzalez, Amy Beatriz Gonzalez Ladera, David Gonzalez-Blanco, Dashaun Eduardo Guillen, Jadira Gutierrez Dominguez, Valeria Hernandez, Aline Hernandez Toxqui, Cristel Jimenez, Roy Jimenez, Anahy Milagros Jimenez Claros, Claudia Elialucina Jimenez Claros, Manuel Esquivel Juarez, Nahum Estanislao Juarez, Rosine Kakesa, Jesus Ronaldo Gonzalez Ladera, Destiny Marcial Manzano, Namara Lizeth Marcial Manzano, Hugo Enrique Martinez, Coral Menseses Blanco, Abigail Milan Vicens, Ashly Monserrat Rodriguez, Alexandra Monterroza, Daniel Morales, Jocelyn Morales, Rodolfo Anota Morales, Jaime Luis Nuñez, Valeria Nuñez Rosas, Eva Belen Olascoaga Gonzalez, Sindy Rubi Pedroza Rodriguez, Hillary Perez Canchola, Katherine Perez Canchola, Elizabeth Perez Rosas, Besty Porras Jimenez, Chelsea Rabet, Michael Rabet, Alejandro Marin Ramirez, Kevin Javier Rodriguez, Matthew Rodriguez, Carlos Daniel Ramos Romero, Mauricio Ramos Romero, Diego Vega Sanchez, Jovani Sanchez Sanchez, Pablo Sanchez, Efrain Sandoval Sandoval, Nayeli Sandoval, Vanessa Schooley, Kimberly Karina Silva Sandoval, Brenda Smith-Cooper, Yair Alexander Trejo, Adal Rigoberto Trejo, Oscar Urbieta, Paulina Uribe Reyes, Natalie Vasquez Solis, Frida Sophia Vega Sanchez and Anahy Yesenia Monterroza (candidates)

St. Thomas More, Mooresville
Jacob Wray (catechumen); Juanito Huerta, Elizabeth Larch, Ian Larch and Kimberly Roach (candidates)

St. Susanna, Plainfield
Jaime Griffin, Mathew Hollinger and Lindsay Woodson (catechumens); Sefanie Bodnar, Nathaniel Burnett, Donna Dunn, Christopher Franklin, Pamela Laughlin, Lauren Price, Jonathon Queary and Amy Wilson (candidates)

New Albany Deanery

St. Michael, Bradford
Diana Fouts (catechumen); Lisa Bell and Jared Willis (candidate)

St. John Paul II, Clark County
Amanda Broderick, Taylor Buckner, Dorothy Hagest, Laura Hood, Chrisy Kempf, Jayda Kempf, Kevin Kempf, Preston Kempf, Alexander Robertson, Carter Roe and Rocky Woodruff (catechumens); Allison Antz, Jennifer Antz, Meredith Antz, Devon Beevers, Carol Coulter, Elise Coulter, Brian Roe, Shari Roe, Allison Thweatt and Jeffrey West (candidates)

St. Anthony of Padua, Clarksville
Emry Holman, Thomas Holman, Carter Lannan, Pete Lannan, Karlie Morrison, Randy Munday, Frankie Weber and Lillie Weber (catechumens); Savannah Guerrero, Kathy Lenfert and Jessica Lenfert (candidates)

St. Mary-of-the-Knobs, Floyd County
Stacy Eads and Larry Fox (catechumens); Michael Dailey, John Deaver, Jr., Michael Fowler, Marissa Fox and Gwendolyn Routh (candidates)

Most Sacred Heart of Jesus, Jeffersonville
Michael Aldridge, Anthony Fresh, Destiny Holder and Leah Lucas (catechumens); Marsha Weobong (candidates)

St. Augustine, Jeffersonville
Josie Bauer, Noell Bauer, Rowan Bauer, Tyler Bauer, Noah Fears, Logan McCutchen and Macyn McCutchen (catechumens); Bruce Williams (candidate)

Holy Family, New Albany
Jeremiah Litzinger, Isabel Sisson and Olive Sisson, (catechumens); Carolyn Eads, Melissa Glover, Lindsey Rutherford, Collin Sisson and Carol Wilkerson (candidates)

Our Lady of Perpetual Help, New Albany
Raymond Bortorff, Brad Davidson and Dawson Mitchell (catechumens)

St. Mary, New Albany
Veronica Arambul, Michelle Missi and Crystal Stewart (catechumens)

Seymour Deanery

St. Bartholomew, Columbus
Cesar Chavez, Reece Edwards, Lauran Fox, Juan Xicay Hernandez, Tammy Love, Marley Sutton and Dulce Varilla Nunez (catechumens); Linda Brown, Guadalupe Chavez, Miguel Rosete Flores, Jonas Howell, Bobby McIlquham, Maria Rodriguez and Rachel Schoettmer (candidates)

St. Rose of Lima, Franklin
Landon Baker, Kaden Hicks, Kaleb Hicks, Tressen Martz and Mallory Murray (catechumens); Joseph Hollis and Kacie Murray (candidates)

Pope Francis: Honor the believing, tender Mary, not a 'plaster statue'

FATIMA, Portugal (CNS)—Mary's example of believing and following Jesus is what matters most; she cannot be some image "of our own making" who Christians barter with for mercy, Pope Francis said.

On the eve of the 100th anniversary of the Marian apparitions at Fatima, the pope asked tens of thousands of pilgrims on May 12 to reflect on "which Mary" they choose to venerate, "the virgin Mary from the Gospel," or "one who restrains the arm of a vengeful God?"

Is the Mary they honor "a woman blessed because she believed always and everywhere in God's words, or a 'plaster statue' from whom we beg favors at little cost?" he asked.

As the sun set at the shrine dedicated to Our Lady of Fatima, pilgrims held thousands of lit candles, filling the square with a fiery light before Pope Francis led them in praying the rosary.

The pope already had visited the shrine earlier in the evening, arriving by helicopter from Monte Real air base. Excited crowds, waving flags and white handkerchiefs, cheered as he arrived in his popemobile.

He then made his way to the Little Chapel of the Apparitions where Mary appeared to three shepherd children on May 13, 1917. The apparitions continued

once a month until Oct. 13, 1917, and later were declared worthy of belief by the Catholic Church.

The festive cheering of the crowd turned to near absolute silence as the pope spent several minutes with his head bowed and hands clasped in prayer, occasionally looking up at the statue of Mary venerated by his predecessors and millions of devotees across the globe.

Pope Francis then recited a prayer he wrote, an expanded version of the traditional "Salve Regina" ("Hail Holy Queen").

Alternating his verses with a choral refrain venerating the "Queen of the Rosary of Fatima," the pope consecrated himself to Mary and entrusted to her intercession a suffering humanity where blood "is shed in the wars tearing our world apart."

Begging Mary's assistance, the pope prayed that believers would "tear down all walls and overcome all boundaries, going to all peripheries, there revealing God's justice and peace.

"In the depths of your being, in your immaculate heart, you keep the sorrows of the human family, as they mourn and weep in this valley of tears," the pope prayed.

He also presented himself before the image of Mary as "a bishop robed in white," a reference to the third secret revealed to the children at Fatima.

Published 83 years after the Fatima apparitions, the vision described the image of a "bishop dressed in white" shot down amid the rubble of a ruined city.

The official Vatican interpretation, discussed with the visionary Sister Lucia dos Santos before its publication, was that it referred to the persecution of Christians in the 20th century and, specifically, to the 1981 assassination attempt on the life of St. John Paul II.

As Blessed Paul VI and retired Pope Benedict XVI did before him, Pope Francis placed a small silver vase containing 24-karat gold roses at the foot of the statue. Embedded in the statue's crown is one of the bullets used in the assassination attempt against St. John Paul II on the feast of Our Lady of Fatima, May 13, 1981.

Returning to the little chapel for a nighttime vigil, Pope Francis reminded pilgrims to pray, as Mary taught the children at Fatima, for "those most in need" of God's mercy.

"On each of the destitute and outcast robbed of the present, on each of the excluded and abandoned denied a future, on each of the orphans and victims of injustice refused a past, may there descend the blessing of God, incarnate in Jesus Christ," he said.

Pope Francis held up Mary as a "model of evangelization," particularly because



A statue of Our Lady of Fatima is carried in procession at the start of a vigil Mass at the Shrine of Our Lady of Fatima in Portugal on May 12. Pope Francis was making a two-day visit to Fatima to commemorate the 100th anniversary of the Marian apparitions and to canonize two of the young seers. (CNS photo/Paul Haring)

Christian men and women can look at her and see that "humility and tenderness are not virtues of the weak, but of the strong."

Those who emphasize God's punishment of sinners, he said, commit "a great injustice" to him by not recognizing that sinners "are forgiven by his mercy." †

FATIMA

continued from page 1

who died in 2005 at the age of 97. The diocesan phase of her sainthood cause concluded in February and now is under study at the Vatican.

Pope Francis stood for several minutes in front of the tombs with his eyes closed and head bowed.

In his homily at the canonization Mass, the pope reflected on the brief lives of the young sibling saints, who are often remembered more for the apparitions rather than for their holy lives.

But it is Mary's message and example, rather than an apparition, that is important, he told the crowd, which Portuguese authorities estimated at about 500,000 people.

"The Virgin Mother did not come here so that we could see her. We will have all eternity for that, provided, of course, that we go to heaven," the pope said.

Instead, he continued, Mary's messages to the young children were a warning to all people about leading "a way of life

that is godless and indeed profanes God in his creatures.

"Such a life—frequently proposed and imposed—risks leading to hell. Mary came to remind us that God's light dwells within us and protects us," the pope said.

The hopeful message of Fatima, he said, is that men and women have a mother and, like children clinging to her, "we live in the hope that rests on Jesus."

Pope Francis called on the pilgrims to follow the example of heroic virtue lived by St. Francisco and St. Jacinta, particularly their insistent prayer for sinners and their adoration of "the hidden Jesus" in the tabernacle.

This continual presence of God taught to them by Mary, he said, "was the source of their strength in overcoming opposition and suffering."

By following their example, the pope said, Christians can become "a source of hope for others," and counter "the indifference that chills the heart" and "worsens our myopia."

"We do not want to be a stillborn hope! Life can survive only because of the generosity of other lives," he said.

It is with the light of hope, the pope added, that the Church can radiate "the true face of Jesus" and reach out to those in need.

"Thus, may we rediscover the young and beautiful face of the Church, which shines forth when she is missionary, welcoming, free, faithful, poor in means and rich in love," he said.

Addressing the sick before concluding the Mass, Pope Francis said that Christ understands the "meaning of sorrow and pain" and, through the Church, offers comfort to the afflicted just as it did for SS. Francisco and Jacinta in their final moments.

"That is the Church's ministry: the Church asks the Lord to comfort the afflicted like yourselves, and he comforts you, even in ways you cannot see. He comforts you in the depths of your hearts, and he comforts you with the gift of strength," the pope said.

The "hidden Jesus" the young shepherds adored in the Eucharist is also present "in the wounds of our brothers and sisters" where Christians can adore, seek and recognize Christ.



Pope Francis uses incense as he venerates a statue of Our Lady of Fatima during the canonization Mass of SS. Francisco and Jacinta Marto, two of the three Fatima seers, at the Shrine of Our Lady of Fatima in Portugal on May 13. The Mass marked the 100th anniversary of the Fatima Marian apparitions, which began on May 13, 1917. (CNS photo/Paul Haring)

Pope Francis encouraged the sick present at Mass to "live their lives as a gift," and to not think of themselves simply "as the recipients of charitable solidarity," but rather "a spiritual resource, an asset to every Christian community."

"Do not be ashamed of being a precious treasure of the Church," he said. †

CATHOLICS

continued from page 9

Seymour Deanery, cont'd

St. Ann, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon

Emersyn Arnold, Sarah Arnold, Steve Arnold, Alyssa Buckingham, Chloe Franks, Mike Hines and Ryne Shaw (catechumens); Marcia Leahigh, Phil Leahigh, Whitney Shaw, Sharla Todd and Doris VanSickle (candidates)

Prince of Peace, Madison

Kristen Cozart, Carl Glesing and Whitney Konkle (catechumens); Marvin Lynn (candidate)

St. Ambrose, Seymour

Gracie Boles, Lane Boles, Patrick Boles, Nicole Cervantes and Nerea Padilla Perez (catechumens); Eric Blackledge, Damian Mil Escribana, Angel Fields, William Gallion, Ernesto Ignacio Gaspar,

St. Ambrose, Seymour, cont'd

Juana Pablo Gaspar, Siddha Hall, Solomon Hall, Graciela Juan Tomas, Pablo Domingo Juan, Catarina Nicolas Pascual, Gardelia Ramirez Ruiz, Santiago Mateo Santiago and Martin Ignacio Tomas (candidates)

Tell City Deanery

St. Joseph, Crawford County

Hayley Wilhite, Izabella Wilhite and Svitlana Wilhite (catechumens); Lori Will (candidate)

St. Paul, Tell City

Kendra Graves, Ethan Maffia and Tarah Romo (catechumens); Valorie Casebolt (candidate)

Terre Haute Deanery

Annunciation, Brazil

Brandon Hull, Landon Hull and Vanessa Miller (catechumens); Kim Bachmann (candidate)

Sacred Heart, Clinton

Gracie Clilton and Peter Panagouleas (catechumens); Amber Helt (candidate)

St. Paul the Apostle, Greencastle

Gerald Bates, Benjamin Freeland, Charles Precht and Samuel Starkia (catechumens); Shannon Cook, Jamie Edward, Sierra Graves, Jade Griffin, Grant McAllister, Michael Murphy and Clayton Wilson (candidates)

Sacred Heart of Jesus, Terre Haute

Alicia D'Angelo and Carmine D'Angelo (catechumens)

St. Benedict, Terre Haute

Marilyn Burk, Dakota Cooper, Inez Cooper, Jason Cooper, Izak Godoy, Liam Jeffers, Patrick Jeffers and Kurt Waggoner (catechumens); Jason Allen, Pam Grimes and Larry Taylor (candidates)

St. Joseph University, Terre Haute

Ashley Gordon (candidate)

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Sacred art can lead to an encounter with God in prayer

By Jem Sullivan

Think of the last time you read words on a page or screen. Perhaps it was the headline news, a newspaper column, blog post or online article, your e-mail or Facebook page. Images and sounds were mostly likely part of that experience.

We live in a visual culture. Images and sounds flood daily life from our waking moments to the day's end. What is the place of sacred images in this daily life and in worship, faith formation and the spiritual life? How might we discover or rediscover the beauty of faith expressed in art?

Here is one practical approach that adapts the ancient monastic practice of "*lectio divina*" to appreciating works of art as an aid to worship and prayer.

Lectio divina literally means "divine reading," or "holy reading." In ordinary circumstances, *lectio divina* is a Christian spiritual practice that focuses on the reading of sacred Scripture.

It traces back to the early monastic tradition when monks and nuns used stages or steps of *lectio divina* to read, reflect and live God's word within the monastic rhythm of prayer and work. The four traditional steps of *lectio divina*—*lectio* ("reading"), *meditatio* ("meditation"), *oratio* ("prayer") and *contemplatio* ("contemplation")—are being rediscovered today as a fruitful path of prayer for all people.

Lectio divina is a prayerful, reflective reading of the word of God as divine revelation, as the very "speech of God," as stated in the *Catechism of the Catholic Church* (#81). Practicing *lectio divina* rests on the conviction that "the word of God is living and effective" (Heb 4:12).

The first step, *lectio*, invites us to a slow reading of a passage of God's word. This takes some getting used to as it is the opposite of the "speed reading" to which we are accustomed today.

When applied to appreciating a work of art, *lectio* invites us to quiet our minds, eyes and ears in silence, allowing us to look at works of art in a reflective spirit. With the painting or other work before you, begin by asking simple questions:

What do I see? Which Gospel stories

or figures are depicted? Who is the main subject? The secondary scenes and subjects? Who is in the background, the foreground? And what is being conveyed through the artists' use of light, color, line and movement?

The second step—*meditatio* or prayerful meditation on God's word—is a silent pondering of God's word. The Christian tradition has always looked to Mary, the mother of God, for a model of this as she "kept all these things, reflecting on them in her heart" (Lk 2:19).

As the catechism notes, "to meditate on what we read helps us to make it our own by confronting it with ourselves. Here, another book is opened: the book of life. We pass from thoughts to reality" (#2706).

In meditation, one moves from the "what" and the "who" to the "why" of the artistic work. Pondering with the "eyes of faith," we now look to the mysteries of faith presented in visual form. If the image is a biblical scene, begin with the Scripture passage it evokes.

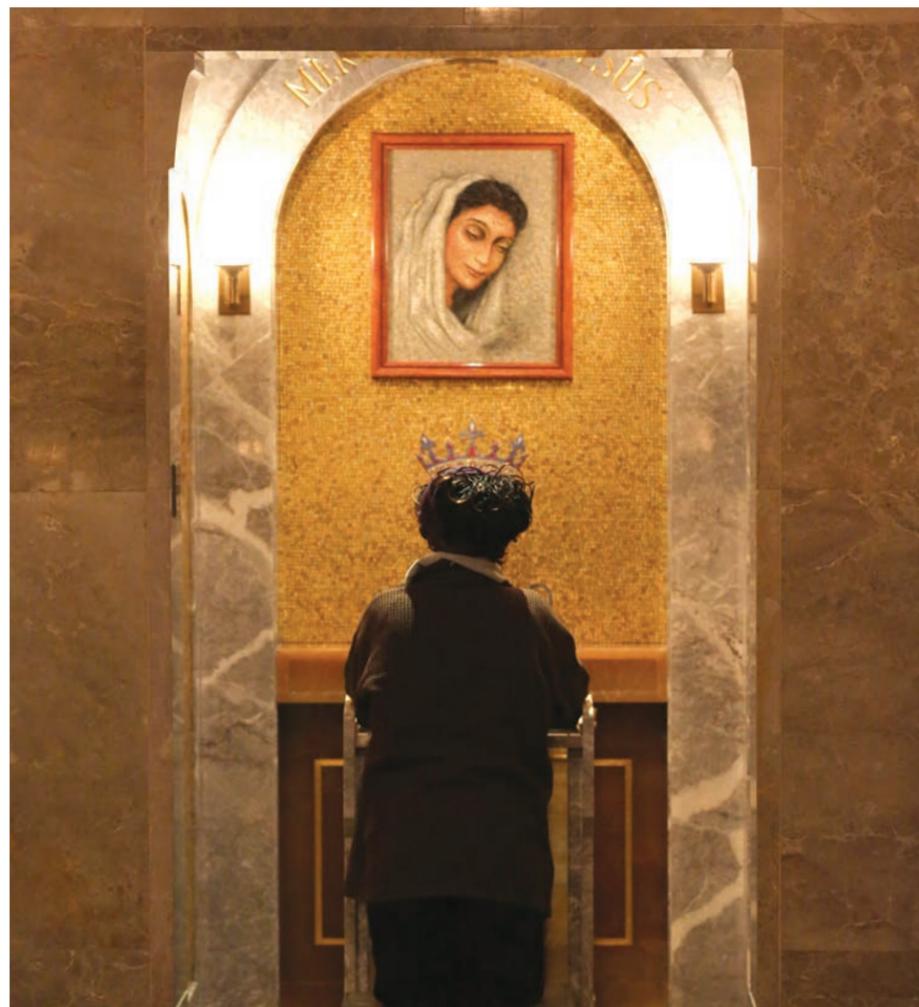
Moving between the sacred text and its visual representation in a silent pondering of word and image draws mind, heart and will into the beauty of faith. Identify key artistic symbols and reflect on their meaning in the light of God's word.

Oratio, or prayer, is the third step of *lectio divina*. Now the divine word meditated on turns into prayer. The mind's pondering becomes the heart's spontaneous offering rising to God in praise, thanksgiving, intercession or petition.

When applied to appreciating art, *oratio* turns the mind and eye from visible beauty to an encounter with the invisible God, the divine artist and source of all that is true, good and beautiful in the world. From the heart's depths arises a hymn of praise and thanksgiving for the gift and divine beauty in visual form.

The fourth step of *lectio divina* is contemplation, a fixing of one's inner gaze on Jesus Christ. This quiet and trusting rest in the presence of God is a silent abiding under the gaze of God's merciful love.

Simply being in God's holy presence rather than doing is the goal. Receptivity to God's grace and openness to the



A woman prays in front of an image of Mary on March 1 in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington. Appreciating artistic beauty leads to an experience of contemplation as "a gaze of faith, fixed on Jesus." (CNS photo/Bob Roller)

transforming power of God's word replaces anxious, self-sustained effort.

Appreciating artistic beauty leads, as the catechism suggests, to an experience of contemplation as "a gaze of faith, fixed on Jesus. ... This focus on Jesus is a renunciation of self. His gaze purifies our heart; the light of the countenance of Jesus illumines the eyes of the heart and teaches us to see everything in the light of his truth and his compassion for all. ...

"Words in this kind of prayer are not speeches; they are like kindling that feeds the fire of love" (#2715-2717).

With *lectio divina*, one moves from seeing to contemplation to praise of God.

It is in seeing with the eyes of faith that sacred art evokes and glorifies "the transcendent mystery of God—the surpassing invisible beauty of truth and love made visible in Christ. ... [For] genuine sacred art draws man to adoration, to prayer and to love of God" (#2502).

(Jem Sullivan, professor and writer, is the author of *The Beauty of Faith: Using Art to Spread the Good News.*) †

Beauty in architecture can draw worshippers close to God and each other

By David Gibson

A simple, white-granite altar, together with the crucifix and striking white baldachin suspended above it, catches and holds the eye as soon as one enters the remarkable church constructed in the early 1960s at St. John's Abbey and University in central Minnesota.

In planning this church, its Hungarian-born architect, the widely known Marcel Breuer, and members of the abbey's Benedictine community, known for expertise and leadership in all things liturgical, confronted a key question.

Could a way be found, through the church's very design, to foster unity among everyone present during celebrations of the Mass and to encourage their full participation in the liturgy?

The opening of the church in the fall of 1961 in some ways anticipated the promulgation two years later of the Second Vatican Council's "Constitution on the Sacred Liturgy." In this document, the bishops of the Church asked that "great care" be taken when churches are built "that they be suitable for the celebration of liturgical services and for the active participation of the faithful" (#124).

Those present for celebrations of the Mass "should not be there as strangers or silent spectators," the council declared (#48). "Full and active participation by all the people" is the aim (#14).

When you think of artists serving the Church, architects might not be the first to come to mind for

some people. But they were a focus of St. John Paul II in his 1999 "Letter to Artists."

An artist's work has the potential to reflect God's creative work, he suggested. It was particularly the beauty created by artists that captured the pope's attention.

"It can be said that beauty is the vocation bestowed on [the artist] by the Creator in the gift of 'artistic talent,' " a talent that ought to "bear fruit," he wrote (#3). Among the artists mentioned were poets, painters, sculptors, architects, musicians, actors and others.

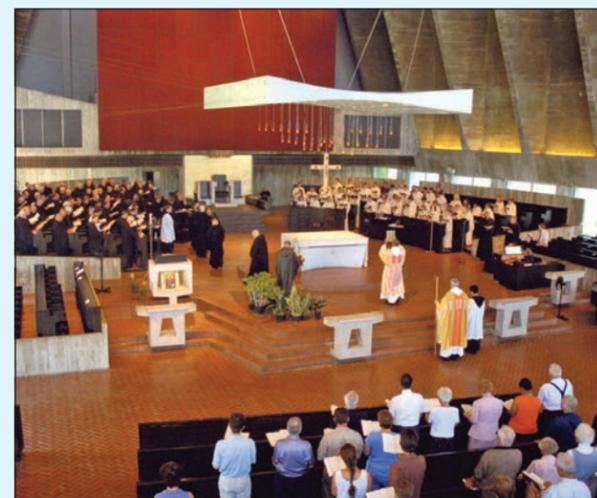
I confess that I am partial to the church at St. John's and to its uniquely simple beauty. My 1963 class at the university the monks operate was the second to graduate in the new church.

Years later when I participated in Sunday Mass there, I felt that the underlying purpose of the liturgy was made plain when several monks came forward after the homily to prepare the main altar.

The church's interior architectural design drew all eyes to this action at the altar. No columns obstruct one's view of the altar, or the monastic choir, or the congregation. The floor plan, with its trapezoid-like shape, lends itself to pulling the assembled community together and making it one.

Thus, it aids worship by nurturing a sense that those participating in the liturgy are bonded both to God and to each other.

Contemporary architects frequently "have constructed churches which are both places of prayer and true works of art," St. John Paul noted in his "Letter to Artists" (#12).



St. John's Abbey and University Church in Collegeville, Minn., reflects how a church's design can foster unity and encourage participation among everyone present during liturgical celebrations. Contemporary architects frequently "have constructed churches which are both places of prayer and true works of art," St. John Paul II noted in his 1999 "Letter to Artists." (CNS photo/courtesy St. John's Abbey)

The Church, he told them, needs artists, needs them to "make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God" (#12).

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink

Lynda Brayer and the Society of St. Yves in Jerusalem

Let me tell you about one more person I met during the three months I studied in Jerusalem 20 years ago. Lynda



Brayer, though, was not connected to the Tantur Ecumenical Institute where I studied. She was a woman who was trying to get justice for the Arabs in Israel, and I wanted to get her story for *The Criterion*.

I traveled with her one night to take food to Bedouin families who were living on a rocky hill next to a Jerusalem garbage dump after their homes were demolished to make room for an Israeli settlement.

Brayer is Jewish by ethnicity, but a convert to Catholicism. In 1991, she gave up a lucrative law practice and founded the Society of St. Yves under the Latin Catholic Patriarch, who was Michel Sabbah at the time, as a legal resource for the Palestinians.

The society is named for St. Yves, a patron of lawyers. He was a 14th-century French lawyer who gave up a lucrative practice to serve the poor. By the time

I met Brayer in 1997, she and a staff of about a dozen (which included Christians, Jews and Muslims) had represented hundreds of Palestinians.

Her first case occurred during the eve of the Second Gulf War in 1991. Fearing a chemical attack by Iraq, the Israeli government issued gas masks to Jewish citizens and West Bank settlers, but not to the Palestinians. The St. Yves Society took the matter to the high court, and won the right for the Palestinians to have gas masks, too.

Brayer soon earned a reputation as a tough lawyer who based many of her defenses on international law, which prohibits occupying forces from demolishing homes and destroying agricultural resources. She didn't win many cases, but she was successful at getting work permits or travel permits for clients.

Before I met her, various human rights organizations recognized Brayer for her efforts. At its 1993 convention, the American-Arab Anti-Discrimination Committee presented her its Human Rights Award. Catholic magazines such as *St. Anthony Messenger* and *Catholic Near East* published articles about her work. And in 1996, *The Jerusalem Post* devoted half a page to her work.

As for those Bedouin families who were evicted, that case started in 1993 and, although the homes were finally bulldozed, Brayer had been able to delay the violence. The Bedouin had lived on the land for 40 years, but the Israelis wanted the land to expand Jewish settlements in the occupied lands on the West Bank. Thirty-one families lost their homes. They were the last of 3,500 Bedouin evicted from the area.

Today the St. Yves Society continues to advocate on behalf of the Palestinian people in Israel. The Latin Patriarch remains chairman of the society. Its webpage says that its main issues concern Jerusalem residency, child registration, national insurance, freedom of movement, land confiscation, house demolitions, family unification, clergy visas and other legal issues.

Brayer is no longer associated with the society. I suspect that she has retired. Google says that she's living in Haifa—perhaps with a child or grandchild.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled How Could This Church Survive? with the subtitle, It must be more than a human institution.) †

Worship and Evangelization Outreach/Gayle Schrank

Discovering God's perfect and unending love

Each of us has been given the beautiful gift of life. We are personally fashioned by God himself, and then set free. Our



time in this world is a journey, and our life gives us an opportunity to discover God's perfect and unending love. Our love is not yet perfected, so we search and discover together what God's love teaches, and how

we are each called to live it out.

My ministry began in 2009 as pastoral associate at St. Mary Parish in Navilleton, and I have been discovering this love from God in many varied ways.

Having heart-to-heart conversations and listening to people share stories about their life's journey is one of my joys, and the work I do through the Church offers these opportunities. Our Catholic faith and the beautiful traditions that have been given to us, from Jesus himself, offer so many possibilities, and I am blessed to take part in these practices of faith.

One uplifting example is my involvement with our St. Vincent de Paul Tri-Parish Conference, a social justice outreach mission that includes our parish, St. Mary of the Knobs Parish in Floyd County, and St. John the Baptist Parish in Starlight. We make home visits and sit with people, listening to their stories of sufferings and hardships. This summons my heart to care, to pray and to somehow become more Christ-like.

As I spend time with these people whose needs are many, I am thankful for our loving Father, whose perfect and unending love provides for their needs beyond measure, even when our meager assistance can only go so far. Through the Holy Spirit, I have confidence our shared stories and joined prayers can lift their hearts and offer courage, so their lives can be raised up in God's hope.

Other opportunities for sharing come through my participation in the Rite of Christian Initiation of Adults (RCIA). Over the years, I have met individuals from different walks of life and varied faith traditions. Paying special attention to their desires for discovering the fullness of God's truth and plan for themselves, I have also grown in gratitude and have become more devoted to my own journey of faith.

Spending time with these people, talking and learning about the saints, our Church and her history from the past 2000-plus years, I become aware how these very people I am teaching and helping are in fact teaching and helping me. They are reflections of myself—who I am, and who I am called to be. I am a sinner, but through Christ I am redeemed.

While helping others discover and cultivate God's perfect and unending love in their lives, I am also growing in my knowledge of Christ and in my relationship with God. Sharing with others and joining our hearts with Christ's, we can see more clearly how we are One Body of Christ. With unified hearts, we can do great things.

God is waiting for each of us, and Christ has restored us, so by the power of the Holy Spirit, may we embrace this great faith we have been given. Devoted with one accord, let us go out and tell the Good News to those we encounter each day, through our words, and most importantly through our actions ... until that great day when we return to God.

(Gayle Schrank serves as pastoral associate at St. Mary Parish in Navilleton and is a member of the archdiocesan RCIA Committee—a collaborative group within the Secretariat for Worship and Evangelization.) †

That All May Be One/Fr. Rick Ginther

Meeting the challenge of building civility through faith

Back in my February column, I wrote: "Whatever happened to common civility? In far too many settings, it seems to have



vanished. Or been trampled down by strident voices.

"Within our nation, we have seen civility eroded over the past years. It is a sad commentary on our culture. And because we exist within the culture as

individuals and as Church, we are all in danger of being [or have already been] infected."

This column came back to me with full force as I sat in St. Marks' Episcopal Cathedral in Minneapolis on May 1. I was there for the National Workshop on Christian Unity 2017.

During the inspiring and tradition-laden sung evening song, there was a "preaching." And my, was it powerful!

Bishop Michael B. Curry, the 27th presiding bishop and primate of the Episcopal Church since Nov. 1, 2015, roused us. We—Roman Catholic, Methodist, Episcopalian, Lutheran, Evangelical and other Christians—found ourselves riveted by the power of his words.

With his tablet-bound text, the bishop faced us in the nave, swiveled to those behind in the sanctuary, and beckoned us to reflect.

He seemed caged by the pulpit, leaning to the left as if the rostrum was holding him back.

And then he exploded beyond the bounds of the raised dais! He vaulted the sanctuary stairs and entered the aisle. Here he grew in voice and stature and animation. Oh, it was such a moment to behold!

But the message was what nailed us to our seats, piercing hearts and minds. And ultimately it was simple, yet, so profound!

For our country, he proclaimed, we need a "revival of relationships and a revolution of values."

Think about it for a moment.

We are not commodities to be traded. We are not beings to be exhausted and discarded. We are humans to be cherished because God cherishes us! For we are formed in God's image and likeness (*imago Dei*). For God, through Christ, has nailed that which is worthless to the cross and given rise to that which is holy and good and right in us.

Our new-fashioned reality demands that we reach out and bring to others this truth. We can do this only if we have a revolution of values. Values rooted in the Gospel of that same Jesus Christ. Values

that caress the human, the brother or sister, the citizen and the alien immigrant or refugee.

Well, we thought about this a good deal through the remaining three days of the workshop. The simple sentence was repeated by speakers, prayer leaders, preachers. Methodist. Episcopal. Evangelical. Lutheran. Roman Catholic. Other believers. All who work to move us toward unity in Christ. All who interact with people of other faiths for the good of humanity.

A revival of relationships.

A revolution of values.

So simple. So profound. So necessary.

I wrote three months ago of civility. I concluded with this: "Would it not be amazing if the civility shared among people of varied Christian expressions and other faiths were to infect and transform the lack of common civility in this country? Fighting one infection with another is a tantalizing idea. Or is it just plain Gospel sense?"

I believe Bishop Curry challenged us ecumenists to not just dream about it, but to show the way. I pass the challenge to you.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

A spirit of morality must lead us as God's stewards

Most people don't need more tension in their life. However, frightening times are calling for intensified tension like never before.



In his book *Power and Responsibility*, Father Romano Guardini tells us why: "We seem to be rushing toward an event which from the human point of view can only be described as global

catastrophe ... between us and that event only a few decades remain."

The event Father Guardini speaks of is our increased ability to harness power. When used responsibly, power enhances life. When used irresponsibly, it can destroy life. As science has uncovered newfound powers for advancing civilization, so too has it developed horrific powers that can reduce us to the Stone Age.

Father Guardini points out utilitarian reforms aren't enough for creating the correct use of power. Rather, the ultimate quality of culture is "determined by the decisions of the spirit." It is a moral spirit that acknowledges that all power emanates from God, and it is our God-given responsibility to employ that power properly.

Today's morality has an awesome role to fulfill: Putting pressure on those who believe that "might makes right" and leads to lasting peace, and putting pressure on those who believe they are in control of Mother Nature. When God's laws are broken, humankind is left to its own laws that lead to self-destruction.

The word "tension" conveys stretching. Now more than ever, educational efforts must be stretched to their maximum to avoid global catastrophe. This should start with youth being taught God's role is absolutely necessary for guaranteeing peace, the well-being of Earth's resources and a hopeful future.

Our homes must become a mecca for discussions that center on the principles of peace, social justice, ecological stewardship and a morality needed to guarantee them.

History is especially needed to debunk the idea that truth always wins out. As has been proven, the human spirit can be crippled and confused about what is valid, just and true. When confusion occurs about the truth, the door is left open for all types of works of evil.

If the catastrophe is to be avoided, an increased moral tension must be generated. Humankind should think twice about its use of power and God's role in making us its responsible stewards. The world now has the power to create an Armageddon of tension, and this calls for a spirit of morality.

(Father Eugene Hemrick writes for Catholic News Service.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 21, 2017

- Acts 8:5-8, 14-17
- 1 Peter 3:15-18
- John 14:15-21

The Acts of the Apostles once again this Easter season furnishes the first reading.

In the readings of the weekends earlier in this season, the central role of the Apostles in the early Church was clearly established.

In a critically important moment in early Christian history, the Apostles exercised the authority of Jesus in naming a new member of their group, Matthias, to succeed the dead Judas. Peter healed the sick through the power of Jesus. Peter spoke on behalf of the Apostles as Jesus had spoken.

The Apostles clearly discharged Jesus' divine authority, and continued the mission of his redeeming mission. They were the Lord's specially selected students and companions. But in Acts, they possessed a unique role themselves.

Through them, the Lord continued the mission of salvation. They bore within themselves the Holy Spirit, and gave the Holy Spirit to others.

While Acts already has established that Peter was the head of the Apostles, the character of Apostle belonged not just to him. It was also with the others.

Thus, in this reading, the central figures are Philip and John. They performed miracles, as Jesus had performed miracles, having been sent by the Apostles to Samaria. Their destination reveals much. They looked to the salvation of all people, even of Samaritans, whom Jews so despised. No one was beyond the scope of salvation in Jesus. No one was inherently bad, beyond redemption.

The second reading is from the First Epistle of St. Peter. It is a strong, joyful and enthusiastic proclamation of Jesus as Lord, calling believers to hear him and follow him.

The Lord should be in their hearts and minds.

St. John's Gospel is the source of the last reading. After celebrating the resurrection for these weeks since Easter, the Church gently is summoning us to look at our lives in our times and circumstances.

This reading is our blueprint for life. Our task as disciples is to love others as Jesus loved all. It is clear. God's love, given to us in the Lord, is our salvation. Indeed, the very act of giving us a blueprint for living is a vitally important gift given in love to us by God.

Reflection

The next major liturgical event for us will be the celebration of the Feast of the Ascension of the Lord. Soon after this feast, we will celebrate Pentecost Sunday. Within sight now is the close of the Easter season.

For these weeks, the Church enthusiastically has proclaimed the resurrection of Jesus, gloriously occurring after the dreadful events of Good Friday. It has shared with us its joy, echoing the joy of the first Christians. It has told us again and again of the risen Lord's appearances and admonitions.

The message is very strongly catechetical. Our communion with Jesus was not lost with the Ascension when Jesus returned to the Father. The Lord clearly continues to live in the body of his faithful, the Church, which continues to be led by the bishops who are the successors of the Apostles. Christ lives!

Through the bishops, we still hear the words of Christ. In the sacraments they give us, we are drawn into the power of Christ's eternal life. We share communion with Jesus.

Finally, in the reading from John's Gospel, the Church tells us how to live. We must love others.

Gently, gradually, but definitely, the Church has entered and pursued the process of leading us to ask what the resurrection deeply and really means for each of us individually.

Remaining for us is the obvious question. Are we willing to accept the risen Lord? †



Daily Readings

Monday, May 22

St. Rita of Cascia, religious
Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 23

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

Wednesday, May 24

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

Thursday, May 25

St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de'Pazzi, virgin
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 26

St. Philip Neri, priest
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 27

St. Augustine of Canterbury, bishop
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 28

The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
Matthew 28:16-20

Question Corner/Fr. Kenneth Doyle

Men born out of wedlock may be ordained according to current Church practice

Q Is it true that men born out of wedlock cannot enter the priesthood? (Pennsylvania)



A No, that is not the Church's current practice. But your question does reflect a lengthy period in the Church's history when illegitimacy was ruled a barrier to ordination.

The Council of Poitiers, under Pope Paschal II, determined in the late 11th century that being born out of wedlock constituted an impediment to the priesthood. That stipulation continued in force for many years and was, in fact, written into the Church's first *Code of Canon Law* published in 1917 (Canon 984). The current code—issued in 1983—eliminates that impediment entirely.

As I understand the historical background, the chief reason for the rule was that during the Middle Ages, a wealthy man embarrassed by the existence of an illegitimate son would sometimes try to "hide" the boy in a monastery where he would later be ordained. To preclude this, the impediment of illegitimacy was put in place.

Even in the years, though, when the canonical prohibition was in force, a bishop who wanted to accept for ordination a man born out of wedlock could apply to the Vatican for a dispensation to do so.

Certainly, the fact of illegitimacy was not the fault of the aspiring seminarian; yet, because a priest is the visible representative of Christ and should illustrate all that is best about the Church, some bishops were not keen on ordaining men known in the community to be illegitimate or to have been born in other than a Catholic-recognized marriage.

In the case of a couple of friends of mine who fit that description and who wanted to enter the seminary in the 1950s and 1960s (and I suspect this may have been a common practice then), these men

were accepted for theological studies, but were ordained to minister in a diocese different from their native ones.

Q As a baptized and confirmed Catholic and member of a parish, if I marry a non-Christian who does not want to convert to Christianity, can I be married in a Catholic church? And if we don't get married in a Catholic church, can my children be baptized as Catholics as long as I am a member and my spouse does not object? We plan for me to bring up our children as Catholics. (Iowa)

A By all means, you are welcome, with the proper dispensation, to be married in a Catholic church and are encouraged to do so. Or, with the proper dispensation, you are also free to be married in a different place.

With the blessing of my diocese, I have officiated at many weddings between a Catholic and a non-Christian in a setting that was "neutral": Catholic-Jewish weddings, for example, at a hotel or country club or by a lakeside (sometimes assisted by a rabbi who offered some prayers or readings of his own); a Catholic-Muslim wedding on the lawn of the groom's parents, etc.

The key is for you and your spouse to decide mutually where you will feel most comfortable—remembering that a wedding ceremony invokes the universal Lord and should highlight the love that unites the two of you and your families as well. Then the two of you should visit a priest of your choosing, tell him of your desires and complete with him the necessary paperwork to request the proper permission from your diocesan bishop.

I am pleased that you are committed to raising your children as Catholic and that your fiancé has no objection. Those children may and should be baptized as Catholics, and your parish would be delighted to arrange that.

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

My Journey to God

Gardener's Reward

By George Rahman

I awoke one day to sudden spring,
And longed to go out gardening,
Some sweet and juicy thing to grow,
So I chose carefully what to sow.
But when I came, did chip my blade,
In rocky dirt; my work was staid.
And oh, but how I longed to plant,
The seed that would sweet goodness grant.
Looking for some richer soil,
Desiring less dreary toil,
I went out for a lot to seek,
Some secret spot with soil sleek.
Continued I for long to search,
Until I spied a vulture perch.
With hungry eyes, he bade me go,
Return to that and there to sow.
So back with fix'ed blade went I,
And under vast and clear blue sky,
Began to pick them one by one.
Thus rocks and stones soon came undone.
And in the rain and in sunshine,
I labored hard for joy was mine.
And when one day I pulled the last,
The days were cold, the season past.
But disappointed not was I,
Though bloody hands, no fruit to try,
For soil once tumultuous,
Was now so meek and virtuous.
And when Spring's second coming dawns,
And in the wood are dancing fawns,
To join the dance with them I'll go,
To celebrate and plant and grow.



Holly Sammons, a volunteer with the Adrian Dominican Sisters, prepares a garden plot for spring planting on April 19 in Michigan. (CNS photo/Global Sisters)

(George Rahman is a member of St. Patrick Parish in Terre Haute.)

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

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.

ALLEN, Barbara (Frame), 90, St. Elizabeth Ann Seton, Richmond, April 30. Wife of Robert Allen. Mother of Kathryn Whifield, Richard and Thomas Allen. Grandmother of eight. Great-grandmother of 12.

ARMSTRONG, Mary Alice (Pfau), 92, Holy Spirit, Indianapolis, April 30. Wife of Kenneth Armstrong. Mother of Katherine Childers, Mary, Kenneth, Richard and Robert Armstrong. Sister of Patricia Worrell and James Pfau. Grandmother of four. Great-grandmother of four.

BENTLEY, Janine, 65, St. Gabriel, Connersville, April 26, 2016. Mother of Misty Barrett, Renee and Jody Bentley. Sister of Scott Craighead. Grandmother of four.

BOERGER, Arlene, 78, St. Lawrence, Lawrenceburg, May 2. Wife of Jim Boerger. Step-mother of Sharon Freson, Janice Scheeler, Charlene, Jerry and Jim Boerger. Sister of Joan Polumbo. Step-grandmother of 11. Step-great-grandmother of 13.

BRADLEY, Connie, 60, St. Charles Borromeo, Milan, May 9. Mother of Chad Bradley. Sister of Debbie Johnson and Tina Pevlor. Grandmother of three.

DIXON, Opal, 90, St. Michael, Cannelton, May 6. Mother of Jan Smith, Carolyn and Ralph Dixon. Sister of Linda Hess, Gilbert and Raphael Lagrange. Grandmother of three. Great-grandmother of three.

GOETZ, Darren J., 52, Our Lady of Perpetual Help, New Albany, May 1. Husband of Amanda Goetz. Father of Emma Elmore, Sydney Herrin, Kameron Williams and Brayden Goetz. Son of Carole Goetz.

Brother of Laurie Kemp.

HALL, Robert E., 85, Sacred Heart of Jesus, Indianapolis, May 1. Uncle of several.

HARP, Edna M., 86, St. John the Baptist, Osgood, May 7. Mother of Joseph and Michael Harp. Sister of Vernon Wilmer. Grandmother of two.

HORNBERGER, Evelyn, 81, All Saints, Dearborn County, May 6. Mother of Tracy Stenger. Sister of Anna Mae Callahan, Myrtle Hildebrand, Carol Knue, Thelma Schornick, Arnie, Roger and Ronald Dierckman. Grandmother of three. Great-grandmother of two.

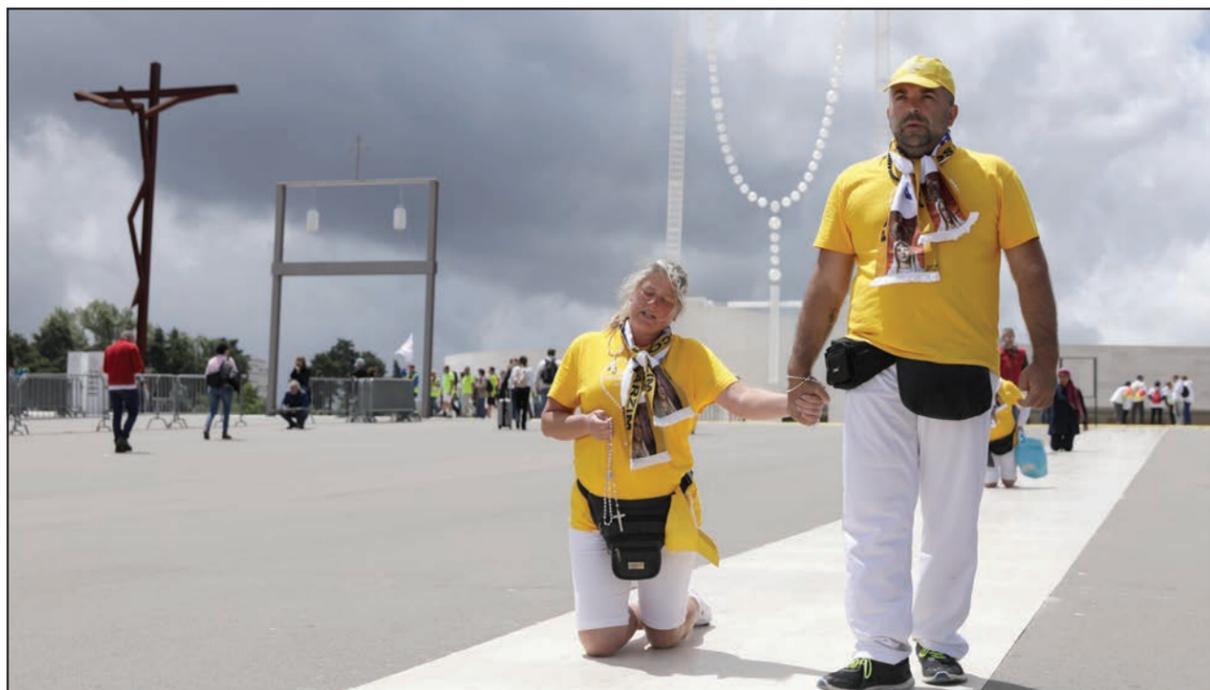
KOSTIELNEY, Roger J., 75, Holy Spirit, Indianapolis, April 19. Brother of Karen Brennan and Jane Kenipe. Uncle of several.

LEE, John E., 90, Holy Spirit, Indianapolis, April 29. Husband of Lois Lee. Father of Julie, Jeffrey and John Lee. Brother of Thomas Lee. Uncle of several.

MATHEWS, Josephine Weddell (Stoneman), 100, St. Lawrence, Indianapolis, May 2. Wife of Theodore Mathews. Mother of Peggy Barassi, Lynn Holser, Kelly Keen, Charles and James Weddell and Richard Mathews. Grandmother of five. Great-grandmother of nine.

MAYER, Larry L., Jr., 24, Christ the King, Indianapolis, April 17. Son of Larry and Amy Mayer. Brother of Ashley Mayer. Grandson of Larry and Carol Mayer, Tim and Sandie Perry and Janet and Michael Waggoner. Uncle of several.

MCATEE, Rita E. (Mullen), 77, St. Christopher, Indianapolis,



Fatima pilgrims

A pilgrim walks on her knees on May 11 at the Marian shrine of Fatima in central Portugal. Pope Francis canonized Blessed Jacinta Marto and Blessed Francisco Marto, two of the shepherd children who saw Mary, on May 13 during his visit to Fatima to mark the 100th anniversary of the first of the apparitions of the Blessed Virgin Mary to them and their cousin Lucia dos Santos.

(CNS photo/Paulo Novais, EPA)

May 5. Wife of Joseph McAtee. Mother of Debora Hoskins, Rebecca Jacobs and Donald McAtee. Sister of Virginia Cunningham, Ann McAtee and Pat Mullen. Grandmother of seven.

MURPHY, Marion L., 78, St. Meinrad, St. Meinrad, April 19. Husband of Joyce Murphy. Father of Christine Scott, Victoria Zamrotto, Kent and LeRoy Wickham, Jr. Brother of Eilena Goodwin and Darrell Murphy. Grandfather of eight. Great-grandfather of one.

ONDRUSEK, Robert W., 80, Good Shepherd, Indianapolis, May 1. Husband of Jean Ondrusek. Father of Donna Rudolf, Therese Schmitt and Michael Ondrusek. Brother of Betty and Donna Kociba. Grandfather of one.

PRZYCHODZEN, Roman, 90, St. Bartholomew, Columbus, April 29. Husband of Marjorie Przychodzen. Father of Teresa Seanz, Helen Whatley,

Mark Hodsen, Edmund Hodzen, Joseph and Michael Przychodzen. Grandfather of 14. Great-grandfather of two.

SHIELDS, Howard E., 74, St. Michael, Indianapolis, April 13. Father of Michael Mitchell, Katrina, Sean and Steve Shields. Step-father of

Teena Thigpen. Brother of Beverly Hendricks, Loretta Lillard, Mary Malone, Barbara Pinner, Buford, Jackie and Robert Shields. Grandfather of 13. Great-grandfather of 20.

SIMMERMEYER, Martha L., 74, Holy Family, Oldenburg, May 3. Sister of Melly Allgeier,

Jackie Armbruster and Rosie Weisenbach. Aunt of several.

SMITH, Anna B., 94, St. Michael, Cannelton, May 3. Mother of Shelley Lawalin, Mark and Wayne Smith. Grandmother of four. Great-grandmother of 5. †

Providence Sister Kathleen Mary Gay served in Catholic schools in the archdiocese

Providence Sister Kathleen Mary Gay died on April 28 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on May 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Kathleen Mary Gay was born on Aug. 27, 1921, in Woburn, Mass. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1944, and professed final vows on Jan. 23, 1952.

Sister Kathleen earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at Rivier College in Nashua, N.H.

During her 72 years as a member of the Sisters of Providence, Sister Kathleen ministered

in education for 40 years in Catholic schools in Illinois, Indiana, Maryland, Massachusetts, New Hampshire and North Carolina. After retiring from education in 1987, she lived in Massachusetts and volunteered at St. Rose School in Chelsea for 26 more years. In 2014, she returned to the motherhouse and dedicated herself entirely to prayer.

In the archdiocese, Sister Kathleen served at the former Holy Trinity School in New Albany in 1947, and in Indianapolis at Holy Spirit School from 1960-62 and St. Joan of Arc School from 1962-65.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Bishops among first signatories to pledge to end death penalty

WASHINGTON (CNS)—Bishops attending a meeting were among the first to sign the National Catholic Pledge to End the Death Penalty at the U.S. bishops' headquarters building on May 9.

Each person taking the pledge promises to educate, advocate and pray for an end to capital punishment.

"All Christians and people of goodwill are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their

freedom," Pope Francis has said. This quotation kicks off the pledge.

The pledge drive is organized by the Catholic Mobilizing Network.

"The death penalty represents a failure of our society to fulfill the demands of human dignity, as evidenced by the 159 people and counting who have been exonerated due to their innocence since 1973," the organization says on the pledge sheet following space for someone's signature.

Quoting from the *Catechism of the Catholic Church*, the network added, "The death penalty is not needed to maintain public safety. Punishment must 'correspond to the concrete conditions of the common good and [be] more in conformity to the dignity of the human person'" (#2267).

After capital punishment was halted nationwide briefly in the 1970s, more than 1,400 people have been executed since it resumed 40 years ago, according to the Catholic Mobilizing Network. "The prolonged nature of the death penalty process can perpetuate the trauma for victims' families and prevents the opportunity for healing and reconciliation called for in the message of Jesus Christ."

The idea for the pledge campaign took root in January, said Catholic Mobilizing Network executive director Karen Clifton in an interview with Catholic News Service (CNS). It is supported in part by a \$50,000 grant from the U.S. bishops' Catholic Communication Campaign.

Clifton said Arkansas' bid to execute eight death-row prisoners in a 10-day span in April—four were ultimately put to death—"exacerbated the situation, and showed it as a very live example of who we are executing and the reasons why the system is so broken," she said.

Penalties for crime are "supposed to be retributive, but also restorative. The death penalty is definitely not restorative," Clifton said. "Those on death row are not the worst of the worst, they're the least—the marginalized, the poor, those with improper [legal] counsel," she added.

Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, said he and his fellow bishops

have voiced their views strongly with Gov. Rick Scott of Florida, where capital punishment is legal and where prisoners have been executed.

Bishop Dewane, in recalling Pope John Paul II's successful personal appeal to the governor of Missouri to spare a death-row inmate's life during the visit to St. Louis in 1999, said the episode offers hope. "It's a great example," he added. "You never know how your words will be taken, or accepted."

Bishop Jaime Soto of Sacramento, Calif., who was one of a number of bishops who signed the pledge following a daylong meeting on May 9 at the U.S. bishops' headquarters building in Washington, said the Church's ministry to prisoners is another source of hope. "It's the ministry of companionship that's so important," he noted.

Bishop Soto said the ministry of accompaniment also is necessary for the victims of crime. He recalled an instance when a priest of his diocese, who was expected to attend a meeting of priests, had to bow out "because he had to bury someone who had been killed by violence in his neighborhood. ... We are not recognizing the futility of the death penalty system."

Capuchin Father John Pavlik, president of the Conference of Major Superiors of Men (CMSM), told CNS that networking is a key tool in the toolbox in spreading information opposing the death penalty. CMSM, he said, has a person on staff to monitor issues surrounding justice and peace, and has consistently communicated capital punishment information to CMSM members.

Father John said he takes inspiration from an Ohio woman whose child was murdered decades ago. The killer was arrested, tried and convicted on a charge of capital murder, "and she has spent the last 25 years advocating against the execution of this man." The priest also voiced his distaste at the "disregard for life" shown in Arkansas, which he said had tried to execute eight death-row prisoners in such a short time because "the drug [used in the fatal injection] was going to expire." †



Bishop Oscar Cantu of Las Cruces, N.M., signs a pledge to end the death penalty at the U.S. Conference of Catholic Bishops building in Washington on May 9. (CNS photo/Tyler Orsburn)

RCIA

continued from page 1

After waiting on an annulment for her husband's prior marriage, Sherry entered into full communion in the Church last August, receiving the sacraments of the Eucharist, confirmation and having her marriage with Mike convalidated.

When she joined RCIA, she says Mike told her he would not join the Church, but that he would support her.

But over time, says Sherry, "He ended up softening quite a bit"—so much so that he enrolled in RCIA at St. Mary last fall, intent upon being received into the full communion of the Church.

Witnessing Sherry, 58, on her journey into the Church was not all that influenced Mike, 70. Their Catholic friend and Sherry's sponsor Debbie Bruce gave Mike a book about Father Emil Kapaun, a priest whose heroic virtue during the Korean War has led to a case being opened for his cause for sainthood.

"He really impressed me," says Mike, a Vietnam War veteran. "When a man can

go on his deathbed and can forgive his captor—Father Kapaun showed me the faith of Jesus."

Meanwhile, Sherry's mother had long been fascinated with Catholicism.

"For years, I've had several wonderful Catholic friends," she says. "I always admired their devotion to their faith. ... When I would go with them to Mass, what really stood out to me was the Eucharist. I really wanted to receive it."

So Mike asked Krick to attend RCIA classes with him.

"I meant it as a joke," he says.

But Krick actually considered it, although she admits that she "hemmed and hawed" over the decision because at the time she was a deacon in the Christian church where she worshipped.

She ultimately decided to join him—just "for more information" about the Church, she says.

Every Sunday morning for nine months, Krick, 78, learned about the Catholic faith with her son-in-law.

"The more I went, the more I realized I believed it—the more I needed it," she says.

When the RCIA instructor asked her about six to eight weeks before the Easter Vigil if she wanted to be received into full communion of the Church, Krick had long passed the point of just seeking "more information."

"I told him, 'There's no way I'd take all these classes and not go in. I believe the Lord has laid it on my heart to do this, and I feel blessed to be able to do this.'"

She described the St. Mary's Easter Vigil as being "like God came down and was right among us—that's how close you could feel the presence of God."

And as for the Eucharist she had desired when she went to Mass with her friends?

"When I [received] my first Communion, I felt like I was part of the Church," she says. "I had missed it all those years."

Mike fully agreed with the joy of receiving the real presence of Christ.

"Receiving the Eucharist was just awesome," he says. "I was counting the days. I just couldn't wait."

Even though it's been nine months since



Sherry Owen, left, and her husband Mike stand with her mother, Margaret "Louise" Krick, in front of the sanctuary of St. Mary Church in Rushville on April 17. (Submitted photo)

Sherry received her sacraments, she says she still "just can't wipe the smile off my face. My friends say I'm just glowing."

From Sherry's experience inspiring her husband to join RCIA, to Mike inviting his hesitant mother-in-law to attend RCIA classes with him, Mike sees the hand of God.

"God works in strange ways," he says. "But God was speaking to all of us." †

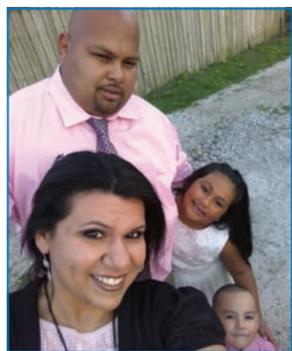
'Everything is about [the] Church now,' says Shelbyville parishioner

By Natalie Hoefler

Gricelda Nuñez's journey to being confirmed in the Catholic faith at St. Joseph Church in Shelbyville during the Easter Vigil Mass actually began 33 years ago in Texas. She was born and raised there until the age of 15.

It is also where she was baptized into the Catholic faith and received her first Communion. But due to a lack of transportation, that was the extent of her participation in the Church.

"We grew up with practices like praying



Gricelda and Tomas Nuñez pose with their children Liliana and Leonardo prior to the Easter Vigil at St. Joseph Church in Shelbyville on April 15. (Submitted photo)

the rosary, but not the sacraments," she says.

From ages 15-26, Nuñez lived in Shelbyville, then moved back to Texas for several years with her husband Tomas and their infant daughter.

But hard times brought the Nuñezes back to Indiana to be closer to family in 2015.

By that time, she admits, all was not well in her family.

"We didn't go to church, we argued," she says of her and Tomas.

She says the stress was becoming difficult to bear.

And then Nuñez accompanied her sister to Mass at St. Joseph Church in Shelbyville.

"I felt lots of peace when we were there," she says. "I could focus."

So she started joining her sister for weekly Mass, driving from Indianapolis to Shelbyville to do so.

Soon her husband and children Liliana and Leonardo—now ages 6 and 2—joined her. From there, life began to improve.

"My relationship with my husband started changing," says Nuñez. "My kids got baptized. We joined the hospitality group, so we welcome people and serve as ushers.

My daughter is taking Bible classes. I read the Bible. The children dressed as saints for Halloween, and we passed out prayers with candy."

To grow even more in the faith, there were two sacraments Nuñez sought: confirmation and a blessing of her civil marriage.

In the Church, adult Catholics who only need to be confirmed in order to complete the sacraments of initiation—baptism, Eucharist and confirmation—can utilize a parish's RCIA program to learn the teachings and traditions of the Church. This was the route that Nuñez went.

"I learned a lot," she says. "I learned the prayers and what they mean. Pam and Gary [McClure, St. Joseph's RCIA director and her husband] explained the importance of the sacraments.

"These past months, I have enjoyed so much coming to class, sitting with some awesome [people] and learning more and more the word of the Lord."

Adult Catholics who go through RCIA specifically in preparation for the sacrament of confirmation are typically confirmed by the archbishop or another

bishop at a special Mass on Pentecost Sunday.

But sometimes, as a pastoral response, a diocesan bishop can make an exception and give the pastor permission to confirm at the Easter Vigil an adult in need of that sacrament alone.

So it was that at the Easter Vigil at St. Joseph Church, Nuñez was finally confirmed in the faith she was baptized into 33 years prior.

"It was a very nice experience," she says. "As soon as [he] laid [his] hands on my head, I felt something different."

Much has changed in the Nuñez family since Gricelda accompanied her sister to Mass a year and a half ago.

"We pray at every meal, we pray the rosary when we drive," she says of her, Tomas and their two children. "We pray as a family."

And she and Tomas will have their marriage blessed in a ceremony on July 15.

"I'm thankful every day," says Nuñez. "[This journey] seriously impacted me, my family, my kids. We're more united.

"Everything is about [the] Church now." †

St. Malachy parishioner: 'I knew I had found my faith. ... My search is over'

By Natalie Hoefler

When Jessica Pierce moved away from her family in Greencastle to Brownsburg 13 years ago, it was too far a distance for her parents to take her to their Baptist church.

"I decided it was time to find my own church," she says.

So for the last 13 years, in addition to trying other churches, Pierce periodically joined her roommate for Mass at St. Malachy Church in Brownsburg.

"I didn't go a lot, but I went enough to feel comfortable," says Pierce, 38. "I tried other churches for a long time, but nothing seemed to click."

It was not until she joined her roommate in the Special Religious Development (SPRED) group at St. Malachy that Pierce eventually considered being received into the full communion of the Church.

"I like [SPRED] very much," she says. "The people there are friendly. They help me get a sense of belonging."

Once she joined SPRED, says Pierce, she started going to Mass more often. Peggy Uhrick, who assists with St. Malachy's SPRED program, started to bring her to Mass weekly.

"I never know what [the priests] are going to talk about [during their homilies]," says Pierce. "A lot of times it hits home. Sometimes I don't want it to hit home, but it does anyway."

Between her experience with SPRED and going to Mass weekly, Pierce says "the friendship and love just fell into place," and when she "walked [through] the Catholic doors, it felt like family. It felt like a friendship that I had never felt in any other church."

It wasn't just the feelings that drew her to the faith.

"When I learned more about the Church and Christ and the Virgin Mary, the Father, Son and Holy Spirit—if you want the truth, it made more sense to me than the church I used to go to," she says. "I figured if it makes sense, and it clicks, and I have a loving family [in the Church], that's the way to go."

During the Easter Vigil Mass, Pierce received conditional baptism—a sacrament administered when a person's prior baptism in the name of the Father, Son and Holy Spirit is suspected but cannot be verified.

She then received the sacrament of confirmation, taking St. Ann as her patron but spelling it "Anne" in honor of the middle name of her roommate and her roommate's twin sister.

She says it "felt weird not to cross my arms" when receiving the Eucharist after 13 years of receiving a blessing instead of the Blessed Sacrament.

"I was focused on, 'Am I doing it right? Do I cross my arms?'" Pierce admits. "Peggy told me it will feel weird at first. I said, 'No, it won't,' but yeah, it did."

Back at home that night, she says she wiped her forehead where she had been anointed with chrism oil during her confirmation.

"I smelled my fingers and they smelled like the oil," she recalls. "I didn't want to take a shower—I just wanted to savor the smell, because I knew it was a smell I'd never [have] again."

The Easter Vigil Mass led to a well of thanksgiving for Pierce.

"It made me think of what [Christ] gave up for my sins. You couldn't ask for anything more than what he did on

the cross. It's a blessing."

And so is being Catholic, she says.

"After the Easter Vigil, I felt such a sense of relief. I knew I made the right decision."

Pierce pauses as she fights back tears.

"I knew I had found my faith with Christ," she continues. "It was a long journey. My search is over." †



Jessica Pierce, left, and her sponsor Peggy Uhrick stand at the foot of the cross in the sanctuary of St. Malachy Church in Brownsburg, where Pierce was received into the full communion of the Church on April 15. (Photo by Natalie Hoefler)

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