



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Month of Mary

St. Joan of Arc students create rosary garden, page 3.

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'You want God to win'



Sixteen-year-old Paige Moore poses in the House of Representatives chambers at the Indiana Statehouse in Indianapolis. The sophomore at Roncalli High School in Indianapolis successfully lobbied earlier this year for a new law that will benefit her and other students at private high schools in Indiana. (Photo by John Shaughnessy)

Teen's desire to live her dream leads her to overcome odds and fight for new law

By John Shaughnessy

To fully appreciate the courage of Paige Moore—a courage that has helped her change a law that will benefit her and other students in Indiana—consider doing one thing:

Think back to when you were 16.

It's an age when most people savor the songs of their youth and enjoy being surrounded by their friends; a time when they need to be accepted, and they yearn to be part of something bigger than themselves; a time when they also long to live the dreams that

define them as an individual.

At 16, Paige fits all these descriptions. The sophomore at Roncalli High School in Indianapolis loves listening to music and being with her friends. She longs to be part of a team that reflects her passion for the game she loves. And she works hard in her classes, striving to one day continue her education at an Ivy League college and dreaming of a future as an author and a teacher.

Yet life is also marked by pronounced challenges for Paige, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

"Paige has Meniere's Disease," explains Lisa Beckwith, Paige's counselor at Roncalli. "It's a disorder in the inner ear that causes episodes in which you feel you are spinning—vertigo—and you have fluctuating hearing loss with a progressive, ultimately permanent loss of hearing.

"Another significant side effect she is experiencing are 'drop attacks.' Drop attacks are sudden, spontaneous falls when a person is standing or walking. She usually has no warning that they are coming on."

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Love is constant caring for others, pope says during parish visit

ROME (CNS)—Love is not all hearts and flowers or what is presented in a sappy romantic film, Pope Francis said. "Love is something else. Love is taking responsibility for others."



Pope Francis

Visiting Blessed Sacrament Parish in the Rome suburb of Tor de' Schiavi on May 6, Pope Francis focused both on the day's Gospel reading about "remaining" in Jesus' love and on how parishioners were living that out or could undermine it.

"Love isn't playing violins, violins, all romantic," the pope said in his homily at Mass. "No. Love is work."

But that work is not drudgery, he said. It brings joy.

Before celebrating Mass, the pope went up to what had been a series of storage rooms and classrooms on the floor above the church. The rooms have been transformed into the "Casa di Gioia" ("House of Joy") and the pope blessed the premises.

Father Maurizio Mirilli, the pastor, explained to the pope that a few years ago, a group of older women who had children with disabilities shared with him their anguish over what would happen to their children once they were gone.

A little while later, he said, he went to a retreat preached by Philippine Cardinal Luis Antonio Tagle of Manila. At one point, the cardinal was commenting on the Gospel story where friends take the roof off the building where Jesus is so that they can lower down their paralyzed friend for Jesus to heal.

"The roof" was what struck Father Mirilli, he said. He immediately started thinking about the rooms above the church. Now, two years later, the rooms are home to seven people with disabilities, two religious sisters and a laywoman.

Cardinal Tagle and Salvadoran Cardinal Gregorio Rosa Chavez, titular cardinal of

See LOVE, page 3

Fewer refugees accepted into U.S. impacts Catholic resettlement programs locally and nationally

By Catholic News Service and John Shaughnessy

War, famine and gang violence have created the largest global refugee population since World War II, yet the United States has drastically cut the numbers of refugees it will accept, causing the reduction and closure of Catholic resettlement programs nationwide.

Nearly 20 U.S. Catholic refugee resettlement programs have closed in the past two years, and dozens of others have scaled back their efforts because there are fewer refugees being admitted into the country, said Richard Hogan, director of resettlement services for Migration and Refugee Services, an arm of the U.S. Conference of Catholic Bishops (USCCB).

The impact has been felt by Refugee and Immigrant Services of Catholic Charities Indianapolis.

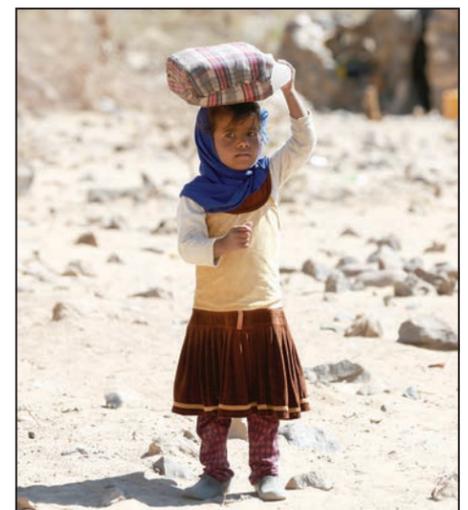
"While programs have closed across the country that resettled 100 or less refugees, we are thankful that we are still here," said Heidi Smith, director of refugee services for the archdiocese. "We continue to fulfill our mission of welcoming the stranger, albeit with a much smaller caseload and reduced staff."

Smith noted that in fiscal year 2016, the United States admitted about 85,000 refugees nationally, with 670 of those refugees being helped in their resettlement by Catholic Charities Indianapolis.

In comparison, the administration of President Donald J. Trump has lowered the national cap of refugees being admitted to 45,000 in fiscal year 2018, Smith said.

"We are projected to receive 220," she added. "We are unlikely to reach that

See REFUGEES, page 8



A displaced Yemeni girl carries a water container on March 29 at a refugee camp located between Marib and Sanaa, Yemen. (CNS photo/Alli Owidha, Reuters)

Official Appointments

Effective July 5, 2018

Being Ordained on June 2, 2018

Rev. Jeffrey Dufresne, associate pastor, St. Monica Parish, Indianapolis, and chaplain coordinator, Cardinal Ritter Jr./Sr. High School, also in Indianapolis.

Retirements

Rev. J. Daniel Atkins, retiring as pastor, Holy Family Parish, New Albany, and beginning as senior associate pastor, Our Lady of Perpetual Help Parish, New Albany.

Rev. Joseph F. Rautenberg, retiring as associate pastor, St. Barnabas Parish, Indianapolis, and continuing as archdiocesan consultant on ethics/bioethics.

Rev. James R. Wilmoth, pastor, St. Roch Parish, Indianapolis, retiring from active ministry.

Pastors

Rev. Jeremy M. Gries, pastor, St. Mary (Immaculate Conception) Parish, Rushville, to pastor, Holy Family Parish, New Albany.

Rev. Sean Danda, pastor, St. Michael Parish, Brookville, and St. Peter Parish, Franklin County, to pastor, St. Malachy Parish, Brownsburg.

Rev. Vincent Lampert, pastor, St. Malachy Parish, Brownsburg, to pastor, St. Michael Parish, Brookville, and St. Peter Parish, Franklin County, and continuing as archdiocesan exorcist.

Administrators

Rev. James M. Brockmeier, associate pastor, St. Bartholomew Parish, Columbus, to administrator, St. Mary (Immaculate Conception) Parish, Rushville.

Rev. Douglas A. Hunter, associate pastor, St. Malachy Parish, Brownsburg, and chaplain coordinator of Bishop Chatard High School, Indianapolis, to administrator, St. Roch Parish, Indianapolis.

Rev. Wilfred E. Day, administrator, St. John the Baptist Parish, Starlight, reappointed administrator.

Associate Pastors

Rev. Kyle G. Rodden, associate pastor, St. Monica Parish, Indianapolis, to

associate pastor, St. Bartholomew Parish, Columbus.

Rev. Matthew H. Tucci, associate pastor, St. Christopher Parish, Indianapolis, and chaplain coordinator of Cardinal Ritter Jr./Sr. High School, Indianapolis, to associate pastor, St. Barnabas Parish, Indianapolis, and Catholic chaplain, University of Indianapolis.

Rev. Jude Meril Christopher Sahayam, educated at Saint Meinrad Seminary and School of Theology for the Diocese of Palayamkottai, India, beginning to serve a five-year commitment to the Archdiocese of Indianapolis as associate pastor, St. Christopher Parish, Indianapolis.

Rev. Xavier Raj, associate pastor, St. Luke the Evangelist Parish, Indianapolis, to associate pastor, St. Malachy Parish, Brownsburg.

Rev. Joby Abraham Puthussery, Archdiocese of Imphal, India, to associate pastor, St. Luke the Evangelist Parish, Indianapolis.

Pastor Second-Term Appointments

Rev. Robert T. Hausladen, reappointed pastor of St. Joseph Parish, Indianapolis, and St. Ann Parish, Indianapolis.

Rev. Kevin Morris, reappointed pastor of St. Elizabeth Ann Seton Parish, Richmond.

Rev. Eric "Rick" Nagel, reappointed pastor of St. John the Evangelist Parish, Indianapolis, and continuing as Catholic chaplain for Indiana University/Purdue University Indianapolis.

Rev. Glenn L. O'Connor, reappointed pastor of St. Susanna Parish, Plainfield, and continuing as Catholic chaplain for Indianapolis International Airport.

Rev. Clement T. Davis, reappointed pastor of St. Bartholomew Parish, Columbus, for a one-year term, and continuing as priest moderator, Holy Trinity Parish, Edinburgh.

Other appointments

Very Reverend Joseph L. Newton, J.C.L., Vicar Judicial, Metropolitan Tribunal, appointed sacramental minister at Our Lady of the Most Holy Rosary Parish, Indianapolis, while continuing as Vicar Judicial.

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



Public Schedule of Archbishop Charles C. Thompson

May 15 – 24, 2018

May 15 — noon
Women's Care Center Board of Directors Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 15 — 3:30 p.m.
Ecclesiastical Provincial of Indianapolis Meeting of Indiana Bishops, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 16 — 9 a.m.
Mass with Indiana Bishops and Indiana Catholic Conference Board of Directors' members, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 16 — 10 a.m.
Indiana Catholic Conference Board of Directors' Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 17 — 7 p.m.
Confirmation of youths of Mary, Queen of Peace Parish, Danville, and St. Theresa of the Infant Jesus (Little Flower) and St. Michael the Archangel parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

May 20 — 10:30 a.m.
Confirmation of adults of the Archdiocese of Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

May 20 — 3:30 p.m.
Confirmation of youths of Holy Family Parish, Oldenburg, at Holy Family Church

May 22 — 9 a.m.
Mass with the Missionaries of Charity and the Queen of Peace Shelter residents, Indianapolis

May 22 — 1 p.m.
Priests' Council Meeting, SS. Peter and Paul Cathedral Rectory, Indianapolis

May 22 — 7 p.m.
Bilingual Confirmation of youths of St. Patrick Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

May 23 — 12:30 p.m.
South Deanery Priests' Meeting at St. Jude Parish, Indianapolis

May 23 — 7 p.m.
Confirmation of youths of St. Mary Parish, North Vernon, and youths of St. Ann Parish and St. Joseph Parish, Jennings County, at SS. Peter and Paul Cathedral, Indianapolis

May 24 — 10 a.m.
Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 24 — 6 p.m.
Circle of Giving Mass at St. John the Baptist Church, Starlight, and reception to follow at Huber Winery, Starlight

(Schedule subject to change.)

Pope appoints U.S. stem-cell biologist to Pontifical Academy for Sciences

VATICAN CITY (CNS)—Pope Francis named a pioneering U.S. scientist specializing in stem-cell research to the Pontifical Academy for Sciences.

Elaine Fuchs, professor and head of the laboratory of mammalian cell biology and development at The Rockefeller University in New York, was appointed to the papal think tank, according to a Vatican press release published on May 5.

Fuchs, 68, has done ground-breaking research on the biology of skin stem cells, studying how these cells make and repair tissues, how they "communicate" with other neighboring cells, and how the communication malfunctions in cancer and aging, according to the

press release. The research is aimed at developing therapies that enhance wound repair and impact the stem cells of tumors, it said.

Born in Hinsdale, Ill., she earned a degree in chemistry from the University of Illinois and her Ph.D. in biochemistry from Princeton University. She was the first woman hired in the biochemistry department at the University of Chicago in 1980.

In addition to working at Rockefeller University, she is also an investigator at the Howard Hughes Medical Institute—a philanthropic organization working to advance biomedical research and science education. †

2016-17 accountability report for archdiocese is available online

The summary of the financial status of the Archdiocese of Indianapolis for the 2016-17 fiscal year, also known as the annual accountability report, is now available online.

As in years past, it reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Charles

C. Thompson, Archbishop of the Archdiocese of Indianapolis.

The information presented has been derived from the audited financial statements, and does not include the activities of parishes, missions and schools of the archdiocese.

The complete audited financial statements are available for public inspection at www.archindy.org/finance/archdiocese.html.

Printed copies of the accountability report can also be sent to individuals upon request. Call 317-236-1535 or 800-382-9836, ext. 1535 to receive a print version. †



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Late priest's love of Mary helps students create rosary garden

By Sean Gallagher

It is said that April showers bring May flowers. But those rains in April threatened to extend into May and dampen the blessing of a new rosary garden at St. Joan of Arc Parish in Indianapolis.

Students of the Indianapolis North Deanery faith community's school gathered on May 3 at the newly created garden on the parish grounds with dark clouds looming overhead.

Perhaps Mary's prayers at the start of a month traditionally dedicated to her kept the rain away just long enough for Father Guy Roberts, St. Joan of Arc's pastor, to bless the rosary garden brought about through the efforts of the school's seventh- and eighth-grade classes.

About 10 minutes after the blessing, when all the students were back in their classrooms, the skies let loose and a driving rainstorm began.

The work to create the rosary garden, which is located on an island where two neighborhood streets meet on the east side of the parish grounds, was led by Joe Sheehan, who teaches religion to the school's junior high students and serves as a pastoral associate in the parish.

It features a prominent statue of Mary holding a rosary. Around the statue are paving stones painted by the students that are laid in the form of a rosary. Perennial flowers have also been planted around the garden, which was nicely mulched by the students as well.

Father Roberts was pleased with the project and the school's students taking an active part in it.

"I think today, more than ever, we need these tangible expressions of the faith," he said. "For them to roll up their sleeves and get involved in it makes a lasting impression on them. It's more than something they're just hearing about in class. It's something they're helping to build."

"They're helping to make part of the history of the parish by their physical work here. By investing their labor, they're helping to develop a deeper faith within themselves."

The students' work was made possible through a \$1,500 grant from the Queen and Divine Mercy Center Endowment Fund, which is managed by the archdiocesan Catholic Community Foundation. The endowment fund was created from a gift of the late Father Elmer Burwinkel, an archdiocesan priest who died in 2014.

"The rosary walk wasn't going to happen if we did not receive the grant, financially speaking," Sheehan said. It was pivotal."

Sheehan also appreciates how the new rosary garden is a lasting gift of Father Burwinkel, who had a deep devotion to Mary.

"That's part of us as Church, as the communion of saints," Sheehan said. "Just because we pass on doesn't in any way separate us from who we are as Church."

Sheehan said the construction of the rosary garden helped his students, many of whom are not Catholic, to understand better the Church's devotion to Mary.

"The statue we have is Mary herself holding a rosary," he said. "I want them to understand that we're not worshipping Mary. We give her a special devotion and,



With students of St. Joan of Arc School looking on, Father Guy Roberts, pastor of St. Joan of Arc Parish in Indianapolis, blesses on May 3 a newly created rosary garden on the parish's grounds. The school's seventh- and eighth-grade classes created the garden through a grant from Queen and Divine Mercy Center Endowment Fund, managed by the archdiocesan Catholic Community Foundation. (Photo by Sean Gallagher)

at the same time, join in prayer with her to her Son, walking through the mysteries of her life and the mysteries of Christ's life."

Corbin Wentworth, an eighth-grader at St. Joan of Arc School, painted some of the paving stones used in the garden and helped to spread mulch. He said the project gave him and his classmates "a sense of pride."

"It's kind of fulfilling," said Corbin after the blessing. "We did a lot of hard work out there. Yesterday, we spent a couple of hours just finishing up for today. It was very hot. I'm glad it looks so good."

Sheehan hopes that the work that Corbin and the other students did in creating the rosary walk will be a subtle

form of evangelization for the people of the neighborhood that surrounds the parish.

"It's in such a prominent location so that it does impact the neighborhood," he said. "If you're driving by, it will remind them that we're a Catholic school and that they're invited to come and pray with us."

Corbin shares that wish. "I'd like to see some people sitting there praying to God, worshipping."

(For more information about the Queen and Divine Mercy Center Endowment Fund, send an e-mail to ccf@archindy.org or call Rhobie Bentley, donor relations coordinator for the Catholic Community Foundation, at 800-382-9836, ext. 1482 or 317-236-1482.) †



St. Joan of Arc students work on May 2 to put the final touches on a newly created rosary garden on the grounds of St. Joan of Arc Parish in Indianapolis. It was blessed the following day. (Submitted photo)

LOVE

continued from page 1

the parish, were present for the blessing and for the Mass that followed.

After his homily, Pope Francis asked the parishioners packed into the church to profess their faith out loud on behalf of Maya, a 12-year-old he was about to confirm. Maya has Leigh syndrome and is unable to speak. She and her mother, Paola Desideri, were confirmed together by the pope.

Desideri told TV2000, the television station of the Italian bishops' conference, that some people had questioned the need for a child with such a serious illness to receive the sacrament. "We don't know how much Maya understands, but why deprive her of the sacraments all other children receive when they are born into a Catholic family?" she said.

In his homily, Pope Francis had asked each person in the congregation to think about how well they respond to Jesus' request, "Remain in my love" (Jn 15:9).

"Do I remain in the Lord's love? Or do I leave it, seeking other things, forms of fun, other ways of leading my life?" the pope told them to ask. "To remain in his love is to do what Jesus did for us. He gave his life for us. He was our servant; he came to serve."

Gossiping, he said, is the clearest sign that a person is not remaining in the love of Jesus. "The thermometer for knowing the temperature of my love is the tongue," he said. "If I spoke ill of others, I did not love."

Before blessing the group home and celebrating the Mass, Pope Francis fielded questions from parishioners outside.

Most wanted advice. He urged parents to "waste time" playing with their children, especially when they are small, because it is an important sign of love and opens a way to teach them many things, including about the faith.

A 15-year-old named Beatrice asked how she could convince her friends that church isn't boring. Pope Francis responded that "sometimes they're right," and that everyone at a parish—including the priests, nuns and parishioners themselves—must make sure that the warmth of God's love and the joy of the risen Lord shine on their faces and through the welcome they give.

Earlier in the day, Pope Francis had recited the "Regina Coeli" prayer with visitors gathered in St. Peter's Square. There, too, he focused on the meaning of love in the day's Gospel reading.

The love Christians are called to show others, he said, is not something that should be occasional, "but must be a constant in our existence."

"This is why we are called, for example, to care for the elderly as a precious treasure and with love, even if they create economic problems and difficulties. But we must care for them," he said. "This is why we must give every assistance possible to the sick, even at the last stages. This is why the unborn always must be welcomed."

"Life always must be safeguarded and loved from conception to its natural end," Pope Francis continued. "This is love." †

LOVE AND LOVE
GOD AND OTHERS

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Editorial



Mary is depicted in a stained-glass window at Cathedral Preparatory School and Seminary in Elmhurst, N.Y. The month of May is dedicated to Mary and is traditionally celebrated by the crowning of Marian statues and praying the rosary. (CNS photo/Gregory A. Shemitz)

Catholic beliefs about Mary

Catholics have long used the month of May for special devotions to Mary, the mother of Jesus. It's one of the things that differentiates Catholics from other Christians, who find it hard to understand this strong devotion to Mary. Catholics, by the same token, don't understand why all Christians don't have a greater devotion to her.

Catholics and Orthodox honor Mary because God himself did so by making her the mother of the Incarnate Word, the Second Person of the Blessed Trinity. Luke's Gospel quotes Mary in her *Magnificat* as saying, "From now on all ages will call me blessed. The Mighty One has done great things for me" (Lk 1:48, 49).

For those who claim to follow Scripture alone, you'd think they would be quick to call Mary blessed and venerate her. She appears in the New Testament more than any other woman.

The objection that some have toward Catholic and Orthodox devotion to Mary is that this devotion seems to put Mary on the same level as Jesus. If this were true, it would be heretical. Neither the Catholic nor Orthodox Churches makes Mary an equal with Jesus. We do not adore Mary. Mary's role is to lead us to her Son, to deepen our devotion to Jesus as the Christ, our Savior.

Catholics and Orthodox believe Mary is the greatest saint, and they pray to her for her intercession with her Son. In the Hail Mary prayer, we ask Mary to "pray for us sinners now and at the hour of our death."

Here are the four Catholic doctrines about Mary:

- She is the mother of God. The Council of Ephesus in 431 solemnly established that Jesus had two natures, the divine and the human, but he was one person, and Mary was the mother of that person. If Jesus was God, as Christians believe, and Mary was his mother, then Mary was the mother of God. It's a simple syllogism: Jesus was God; Mary was his mother; therefore, Mary was the mother of God.

- Mary remained a virgin all her life. Both Luke's Gospel (Lk 1:35) and Matthew's (Mt 1:20) tell us that Mary

conceived Jesus through the power of the Holy Spirit, while remaining a virgin. The conviction that she remained a virgin after Jesus' birth emerged early in the Church.

As for the "brethren of Jesus" referred to in Scripture, Catholics believe either that they were cousins or, along with the Orthodox, that they were Joseph's children by a previous marriage. In this view, Joseph was an older widower who agreed to care for her. Some Protestants deny that Mary remained a virgin, although it's interesting to note that Martin Luther, John Calvin and John Wesley all held that she was ever-virgin.

- Mary was conceived without original sin. This doctrine is called the Immaculate Conception, and should not be confused with the doctrine of the virgin birth. It means that, when Mary was conceived by her parents, she was preserved from the sin that, according to Christian doctrine, we are all born with. This doctrine, not formally defined until 1854, states that Mary had a "preservative redemption" in anticipation of the foreseen merits of Jesus.

The only biblical basis for this doctrine is the angel Gabriel's address to Mary, "Hail, full of grace" or, in modern translations, "Hail, highly favored one" (Lk 1:28). If Mary was full of grace, according to Catholic teaching, it meant that she did not have original sin on her soul.

- Mary was assumed, body and soul, into heaven. This doctrine, called the Assumption, was not defined as dogma until 1950, but the feast of the Assumption was celebrated as early as the sixth century. There is no biblical basis for this dogma.

It's not dogma, but we also believe that Mary has appeared to some highly favored people at various times since she was assumed into heaven—especially at Guadalupe, Lourdes and Fatima.

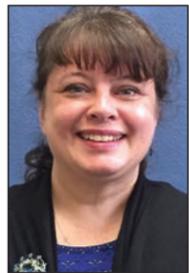
Through the centuries, various saints have had a great devotion to Mary, and painters delighted in Madonna and Child paintings. She has always been seen as a loving friend in heaven and the mother of all who are born to life.

—John F. Fink

Reflection/Natalie Hoefler

Witnessing the Gospel of Matthew through crisis pregnancy ministries

I have long known of and had the privilege to report on crisis pregnancy ministries in central and southern Indiana. But through a recent incident, I now have a greater understanding of and profound gratitude for what they do, and for the donors, volunteers and staff who make these ministries possible.



I am friends with a young woman who was pregnant and was struggling financially. Her son was born seven weeks premature (praise God, he is progressing well). He came 11 days before her baby shower, so she had absolutely nothing the baby needed when he arrived—no diapers, no bottles, no baby wipes, no baby clothes, nothing.

She texted me after the early morning birth, beyond worried not just for her little premie, but also for how she would clothe and care for him.

I immediately contacted Birthline, which operates out of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Once they had an official note confirming the birth, they prepared a wonderful package for my friend the very same day. It was filled with blankets, diapers, clothes and many other necessities for the baby. I was awed by the generosity and kindness of all those who have donated to Birthline, and by the wonderful volunteers and staff—particularly Jená Hartman—who make this ministry possible.

I then contacted St. Elizabeth Coleman in Beech Grove. They generously offered the same service, and both they and Birthline allow the mom to return within a few months—with a doctor's or social worker's note—to receive more as the baby grows.

Next, I contacted the Gabriel Project of St. Malachy Parish in Brownsburg. Once again, I was overwhelmed by the generosity of all those who donate to

the ministry and by the warm, gracious volunteers who keep it going. Debbie Timko greeted me with diapers and several bags of smaller items for the baby (and a wonderful pamper-package for the mom). She then took me to a donated storage space to select larger items people had given—a pack-and-play, swing, changing table, stroller, sink bathing tub and more. As if these many items were not enough, she also offered to have volunteers prepare meals to be delivered to the family.

To the multitude of people who donate items, money or time to these and other such ministries: you will never know just how invaluable your contributions are and how much a mother in a crisis situation—like my friend—appreciates your generosity.

When my friend thanked me for bringing her all of the items, it struck me that that is all I did—I simply transported them to her. My two hands merely represented the hands of an untold number of caring, giving people serving as the hands of God in this world. It is to all of you who donate to and volunteer or work for these ministries that the thanks belong.

And this is just one instance in Indianapolis. I know the same generosity is shown multiple times every day in such ministries throughout the Church in central and southern Indiana.

Walking with someone who truly could not have provided for her baby without the help of crisis pregnancy ministries, I became witness to a myriad of souls comprising the "you" in Chapter 25 of the Gospel of Matthew—"Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

May God bless each of you in turn as promised a few lines before in Matthew—"Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world" (Mt 25:34).

(Natalie Hoefler is a reporter for The Criterion.) †

Letter to the Editor

Heaven or hell? We are called to evangelize, spread the word of God with sense of urgency

In his April 20 editorial, Daniel Conway reminds us that souls go to hell because, ultimately, they refuse to respond to God's love. While that principle is true as far as it goes, it needs to be clarified: The Church teaches, more specifically, that anyone who dies in a state of mortal sin is irredeemably lost.

I must, therefore, respectfully disagree with his assertion that the ultimate sin (rejecting God) "is not easy to commit or, once committed, to sustain." On the contrary, it is very easy to reject God by committing a single mortal sin, which is a deliberate and conscious decision to reject God's law of love. It is not necessary to engage in a prolonged pattern of sinful behavior to lose God's friendship.

Yes, if they are given time and the opportunity, sinners may turn to God at life's end, but their deathbed repentance will not suffice unless they love God more than they fear hell—except for those who receive the last sacraments (by making an act of perfect contrition). That is why the good thief, motivated by a love of Christ, is the Bible's only example of a successful end-of-life conversion.

Conway asserts that we cannot know if anyone is in hell, but this idea is not consistent with the teachings of sacred Scripture. Our Lord has told us that there will be many who "are not able" to enter through the narrow gate. At the last judgment, he will separate the sheep from the goats. Under the circumstances,

we can safely assume that there will be a significant number of goats on the other side of that divide.

Though it is a generous gesture to pray for everyone, including God's enemies, we do not have a "reasonable hope that all men will be saved." It is that realization that prompts us to evangelize and spread the word of God with the appropriate sense of urgency.

Stephen Bussell
Indianapolis

Letters Policy

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

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

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

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



Christ the Cornerstone

Three popes share loving voice on married love

“Paul VI was courageous; he was a good pastor, and he warned his flock of the wolves who were coming.” (Pope Francis, Meeting with Families, Manila, Philippines, on Jan. 16, 2015)

Nearly 50 years have passed since Blessed Pope Paul VI wrote his prophetic encyclical, *“Humanae Vitae”* (“On the Regulation of Birth”). This encyclical was controversial because it refused to separate the two purposes of sexual intercourse: the loving union of a woman and man in marriage and their participation in the generation of new human life. It, therefore, affirms the Church’s opposition to abortion, sterilization and artificial birth control.

Unfortunately, the controversy too often blinds readers to the powerful underlying affirmation of love and sexuality of *“Humanae Vitae.”* “Love is total,” Blessed Paul writes, “that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner’s own sake, content to be able to enrich the other with the gift of himself” (*“Humanae Vitae,”* #9).

The Church’s view of love and sexuality is not harsh or negative. Even when Church teaching calls for discipline

and restraint, challenging us to see sex as a gift to be treasured and reserved for marriage—not as a casual form of recreation or self-gratification—the beauty and importance of human sexuality are affirmed. “Married love particularly reveals its true nature when we realize that it takes its origin from God, who is ‘love,’ the father from whom every family in heaven and on Earth is named” (*“Humanae Vitae,”* #8).

St. John Paul II expanded on this teaching about love and sexuality. He spoke often about “the original unity between man and woman” in God’s design. He also emphasized the integral connection between married love and the duties of responsible parenthood. The 1981 apostolic exhortation *“Familiaris Consortio”* (“On the Role of the Family in the Modern World”) refers to marriage as “the foundation of the wider community of the family, since the very institution of marriage and conjugal love are ordained to the procreation and education of children” (*“Familiaris Consortio,”* #14).

In *“Familiaris Consortio,”* St. John Paul says, “the Church firmly believes that human life, even if weak and suffering, is always a splendid gift of God’s goodness. Against the pessimism and selfishness which cast a shadow over the world, the Church stands for life: in each human life she sees the splendor of that ‘Yes,’

that ‘Amen,’ who is Christ himself. To the ‘No’ which assails and afflicts the world, she replies with this living ‘Yes,’ thus defending the human person and the world from all who plot against and harm life” (*“Familiaris Consortio,”* #30).

Once again, the prophetic voice of *“Humanae Vitae”* is heard, but without a harsh or judgmental tone. According to St. John Paul, *“Humanae Vitae”* is a compassionate encyclical. “Christ has come not to judge the world but to save it, and while he was uncompromisingly stern toward sin, he was patient and rich in mercy toward sinners” (*“Veritatis Splendor,”* #95).

Pope Francis has echoed the sentiments of his predecessors many times. During a talk in Manila on Jan. 16, 2015, the pope said, “I think of Blessed Paul VI. At a time when the problem of population growth was being raised, he had the courage to defend openness to life in families. He knew the difficulties that are there in every family, and so in his encyclical he was very merciful toward particular cases, and he asked confessors to be very merciful and understanding in dealing with particular cases. But he also had a broader vision.”

In his 2016 apostolic exhortation *“Amoris Laetitia”* (“On Love in the Family”), Pope Francis cites the core teaching of *“Humanae Vitae”* when he says, “From the outset, love refuses every

impulse to close in on itself; it is open to a fruitfulness that draws it beyond itself. Hence no genital act of husband and wife can refuse this meaning, even when for various reasons it may not always in fact beget a new life” (*“Amoris Laetitia,”* #80).

“Amoris Laetitia” also references *“Humanae Vitae”* #13 in emphasizing that married love requires reverence and respect. “We also know that, within marriage itself, sex can become a source of suffering and manipulation. Hence it must be clearly reaffirmed that ‘a conjugal act imposed on one’s spouse without regard to his or her condition, or personal and reasonable wishes in the matter, is no true act of love, and therefore offends the moral order in its particular application to the intimate relationship of husband and wife’” (*“Amoris Laetitia,”* #154).

For 50 years now, we have heard our popes speak with one prophetic, loving voice. They remind us forcefully—but without any harshness—that human life depends on the unity of body and soul, and that sexual love belongs exclusively to a loving union between a woman and man who are open to life. All efforts to separate sex and marriage trivialize this profound truth and make love a commodity.

As we observe the 50th anniversary of *“Humanae Vitae,”* let’s pray for the courage to accept this prophetic teaching as we cherish the gift of our sexuality. †



Cristo, la piedra angular

Tres papas comparten la perspectiva devota del amor conyugal

“Pablo VI fue valiente; fue un buen pastor y advirtió a su rebaño que venían los lobos.” (Papa Francisco, Reunión de las familias, Manila, Filipinas, 16 de enero de 2015)

Han transcurrido casi 50 años desde que el beato papa Paulo VI escribió su encíclica profética titulada *“Humanae Vitae”* (“Sobre la regulación de la natalidad”). Esta encíclica fue controversial puesto que denegaba una separación entre las dos finalidades del coito sexual: la unión amorosa entre el esposo y la esposa, y su participación en la generación de una nueva vida humana. Por consiguiente, reafirma la postura de la Iglesia en contra del aborto, la esterilización y los anticonceptivos artificiales.

Lamentablemente, dicha controversia muy a menudo ofusca a los lectores con respecto a la poderosa afirmación de amor y de sexualidad que encierra *“Humanae Vitae.”* El beato Pablo escribe: “Es un amor total, esto es, una forma singular de amistad personal, con la cual los esposos comparten generosamente todo, sin reservas indebidas o cálculos egoístas. Quien ama de verdad a su propio consorte, no lo ama sólo por lo que de él recibe sino por sí mismo, gozoso de poderlo enriquecer con el don de sí” (*“Humanae Vitae,”* #9).

La perspectiva de la Iglesia con respecto al amor y la sexualidad no es severa ni negativa. Incluso cuando las enseñanzas de la Iglesia exigen disciplina y mesura, y nos plantean

el desafío de considerar el coito como un don que debe atesorarse y que está reservado para el matrimonio—no como una forma de recreación casual o de gratificación personal—dichas enseñanzas reafirman la belleza y la importancia de la sexualidad humana. “La verdadera naturaleza y nobleza del amor conyugal se revelan cuando éste es considerado en su fuente suprema, Dios, que es ‘Amor,’ el Padre de quien procede toda paternidad en el cielo y en la tierra” (*“Humanae Vitae,”* #8).

San Juan Pablo II profundizó en esta enseñanza sobre el amor y la sexualidad, y hablaba a menudo sobre “la unión original entre hombre y mujer” de acuerdo con los designios de Dios. Asimismo, hizo énfasis en la conexión integral entre el amor conyugal y las obligaciones de ser padres responsables. La exhortación apostólica *“Familiaris Consortio”* (“Sobre la misión de la familia cristiana en el mundo actual”) alude al matrimonio como “el fundamento de la comunidad más amplia de la familia, ya que la institución misma del matrimonio y el amor conyugal están ordenados a la procreación y educación de la prole” (*“Familiaris Consortio,”* #14).

En *“Familiaris Consortio,”* san Juan Pablo II expresa que “la Iglesia cree firmemente que la vida humana, aunque débil y enferma, es siempre un don espléndido del Dios de la bondad. Contra el pesimismo y el egoísmo, que ofuscan el mundo, la Iglesia está en favor de la vida: y en cada vida humana sabe descubrir el esplendor de aquel

‘Sí,’ de aquel ‘Amén’ que es Cristo mismo. Al ‘no’ que invade y aflige al mundo, contraponen este ‘Sí’ viviente, defendiendo de este modo al hombre y al mundo de cuantos acechan y rebajan la vida” (*“Familiaris Consortio,”* #30).

Nuevamente escuchamos la voz de *“Humanae Vitae,”* pero sin un tono severo o inquisidor. Para san Juan Pablo II, *“Humanae Vitae”* es una encíclica compasiva. “Al venir no para juzgar sino para salvar, [Cristo] fue ciertamente intransigente con el mal, pero misericordioso hacia las personas” (*“Veritatis Splendor,”* #95).

El papa Francisco se ha hecho eco muchas veces del sentir de sus predecesores. Durante un discurso pronunciado en Manila el 16 de enero de 2015, el sumo pontífice afirmó: “Pienso en el beato Pablo VI. En un momento cuando surgía el problema del crecimiento poblacional, tuvimos el valor de defender la postura de estar abiertos a recibir vida en las familias. Él conocía las dificultades que enfrentan todas las familias, así que en su encíclica fue muy misericordioso con casos específicos y pidió a sus confesores que también fueran muy misericordiosos y comprensivos al lidiar con casos específicos. Pero también tenía una visión más amplia.”

En su exhortación apostólica *“Amoris Laetitia”* (“Sobre el amor en la familia”), el papa Francisco cita el núcleo doctrinario de *“Humanae Vitae”* al decir que: “Desde el comienzo, el amor rechaza todo impulso de cerrarse en sí mismo, y se abre a una fecundidad que lo prolonga más

allá de su propia existencia. Entonces, ningún acto genital de los esposos puede negar este significado[86], aunque por diversas razones no siempre pueda de hecho engendrar una nueva vida” (*“Amoris Laetitia,”* #80).

“Amoris Laetitia” también hace referencia al párrafo #13 de *“Humanae Vitae”* al enfatizar en que el amor conyugal exige reverencia y respeto. “No está de más recordar que, aun dentro del matrimonio, la sexualidad puede convertirse en fuente de sufrimiento y de manipulación. Por eso tenemos que reafirmar con claridad que ‘un acto conyugal impuesto al cónyuge sin considerar su situación actual y sus legítimos deseos, no es un verdadero acto de amor; y prescinde por tanto de una exigencia del recto orden moral en las relaciones entre los esposos’” (*“Amoris Laetitia,”* #154).

Durante 50 años hemos escuchado a nuestros papas expresarse con una misma voz profética y devota. Nos recuerdan con vehemencia, pero sin severidad, que la vida humana depende de la unidad de cuerpos y almas, y que el amor sexual pertenece exclusivamente a la unión devota entre un hombre y una mujer que están dispuestos a recibir nuevas vidas. Todo esfuerzo por separar el coito del matrimonio convierte esta profunda verdad en algo trivial y transforma al amor en una mercancía.

Al celebrar los 50 años de *“Humanae Vitae,”* recemos por el valor para aceptar esta enseñanza profética y valoremos el don de la sexualidad. †

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 15

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

May 16

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

May 17

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

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

May 18

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Spirit and Place board member Beth Outland presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on May 17. Information and registration: catholicbusinessexchange.org.

May 19

Holy Spirit at Geist Church, 10350 Glaser Way, Fishers (Lafayette Diocese). **Mass, Dinner and Ultreya**, sponsored by the Cursillo community of Holy Spirit at Geist and St. Simon the Apostle, Indianapolis, 5:30 p.m. Mass followed by dinner, bring a side dish or dessert to share. Information: Susie Shereda, 317-341-5300, cursillo.hsp@gmail.com.

Bishop Chartrand Chapel, Marian University, 3200 Cold Spring Road, Indianapolis. **Mass and reception for Father Kenneth Taylor's 40th ordination anniversary**, 11 a.m., reception to follow

at Holy Angels Parish Hall, 740 W. 28th St., Indianapolis. Information: Stephanie Whitley, swhitley98@hotmail.com, 317-926-3324.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Men's Club "Night at the Track" Fundraiser**, live music, dinner, beer and wine, soft drinks, raffle entry, 6-10:30 p.m., \$35. Tickets: St. Matthew School office, or Doug Stahly, 317-453-0462, dstahly@hoganmoving.com.

Roncalli High School, 330 Prague Road, Indianapolis. **Katie's Hope 5K Run/Walk for Hope**, benefiting the Katie Lynch Scholarship Fund and other charitable organizations, 8:30-9:30 a.m. registration, 10 a.m. start time, \$25 adults, \$20 students, \$100 per family, walk-ins welcome. Information and registration: katiehope.org, 317-502-1979.

May 20

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St. Meinrad. **Blessed Mother Pilgrimage**,

hosted by Saint Meinrad Archabbey, prayers, hymns, rosary procession, Litany of the Blessed Virgin, Benedictine Father Christian Raab presenting, 2 p.m. CT. Information: 812-357-6501 weekdays, or 812-357-6611 day of the event.

May 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Vocations Program**, honoring mothers of seminarians and priests, 5:40 p.m. rosary followed by dinner, \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

Sisters of St. Francis, Our Lady of Fatima Shrine, 22143 Main St., Oldenburg. **May Devotions**, in honor of new feast of Mary, Mother of the Church, 6:30 p.m., bring lawn chair if desired. Information: 812-934-2475, oldenburgfranciscans.org.

May 22

Plum Creek Golf Club, 12401 Lynnwood Blvd., Carmel, Ind. **Catholic**

Radio Golf Outing, 10 a.m. registration, 11 a.m. Mass (optional), 11:30 a.m. buffet lunch, 12:15 p.m. shot-gun start, about 5 p.m. prizes and dinner, Indianapolis Colts general manager Chris Ballard speaking, \$125 per person, \$450 per foursome, sponsorships available. Registration and information: Barb Brinkman, 317-870-8400, barb@catholicradioindy.org.

May 23

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Caring for the Least Among Us: A Conversation on Fetal Medicine**, sponsored by Pro-Life Ministries of Holy Rosary and St. John the Evangelist parishes, Riley Hospital for Children Dr. Brandon Brown presenting, 6:30-8:30 p.m., includes simple meal. Information: Eric Slaughter, ericslaughter@sbcglobal.net.

May 25

New Albany Catholic Youth Ministries, 101 St. Anthony Dr., Mt. St. Francis. **"The Man Tour,"** for young adult

men, baseball, fellowship and Scripture, 6-9:30 p.m., \$5. Register by May 21, nadyouth.org. Information: 812-923-8355, sandy@nadyouth.org.

May 26

St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyds Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., chicken dinner served 11 a.m.-6 p.m., 5K run/walk, build your own strawberry shortcake, soap box derby, kids bounce houses, bingo, craft booths, games, Little Miss and Mister Shortcake contest, frozen drinks, live music and entertainment, raffle. Information: 812-923-5785.

May 27

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

Retreats and Programs

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

May 18-20

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Your Faith Has Saved You—Or Has It?** Benedictine Father Vincent Tobin presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 includes separate room accommodations for couple, meals, snacks and materials. Registration deadline: May 16. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima/calendar/tobit.html.

May 19

Providence Spirituality & Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Art, Journaling and Art Journaling: Creative Practices for Spiritual Growth**, Providence Sister Rosemary Schmalz presenting, no art or writing skills necessary, 9 a.m.-4 p.m., \$45 includes lunch and supplies. Registration deadline: May 14.

Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

May 24

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **A Biblical Walk with Mary: The Nativity**, Benedictine Sister Carol Faulkner and Patty Moore presenting, third of four (May 31), 7-8:30 p.m., \$25. Information and registration: 317-788-7581, benedictinn.org.

May 31

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **A Biblical Walk with Mary: The Presentation and Finding in the Temple**, Benedictine Sister Carol Faulkner and Patty Moore presenting, 7-8:30 p.m., \$25. Information and registration: 317-788-7581, benedictinn.org.

June 2

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Forgiveness Retreat**, Providence Sister Ann Sullivan presenting, learn about love

and forgiveness in the Gospels, 9 a.m.-3 p.m., \$45 includes lunch. Registration deadline: May 25. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

June 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org.

June 14

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Praying with Your Smartphone**, Chris Wasselman presenting, 6:30-8 p.m., \$15. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

June 24-30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Monastic Retreat: Sacramental Living so that God May Be Glorified**, \$500. Information and registration: 317-788-7581, www.benedictinn.org. †

Correction on time of free dental care offering in Terre Haute on May 20

Please note the correct time below for the Terre Haute Kool Smiles' annual "Sharing Smiles Day," offering free dental care for uninsured or underinsured children up to age 18. All other details and the details for the Indianapolis offering remain the same:

- 3658 East St., in Indianapolis (10 a.m.-1 p.m. on May 20)
- 1800 Fort Harrison Road, in Terre

Haute (11 a.m.-2 p.m. on May 20)

- includes exams, limited emergency care, extractions, fillings and sealants
- Pre-register at www.mykoolsmiles.com/sharingsmiles (does not guarantee a slot due to volume).

More information about Kool Smiles and free day care is available at www.koolsmiles.com, or call 844-482-5800. †

Polish priest to speak on angels, saints and Divine Mercy in Indianapolis on May 24-25

The Marian Center of Indianapolis is hosting Congregation of St. Michael the Archangel Father Peter Prusakiewicz



Fr. Peter Prusakiewicz, C.S.M.A.

for two events the weekend of May 24-25.

Father Peter will celebrate Mass at Our Lady of Greenwood Church, 335 S. Meridian St., in Greenwood, at 5:45 p.m. on May 24. Immediately following, he will present in Madonna Hall on "St. Michael, the Archangels and the Holy Angels" and their role in today's world.

On May 25, Father Peter will present at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, after the 7:30 a.m. Mass. The topic of

his presentation will be "St. Faustina, Divine Mercy and St. Michael."

From 1993-1996, Father Peter served as chaplain to the Congregation of the Sisters of Our Lady of Mercy in Warsaw where Saint Faustina started her religious life.

For more than 15 years, he travelled to many countries proclaiming and explaining the Divine Mercy devotion. Since 2004, he has been the spiritual director of England's English-speaking pilgrimages to The Shrine of The Divine Mercy in Krakow, Poland; the Shrine of St. Michael the Archangel in Italy; and more recently to Warsaw, Poland, and to Vilnius, Lithuania.

Reservations are not required. The events are free. However, freewill offerings will be accepted.

For further information, contact the Marian Center of Indianapolis at 317-888-0873 or e-mail mariancntr@aol.com. †

Marriage ministry to host event on May 19 at Our Lady of the Greenwood Parish

The Celebrate Marriage Ministry of Our Lady of the Greenwood Parish will host "Celebrate Covenant" in the parish's Madonna Hall, 335 S. Meridian St., in Greenwood, from 6:30-9 p.m. on May 19.

The evening will begin with a pitch-in dinner in the lower level of Madonna Hall followed by Dr. Tim Heck presenting on his book *The Liturgy of Marriage* in the upper level of Madonna Hall.

Celebrate Marriage Ministry offers

couples opportunities for Christ-centered marriage enrichment through large group, small group and individual couple events.

The event is free. Please bring a snack or side dish to share.

Register by May 16 online at www.celebratemarriageministry.com or call the parish office at 317-888-2861.

For more information, call Tom and Marcy Renken at 317-489-1557 or e-mail olgmarrageministry@gmail.com. †

Sisters of Providence to offer teen volunteer program throughout June

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods, are inviting teens entering grades eight to 12 to participate in a volunteer program in June.

The four, two-day sessions are scheduled for June 11-12, 13-14, 18-19 and 20-21 from 9 a.m.-3 p.m. Ten volunteers will be accepted per session.

The teen volunteers will have the opportunity to interact with the Sisters of Providence, those residing in Providence Health Care and their staff.

Activities include bingo, exercise, baking, singing, conversations and more.

For more information, or to request an application, e-mail Sister Joni at jluna@spsmw.org. †

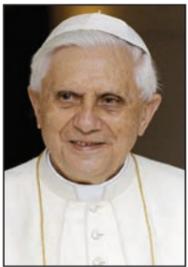


Worthwhile cause

Julie Molloy, center, director of Anna's House Multi-Service Center in Indianapolis, holds a check for \$10,400 from TJX Foundation to benefit the Saturday morning food pantry program at The Lord's Pantry at Anna's House. Representing TJX Foundation are Dwayne Wolff, left, Jan Reder, Jushua Francis and Stacy Kirk. The donation will help provide high nutrition fruit, vegetables and protein as part of the weekly food distribution to families on the near west side of Indianapolis, and help more than 800 people per week meet their daily nutritional needs, noted Caryn O'Sullivan, president of Anna's House board of directors. The Lord's Pantry was established in 1989 by the late Lucious Newsom. In 2006, services were expanded and Anna's House Multi-Service Center was opened. Anna's House continues to seek out and implement additional programs to help families become self-sufficient. To learn more, visit annashousemsc.org. (Submitted photo)

Pope praises retired Pope Benedict's writings on faith and politics

VATICAN CITY (CNS)—For more than 50 years, the writings of retired Pope Benedict XVI on the relationship between faith and politics have insisted that the measure of human freedom is the extent to which each person acknowledges being dependent on the love of God, Pope Francis wrote. The future pope's "direct experience of Nazi totalitarianism led him from the time he was a young academic to reflect on the limits of obedience to the state in favor of the freedom of obedience to God," Pope Francis commented in the preface to a new book.



Retired Pope Benedict XVI

Liberating Freedom: Faith and Politics in the Third Millennium is a collection of essays written over the course of several decades, including during Pope Benedict's eight years as pope. It is scheduled to be published in Italian by Cantagalli in May. The website Vatican Insider posted Pope Francis' preface on May 6, and Vatican News posted an English translation the next day.

Pope Francis said that when Cardinal Joseph Ratzinger worked alongside St. John Paul II, "he elaborated and proposed a Christian vision of human rights capable of questioning on a theoretical and practical level the totalitarian claim of the Marxist state and the atheist ideology on which it was based."

Pope Francis said the contrast Cardinal Ratzinger saw between Christianity and Marxism or communism definitely was not the focus on the poor and the need to fight inequality.

"We must learn—once again, not only at the theoretical level, but in the way we think and act—that alongside the real presence of Jesus in the Church and in the sacrament, there exists that other real presence of Jesus in the little ones, in the

trampled of this world, in the last, in whom he wants us to find him," Pope Francis quoted the cardinal as writing.

The key difference between Marxism and Christianity in the retired pope's writing, he said, lies in the relationship each sees between redemption and liberation.

"Does redemption occur through liberation from all dependence, or is the only way to liberation the complete dependence on love, which would then also be true freedom?" he quotes Pope Benedict as writing.

The retired pope's insight is relevant and urgent today, Pope Francis wrote. "In fact, today more than ever there is the same temptation to refuse any dependence on love that is not a person's love for his own ego, for 'the I and its desires,' and, consequently, the danger of the 'colonization' of consciences by an ideology that denies the basic certainty that humankind exists as male and female to whom the task of the transmission of life is assigned," Pope Francis said.

A new set of human "rights," Pope Francis wrote, are actually leading to the self-destruction of humanity, as Pope Benedict had pointed out. The self-destructive attitudes "have a single common denominator that consists in a single, great denial: the denial of dependence on love, the denial that man and woman are creatures of God, lovingly made by him in his image and to whom they yearn as the deer longs for running water."

"When we deny this dependence between creature and Creator, this relationship of love," Pope Francis wrote, "we renounce the true greatness of the human being [and] the bulwark of human freedom and dignity."

Pope Francis said reading the retired pope's essays "can help all of us not only to understand our present and find a solid orientation for the future, but they also can be a real source of inspiration for political action that, by placing the family, solidarity and equality at the center of its attention and planning, truly looks to the future with foresight." †



'When we deny this dependence between creature and Creator, this relationship of love, we renounce the true greatness of the human being [and] the bulwark of human freedom and dignity.'

—Pope Francis



The Fatima Shrine in Oldenburg is a favorite site for photographs. Visitors to the Franciscan Sisters of Oldenburg campus often walk the scenic bench-lined path to the shrine and pause for prayerful reflection. (Submitted photo)

May Devotions to honor 'Mary, Mother of the Church' feast day

In honor of the new feast day proclaimed by Pope Francis, "Mary, Mother of the Church," the Sisters of St. Francis of Oldenburg invite the public to join them for May Devotions at 6:30 p.m. on May 21.

Pope Francis has decreed that Latin-rite Catholics around the world will mark the feast of "the Blessed Virgin Mary, Mother of the Church" on the Monday after Pentecost each year, and the Franciscan sisters will honor this feast day with their May Devotions.

Franciscan Sister Maureen Irvin, congregational minister of the Oldenburg Franciscans, commented, "Honoring Mary as mother of the Church on the day after Pentecost also highlights for Catholics that Mary was present with the disciples on Pentecost, praying with them as the Holy Spirit descended. We invite the public to join us for our outdoor service to be held at the Our Lady of Fatima Shrine on our campus."

Guests are invited to bring lawn chairs. †

Listening is key to committee against racism, says new chair

WASHINGTON (CNS)— Bishop Shelton J. Fabre of Houma-Thibodaux, La., the newly appointed chair of the Ad Hoc Committee Against Racism for the U.S. Conference of Catholic Bishops (USCCB), said he looks forward to serving the bishops in this role as Catholic Church leaders continue to respond to the "sin" of racism.

The bishop was appointed to the position by Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, following the resignation of Bishop George V. Murry of Youngstown, Ohio, from this role after his recent diagnosis with a form of acute leukemia.

"Our most heartfelt prayers are with Bishop Murry and his loved ones," the cardinal said in a May 4 statement. "We ask all people of faith to join us in praying for his full recovery."

Bishop Fabre, an African-American bishop, who is also chairman of the Subcommittee on African-American Affairs for the U.S. bishops, said the work of the Ad Hoc Committee Against Racism will continue to build on the direction set by Bishop Murry with a primary focus on continuing regional listening sessions.

He said Bishop Murry "insisted we need to act, but also to listen to those affected by racism and those working to overcome it."

In a talk he gave earlier this year, Bishop Murry described the committee's listening sessions—taking place in parishes, schools, seminaries, Catholic Charities organizations, Catholic health associations and social service agencies across the country—as part of a "national conversation on race."

"The goal will be to allow people to listen to each other, to exchange ideas, to become educated and change hearts," he said, emphasizing that these sessions would involve listening closely to people who have experienced prejudice firsthand: African-Americans, Latinos, immigrants, Jews and others.

The bishops' Ad Hoc Committee Against Racism was formed in August 2017 not only to address racism in

the Church and the wider community, but also to be part of the solution in eliminating it.

Bishop Fabre told Catholic News Service on May 3 that the committee is currently working on completing a pastoral letter on racism that is scheduled for consideration at the bishops' annual fall assembly in Baltimore. It is also developing programs for Catholic schools and religious education programs, and meeting with scholars to deepen its analysis of racism and come up with the "best ways to move forward."

The 54-year-old bishop stressed that racism goes far beyond the Catholic Church and will take "many voices, many encounters ... to effectively address and eradicate it," but he also has hope that this can happen, saying he believes in the goodness of people and in God's power.

"Racism is a sin with a long legacy and deep roots," he said. "It requires the grace of God to overcome it."

He will serve as chair of the committee for the remainder of Bishop Murry's term. Bishop Murry is undergoing chemotherapy throughout the month of May, the Youngstown Diocese announced on April 30.

Bishop Fabre said he is praying for Bishop Murry's full recovery. "My prayers and hopes are with him," he said. †

'Racism is a sin with a long legacy and deep roots. It requires the grace of God to overcome it.'



—Bishop Shelton J. Fabre, chair of the Ad Hoc Committee Against Racism for the U.S. Conference of Catholic Bishops

MOORE

continued from page 1

It's a daunting present and future for a 16-year-old. Yet Paige is all smiles as she sits in a room at Roncalli and talks about the law she helped change, the school she loves, and the faith that guides her life.

Seeking the best of two worlds

The story of the Indiana law that Paige helped to change begins with her love for her Catholic faith and her high school.

"Everyone at Roncalli has been so nice and helpful," she says. "I love the religion classes and the Masses. I have friends here. I like the classes."

Still, one of the main challenges for her at Roncalli is communicating with others. She's able to understand her teachers who wear a transmitter that sends sounds to her hearing aids. But in group discussions with other students, where comments are coming rapidly and in different directions, her lip-reading ability doesn't serve her well.

"I don't know everyone, and not everyone knows I can't hear too well," she says. "It's a struggle."

By the end of her freshman year at Roncalli, Paige and her mother Keri began exploring a possibility that they hoped could offer her the best of two worlds.

They were aware that a state law allowed public school students to stay at their high school while also accessing services at the Indiana School for the Deaf in Indianapolis. Mother and daughter hoped that Paige could do the same, splitting time at Roncalli and the School for the Deaf, where she could learn the intensive sign language she will need to communicate when she completely loses her hearing. Instead, they found a major obstacle to that hope.

The wording of the state law didn't allow access to the School for the Deaf to students at non-public schools. And while mother and daughter discussed Paige leaving Roncalli for a public school, neither wanted to make that switch.

"She didn't want to lose what she has here at Roncalli," Paige's mother says. "And the way people help her and the morality here, it's what I want for her."

They turned for help to Roncalli's principal Chuck Weisenbach, who sought the assistance of Indiana state Representative Robert Behning and John Elcesser, the executive director of the Indiana Non-Public Education Association, which represents more than 400 non-public schools in Indiana.

Behning proposed House Bill 1420 to change the law's wording to include students in non-public schools, so they could also have access to services at both the School for the Deaf and the Indiana School for the Blind in Indianapolis.

Then he enlisted Paige to make her case before the members of the Indiana legislature. Even when she was told that a change in the law might not occur before she graduated from high school, she pushed forward for other students like her.

'I got to speak my heart out'

"I was so scared, so nervous. I was shaking," says Paige, recalling her testimony earlier this year before the House and the Senate members in separate meetings. "At the same time, it was a very cool experience. I got to speak my heart out, to let them know this is the way I feel."

Paige shared how she didn't want to give up her experience at Roncalli, and how she felt she needed its honor classes and Advanced Placement courses to prepare her for applying to Ivy League colleges.

She also stated how visits to the School for the Deaf made her feel she had discovered another place where she felt at home among similar young people, where she could learn sign language and where she could play the sport she loved—basketball.

"She touched the hearts of the legislature by telling her own story," Elcesser says. "A lot of the legislators came up to her afterward and wished her well."

Behning adds, "She was able to testify with class and with style. It's great when you can have someone her age who can articulate her position so well. She's a great advocate not only for herself, but for other students."

Still, the vote on the bill came down to the last hour of the last day of the regular



Paige Moore, left, and her mother, Keri Moore, talk with Roncalli High School principal Chuck Weisenbach about a new Indiana law that will allow Paige to continue classes at Roncalli, and will also let her take classes at the Indiana School for the Deaf beginning next year. (Photo by John Shaughnessy)

session on March 14. Immediately after it became one of the last bills to be passed, Elcesser texted Paige's mother with the news.

"There was lots of screaming, lots of jumping, lots of clapping and high fives," Paige recalls with a huge smile. "I've been wanting this to happen for more than a year. I wanted to be at Indiana School for the Deaf because they understand me. They get me. I also wanted to be at Roncalli because of their academics and the religion, and I'm Catholic. I get to be in both worlds."

'You want God to win'

She will start that adventure when her junior year in high school begins in August. Her "cheerleaders" believe she will make the most of her experience.

"Even with the worse types of symptoms and with just doing her homework making it worse, she still has earned outstanding grades and her way into our honors and AP classes," says Beckwith, her counselor. "She is passionate, determined, driven and personable."

"She works harder than any student

I've ever worked with, so I will not be surprised about the very impressive things she will most certainly show us she can do in the future."

Elcesser notes, "She's looking for other ways to advocate for people who are deaf or have hearing losses. She wants to make an impact on other students as well. She's got big goals and a lot of drive. It will be interesting to see where she ends up."

At 16, Paige says her optimism and her prayer life help guide her through the challenges of the present and toward the dreams of her future.

"Sometimes, I'll be like, 'Why God?' Because lack of communication is hard, school is hard, life is hard. When I get upset, sometimes I don't pray. And things get worse. Sometimes I don't understand why I have to be hard of hearing. *Why do I have to lose my hearing?* But then I say, 'Let go and let God.' That's one of my favorite sayings."

She pauses before she adds, "Everyone is struggling with something. You can't stop. Once you stop, the struggles win. You don't want the struggles to win. You want God to win." †

REFUGEES

continued from page 1

number, however, as cases are being processed much more slowly."

It's important to note that the U.S. is not on track to reach the 45,000-refugee target by the end of September, which had been set by Trump, said Ted Bergh, chief executive officer of Catholic Charities Southwestern Ohio.

While the number of refugees authorized for admission to the U.S. in fiscal year 2018, which began on Oct. 1, 2017, was cut to 45,000, the State Department had admitted only 10,548 in the first six months.

"We hope that more refugees will be arriving soon," Bergh told Catholic News Service (CNS). "The suffering of refugees waiting to find a home and resume their lives should not be allowed to continue."

There are currently 66 million forcibly-displaced people in the world,

many of them living in refugee camps, according to Donald Kerwin, director of the Center for Migration Studies in New York.

Many of these refugees often wait several years to either return to their homeland or to be accepted into countries that have agreed to resettle them, Kerwin noted.

The situation that refugees face is devastating, Smith said.

"We are facing the greatest global refugee crisis since World War II, and while political leaders debate policy and process, people are dying," she said. "The U.S. refugee resettlement program is a lifesaving program that is being gutted at a time when it is most needed."

The change in policy frustrates and saddens Smith, who noted that "the United States has historically been a global leader in welcoming refugees."

"Not only has it been good for diplomatic relations, but also for the American economy," she said. "Historically, both Republicans and

Democrats have seen refugee resettlement as a national strength. In fact, the highest number of refugees admitted to the United States was 217,000 in 1980 under President Ronald Reagan.

"The truth is, we can safely and securely admit refugees into the United States. We have been proudly doing this as a nation since 1975. We can balance safety and compassion."

Administration officials have reasoned that the lower numbers of refugees will allow more extreme vetting to ensure they don't pose a terrorism threat. They also have maintained that accepting more refugees is too costly and becomes a drain on American resources.

Several officials at Catholic Charities agencies throughout the U.S. told CNS they know of no serious crimes committed by the refugees resettled by their organizations.

Officials also noted that the \$1,125 in federal funding they receive for each refugee helps with food and shelter while they are getting settled into the country.

In addition to providing economic relief to refugees, Catholic Charities programs assist them with navigating health and school systems, receiving temporary cash assistance, tutoring for the youth, English as a second language for adults, orientations to help with cultural adjustment and even clinical counseling.

Such assistance is supplemented in the archdiocese by "the outpouring of support" that Catholic Charities Indianapolis has received from the community, Smith said.

"We are thankful for the volunteers of all ages and backgrounds that do everything from organizing our storage units to mentoring families."

Smith has seen the difference that help has made in the lives of refugees. She has also seen the difference that refugees make to their new country

"For those fortunate to be selected for resettlement in the United States, they are not trying to find a 'better life,' they are trying to stay alive," Smith said. "And it's an opportunity that they

take and run with. They start working immediately and support their families. They enroll their kids in school. They save money for home ownership and start businesses.

"The American dream is alive and well in them. You can find many refugees giving of their extra time and resources to the community—from Syrian refugees organizing food drives for local Hoosiers in need, to Chin refugees donating thousands of dollars to Hoosiers in crisis."

The refugees who settle in the archdiocese have also been a blessing to the local economy, she said.

"We continue to receive more calls from employers interested in hiring refugees than we can begin to fill," Smith said. "Many employers across industries are sharing with us that they are having a difficult time finding people to do the jobs. These are jobs ranging from manufacturing to hospitality. Refugees have represented a significant part of this workforce. Thus, employers are negatively impacted by the reduction in numbers as well."

Smith hopes the Trump administration will change course and admit "no lower than 70,000 refugees in fiscal year 2019—so we can stabilize a program that both saves lives and benefits the economy."

Such a move would return the United States to its roots as a country, she said.

"Refugees remind us of who we are—that we are a nation of immigrants, that freedom is a gift to be preserved and celebrated, and that we have so much more in common than our differences."

"They also teach us not to take this life for granted." †

'Refugees remind us of who we are—that we are a nation of immigrants, that freedom is a gift to be preserved and celebrated, and that we have so much more in common than our differences. They also teach us not to take this life for granted.'



— Heidi Smith, director of refugee services for the Archdiocese of Indianapolis

Graduations set for Catholic high schools in the archdiocese

By John Shaughnessy

As another school year comes to a close, 1,408 students are preparing to graduate this spring at Catholic high schools across the archdiocese.

For the graduates and their families, it will be a time of looking back—and looking forward—with a mixture of pride, relief, nostalgia and celebration.

It will also be a time to consider the blessings of a Catholic education and to thank the people who have made a difference in a high school senior's life, says Gina Fleming, superintendent of Catholic schools for the archdiocese.

"Congratulations to all our high school graduates, their families and their faith communities throughout the archdiocese on reaching this exciting milestone," Fleming says.

"Such achievement would not be possible without the selfless generosity and guidance of priests, school leaders, teachers, staff members, parents and benefactors. With this solid foundation of formation and education that is unique to our Catholic schools, our young people are fully prepared for new endeavors."

During this time of celebration, Fleming also hopes that the graduates never lose sight of the reality that God will always be with them wherever their future takes them.

"May our graduates remember that God's love is ever present, and that in striving to fulfill God's will, you can find great peace and joy."

Fleming is among the archdiocesan representatives who will be attending graduations at 11 Catholic high schools—seven archdiocesan and four private—in the archdiocese. Here is a listing of graduation-related information for these schools.

Bishop Chatard High School in Indianapolis has a graduating class of 161 seniors.

The Baccalaureate Mass will be at 6:30 p.m. on May 17 at the school.

The graduation ceremony will be at 6:30 p.m. on May 18 at the school.

The class valedictorian is **Kelby Atha**, son of John and Mary Atha of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese.

The class salutatorian is **Sam Klineman**, son of Bruce and Kathryn Klineman of St. Simon the Apostle Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. William F. Stumpf, vicar general of the archdiocese.

Brebeuf Jesuit Preparatory School in Indianapolis has a graduating class of 222 seniors.

The Baccalaureate Mass will be at 10:30 a.m. on May 20 at the school.

The graduation ceremony will be at 4:30 p.m. on May 20 at Clowes Memorial Hall at Butler University in Indianapolis.

The archdiocese will be represented at the graduation by Ben Potts, assistant superintendent of Catholic schools.

Cardinal Ritter Jr./Sr. High School has a graduating class of 124 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 31 at St. Monica Church in Indianapolis.

The graduation ceremony will be at 7 p.m. on June 1 at the school.

There are two valedictorians:

Ana Danner, daughter of Bil and Brenda Danner of St. Jude Parish in Indianapolis.

Will Roberts, son of Jason and Missy Roberts of St. Malachy Parish in Brownsburg.

The archdiocese will be represented at the graduation by chancellor Annette "Mickey" Lentz.

Cathedral High School in Indianapolis has a graduating class of 284 seniors.

The Baccalaureate Mass will be at 10 a.m. on May 19 at the school.

The graduation ceremony will be at 1 p.m. on May 20 at Old National Centre in Indianapolis.

There are 12 class valedictorians: **Christopher Basile**, son of David and Deborah Basile of St. Simon the Apostle Parish in Indianapolis.

Molly Beatty, daughter of Mike and Carol Beatty of St. Pius X Parish in Indianapolis.

Lauren Burgett, daughter of Richard Burgett and Malinda Mundy-Burgett.

Anna Flood, daughter of Dr. Michael and Cathy Flood of St. Malachy Parish in Brownsburg.

Lucia Grill, daughter of Dan Grill and Cande Olson of St. Susanna Parish in Plainfield.

Gabriella Hanahan, daughter of Tom and Kristin Hanahan.

Liam Moore, son of Harold and Christine Moore of St. Simon the Apostle Parish in Indianapolis.

Annie O'Neil, daughter of Dr. Steve and Kathy Martin O'Neil of Immaculate Heart of Mary Parish in Indianapolis.

Brock Snyder, son of Pete and Kimberly Snyder of Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese.

Audrey Teasley, daughter of Kevin Teasley and Colleen O'Brien-Teasley of St. Monica Parish in Indianapolis.

Lauren Walker, daughter of Morgan and Ericka Walker.

Camryn Wylam, daughter of Steve and Jacqui Wylam of Holy Spirit Parish at Geist.

There are nine salutatorians:

Jacob Ball, son of John and Christina Ball.

Seth Bolden, son of Sam and Gloria Bolden.

Craig Castellino, son of Dinesh and Cherissa Castellino.

Holly Czachura, daughter of Steve and Kim Czachura of St. Lawrence Parish in Indianapolis.

Sara Kress, daughter of Karen and David Kress of Christ the King Parish in Indianapolis.

Kalysta Antoinietta Huai-huei Lee, daughter of Drs. Tony and Chao-wen Lee of St. Simon the Apostle Parish in Indianapolis.

Isabella Page, daughter of Paul and Holly Page of St. Luke the Evangelist Parish in Indianapolis.

Katherine Urasky, daughter of Alan and Julie Urasky of St. Matthew the Apostle Parish in Indianapolis.

Destiny White, daughter of Brian and Rhonda White.

The archdiocese will be represented at the graduation by Ben Potts, assistant superintendent of Catholic schools.

Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 28 seniors.

The Baccalaureate Mass will be at 7 p.m. on June 1 at the school.

The graduation ceremony will be at 2 p.m. on June 3 at the school.

Two students are in contention for valedictorian and salutatorian honors as the school year draws to a close:

Megan Hesse, daughter of Steve and Lisa Hesse of Prince of Peace Parish in Madison.

Logan Lainhart, son of Ron and Kim Lainhart of St. Mary Parish in North Vernon.

The archdiocese will be represented at the graduation by Msgr. William F. Stumpf, vicar general of the archdiocese.

Father Thomas Scecina Memorial High School in Indianapolis has a graduating class of 108 students.

The Baccalaureate Mass will be at 7 p.m. on May 24 at Holy Spirit Church in Indianapolis.

The graduation ceremony will be at 7 p.m. on May 25 at the school.

The class valedictorian is **Molly Griffin**, daughter of Kevin and Maureen Griffin of Holy Spirit Parish in Indianapolis.

There are three class salutatorians: **Henry Egan**, son of Kevin and Melissa Egan of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Liberty Joson, daughter of Romeo and Jennifer Joson of Our Lady of Lourdes Parish in Indianapolis.

Phillip Kozenski, son of Thomas and Kathleen Kozenski of Holy Spirit Parish.

The archdiocese will be represented at the graduation by Archbishop Charles C. Thompson.

Oldenburg Academy of the Immaculate Conception in Oldenburg has a graduating class of 40 seniors.

The graduation ceremony will be at 1 p.m. on June 3 at the Chapel of the Sisters of St. Francis in Oldenburg.

Three seniors are in contention for valedictorian and salutatorian honors, which will be determined at the end of the academic year:

Jacob Herbert, son of Ken and Julie Herbert of St. Teresa Benedicta of the Cross Parish in Bright.

Daniel Siemer, son of Joe and Julie Siemer of St. Michael Parish in Brookville.

Rachel Stoll, daughter of Albert and Karen Stoll of St. Lawrence Parish in Lawrenceburg.

The archdiocese will be represented by Mary McCoy, assistant superintendent of Catholic schools, during a Senior Mass and Awards Day luncheon at the school on May 18.

Our Lady of Providence Jr./Sr. High School in Clarksville has a graduating class of 113 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 25 at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be at 5 p.m. on May 27 at the school.

The class valedictorian is **Heidi Popson**, daughter of Todd and Claudia Popson of Our Lady of Perpetual Help Parish in New Albany.

There are two class salutatorians:

Shawn Fitzpatrick, son of Michael and Jody Fitzpatrick of Holy Family Parish in New Albany.

Emma Kerr, daughter of David and Bethany Kerr of Holy Family Parish.

The archdiocese will be represented at the graduation by Gina Fleming, superintendent of Catholic schools.

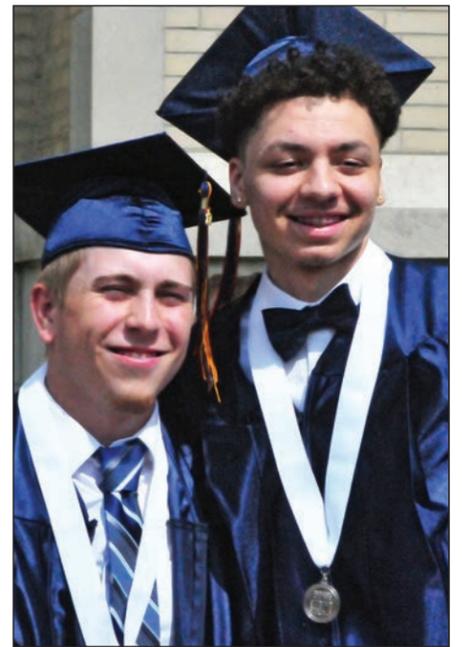
Providence Cristo Rey High School in Indianapolis has a graduating class of 43 seniors.

The graduation ceremony will be at 7 p.m. on May 24 at SS. Peter and Paul Cathedral in Indianapolis.

The class valedictorian is **Cesar Mares**, son of Francisco and Ruth Mares.

The salutatorian is **Yoselin Martinez**, daughter of Eva Martinez of St. Anthony Parish in Indianapolis.

The archdiocese will be represented at the graduation by Mary McCoy, assistant superintendent of Catholic schools.



Nick Matthews, left, and Billie Webster are all smiles after the graduation ceremony at Seton Catholic Jr./Sr. High School in Richmond on June 4, 2017. (Submitted photo)

Roncalli High School in Indianapolis has a graduating class of 285 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 25 at the school.

The graduation ceremony will be at 9 a.m. on May 26 at the school.

The class valedictorian is **Benjamin Asdell**, son of Drs. Steven and Tessa Asdell of St. Barnabas Parish in Indianapolis.

The class salutatorian is **Collin Prince**, son of Mark and Jan Prince of SS. Francis and Clare of Assisi Parish in Greenwood.

The archdiocese will be represented at the graduation by chancellor Annette "Mickey" Lentz and Gina Fleming, superintendent of Catholic schools.

Seton Catholic Jr./Sr. High School in Richmond has a graduating class of 24 seniors.

The Baccalaureate Mass will be at 1:30 p.m. on June 3 at St. Andrew Church in Richmond. The graduation ceremony will follow on June 3 at the school.

The class valedictorian is **Sarah Dickman**, daughter of Dan and Angela Dickman of St. Elizabeth Ann Seton Parish in Richmond.

The class salutatorian is **Grace Deitsch**, daughter of Dr. Andy and Lis Deitsch of St. Elizabeth Ann Seton Parish.

The archdiocese will be represented at the Mass and the graduation by Rob Rash, assistant superintendent of Catholic schools. †

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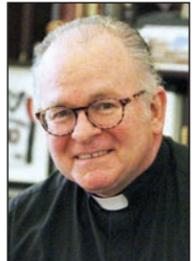
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Speaker Paul Ryan reinstates Catholic House of Representatives chaplain

WASHINGTON (CNS)—Jesuit Father Patrick Conroy, chaplain for the U.S. House of Representatives who said he had been forced to resign, was reinstated to his post by House Speaker Paul Ryan on May 3.



Fr. Patrick Conroy, S.J.

The priest was reinstated after a letter he wrote to Ryan, R-Wisconsin, became public. In the letter, Father Conroy said he wished to retract his resignation letter and continue working during this Congress "and beyond."

"I have never been disciplined, nor reprimanded, nor have I ever heard a complaint about my ministry during my time as House Chaplain," his letter said. He also mentioned displeasure that Ryan hadn't spoken to him directly, but had his chief of staff ask for his resignation.

In a statement, Ryan said his original decision was made with what he thought was in the best interest of the House, but he now decided that "a protracted fight over such an important post" would not be good for the body, and so he accepted the priest's letter and decided he could remain in his position.

Ryan, who is Catholic, was expected to meet with Father Conroy on May 8 when the House went back in session.

House Minority Leader Nancy Pelosi, D-California, said she welcomed Ryan's decision to let Conroy remain as chaplain.

"However, many distressing questions must still be answered about the motivations behind Father Conroy's unwarranted and unjust dismissal," she said.

In a June 2017 interview with Catholic News Service, the priest said he had opinions about politics, like most people, but knew his job was focused on his role helping members of Congress without

paying attention to political stripes.

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

Some have speculated that a prayer he said in November as lawmakers considered the tax bill led to his ouster.

The prayer said: "May all members be mindful that the institutions and structures of our great nation guarantee the opportunities that have allowed some to achieve great success, while others continue to struggle. May their efforts these days guarantee that there are not winners and losers under new tax laws, but benefits balanced and shared by all Americans."

Via Twitter, fellow Jesuit Father James Martin, editor at large of *America*, the Jesuits' national magazine, said if that prayer is what led to the firing, "then a Catholic Speaker of the House fired a Catholic chaplain for praying for the poor."

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

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



Members of the Central Catholic School preschool class wear hard hats and hold shovels and are accompanied during an April 20 groundbreaking ceremony in Indianapolis by, back row, from left: Dan O'Melveny and Eric Haake representing Shea Family Charities; Gina Kuntz Fleming, superintendent of the Archdiocese of Indianapolis; Aaron Brenner, Notre Dame Alliance for Catholic Education; and Ruth Hurrell, Central Catholic School principal. (Submitted photo)

Central Catholic breaks ground on renovation project in Indy

A groundbreaking ceremony took place on April 20 for a renovation project that will accommodate an expanded early education program at Central Catholic School in Indianapolis, one of the University of Notre Dame ACE Academies owned by the Archdiocese of Indianapolis and operated in partnership with Notre Dame's Alliance for Catholic Education. Central Catholic preschool students donned shovels to officially help initiate this project.

The expansion will allow for much-needed classroom space that will support early learning programming for 3- and 4-year-olds, make full use of the existing 4-year-old classroom

for STEM (Science, Technology, Engineering and Mathematics) and resource support, and provide necessary safety measures that include more secure building access and safer arrival and dismissal procedures.

Shea Family Charities generously donated \$500,000 toward this major renovation, along with individual donor support. The Shea donation places the appeal within \$50,000 of the total project goal.

To donate to this Central Catholic School expansion, or for more information about the Notre Dame ACE Academies, call Kim Pohovey, director of Mission Advancement for Catholic Education Initiatives, at 317-236-1568. †

Catholic groups decry decision to end Temporary Protected Status for Hondurans

WASHINGTON (CNS)—Catholic leaders were angered and disappointed by the Trump administration's May 4 decision to end Temporary Protected Status, popularly known as TPS, to more than 57,000 Hondurans living in the United States.

Hondurans who arrived in the United States after their country was devastated by Hurricane Mitch in 1998 now have until Jan. 5, 2020, to return home.

"The administration's decision to end TPS for Honduras is untenable. Returning tens of thousands of people to a country with a staggering unemployment rate, high rates of violence, and few available resources to support them could quickly become a tipping point for communities," said Conor Walsh, the country representative in Honduras for Catholic Relief Services.

He said those who are forced to return will be separated from family and could be targeted by gangs for extortion.

"This decision, as well as previous determinations made for El Salvador and Haiti, will undermine ongoing efforts to address the root causes of migration and violence, and in doing so, lead to more," he added.

Jeanne Atkinson, executive director of the Catholic Legal Immigration Network, said the Trump administration attempted to paint a picture that it had "no choice but to terminate TPS," suggesting that past administrations that extended the protected status for Hondurans had not properly applied the law.

"To the contrary, it is the Trump administration's action that disregards the law and the intent of Congress in creating TPS in the first place to safeguard human lives," she said.

Catholic Legal Immigration officials have been urging the Trump administration to grant an 18-month extension of Temporary Protected Status to Hondurans based on the ongoing humanitarian crisis. The group notes that amid efforts to recover from the hurricane and other

natural disasters, Honduras has been plagued by a housing deficit of 1.1 million homes, lack of access to safe drinking water that affects 638,000 people, and a food shortage that leaves 25 percent of the country's children under age 5 chronically hungry.

Mercy Sister Patricia McDermott, president of the Sisters of Mercy of the Americas, was similarly disappointed with the decision announced on May 4 by Kirstjen Nielsen, the U.S. Secretary of Homeland Security.

"The termination of TPS for Honduran nationals is both disgraceful and immoral," she said. "Many of these individuals have been in the U.S. for 20 years, raising families and creating vibrant communities. Forcing their return to a country that is wracked by endemic violence and poverty will put their lives in danger, separate families, and have devastating effects on communities both in Honduras and the United States." †



89.1 / 90.9
Catholic Radio
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Plum Creek Golf Club
Tuesday, May 22, 2018

GUEST SPEAKER:
Chris Ballard, General Manager of The Colts

10:00 — REGISTRATION
11:00 — MASS
11:30 — LUNCH (All American Buffet)
12:15 — TO GOLF CARTS (for instructions)
12:30 — SHOTGUN START

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Catholic approach can bring positive values to athletics

By Fr. Patrick Kelly, S.J.

Now that two Catholic schools, the University of Notre Dame and Villanova University, have won this year's Division I national championships in women's and men's basketball, perhaps it is time to give some thought to what difference a Catholic approach to sports makes.

Such reflection will benefit not only Catholics, but the wider culture and sports itself.

The following are four themes from the Catholic heritage that can make a difference in how Catholics and others approach sports.

- Play is accepted in cultural expressions and taken seriously intellectually.

According to St. Thomas Aquinas, there can be "a virtue about games." For him, virtue had to do with moderation. A person should not work or study all the time, but also needs time for recreation, which play and games provide.

For St. Thomas, play is not merely the "pause that refreshes" so that the person can get back to work and be more productive. Rather, it is engaged in for its own sake. As he put it, "the only thing that is sought in play is the soul's delight." The enjoyment of play does have an end, however, and that is the restoration and re-creation of the human person.

Thomas' thought had a significant influence on late medieval preaching about games and sports, and on Catholic education up to the present. The "play ethic" of Thomas needs to be retrieved and developed in our time, as sports are increasingly regarded instrumentally as a means to the end of money or prestige, and the play element is being marginalized or lost altogether.

- The human being is created in the image and likeness of God.

This understanding of the human being is the foundation for the emphasis in Catholic social teaching on the unity of the human family. Popes have emphasized that sports competitions provide the opportunity for people from different cultures, races and religions to encounter one another as members of the same human family.

The late Bishop Bernard J. Sheil, who founded the Catholic Youth Organization (CYO) in Chicago in 1930, is a good model in this regard. In one of the most segregated cities in the United States, CYO from the start welcomed athletic participation by all, and provided a context for young people from different socioeconomic, racial and religious backgrounds to encounter one another.

Chicago Cardinal Blase J. Cupich has recently called for a revitalization of the CYO in Chicago as a way to bring young people of different backgrounds together and address discrimination, poverty and gun violence.

This understanding of the human being is also the foundation for the emphasis in Catholic social teaching on the dignity of the human person. Popes have taught that the dignity of the person needs to be front and center when it comes to the consideration of sport practices and policies.

As St. John Paul II put it, "sport is at the service of the person, and not the person at the service of sport." He pointed out that sports serve the person when it leads to his or her integral development.

- The human being is a unity of body, mind and spirit.

Because the person is a unity, embodied activities such as sports necessarily affect persons at the level of consciousness—their making of meaning, understanding of themselves and their relationships with others. It will also affect them at the level of spirit, that dimension of the person that makes one capable of a relationship with the Holy Spirit.

Educational institutions should provide opportunities for young people to reflect on how playing sports affects the way they understand themselves, their relationships with others and the meaning of their lives. The element of joy associated with play is particularly important to attend to with respect to their spiritual lives. As Pope Francis said, "Play reminds us of joy, the joy of the Lord."

As it stands, most schools in the U.S. tend to operate out of a body-mind dualism, with athletics and academics having little or nothing to do with one another. We don't typically ask young people to reflect on the embodied activities in sports that many of them are spending a great deal of time engaging in.

- The human being is social by nature.

We are meant to live in community and it is in the context of community that our gifts are recognized and called forth. When team sports are practiced within a Catholic institution where community values flourish,



Michigan Wolverines guard Charles Matthews, left, tries to defend a shot from Villanova Wildcats guard Donte DiVincenzo in the NCAA men's basketball championship on April 2 in San Antonio, a game in which Villanova won its second championship in three years. Now that two Catholic schools, the University of Notre Dame and Villanova, have won the Division I national championships in women's and men's basketball, perhaps it is time to give some thought to what difference a Catholic approach to sports makes. (CNS photo/ Robert Deutsch, USA Today Sports via Reuters)

there can be a symbiotic relationship between sports participation and the educational mission of the school.

Villanova men's basketball coach Jay Wright points out that the Villanova mission statement says that the university seeks to reflect the spirit of St. Augustine by having "mutual love and respect ... animate every aspect of university life."

Wright said that this isn't the sort of language one usually associates with a competitive athletic program. "But it is exactly these principles of love and respect, of compassion and serving others, that give Villanova a certain something special that sets it apart."

Experiences of playing on a team with communal values can help young people to appreciate the importance of commitment to the common good, and to persons who are excluded, discriminated against or living in poverty.

(Jesuit Father Patrick Kelly is associate professor of theology at Seattle University. He is the author of *Catholic Perspectives on Sports: From Medieval to Modern Times* and the editor of *Youth Sport and Spirituality: Catholic Perspectives*.) †

Christian faith recognizes parallels between sports and faith



Arike Ogunbowale of the University of Notre Dame women's basketball team cuts a piece of a basketball net after Notre Dame defeated Mississippi State 61-58 on April 1 in the championship game of the Final Four of the NCAA Tournament in Columbus, Ohio. Sports and spiritual life resemble each other in notable ways that caught St. Paul's attention in his First Letter to the Corinthians, in which he urged Corinth's Christians to "run so as to win," an image of athletes training for the ancient Isthmian Games (1 Cor 9:23). (CNS photo/Matt Cashore, courtesy University of Notre Dame)

By David Gibson

Sports and spiritual life resemble each other in notable ways that caught St. Paul's attention in his First Letter to the Corinthians (1 Cor 9:24-27).

In the back of Paul's mind, when he urged Corinth's Christians to "run so as to win," was an image of athletes training for the ancient Isthmian Games, held in alternate years on Greece's Isthmus of Corinth (1 Cor 9:24).

Winning was everything in these games; there were no second place or third place awards. Without disciplined, demanding training, the athletes—wrestlers, long jumpers, chariot racers and numerous others—were unlikely to achieve their dreams. "Every athlete exercises discipline in every way," Paul observed (1 Cor 9:25).

Paul's discussion briefly mentioned the great demands of his endeavors to spread the Gospel far and wide. He drew upon his image of the training the games required. "I do not run aimlessly; I do not fight as if I were shadowboxing," he said. "No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified" (1 Cor 9:26-27).

Few 21st-century heirs to more than 2,000 years of Christian thinking will be surprised that Paul thought it made sense to prepare to meet the demands of Christian life, to get into condition, so to speak, perhaps through prayer, reading, discussion and participation in the life of the Church. God, after all, is not a magical power to take for granted.

Indeed, there can be times when Christians must ready themselves to live faith under adverse circumstances.

The fact that Paul recognized parallels between the stadium athletes' disciplined preparation and that

undertaken by Christians does not mean he failed to recognize their differences. The athletes of the games prepared "to win a perishable crown," a wreath made of pine or wilted celery. But Christians sought an "imperishable" crown (1 Cor 9:24-25).

Or, as St. John Paul II noted in an October 2000 speech, Paul's "metaphor of healthy athletic competition" has a way of highlighting "the value of life, comparing it to a race not only for an earthly passing goal, but for an eternal one. A race in which not just one person, but everyone can be a winner."

Human growth and development do not tend to come easy, certainly not over the long term. In sports and in all of life, it is safe to say with St. John Paul that "without sacrifices, important results are not obtained"; dissatisfaction takes root.

This is "the logic of sport," just as it is "the logic of life," he explained.

In other words, close observation reveals that sacrifice, commitment and, yes, elements of suffering are inherent to achieving honorable goals and advancing in human maturity.

St. John Paul urged every Christian "to become a strong athlete of Christ, that is, a faithful and courageous witness to his Gospel." This, he said, requires perseverance in prayer, training in virtue and following "the divine Master in everything."

In this, he suggested, the wisdom of a particular Psalm is pertinent: "Those who sow in tears will reap with cries of joy" (Ps 126:5).

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

From the Editor Emeritus/John F. Fink

'Baroness' Catherine de Hueck Doherty served the poor

Last week, I wrote about Eddie Doherty. I thought that this week I should write about his wife, Catherine de Hueck



Doherty. She was called "Baroness" because she was one for a while, but most of her life was lived among the poor.

She was born Catherine Kolyschkin to aristocrats in Russia in 1896. Her father was Russian

Orthodox, and her mother was Lutheran. She traveled extensively as a child, because of her father's occupation, and received part of her education in Alexandria, Egypt, and Istanbul, Turkey. She learned to speak six languages and understood three more.

Her parents also taught her a love of God and those in need, regularly taking her with them when they visited the poor. While in Alexandria, she studied in a school run by Catholic nuns, and thus learned about Catholicism.

She married her cousin, Baron Boris de Hueck, in 1911, when she was only

15. World War I began three years later. It was followed by the Bolshevik Revolution in 1917. Boris and Catherine escaped to Finland with their lives, but little else. They endured poverty and near starvation before making their way to England in 1920. There she was received into the Catholic Church.

Catherine and Boris immigrated to Canada in 1921. Catherine gave birth to a son and supported the three of them by working as a laundress, waitress and lecturer. Boris, meanwhile, lived a dissolute life and had numerous extra-marital affairs. The couple separated in 1930, and eventually divorced.

In 1934, Catherine moved into the slums of Toronto to serve the poor. She founded what she called Friendship House. Four years later, she moved to Harlem in New York City. She opened a Friendship House there, and became an advocate for civil rights and social justice. She opened other Friendship Houses in various U.S. cities.

During the Spanish Civil War and the first part of World War II, she went to Europe to work as a journalist for Catholic periodicals. She then returned to Friendship House in Harlem.

As I wrote last week, in 1943, Eddie Doherty heard about Friendship House and went to Harlem to see what Catherine was doing. At the time, he was America's best known and highest paid journalist. He not only wrote about Catherine, he fell in love with her. They married in 1943 after Catherine's first marriage was annulled.

Unfortunately, Catherine had problems with some of Friendship House's staff, partly over her marriage to Doherty. When these could not be resolved, Catherine and Eddie moved to Combermere, Ontario, Canada in 1947. They founded a new rural apostolate there that they named Madonna House.

It's a community of both laity and priests committed to living Gospel values. The members take vows of chastity, poverty and obedience but, except for the priests, remain lay men and women. Both Eddie and Catherine wrote articles and books to publicize Madonna House.

Catherine wrote hundreds of articles and more than 30 books. By the time of her death in 1985 at age 89, there were 200 members of the community living in 22 missionary field-houses on three continents. †

Cornucopia/Cynthia Dewes

Teaching others to accept their place in God's scheme of things

Around May 1 in grade school, we used to make little baskets out of the prettiest construction paper we could



find to give to our mothers. We'd go outside at recess and pick little wildflowers in the woods next to our school to put in the baskets as a celebration of May Day—the U.S. version, not the Communist one. I

wonder, do kids do that any more?

Admiration and gratitude for our beautiful natural surroundings was important to us. And honoring our mothers was a value we cherished, even when we resented taking out the garbage or going to bed on time, or not demanding attention when Mom was on the phone.

On Memorial Day, a crowd, composed mostly of kids, would march about a quarter mile down the highway from our town to the public cemetery. We'd hold little American flags and sing patriotic songs as we approached the veterans' graves section. There'd be a short ceremony with some adult delivering a tribute to our servicemen—and they were all men in those days—and then we'd go

home feeling patriotic and grateful. Do we do that any more either?

These customs were common all over the country, and they taught children certain values, such as love of country, respect for our flag, and why we are a free people in the United States. I wonder if modern children consider these ideas.

Political correctness has entered the picture, making some other changes in aspects of childhood, too. Obedience has become demeaning to a child's dignity, and requiring attention to rules a display of parental power. Discipline is kind of a dirty word and seems to evoke unreasonable demands for compliance.

When kids used to misbehave, it was common for them to be given a swat on the behind or even a short spanking if the sin was really serious. Today, a parent would be jailed for doing this. And don't get me wrong, I'm not advocating for hurting a child, beating them up or terrifying them. I'm talking about getting their attention, bringing them up short so they may adjust their behavior.

Other apparently outmoded behaviors don't seem to be important in current parenting practice. One is showing respect to adults, no matter who they are, but certainly to parents, teachers and respectable authority figures. Talking back

was simply not acceptable, and still isn't in my book. If a child questions a rule, simply talking it through and listening on both sides can not only settle a dispute, but also bring the opponents closer.

When we follow the paths God has shown us, we can't fail. They simply work the best, especially in the Christian family. The adults are committed to each other in a loving marriage and to their children by love and biology. Parents nurture, teach and inspire their kids because they have more life experience to share, and are mature enough to lead. Children obey, learn and have fun because they're free of adult responsibility.

Everyone knows his or her "place" in the arrangement, and everyone thrives on the pleasures and even the occasional pains of filling his or her role. And everyone learns and grows in grace (music up!).

Today, the family is threatened by legal abortion, thoughtless marriage and easy divorce, and materialism. It's hard, but we must all do our part as citizens, parents, grandparents and concerned onlookers to keep following some of the earlier paths we took.

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

Our Works of Charity/David Bethuram

The importance of mental health, offering support in a time of need

Pope Francis has said, "In the family, the person becomes aware of his or her own dignity and, especially if their upbringing is Christian, each one recognizes the dignity of every single person, in a particular way the sick, the weak and the marginalized."



One in four families will at some time have to cope with mental illness and its effects

on a loved one and the family. The stigma attached to mental illness forces many to hide the severity of their symptoms, or those of a loved one. Stigma is the single greatest barrier to people getting effective treatment.

May is Mental Health Month. Mental health improves the quality of our lives. When we are free of depression, anxiety, excessive stress and worry, addictions, and other psychological problems, we are more able to live our lives to the fullest.

Peace of mind is a natural condition, and is available to everyone. Mental health strengthens and supports our ability

to have healthy relationships, make good choices, maintain physical health and well-being, handle the natural ups and downs of life, and discover and grow toward our potential.

According to the Mental Health Association, Indiana is ranked 48th in the nation for having a high prevalence of mental illness and low rate of access to care for both adults and youths.

For those who are on the front lines at Catholic Charities, we see that poverty increases the risk of mental health problems, and can be both a causal factor and a consequence of mental ill health.

Mental health is shaped by the wide-ranging characteristics (including inequalities) of the social, economic and physical environments in which people live. It requires Catholic Charities staff to be actively engaged in supporting the mental health and well-being of people living in poverty, and work in reducing the number of people with mental health problems from becoming poor. It is complex but rewarding.

People can and do recover from mental illness. Recovery is the ability to live a fulfilling and productive life,

to be a member of a community despite the continuing challenges of living with mental illness.

The National Catholic Partnership on Disabilities (NCPD) Council on Mental Illness describes recovery as a table with four legs. All four legs must be whole, strong and firmly attached for recovery to take hold. This depends on access to help that includes the four legs of recovery.

The first is biological. Since this is an illness of the brain, good medical care and often medications are needed. The second is psychological. To ensure a lasting recovery, help is needed with understanding the effects of the disease along with assistance with the stresses of life. The third is social. The presence of friends, family, acquaintances and other meaningful relations is vital. The fourth leg is spiritual. Belief, prayer and a welcoming community of faith help the individual to know that the love and grace of God is essential and available.

Many individuals with mental illness live productive lives because when they are struggling with their mental health they have a supportive and non-judgmental Church

See CHARITY, page 15

Twenty Something/

Christina Capecchi

Telling our stories and knowing for sure

When Oprah Winfrey was first asked the question, the talk show queen was left tongue-tied.



She was doing a live television interview with the late film critic Gene Siskel to promote her film *Beloved*, and he concluded by asking, "Tell me, what do you know for sure?"

"I got all flustered and started stuttering and couldn't come up with an answer," Oprah later wrote. But since that day, she's never stopped posing that question—to others and to herself.

If she can borrow the question from Siskel, so can I.

In my journalism career, I have never ceased to be astounded by the generosity of strangers when I request an interview.

One minute we've never met, the next they're entrusting me with their last name and age and occupation, fielding questions they can't possibly prepare for or predict.

I don't know exactly what to make of this great goodness, except to say we crave conversation, connection, and we want to be helpful.

Whatever the reason, it fills me with gratitude and allows me to be—of all things—a student of the human race. What a fountain of youth, a lifelong adventure.

But you don't need a press badge to witness the storytelling. When you give someone your full attention, undegirded by genuine curiosity, it will almost always be rewarded.

It is the Catholic response, the simplest and surest way to affirm the dignity of another. What's your name? Where are you from? How long have you been here?

Every now and then, I encounter a kindred spirit, a fellow interviewer masquerading in scrubs, an apron or tattered gardening jeans. My sister-in-law is among them. She works in palliative care, a difficult field to which she brings a bouquet of compassion, listening with the utmost sensitivity. Just as steadily as she amasses medical knowledge, so too does she patch together a more complete understanding of humanity.

This spring I've posed Gene Siskel's question to a variety of people, seeking bread crumbs from the communion of future saints here on Earth.

What do you know for sure?

I asked a retired bishop, who immediately spoke of service. "It empties the heart of selfishness, and then fills it up with love—if you are open to that. You cannot look upon service as a drudgery, you must look upon it as a beautiful opportunity of loving, and that is all there is to it."

I asked a well-traveled, high profile Catholic sister. "We're called to be God's love in the world," she told me. When you answer that call, she added with a laugh, prepare for "surprises."

I asked my mom and her mom.

"I know that once the heart has stretched, you never quite are the same person," my mom answered.

"I know for sure that through my long life, I have been guided and protected by an amazing God, who has loved and understood and forgiven me every step of my journey," my grandma replied.

I asked a 101-year-old nun, who cast her eyes aside and flashed a half-grin before she spoke. "I know for sure that I'm going to die. That's the only thing I know for sure."

If I may add my own, it would be this: I know for sure we are here to lean on, and learn from each other.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

The Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 13, 2018

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Mark 16:15-20

Celebrating the Solemnity of the Ascension of the Lord varies from place to place. In some places, this feast will have been celebrated on Thursday, May 10. In these places, the liturgy for this weekend will be that of the Seventh Sunday of Easter.



In the dioceses in Indiana and other places, the feast is celebrated this

weekend. These reflections will address the readings for the Ascension of the Lord, not for the Seventh Sunday of Easter.

In the opening reading, from the first verses of the Acts of the Apostles, the author speaks first to Theophilus.

Scholars debate about the identity of Theophilus. Some believe that it is the actual proper name of a person in the early Church. Others, noting that the name is the Greek translation for “friend of God,” hold that it was not a proper name, but rather something of a title of respect or endearment.

Regardless, the use of this name or title reveals the link between the Gospel of Luke and Acts. Both are addressed to Theophilus.

This reading is about Christ’s ascension. It also is about the Apostles and, more importantly, it is about the special role that Jesus gave them. They witnessed the Ascension, as they witnessed the other great events in the mission of Christ, the miracles, the preaching to the multitudes, the Last Supper, Good Friday and the resurrection.

Intimacy with the Lord prepared them to teach the Gospel. He commissioned them. The Holy Spirit empowered them.

Angels challenged these privileged Apostles when Jesus ascended, telling them not to look longingly to the skies, nor at each other, not being locked in where they were after the crucifixion, but to go abroad taking with them the Good News of God’s mercy, come what may.

Indeed, as the future unfolded, all went forth to the broader world preaching the Gospel. All, save one, were martyrs.

For the second reading, this liturgy presents St. Paul’s Epistle to the Ephesians. In this epistle, Paul prays that God will give wisdom and insight to all who follow the Lord. It is a wisdom too great to be native to humans. God must provide it.

In the reading, Paul extols Jesus as the Lord and Savior, supreme above all creation, including all humans.

St. Mark’s Gospel is the last reading. The Lord sends the Apostles into the entire world “to proclaim the Gospel to every creature” (Mk 16:15). He invests them with divine power, giving them authority even over the devil. They will flaunt death. They will cure the sick.

They will be able to act as the Lord acted. In every sense, they will represent Jesus. The Gospel concludes that as the Apostles went far and wide, the Lord “worked with them” (Mk 16:20).

Reflection

Today, the Church celebrates the Ascension of the Lord. This great event of the Ascension, so well described in the Scriptures, is a sign of the Lord’s divine identity, as was the resurrection, certainly as much as were the miracles.

The story, however, as reflected in Acts and in Mark, does not end with its affirmation of the place of Jesus as Son of God and Savior, visibly seen during the Lord’s public ministry in the Roman province of Palestine in the first century.

For us Christians today, as for all Christians who have lived since the events recorded in these Scriptures, the story has critically strong personal implications. The Lord, crucified on Calvary, risen at Easter, is with you and me. He is in our world. He has been in the world: living, healing, and saving, for 20 centuries.

He lives through the Apostles and their successors. Through them, we hear the Lord. Through them, we meet the Lord. Jesus is Lord! He is God. He lives! †

Daily Readings

Monday, May 14
St. Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Tuesday, May 15
St. Isidore
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 16
Acts 20:28-38
Psalm 68:29-30, 33-36b
John 17:11b-19

Thursday, May 17
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 18
St. John I, pope and martyr
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, May 19
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25

Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Exodus 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 35c,
27-28, 29bc-30
Romans 8:22-27
John 7:37-39

Sunday, May 20
Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac,
29bc-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Galatians 5:16-25
John 20:19-23
or John 15:26-27; 16:12-15

Question Corner/Fr. Kenneth Doyle

Parish priests should make giving pastoral care to the seriously ill a high priority

Q What is the role of the parish priest at the time of the serious illness and death of a parish member?



I recently lost my husband after a long illness, the last several months of which he was not able to attend Mass. The priest never inquired about him, called him or came to visit. And he never got in touch with me after my husband’s death.

A parishioner had told the priest that my husband’s condition was getting worse, and that perhaps he should call. According to her, the priest told her that it was not his place to reach out to us, but our place to reach out to him. (Kentucky)

A A parish priest’s duty is to care for the sick. Nothing could be clearer than that. The Church’s *Code of Canon Law* says this:

“In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care. Therefore, he is to visit families, sharing especially in the cares, anxieties and griefs of the faithful, strengthening them in the Lord. ... With generous love, he is to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God” (#529.1).

So if the priest you speak of actually said that it was not his place to reach out to a parishioner who was seriously ill, I respectfully—but strongly—disagree. He may have been concerned about not wanting to alarm the person by showing up unannounced, but that issue is resolved simply—by calling the family ahead of time to ask if the individual might welcome a visit. If yours is a large parish, I am not surprised that the priest did not notice your husband’s absence immediately—but, as you said, he was alerted to the situation.

I do know, from my own experience, that with the shortage of priests (in most U.S. parishes right now a single priest can serve hundreds, even thousands, of parishioners), it is difficult for a priest to get around to see everyone he wants to—but a seriously ill parishioner would automatically jump to the top of my “must do” list. So I am truly sorry for what happened in your case, and I apologize on the Church’s behalf.

As for a follow-up visit or call after your husband’s death, that is an excellent practice. With some parishes celebrating upward of 100 funerals a year, a single priest cannot always do this, but in a number of parishes there is a “bereavement team” that visits a grieving family and can alert the priest to particular situations that need his attention.

Q I am having a difficult time with the pastor we have here in our parish. He is not a native American, has a strong accent and is very difficult to understand. I feel it is unfair that, because of this, our deacon has to preach so often, and I fear that we may be losing some of our youths as a result. I continue to attend Mass every weekend and am just hoping that something can be resolved. (Virginia)

A Certainly parishioners have a right to, and expect to, hear often from their pastor. So I agree that it is not appropriate for him to be replaced most of the time by a deacon as the homilist.

What if, instead, your pastor wrote the homily for most Sundays and had it read by the deacon? That way the congregation would understand it more readily, but it would be explained to them that the message itself came from the pastor. Also, have you thought about communicating your concern to your parish council—or even to the pastor directly?

(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

Purity is Like a Rose

By Sandra Hartlieb

Like the rose, pure and white, I must attain
Purity in my mind, my body and my soul
By Your grace, in purity I will remain

For perfect purity, Your precious mother
Is our model, our guide and our mentor
She, who is pure of heart and body, like
no other

Guide us Gentle Woman every day
With your help, God’s most perfect
creature,
From this precious virtue I will not stray

And like a rose, so perfect, pure, and white
The fragrance of this virtuous purity
Rises up to heaven’s height



(Sandra Hartlieb is a member of St. Lawrence Parish in Indianapolis. Photo: Placed by a firefighter, a wreath of flowers including white roses adorns a statue of Mary overlooking the Spanish Steps in Rome on Dec. 8, 2016, the feast of the Immaculate Conception. Rome’s firefighters have observed the tradition every year since 1857.)

(CNS photo/Paul Haring)

Readers may submit prose or poetry for faith column

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.

BROUGHTON, Ron L., 62, St. Roch, Indianapolis, April 26. Husband of Kathy Broughton. Father of Amy Matthews and Alyssa Broughton. Brother of Cindy, Dan, Leon and Neal Broughton.

CAESAR, Alice J., 67, Holy Family, New Albany, April 26. Wife of Robert Caesar. Mother of Scott Caesar. Sister of JoAnn Glotzbach and Sue Hubbuch.

DWYER, Patricia A., 75, SS. Philomena and Cecilia, Oak Forest, April 25. Wife of James Dwyer. Mother of Mollie Peters, Sean and Patrick Dwyer. Sister of Daniel Erhart. Grandmother of eight.

ERNSTBERGER, Carolyn, 82, St. Anthony of Padua, Clarksville, April 12. Wife of Vernon Ernstberger. Mother of Brenda Crockett, Charlie, Jay, Michael and Ron Ernstberger. Sister of John Bolly. Grandmother of 14. Great-grandmother of five.

GEHRING, Mildred M., 90, St. Louis, Batesville, April 25. Wife of Myron Gehring. Mother of Jay and Jon Gehring. Sister of Jean Simmermeyer. Grandmother of four.

GRUBBS, Deborah A. (Cross), 53, St. Mary of the Immaculate Conception, Aurora, April 14. Mother of Cassandra and Chelsey Grubbs. Daughter of Sharon Cross. Sister of Randy Cross.

GORDON, Roy L., 91, St. Mary, Greensburg, April 26. Father of Joyce Gilmore. Grandfather of one. Great-grandfather of one.

HIGGS, Alicia F., 88, St. Michael, Brookville, April 28. Mother of Barbara Ellis, Bonnie Foltz and Bill Higgs. Sister of Judy Meyer and Ethel Westerfield. Grandmother of seven. Great-grandmother of two.

KENO, Celestine (Stokes), 87, Holy Angels, Indianapolis, April 18. Mother of Stacie and Philip Keno, Sr. Sister of



Blue Mass

Washington Cardinal Donald W. Wuerl greets officers from Prince George's County, Md., before the 23rd Annual Blue Mass for the Archdiocese of Washington on May 2 at St. Patrick Church in Washington. The Mass, celebrated preceding National Police Week, offers worshippers an opportunity to pray for those in law enforcement and fire safety, remember those who have fallen and support those who serve.

(CNS photo/Jaclyn Lippelmann, Catholic Standard)

Yvonne Shanks and Aquilla Stokes. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of two.

NICHOLAS-HESTER, Peggy D., 81, Holy Angels, Indianapolis, April 23. Mother of Aaron Churchill, Anthony Jones I, Robin Hester-Rush, Deborah, Lawrence and Robert Hester II. Sister of Claudia Nicholas and Lydia Tillman. Grandmother of 40. Great-grandmother of 51.

O'HARA, John D., 86, Christ the King, Indianapolis, April 23. Husband of Patricia O'Hara. Father of Maureen O'Hara Riner, Kevin, Patrick and Sean O'Hara. Grandfather of eight.

PEARCE, Edward, 86, Annunciation, Brazil, April 20. Husband of Janet Pearce. Father of Lori Shoemaker. Grandfather of eight. Great-grandfather of four.

PROW, Martha A. (Lenfert), 69, Our Lady of Perpetual Help, New Albany, April 28. Mother of Michelle Snyder and Shawn Welsh. Sister of Mary Alice Knott and Madra Stemle. Grandmother of four.

REUTER, Mary L., 91, St. Andrew the Apostle, Indianapolis, April 27. Mother of Mia Carrithers, Theresa Melosci, Christine, Gregory, Justin, Michael and Phillip Reuter. Grandmother of 27. Great-grandmother of 32.

RICHART, Larry A., 81, St. Mark the Evangelist, Indianapolis, April 26. Father of Jennifer Jones, Angela Runholt, Michelle and Mark Richart. Brother of Joyce Haboush and Msgr. Paul Richart. Grandfather of seven.

SLAYMAN, Edna, 94, St. Mary, Greensburg, March 19. Mother of Katherine Lux and Phillip Kohlstaedt. Stepmother of Paula Kidwell, Judith Murray and James Slayman. Sister of Luella Knueven. Grandmother and great-grandmother of several.

STRIECKER, Clarissa M., 90, St. Louis, Batesville, April 29. Mother of Lucy Broughton, Evelyn Farr

and Donna Purdy. Sister of 12. Grandmother of eight. Great-grandmother of eight.

TURNER, Russell A., 57, St. Mary of the Immaculate Conception, Aurora, April 24. Husband of Sue Turner. Father of Tiffany Maynard, Adam and Michael Voyt and Andy Turner. Son of Lois Turner. Brother of Jeff, Jerry and Steve Turner. Grandfather of four.

UNVERZAGT, Margaret, 94, Our Lady of Lourdes, Indianapolis, April 26. Mother of Jody Diekhoff, Mary Ann Sharp and Diane Stadtmiller. Grandmother of 10. Great-grandmother of 19. †

Trump signs order to give faith groups stronger voice in government

WASHINGTON (CNS)—In front of a small crowd of cabinet members and religious leaders at the White House Rose Garden on May 3, President Donald J. Trump announced, and then signed, an executive order giving faith-based groups a stronger voice in the federal government.

"It's a great day," he said after signing the order and passing out pens to religious leaders who surrounded him outside on the spring morning for the National Day of Prayer event.

No details about the order were given at the ceremony, but religious leaders were reminded of the work they do in caring for those in need, and were assured by the president that their religious freedom would continue to be protected by the federal government.

A White House document posted online after the order was signed and said its purpose was to ensure that faith-based and community organizations "have strong advocates" in the White House and the federal government.

It said the "White House Faith and

Opportunity Initiative" would provide recommendations on programs and policies where faith-based and community organizations could partner with the government to "deliver more effective solutions to poverty."

It also pointed out that the new office would enable the Trump administration to know of failures, within the executive branch, of complying with religious liberty protections, and would ensure that faith-based organizations have "equal access to government funding and equal right to exercise their deeply held beliefs."

The initiative will be led by the newly created position of adviser to the White House Faith and Opportunity Initiative, and will be supported by community and faith leaders outside of the federal government. It will have designated liaisons from executive departments and federal agencies.

A faith-based office is not new to the White House. Previous administrations, including those of Presidents Barack Obama and George W. Bush, had similar offices.

Jonathan Reyes, assistant general

secretary for Integral Human Development for the U.S. Conference of Catholic Bishops (USCCB), said his department looks forward to working with the White House on this initiative, and hopes it will "continue to have the freedom and the space to serve the least of these, as the Gospel mandates."

"Overcoming poverty and challenging other social problems like the opioid crisis takes all hands on deck," he said in a May 4 statement, adding that faith communities have "collaborated with government partners in this country at the federal, state and local levels for a very long time."

The May 3 ceremony to announce this office began with a series of prayers, led first by Vice President Mike Pence, who also told the crowd that he and the president frequently have people telling them: "We're praying for you."

He said the Bible "tells us to persevere in prayer," and noted that the American people do this every day and would do this in a particular way during the National Day of Prayer when many would "bow a head or bend a knee" to pray for the nation.

Pence told the crowd that "believers of every background have a champion in President Trump," and he reminded them of Trump's executive order signed a year ago, also in a Rose Garden ceremony, which he said assured people of faith that "no one would be penalized for their religious beliefs."

The new executive order takes that a step further, he added.

Washington Cardinal Donald W. Wuerl, one of several faith leaders to deliver a prayer from a podium on the White House lawn, prayed that people would have the grace to stay close to God and one another. He also prayed for government leaders and for believers to have the strength and courage to stand up for their faith.

Trump said prayer has "forged the identity of this nation," and has also sustained it.

He told the group that the new office was a necessary step because in solving many of today's problems and challenges, "faith is more powerful than government, and nothing is more powerful than God." †



President Donald J. Trump holds up an executive order he signed during a White House ceremony on May 3 to establish a faith-based office, the White House Faith and Opportunity Initiative.

(CNS photo/Leah Millis, Reuters)

Date set for final approval of canonization of Blessed Paul VI, Blessed Romero

VATICAN CITY (CNS)—The Vatican announced that final approval would be given on May 19 for the canonizations of Blesseds Paul VI, Archbishop Oscar Romero and four others.

Pope Francis already cleared the way for their canonizations earlier this year with the publication of decrees recognizing a miracle attributed to the intercession of each one of the blesseds.

The Vatican said on May 3 that an "ordinary public consistory"—a meeting of the pope with cardinals resident in Rome and invited bishops and other dignitaries—would be held on May 19 to finalize the approval of six canonizations. This meeting of cardinals and promoters of the sainthood causes formally ends the process of approving a new saint.

The dates and locations for the canonization ceremonies are expected

to be announced shortly after the consistory.

Meanwhile, Cardinal Pietro Parolin, Vatican secretary of state, has said that Blessed Paul's canonization will take place at the end of the Synod of Bishops on youth and discernment, scheduled for Oct. 3-28.

The other men and women to be canonized include: Father Francesco Spinelli of Italy, founder of the Sisters Adorers of the Blessed Sacrament; Father Vincenzo Romano, who worked with the poor of Naples, Italy, until his death in 1831; Mother Catherine Kasper, the German founder of the religious congregation, the Poor Handmaids of Jesus Christ; and Nazaria Ignacia March Mesa, the Spanish founder of the Congregation of the Missionary Crusaders of the Church. †

Survivors hope pope will act against 'epidemic' of abuse

ROME (CNS)—Three Chilean abuse survivors who met with Pope Francis said his apology to them must be accompanied by concrete actions, not only against those who commit sexual abuse, but against those who cover it up.

"I have never seen someone be so contrite about what he was telling me," Juan Carlos Cruz told journalists on May 2. "I also felt that he was hurting, which for me was very solemn. I don't know what word to use because it's not often the pope really says sorry to you and apologizes to you. He said, 'I was part of the problem, I caused this and I'm sorry.'"

Jose Andres Murillo, another of the Chilean survivors, said, "All of us had different experiences with the pope, and even if we saw the forgiveness the pope asked, we're waiting for actions."

"We always said that we're not here to do public relations, but for actions," Murillo said. "That's what I'm waiting for."



Pope Francis

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

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

Briefing journalists on their meeting with the pope, the survivors read a prepared statement, saying they recognized and appreciated "this gesture and the enormous hospitality of these days."

"For almost 10 years, we have been treated as enemies because we fight against sexual abuse and cover up in the Church," the statement said. "In these days, we met the friendly face of the Church, completely different from the one we had seen before."

All three sharply criticized the Chilean bishops for their role in "misinforming the pope" on the reality of sexual abuse.

When asked whether they also received an apology from the bishops of Chile, Cruz said, "Pope Francis asked forgiveness for himself and on behalf of the universal Church. The bishops of Chile don't know how to ask for forgiveness."

Hamilton said that the former archbishop of Santiago, Cardinal Francisco Javier Errazuriz Ossa, was

told in 2005 by the diocesan promoter of justice that the accusations against Karadima were credible.

However, Hamilton continued, no action was taken until 2009, when all three survivors gave a statement regarding Karadima's abuse during Hamilton's marriage annulment process, which was then sent to the Congregation for the Doctrine of the Faith.

"Cardinal Errazuriz was covering up Karadima's crimes," Hamilton said. In the eyes of a court and the victims, "he is a real criminal, a man who was covering up the vile acts of Karadima."

Cruz said he told the pope how he was demoralized by both Cardinal Errazuriz and his successor, Cardinal Riccardo Ezzati, in a leaked e-mail between the two prelates. "I told him how these two men lacked respect toward a person, which was known because they did the same to Jimmy [Hamilton] and Jose [Murillo]. They called me a 'serpent,' they called me everything. I told the Holy Father and he said he was hurt," Cruz said.

In a letter released on April 11, Pope Francis said he had been mistaken in his assessment of the situation in Chile, and he begged the forgiveness of the survivors and others he offended. He invited the three survivors to Rome, and called all of the Chilean bishops to the Vatican for a meeting, which numerous media have reported will be on May 14-17.

At a news conference after meeting with priests of the Archdiocese of Santiago on April 19, Cardinal Ezzati denied he had misinformed the pope on the abuse crisis, and he said those who have "committed a very serious offense" must "recognize it, repent and repair the wrong they have done."

The cardinal also called for Bishop Barros to step aside "for the good of the people of God and the Church."

Even before Bishop Barros' appointment, Church leaders had expressed their reservations about him and other bishops associated with Father Karadima.

The Associated Press on Jan. 11 published what it said was a letter from Pope Francis to members of the permanent



Chilean clerical sex abuse survivors Juan Carlos Cruz, James Hamilton and Jose Andres Murillo are pictured during a news conference at the Foreign Press Association building in Rome on May 2. (CNS photo/Paul Haring)

committee of the Chilean bishops' conference just three weeks after Bishop Barros' appointment to Osorno was announced in 2015. The Vatican would not comment on the letter.

In it, Pope Francis thanked the committee members for expressing their "concern" over the appointment, as well as for their "prudent and constructive" suggestions made to him in February 2014.

According to the letter, Archbishop Ivo Scapolo, the nuncio to Chile, asked Bishop Barros to resign as military ordinary, the position he held then, and take a sabbatical. The nuncio, the letter said, told Bishop Barros that two other bishops connected to Father Karadima would be asked to do the same. "The nuncio's comment complicated and blocked any eventual path to offering a year's sabbatical," the pope wrote without further clarification.

Speaking with journalists on his flight to Rome from Lima, Peru, in January, Pope Francis said he was convinced of Bishop Barros' innocence and refused to accept his resignation when it was offered. "[Bishop Barros] came to Rome, and I said, 'No. That's not how it works. Because that would be an admission of guilt. In all cases, if there are guilty parties, an investigation has to be made.' So, I refused his resignation," the pope said.

The pope's appointment of Bishop Barros as head of the Diocese of Osorno in January 2015 sparked several protests—most notably at the bishop's installation Mass.

Pope Francis said once protests began after the appointment, Bishop Barros offered his resignation a second time.

"I said, 'No, you go [to Osorno],' " the pope said. "The Barros investigation continued, but no evidence emerged. That is all I wanted to say. I cannot convict him, because I have no evidence; but I am also convinced that he is innocent."

A short time after returning from his visit to Chile and Peru, the Vatican announced Pope Francis' decision to send Archbishop Charles Scicluna of Malta, a respected expert in clerical sexual abuse, to Chile to investigate. The Vatican said the archbishop's mission was prompted by "recently received information."

The Vatican never specified what that information was, but the Associated Press reported on Feb. 5 that nearly three years earlier the pope was given a letter from Cruz graphically describing the abuse he suffered and alleging that then-Father Barros was in the room as it happened.

Cruz told reporters on May 2 that although he didn't ask Pope Francis about the letter, his nearly three-hour conversation with the pope led him to believe "that the pope truly was misinformed."

The pope "wanted evidence and proof, and he asked forgiveness because there was proof," Cruz said. "It was clear that the pope was very misinformed. I don't think the pope lied. I truly believe he was misinformed. I told him with my voice what I wrote in the letter. I think he has a very clear view of the situation now." †

CHARITY

continued from page 12

community encouraging them.

The Church should be a place where grace and the love of God is demonstrated in a person's time of need. The Church can care well by praying, asking the individual what he or she needs, and seeking out concrete ways to provide support, like offering meals or rides.

Although the individual may not have a desire to engage in conversation regarding their struggle, it is important for the Church to respect where they are and love them in that place.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

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Employment

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Barbara Black
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Basketball tournament champs in Enochsburg

Shown here are the 1955 Eagles basketball team and cheerleaders from the former St. John the Evangelist Parish in Enochsburg. The priest at left is Father Ambrose Schneider, longtime pastor of the Batesville Deanery faith community. According to a note on the back of the photo, the team won the Franklin County tournament that year. The former St. John the Evangelist Parish merged with the former St. Maurice Parish in Decatur County in 2014. St. Catherine of Siena Parish in Decatur County was then formed from the two previous parishes.

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



First Communion

Top: First Communion was celebrated on April 14 at St. Boniface Church in Fulda. Pictured, front row, from left: Kasen Hildenbrand, Lilly Gogel, Austyn Oeding, Lila Hildenbrand and Seger Collett. Middle row: Altar server Benjamin Mangum, Waylon Wampler, Jace Welch and Clark Schaefer. Back row: catechist Karen Mangum, Benedictine Father Anthony Vinson, pastor of the parish, and catechist Karen Scherzer. (Submitted photo)

Bottom: St. Meinrad Church in St. Meinrad celebrated its first Communion Mass on April 15. Pictured, front row, from left: Jake Arnold, Gracie Gruber and Tyler Fromme. Back row: Altar server Benjamin Mangum, catechist Karen Mangum, Benedictine Father Anthony Vinson, pastor of the parish, and catechist Karen Scherzer. (Submitted photo)



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States file lawsuits to end DACA

WASHINGTON (CNS)—Continuing the legal drama against a program that protects some 800,000 young adults brought into the country without legal documentation as minors, seven states have filed a lawsuit attempting once more to end it.

Joined by Alabama, Arkansas, Louisiana, Nebraska, South Carolina and West Virginia, the state of Texas is leading the charge in a lawsuit filed on May 1 that says then-President Barack Obama and his administration unlawfully and unilaterally granted what amounts to "citizenship" to "otherwise unlawfully present aliens" when it approved in 2012 the Deferred Action for Childhood Arrivals program.

Popularly known as DACA, the program grants a renewable work permit and other temporary documentation to the young adults if they meet certain conditions. Saying it was unlawful, President Donald J. Trump announced the program's end in September, and asked Congress to hash out a legislative solution by March, but lawmakers have not done so.

Since Trump's announcement, DACA has been on a legal roller coaster. Most recently, a federal district judge from the District of Columbia ruled on April 24 that the Trump administration did not explain why DACA was "unlawful" when it announced it was going to rescind it.

Until it can do so—the administration was given 90 days to justify its action—the Department of Homeland Security, which administers the program, must continue to accept new applications and renew documents for those already enrolled, the judge said.

Some see the push by Texas, and the other states filing the lawsuit, as a move to force the Supreme Court of the United States to ultimately rule on DACA and on the future of those enrolled in it.

The U.S. Conference of Catholic Bishops repeatedly has spoken in favor of the young adults, and urged the government to find a legislative solution that would allow them to stay in the U.S. and ultimately to find a path toward citizenship.

The May 1 lawsuit is not the first time states have tried to end DACA. In 2017, Texas Attorney General Ken Paxton urged the Trump administration to end DACA by Sept. 5 or face a lawsuit by more than 20 states. A different group of 20 attorneys general wrote to the administration urging the president to keep the program.

The president said in the past that he wanted to make a decision "with heart" when it comes to DACA, but handed the decision over to lawmakers who cannot seem to find a way to pass legislation tied to it that does not also involve funding other controversial immigration projects. †