Transitional Deacon Jeffrey Dufresne hopes to share God’s love as a priest

By Sean Gallagher

When transitional Deacon Jeffrey Dufresne is ordained a priest on June 2 by Archbishop Charles C. Thompson in SS. Peter and Paul Cathedral in Indianapolis, he will be welcomed into a large brotherhood of priests serving across central and southern Indiana.

The next day, then-Father Dufresne will elevate a chalice in a Mass of Thanksgiving at St. Monica Church in Indianapolis—a chalice that is a reminder that this brotherhood extends beyond Indianapolis—a chalice that is a reminder that this brotherhood extends beyond space and time to include priests who served the Church faithfully and died long before even his parents were born.

The chalice that Deacon Dufresne will lift up was first used almost 100 years ago by Father Leo Creeden, an archdiocesan priest ordained in 1920 and who died in 1940. Father Creeden’s chalice then passed to Father Charles Noll, ordained an archdiocesan priest on June 9, 1940, three months after Father Creeden died. Father Noll served the Church in central and southern Indiana until his death in 1981, eight years before Deacon Dufresne was born.

At some point, the chalice made its way to the archdiocesan archives, which for several years now has given chalices to transitional deacons preparing for priestly ordination on the condition that it will return to the archives when they die.

“Choosing a chalice from the archdiocesan archives was important to me,” Deacon Dufresne said. “It is a reminder that I am called to continue the priestly ministry in central and southern Indiana which began long before me, and will, God willing, serve the Church faithfully and die long before even his parents were born.”

See DUFRESNE, page 14

Power of God, prayer thrusts Andretti into latest race of his life

By Sean Gallagher

During the course of his 30-year racing career, 55-year-old John Andretti has achieved success around the world in multiple forms of motorsports: open-wheel racing, stock cars, sports cars and dragsters.

The nephew of racing legend Mario Andretti and cousin of current champion Indy Car team owner Michael Andretti, John sees his family’s tradition being carried on in his son Jarett, 25, a dirt sprint car and road race driver.

In fact, when the green flag drops on May 27 at the Indianapolis Motor Speedway for the 102nd running of the Indianapolis 500, John will be on his way to Kokomo, Ind., where Jarett will compete in a race that evening on the dirt at Kokomo Raceway.

During the past 16 months, though, John has been in the race of his life as he has battled colon cancer and the continuing side effects of chemotherapy. Even in this, he counts himself as a champion. Yet it’s not because he is cancer-free at present. “It’s because his going public with his cancer battle has led so many others to be screened for colon cancer,” Andretti said.

People came and told me, as recently as today, that the only reason they did it was because of me,” Andretti said.

Through it all, the faith that was instilled in Andretti by his family is being shared. “He grew up in St. Malachi Parish in Indianapolis 500. John Andretti recently spoke at St. Luke the Evangelist Parish in Indianapolis about the role his Catholic faith has played in his struggle with colon cancer since January 2017. (Submitted photo)

See ANDRETTI, page 8

Texas archdiocese, bishops offer healing, support after shooting

HOUSTON (CNS)—In response to the May 18 school shooting at a Houston-area high school, Cardinal Daniel N. DiNardo of Galveston-Houston said the archdiocesan community would “unite to support and offer healing to those affected.”

“As a society, we must strive for a way to end such acts of senseless gun violence in our schools and communities,” he added in a May 18 statement.

The cardinal said he was “deeply saddened,” and that his prayer and the prayers of Catholics in the archdiocese are with the “victims and families of those killed and injured in this horrific tragedy.”

In a separate statement as president of the U.S. Conference of Catholic Bishops (USCCB), Cardinal DiNardo said: “Our community and our local Church joins an ever-growing list of those impacted by the evil of gun violence. I extend my heartfelt prayers, along with my brother bishops, for all of those who have died, their families and friends, those who were injured, and for our local community.”

The school shooting, occurring just three months after the shooting at Marjory Stoneman High School in Parkland, Fla., took place when a male shooter opened fire at Santa Fe High School on the morning of May 18 killing 10 people, most of them students. Another 13 were reported injured.

A suspect taken into custody was identified as 17-year old Dimitrios Pagourtzis, and another person of interest also was detained and questioned.

Explosive devices also were found at the school and off campus.

The shooting was the deadliest in Texas since a gunman attacked a rural church late last year, killing more than two dozen people.

See SHOOTING, page 14

Cardinal Daniel N. DiNardo

Standing on May 16 in the St. Alphonsus Liguori Chapel in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, transitional Deacon Jeffrey Dufresne holds a chalice he received from the archdiocesan archives that he will use in the celebration of the Eucharist after he is ordained a priest at 10 a.m. on June 2 in SS. Peter and Paul Cathedral in Indianapolis. The liturgy is open to the public. (Photo by Sean Gallagher)
The Holy Spirit changes hearts, Pope Francis says on Pentecost

VATICAN CITY (CNS)—Christians should begin each day invoking the Holy Spirit, praying that the Spirit will lead them and the Church closer to God and closer to any person in need, Pope Francis said on Pentecost.

Celebrating Mass on May 20 in St. Peter’s Basilica, the pope said the Bible, especially the Acts of the Apostles, makes it clear that the Holy Spirit brings a real power to change individuals and the Church.

“The Spirit frees hearts chained by fear,” the pope said in his homily. “To those content with half measures, he inspires whole-hearted generosity. He opens hearts that are closed.

“He impels the comfortable to go out and serve,” the pope continued. “He destroys the self-satisfied, the complacent, the one who has lost the will to move in new directions. He makes the lukewarm thrill to new dreams. That is what it means to change hearts.”

People often vow to change, but lack the power to do so, he said. “The power of the Holy Spirit is different. Pope Francis said. “It does not revolutionize life around us, but changes our hearts. It does not free us from the weight of ourproblems, but liberates us within so that we can face them.”

The change occurs because the Holy Spirit brings God’s forgiveness, he said. “From guilty, he makes us righteous and thus changes everything.”

“The working of the Holy Spirit, joy is reborn and peace blossoms in our hearts,” the pope said, before offering a special prayer for peace in the Holy Land, especially in Gaza where violent protests led to the deaths of 60 people in early May.

The pope prayed that the Holy Spirit would “blow upon our world the soothing warmth of peace and the refreshing cool of hope.”

In a week that included Pope Francis’ three-day meeting with the bishops of Chile to discuss the sexual abuse scandal, a meeting that ended with all the bishops offering the pope their resignations, the pope said, “Frequently, even in the bleakest of times, the Spirit has raised up the most outstanding holiness! Because he is the soul of the Church, who constantly enlivens her with renewed hope, fills her with joy, makes her fruitful, and causes new life to blossom.”

Pope Francis prayed that the Holy Spirit would “blow upon us, blow into our hearts and make us breathe forth the tenderness of the Father! Blow upon the Church and impel her to the ends of the Earth, so that, brought by you, she may bring nothing other than you.”

After the Mass, Pope Francis went to the window of his studio overlooking St. Peter’s Square to lead the recitation of the Regina Coeli prayer and to announce his decision to create 14 new cardinals from 11 nations on June 29.

But first he prayed for Mary’s intercession that the Church would experience “a renewed Pentecost, a renewed youthfulness that gives us the joy of living and witnessing to the Gospel and a fervent longing to be saints for God’s greater glory.”

Church is a mother, not a bachelor, pope says at morning Mass

VATICAN CITY (CNS)—Without its feminine dimension, the Catholic Church “loses the true identity that gives it its fruitfulness,” the pope said.

“The Church must ‘remain female’ and ‘encourage the growth of the maternal dimension,’ ” Pope Francis said.

“Church is a mother, not a bachelor, Pope Francis said. “Without this dimension, it becomes a masculine Church, or something, but not the Church,” he said.

“According to the decree, the pope approved the Marian feast day after “having attentively considered how greatly the promotion of this devotion might encourage the growth of the maternal sense of the Church in the pastors, religious and faithful, as well as a growth of genuine Marian piety.”

In his homily, the pope reflected on the need for the Church to maintain its feminine nature as wife and mother, Mary.

Without this dimension, “the Church loses its true identity and becomes a charitable organization or a soccer team or something, but not the Church,” the pope said.

“Like a mother, the Church also goes “along the path of tenderness” and knows how to convey wisdom through the language of “caresses, of silence, of the gaze that knows compassion,” the pope said.

All Christians in some way are called to “go along the same path,” being someone who “gentle, tender, smiling, full of love,” Pope Francis said.†
Carlos Cruz, one of three survivors who disposal,” Bishop Ramos said. “We want to announce that all bishops present in Rome, in writing, have placed our positions in the Holy Father’s hands so that he may freely decide regarding each one of us,” Bishop Juan Ignacio Gonzalez Errazuriz of San Bernardo said on May 18 in a statement on behalf of the country’s bishops.

The unprecedented decision was made on the final day of their May 15-17 meeting with Pope Francis.

Auxiliary Bishop Fernando Ramos Perez of Santiago, secretary-general of the Chilean bishops’ conference, said the pope had read to the 34 bishops a document in which he “expressed his conclusions and reflections” on the 2,300-page report compiled by Archbishop Charles Scicluna of Malta and his aide, Father Jordi Bertomeu, during a visit to Chile to investigate the scandal.

“The pope’s text clearly showed a series of absolutely reprehensible acts that have occurred in the Chilean Church in relation to those unacceptable abuses of power, of conscience and sexual abuse that have resulted in the lessening of the prophetic vigor that characterized her,” Bishop Ramos said.

After reflecting on the pope’s assessment, he added, the bishops decided to hand in their resignations “to be in greater harmony with the will of the Holy Father.”

“In this way, we could make a collegial gesture in solidarity to assume responsibility—not without pain—for the serious acts that have occurred, and so that the Holy Father can, freely, have us at his face of present and past events.”

This attitude, the pope said, was akin to the Latin American (Jn 11:50).

The wound of sexual abuse, he said, “has been treated until recently with a medicine that, far from healing, seems to have worsened its depth and pain.”

Reminding the bishops that “the disciple is not greater than his master,” Pope Francis warned them of a “psychology of the elite” that ignores the suffering of the faithful.

He also said he was concerned by reports regarding “the attitude with which some of you bishops have reacted in the face of present and past events.”

“Just the removal of people would solve the problem.”

In an accompanying footnote, the pope said the bishops’ behavior could be labeled “the Caiaphas syndrome,” referring to the high priest who condemned Jesus as “the Caiaphas syndrome,” referring to an absolute lack of respect for the ecclesial body.”

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“Just the removal of people would solve the problem.”

In an accompanying footnote, the pope said the bishops’ behavior could be labeled “the Caiaphas syndrome,” referring to the high priest who condemned Jesus saying. “Better for one man to die for the people than that the whole nation perish” (In 11:50).

The act of covering up cases of abuse, he added, was akin to the Latin American saying, “Muerto el perro se acabo la rabia” (“Dead dogs don’t bite”).

The document’s footnotes included several details from the investigation made by Archbishop Scicluna, who is president of a board of review within the Congregation for the Doctrine of the Faith; the board handles appeals filed by clergy accused of abuse or other serious crimes.

The pope said the report confirmed that, in some instances, the bishops deemed accusations of abuse as “implausible.”

But Pope Francis said he was “perplexed and ashamed” after he received confirmation that undue pressure by Church officials was placed on “those who carry out criminal proceedings,” and that Church officials had destroyed compromising documents.

Those actions, he said, “give evidence to an absolute lack of respect for the canonical procedure and, even more so, reprehensible practices that must be avoided in the future.”

Following the document’s release, Cruz applauded the pope’s evaluation of the abuse crisis and of the bishops’ behavior toward survivors of sexual abuse.

“This is the pope that I met during my conversations in the Vatican,” Cruz told the Chilean news site, Emol, on May 17. “I hope all [the bishops] resign, and that the Church in Chile begins to rebuild with true shepherds and not with these corrupt bishops who commit and cover up crimes, as the document states.”

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Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.
The scene has become too familiar, and again we must ask ourselves: Why?

News outlets report an “active shooter” in a school, the school is placed on lockdown, and a community of parents, friends and neighbors—and a nation—waits frantically to see how the situation is resolved.

This latest scene played out at Santa Fe High School in Santa Fe, Texas, on May 18 and, tragically, we were overwhelmed with sadness, heartache and grief because of a high school student’s actions that left 10 people dead and 13 others wounded. The shooting occurred just three months after a similar incident took place at Marjory Stoneman Douglas High School in Parkland, Florida, where a former student entered the school and shot and killed 17 people and injured 14 others.

We now mourn for the families in Santa Fe who have lost loved ones, for the students affected who no doubt will never forget the day they saw friends killed and injured, and for a community that we hope and pray can come to grips with an unthinkable evil.

As a nation, we again must unite to offer our support to those affected.

Yet this approach to sex is fundamentally flawed, and it’s often the woman who is the last to notice. Even when consenting unmarried couples sporadically use contraception, there remains an awareness, particularly on the part of the woman, that a pregnancy could follow, and a concern about who will be left holding the bag if that were to happen.

Sex between men and women involves real asymmetries and vulnerabilities between people with different sex drives, and men, eager to forge ahead as long as there appears to be some semblance of consent. Women, on the other hand, rightly feel that consent for a particular sexual act ought to be part of something bigger, a wider scope of commitment.

Consenting to sex, of course, signifies the surrendering of our self to another. Sex ultimately signifies of giving our self and receiving another in a total, rather than a fragmentary, way. This is part of the reason why this unique human activity holds a perennial fascination for us: it goes far beyond other forms of communication, exchange and bonding.

To give our self fully to another—and to receive that person fully—forms a bond with them that extends beyond the morning dawn. Human sexual union is not a mere joining of bodies, but is pre-eminently a joining of human hearts. It is, at its core, consenting to share one of the deepest parts of our self with another.

As Dr. Angela Franks has perceptively noted: “Sexuality is not simply a matter of giving or receiving, but of relating” 

Archbishop Charles C. Thompson, Publisher Mike Krkosko, Editor

Greg A. Oroszka, Associate Publisher John F Frink, Editor Emeritus

Another school shooting leads us back to ‘Why?’

Making Sense of Bioethics/Fr. Tad Pucholczyk

Consenting to sex

Recent news articles exploring the post-MeToo world of romance have noted the increasing phenomenon of cell phones “consent apps,” allowing millennials to sign digital contracts before they have sex with each other as long as two consenting adults are involved, the bases are covered. When it comes to “sex in the moment,” consent is touted as key, allowing for almost all mutually agreed upon behaviors or practices.

Yet this approach to sex is fundamentally flawed, and it’s often the woman who is the last to notice. Even when consenting unmarried couples sporadically use contraception, there remains an awareness, particularly on the part of the woman, that a pregnancy could follow, and a concern about who will be left holding the bag if that were to happen.

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Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “provide a forum for the exchange of freely-held and expressed opinion among the People of God” (Canons of Publication, ¶ 110). 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 tone in tune. 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 as wide a range of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
La Trinidad es el misterio central de la fe cristiana

"Creemos firmemente y confesamos que hay un solo verdadero Dios, inmenso e inmutable, Padre, Hijo y Espíritu Santo; tres personas, pero una sola esencia, substancia o naturaleza absolutamente simple" (Catecismo de la Iglesia Católica, #202).

Los cristianos son bautizados en “el nombre del Padre, del Hijo y del Espíritu Santo” (Catecismo de la Iglesia Católica, #202). Cuando recibimos al Espíritu Santo en el bautismo y la confirmación, los cristianos somos bautizados en el misterio de la vida íntima de Dios, como hijos del Padre, miembros de su cuerpo y como dones de la gracia de Dios destinados a unirnos con Él para siempre.

Cuando aceptamos a Dios como nuestro Padre amoroso, nos abrimos a los dones de su infinita misericordia y perdón. Independientemente de los pecados que haya cometido, a nadie se le niega el amor de Dios. Todos estamos inviados a arrepentirnos, a buscar la misericordia divina y a vivir libremente de un pecado, como hijos de nuestro Padre celestial.

Cuando encontremos a Jesús y lo aceptemos como nuestro Señor y Salvador, nos convertimos en hermanos de él y entre nosotros. Todo aquello que nos divida se hace a un lado al reconocer, junto con san Pablo, que “…ya no hay judío ni pagano, esclavo ni hombre libre, varón ni mujer, porque todos ustedes son más que uno en Cristo Jesús” (Gal 3:28).

Cuando recibimos al Espíritu Santo en el bautismo y la confirmación, la misión de Cristo y su Iglesia se convierte en la nuestra. En palabras del Papa Francisco, nos convertimos en discípulos misioneros y evangelizadores llenos del espíritu que tienen el valor de proclamar la alegría del Evangelio a aquellos más cercanos a nosotros y a quienes están lejos.

Los cristianos somos bautizados en el misterio de la vida íntima de Dios, la Santísima Trinidad. No sumergimos en el océano del amor incondicional de Dios y, a través del bautismo y todos los sacramentos de la Iglesia, se nos invita a participar en el amor de Dios y a compartirlo generosamente con los demás.

El Catecismo de la Iglesia Católica nos enseña que por sus obras “Dios se revela y comunica su vida” (#236).

Del mismo modo, “el misterio de su Ser íntimo ilumina la inteligencia de todas sus obras” (cf. Catecismo de la Iglesia Católica, #236). Esto significa que existe una importante conexión entre lo que vemos con nuestros propios ojos (la maravillosa obra de la creación) y lo que podemos ver únicamente con los ojos de la fe (el misterio que es el centro de todo lo que existe).

Por la gracia de Dios podemos ver que la vida es mucho más de lo que nos muestran la ciencia y la razón humana por sí solas.

Esta es la fuente de nuestra esperanza y, finalmente, de nuestra alegría. No estamos confinados a los límites de la realidad material, de nuestros propios pecados o de los pecados del mundo; un Dios amoroso—Padre, Hijo y Espíritu Santo—se ha acercado a nosotros, nos ha acogido y se ha alegrado con nosotros. Nos ha dado la bendición a su círculo interior, al misterio de su vida íntima; nos ha hecho libres y nos ha adoptado como hijos, como miembros de su cuerpo y como templos de su Espíritu.

Que sea el misterio de la Santísima Trinidad! Que sea el misterio de la Santísima Trinidad! Que sea el misterio de la Santísima Trinidad!
Events Calendar
For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events

Slovenian National Home of Indianapolis to celebrate 100th anniversary on June 9

The Slovenian National Home of Indianapolis will celebrate its 100th anniversary at its annual festival at Clermont Lion’s Club, 3201 N. Tansel Road, in Indianapolis, from 10 a.m.-8 p.m. on June 9.

Food service featuring Slovenian dishes will begin at 1 p.m. Beer and wine will also be available, including the introduction of an exclusive Slovenian beer made possible by a partnership between the home and Flat 12 Bierwerks. Coolers are not permitted.

Live music featuring “The Atraknichs” followed by the “Polka Jammers” will begin at 2 p.m. There will also be face painting and tattooing for the kids.

The event is open to the public. The cost of admission is $5; there is no charge for those 16 and younger.

The Slovenian National Home was founded as a social club for the many Slovenian Catholics who immigrated to the near west side of Indianapolis in the late 19th and early 20th centuries. It still serves this purpose and has more than 700 members.

For additional information, visit sloveniannationalhomeindy.org or call 317-632-0619.

Next Spiritual Direction Internship program set to start in September

The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will begin a new session of the Spiritual Direction Internship (SDI) program starting in September and running through April of 2020.

The SDI program is ecumenical. It is designed for those who desire to enrich their spiritual life, to discover whether there is a calling to become a spiritual director, and to develop the skills needed for spiritual direction.

Applicants are expected to be actively engaged in spiritual direction prior to entering the program. For more information, contact Benedicte Sister Antoinette Purcell at 317-877-3287, ext. 3022 or e-mail bravike@olgreenwood.org.

Conference on hospice and palliative care to be held at Marian University on June 26

A Hospice and Palliative Care Conference will be held at Marian University, Evans Center, 3200 Southern Ave. and Spring Road, in Indianapolis, from 8:30-11:30 a.m. on June 26.

Monash Bishop and Dr. Charles T. Thompson will open the conference with prayer. Afterward, presentations and discussions with palliative care professionals from Franciscan Health and St. Vincent Health will be offered. Light refreshments will be served.

This is the opening conference for a hospice and palliative care initiative that has been established between the Archdiocese of Indianapolis, St. Vincent Health, Marian University, Franciscan Health and others to provide education and tools to care for and offer support to those in their final stages of life.

While walk-ins are welcome, pre-registration is preferred and may be completed online at Marian University’s website. Tickets are $50, with $25 for those who register by May 15. Additional information: 317-812-6628.

VIPS

Gene and Janet (Duppo) Hurm, members of St. Paul Parish in Tell City, celebrated their 50th wedding anniversary on May 18. The couple was married at St. Joseph Church, in Jasper, Ind., in the Evansville Diocese, on May 18, 1968.

They have two children: Scott and Shaun Hurm. They also have five grandchildren.

Retreats and Programs

Sister served who served at St. Michael Parish in Indianapolis celebrates 60th jubilee

Ursuline Sister of Mount St. Joseph Rose Karen Johnson, who served as director of religious education at St. Michael Parish in Bradford from 1989-91, is celebrating 60 years of religious life. She also served in 29 years in various capacities in schools in Kentucky and Missouri, for three years as assistant local superior and as director of transportation for the Ursuline Sisters, and for 20 years as a pastoral associate and in healing ministry in Kentucky.

Sister Rose Karen retired and resides at the order’s Motherhouse in Maple Mount, Ky., where she is active in the sisters’ prayer ministry. Jubilee congratulations may be sent to 8001 Cummings Road, Maple Mount, KY. 42356.

June 1

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.

First Friday celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrement of reconciliation available.

Information: 317-888-2861 or info@ourgreenville.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis.

First Friday Charismatic Renewal Praise and Mass, and worship 7 p.m.

Mass 7:30 p.m. Information: 317-546-7532, mike@indy.cm.

Women’s Care Center, 4901 W. 66th St., Indianapolis.

First Friday Mass, 5 p.m.


June 3-13

Holy Angels School and the former St. Bridget School All-Class Reunion Weekend.

Holy Angels Parish Church, 2822 Dr. Martin Luther King Jr. Sr.

St. Therese of the Infant Jesus Parish (Little Flower), 475 E. 15th St., Indianapolis.

SummerFest, Fri., 5-11 p.m.

Sat., 11:30 a.m.-5 p.m., $10 minimum purchase required for ages 13 and older midway rides, bingo on Fri., silent auction, entertainment and beer garden. Information: www.lovelifealers.org, 317-357-3532.

June 2

St. Michael Church, 145 St. Michael Blvd., Brookville.

First Saturday Marian Devotional Prayer Group, Mass, prayers, rosary, conversation, meditation, 8 a.m. Information: 765-447-5462.

Benedit Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. The Bahr Park, Indianapolis.

The Bahr Park: A Labyrinth: A Pathway to God, Sister Cindy Ann Lepore facilitating, 10 a.m.-noon, $30.

Information and registration: 317-786-7551, benediction.org.

Mount St. Francis Center, Spirituality, 101

St. Anthony Dr., Mt. St. Francis.

Mount Assumption: An Experience of Kentuckiana, 2-8 p.m., wine, beer, food and live music unique to Kentuckiana, booths featuring local artists and artisans, Terry’s Treasures flea market and garage sale in gym, drawings for $5,000 first place, $1,000 second, $500 third and $100 each fourth-eighth. Rain or shine.

Information: 812-923-8817.

June 3

St. Joan of Arc Church, 4217 Central Ave., Indianapolis.

Corpus Christi Procession, following 10:30 a.m. Mass.

Information: 317-283-5508.

Riverbend Cafe, 560 N. Illinois St., Indianapolis.

The Steeple: A Multi-Cultural Festival, 6-10 p.m., live entertainment, raffle auction, pony rides on football field, Monte Carlo room, silent carnival rides, games tent, dinners on Sat., food tents, Corpus Christi Procession, Corpus Christi Procession, 8:30-11:30 a.m. on June 26.

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June 13


First Friday of June, 5-11 p.m.


June 15-21

Saint Mary’s Archabbot Guest House and Retreat Center, 200 Hill Dr., St. Meinrad.

The Image: A Doctor’s Office, 169: An Artist’s Site, 169: A Spiritual Artist’s Hand Days on Workshop and Retreat, 169: Placement, are breakfast, lunch, registration and dinner for each of four days available. Information: 812-357-0853 or gagster@ saintmeinrad.org.

June 22-24

Our Lady of Fatima Retreat House, 5533 E. 66th St., Indianapolis.

Tobah 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: June 20.

Information and registration: Dustin Nelson, 317-545-7881, ext. 101 or www.archindy.org/admissions/calendar/hibit.html.

June 24-30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

On Pentecost, Irish bishops urge a ‘no’ vote on abortion referendum

DUBLIN (CNS)—Irish bishops used Pentecost Sunday Masses to make a final appeal for people to reject a government proposal to remove the right to life of unborn children from the country’s constitution and pave the way for abortion up to 12 weeks’ gestation.

Voters go to the polls on May 25 in a referendum on whether to remove the Eighth Amendment, which was passed in 1983 and gives unborn children an equal right to life “with due regard to the life of the mother. For Minister for Health Simon Harris has announced plans to allow abortion on demand up to 12 weeks, up to 24 weeks on unspecified grounds for the health of the mother, and up to birth where the child is diagnosed with a life-limiting condition that means he or she may not live long after birth.

In a message read at Masses across the Archdiocese of Armagh, Northern Ireland—which includes parts of the Irish Republic—Archbishop Eamon Martin urged worshippers to be “missionaries for the cause of life.”

The archbishop, president of the Irish bishops’ conference, pointed out that Ireland’s Supreme Court has clarified that “if the Eighth Amendment is repealed, unborn children in Ireland will have absolutely no constitutional rights.”

“A vote to repeal the Eighth Amendment on May 25 would therefore pave the way for a very liberal abortion regime in Ireland, including completely unrestricted access to abortion during the first three months of pregnancy,” Archbishop Martin said.

He warned that this was a departure from the current medical and legal culture in Ireland, “where the equality of life of a mother and her unborn baby is written into our constitution.”

“Women’s lives are precious, to be loved, valued and protected. Their babies’ lives are precious, to be loved, valued and protected. Both lives deserve protection from the tragedy and irreversible decision of abortion,” Archbishop Martin said.

He insisted that “to be against abortion is not simply ‘a Catholic thing.’ The innate dignity of every human life is a value for the whole of society—for people of all faiths and none. It is rooted in reason as well as in faith. To take away an innocent human life can never be simply a matter of personal choice.”

The archbishop concluded his message with a direct appeal to voters: “When you go inside the voting booth on May 25, pause and think of two lives—the life of the mother and the life of her baby—two hearts beating; two lives which are both precious and deserving of compassion and protection.

“Love them both. Pray for both. Choose life for them both. Say ‘no’ to repealing the Eighth Amendment, and then do everything you can to ensure that our country will always provide the best possible care and support for all mothers and their unborn children,” he wrote.

In Dublin, Archbishop Dermot Martin had asked parishes to hold a special time of prayer for the protection of life. Many parishes held holy hours, and a message from the archbishop was read at Masses.

He told Massgoers that the Church “must always be pro-life. That means that the Christian community must be a beacon of support for life, especially at its most vulnerable moments, and a beacon of support at vulnerable moments of any woman or man along their path of life.

“Christians must be pro-life when it comes to the unborn and those who are vulnerable at the end of their lives,” Archbishop Martin wrote.

Reflecting on the past, Archbishop Martin said that “for too long, a mentality was change to our broad pro-life culture. It would bring about a radical change to our broad pro-life culture. It would end any constitutional protection whatsoever for the unborn. Proposed future legislation would permit abortion without restriction up to 12 weeks, but also permit abortion on physical and mental health grounds up to six months.”

The archbishop said a decision to remove the right to life of the unborn from the constitution would be “a point of no return.”

“It seems incongruous that, just as medical science allows us to understand much more about the evolution of the baby in the womb and his or her originality and unique identity, that we should simply throw out all constitutional protection of the unborn child.

“For that reason, I will be voting ‘no,’ ” the archbishop wrote.

Voting precincts are open from 7 a.m. to 10 p.m. on May 25. A result is expected on May 26.

Thousand gathered in Dublin on May 12 to say “Love Both” and “Vote No” to abortion on demand. They were opposing abortion on demand in the forthcoming referendum on May 25. (CNS photo/John McElroy)

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“Serving God and Country and Church vs. State”
Father Patrick Window
“Apologetics and Evangelization”
Father Roger Arnsparger

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ANDRETTI
continued from page 1

Brownburg and as a student at Cardinal Ritter Jr./Sr. High School in Indianapolis has led him to grow in his trust of God and the power of prayer and in gratitude for his many blessings.

Andretti reflected on his racing career, his family, his struggle with cancer and how faith tied them all together in a recent interview with The Criterion and on May 3 at the 10th annual Men Valuing Prayer and Service steak dinner at St. Luke the Evangelist Parish in Indianapolis.

Faith, family and racing

Growing up as the son of Aldo Andretti, Marino’s twin brother, John said that while he and his family “were not the holiest of people,” they still were dedicated to going to Mass each Sunday together.

“That’s just what we did,” he said. “We all got dressed, got in the car and off we went to church.”

His parents were also dedicated to providing a Catholic education for their children. Andretti attended both St. Malachy School and Cardinal Ritter.

With his high school being only a couple of miles from the Indianapolis Motor Speedway, Andretti said that everyone at Cardinal Ritter could hear the race cars practicing each May.

“Kids would play hooky, go over to the race track, and yet the teachers would have said, ‘Get a colon cancer screening after learning more than 10,000 people are diagnosed in Indiana each year. Andretti said that some people see.

You may be the only JESUS that someone sees, therefore, NE your light on the world.

Matthew 5:16

The people who were fierce competitors to him were now the first to offer a helping hand. “In the motorsports community, when something happens, all of that [competitiveness] neutralizes. Immediately, it goes into, ‘How can we help?’” Andretti said. “The way the compassion and support came from the motorsports community was truly overwhelming. It was more than I could have imagined.”

That prayerful support also came from his many fans through social media and from many notes, cards and letters.

“I have so much in my office that I haven’t even been able to get through it all, which gives me a lot of strength,” Andretti said.

In the three weeks before going public with his condition about a year ago, Andretti found it extremely painful to eat because of the ongoing effects of chemotherapy.

Then the prayers came flowing in.

“When people started praying, my life changed,” Andretti said. “My pain subsided substantially. Within three days, it had gone down to almost nothing. And by the end of the week, I had no more pain. No one can explain why.

“To me, that is the power of prayer and the power of God. That is the only thing that changed.”

Finding ‘silver linings’

Living with cancer has deepened the connection between faith and life for Andretti.

“I don’t worry about, ‘Why me?’” he said. “If tomorrow is my last day, did I get more than I deserved out of life? The answer is a resounding ‘Yes.’”

Andretti expressed his gratitude for God’s blessings in his family and his racing career—and also, in a way, for his cancer.

“God’s not the one who gave me cancer,” he said. “Satan works to challenge your beliefs and your faith. But at the hand of God, so many things have changed. So many wonderful things have happened, because of my cancer. Not necessarily for me and my family, but for [so many] other people.”

Opening his eyes to how God has worked for his and other people’s good through his condition has helped him see the “silver lining” in a period of his life he could easily have said was only marked by dark clouds.

“That is the difference that you’re going to make,” Andretti said. “God is the silver lining in all that we face. He’s always present. And God not only allows you to see that silver lining, but to bask in it.”

“I’m truly blessed. I witness silver linings every day. I look for them.”

Mary may be the only JESUS that someone sees, therefore, NE your light on the world.

United Catholic Appeal Christ Our Hope

Faith Formation and Catholic Education | Charity and Outreach | Seminarian Education and Clergy Care

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Pope to canonize Blessed Paul VI, Oscar Romero in Rome on Oct. 14

Blessed Oscar Romero

VATICAN CITY (CNS)—Pope Francis will declare Blessed Oscar Romero, Paul VI and four others saints on Oct. 14 at the Vatican during the meeting of the world Synod of Bishops, an institution that Blessed Paul revived.

The date was announced on May 19 during an ordinary public consistory, a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

During the consistory, Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, formally petitioned the pope “to enroll in due course among the saints” six candidates for canonization “for the glory of God and the good of the whole Church.”

Each of the candidates, the cardinal told the pope, gave “a convinced and coherent witness to the Lord Jesus. Their example continues to enlighten the Church and the world in accordance with the perspective of mercy that your Holiness never ceases to indicate and propose.”

Chilean abuse survivor says Pope Francis told him God loves him the way he is disordered. They are contrary to the natural law,” (#2357) and under no circumstances can such acts be approved, the catechism teaches.

“They do not choose their homosexual condition; for most of them it is a trial. They must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided” (#2358), it says.

The Church teaches that any sexual activity outside the bond of marriage between a man and a woman is sinful, and that “homosexual persons are called to chastity” (#2359), and to seek to fulfill God’s will in their lives.

Such teachings were also evident when Pope Francis told reporters in 2013, “Who am I to judge a homosexual person ‘who is seeking God, who is of goodwill.’”

“The Catechism of the Catholic Church explains this very well. It says one must not marginalize these persons, they must be integrated into society. The problem isn’t this [homosexual] orientation—we must be like brothers and sisters,” Pope Francis said during a news conference with reporters flying with him from Brazil to Rome.

In a book-length interview published in 2010, then-Pope Benedict XVI was asked whether the Church teaching that homosexuality deserves respect is not contradicted by its position that homosexual acts are “intrinsically disordered.”

The pope answered, “No. It is one thing to say that they are human beings with their problems and their joys, that as human beings they deserve respect, even though they have a inclination, and must not be discriminated against because of it.”

In the book, Light of the World: The Pope, the Church and the Signs of the Times, Pope Benedict said, “sexuality has an intrinsic meaning and direction, which is not homosexual,” rather, the meaning and purpose of sexuality “is to bring about the union of man and woman and, in this way, to give humanity posterity, children, a future.”

He said it was still an open question whether homosexual inclinations are innate or arise early in life. In any case, he said, if these are strong inclinations, it represents “a great trial” for the homosexual person. 1

Little Flower SUMMERFEST
(Corner of Nowland and Bosart Streets)

Friday June 1, 2, and 3

5pm-7pm

Food

Outdoor Food Court and Beer Garden

Wine from Barefoot wines

Indoor Dinner provided by Steer In on Saturday 5-7:30pm

Saturday Night is Little Flower School Alumni Night

Fun

Family Day on Sunday with juggling, face painting, clowns, and other family friendly entertainment

Rides & Games

Poor Jacks Amusements on the Midway

Ride the carnival rides all day Sunday for just $12.00

More info at www.littleflowerparish.org

Minimum $10 purchase per person age 13 and above required.
Parish Festivals

Following are the festival listings as reported to TheCriterion as of May 21.

May 26
- St. John the Baptist Parish, Starlight, 8310 St. John Road, Fleischman Knobs. Strawberry Festival, 6 a.m.-6 p.m., chicken dinners, drinks and snacks served to those who have offered their time to build our new building. Come see the new building, walk your build, and enjoy our strawberry shortcake, soba, beer, water, lemonade, pies, cookies, cakes, hot dogs, Italian and Muster Stewartst cuts, frozen drinks, live music and entertainment. Information: 812-425-3705.

May 30
- St. Paul Parish, 3533 McFarland Road, Indianapolis, featuring the Indiana Polish Festival, 10 a.m.-6 p.m., Polish food served by native Mexican ladies on Fri., fried chicken dinners on Sat., food and drink available in gym, silent auction, pony rides on field, football entertainment, raffle tickets $1 each. Information: 317-794-0615.

June 1-3
- St. Francis of Assisi Parish (Little Flower), 4720 E. 13th St. Indianapolis. St. Francis of Assisi Parish Festival, Thurs. 10-10 p.m., Fri. 9 a.m.-10 p.m., Sat. 9 a.m.-10 p.m., free admission, $5,000 prize raffle, $100 50/50 raffle, horse ride, games, live entertainment. Information: 317-353-8552.

June 2
- St. Mary Parish, 1250 N. Indiana St., Mooresville. St. Mary Parish Festival, Fri. 5-11 p.m., Sat. 9 a.m.-10 p.m., $5,000 prize raffle, $200 50/50 raffle, horse ride, games, fun for all ages. Information: 317-426-6900.

June 3-4
- St. Anthony Parish, 4654 E. St. Nicholas Dr., St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. St. Anthony Parish and St. Rose of Lima Parish Festivals, Fri. 5-11 p.m., Sat. 9 a.m.-10 p.m., free admission, $5,000 prize raffle, $200 50/50 raffle. Information: 317-822-9107.

June 7-8
- St. Rose of Lima Parish, 1515 Oakwood Lane, Indianapolis. Parish Festival, Thurs. 5-11 p.m., Fri. 10 a.m.-6 p.m., free admission, $5,000 prize raffle, $200 50/50 raffle, horse ride, games, food, fun for all ages. Information: 317-424-6256.

June 9-10
- Our Lady of the Rosary Parish, 335 S. Meridian St., Greenwood. Parish Festival, Fri. 10 a.m.-6 p.m., Sat. 10 a.m.-6 p.m., free admission, $5,000 prize raffle, $200 50/50 raffle, horse ride, games, family fun. Information: 317-888-4684.

June 10

June 11-12
- Holy Family Catholic Community, 341 S. Capital Ave., Covington. Community Festival, Sat. 10 a.m.-4 p.m., live music, vendors, children's area, inflatables, 7-12 food and drink raffle tickets. Information: 317-851-5244.

June 14-16
- St. Susanna Parish, 1210 E. Main St., Plainfield. Parish Festival, Fri. 10 a.m.-6 p.m., Sat. 10 a.m.-6 p.m., $5,000 prize raffle, $200 50/50 raffle, horse ride, games, food, fun for all ages. Information: 317-888-4684.

June 15-16
- St. Mark the Evangelist Parish, 535 Edsgerd Ave. Indianapolis. Our Lady of Guadalupe Festival, Fri. 5-11 p.m., Sat. 11 a.m.-5 p.m., live music, lunch in air conditioned hall with same doner kebab, food, games, inflatables, elephant ears, raffles, brags, quilt raffle, inflatables, children's games, free admission. Information: 317-789-6381.

June 17-18
- St. Christopher Parish, 530 W. 16th St., Indianapolis. Mid-Summer Festival, Fri. 4-11 p.m., Sat. noon-10 p.m., food, canned game and rides, brags, raffles, cassino games, beer, bean, Information: 317-241-6314.

June 18-20
- St. Ambrose Parish, food booth at Jackson County Fair on Falmouth Road. St. Ambrose Parish Canning Festival, 2-11 p.m., Information: 317-522-5304.

June 21-29
- St. Anthony Parish, 777 S. Hill Dr. Mitchell. Hog Roll Food Fair and Indian Lily Fair, Sat. noon-9 p.m., pork roll dinners, cider, raffle for $5,000 cash grand prize. Information: 317-794-0615.

June 22-23
- St. Charles Borromeo Parish, 2222 N. Holt St., Bloomington. Hog Roll Festival, benefiting St. Vincent de Paul Society, 4-8 p.m. Sun.-Sun., food, beer, wine, live music, silent auction, horse roll, garage sale, door prizes, pool raffle, $100,000 prize raffle. Information: 317-636-6646.

June 24
- St. John the Baptist Parish, Decatur County. Our Lady of Fatima Parish. Feast of St. John the Baptist, Fri. 7-11 p.m., Sat. 11 a.m.-10 p.m., free admission, $5,000 prize raffle, beer garden, live music, fun for all ages. Information: 317-426-6741.

June 27-28
- St. Paul Parish, 5000 N. 5774 E., Portland. Chicken Fest, 11 a.m.-6 p.m., chicken dinners, brats, homemade pies, quilt raffle, live music, food, fun for all ages. Information: 317-440-5503.

July 1
- St. Mary Parish, 311 N. New Jersey St., Indianapolis. Fourth of July Festival, 11 a.m.-11 p.m., live music, inflatables, horse roll, games for kids, adults and children, food, fun for all ages. Information: 317-789-6381.

July 1-2

July 1-3

July 4
- St. Mary Parish, 3745 E. St. Rose Dr., Rushville. Community Festival, Fri. 4-11 p.m., Sat. 10 a.m.-6 p.m., $10,000 prize raffle, $1,000 raffle, horse roll, live music, food, fun for all ages. Information: 317-926-6741.

July 5
- St. Mary Parish, 311 N. New Jersey St., Indianapolis. Fourth of July Festival, 11 a.m.-11 p.m., live music, inflatables, horse roll, games for kids, adults and children, food, fun for all ages. Information: 317-789-6381.

July 7-10
- Our Lady of the Good Counsel Parish, 335 S. Meridian St., Greenwood. Parish Festival. Fri. 10 a.m.-6 p.m., Sat. 10 a.m.-6 p.m., free admission, $5,000 prize raffle, $200 50/50 raffle, horse ride, games, food and drink raffle tickets. Information: 317-888-4684.

July 8-9
- Our Lady of the Holy Rosary Parish, 220 Stevens St., Aurora. Parish Festival, Fri. 10 a.m.-6 p.m., Sat. 10 a.m.-6 p.m., free admission, $5,000 prize raffle, $200 50/50 raffle, horse roll, food, fun for all ages. Information: 317-888-4684.

July 10
- St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Chicken Fest, 11 a.m.-5 p.m., chicken dinners, $12 children, 50-cent, 42-cent chicken wing, dancing, live music, children's games, free admission. Information: 317-888-4684.

July 11-12
- Hamilton County Fairgrounds, 341 S. Capital Ave., Covington. Community Festival, Fri. and Sat. 7 p.m.-midnight, community church tours, live music, children's area, food, games, horse and hound dinners, entertainment live, Toronto entertainment, Tesla black jack, $10,000 prize raffle, $500 50/50 raffle, raffle, art raffle, free admission. Information: 317-822-8421.

July 14-15
- All Saints Parish, Deaconess County, St. John the Baptist Catholic Church, 2754 S. 1st St., St. Guildford, Summer Festival, 11 a.m.-6 p.m., $12 chicken dinners Sun. 11 a.m.-5 p.m., food stand, quilts, Last Supper religious exhibit, games, kaliedi, country store, beer raffle, Information: 317-789-6381.

July 15-16
- St. Mary Parish, 3745 E. St. Rose Dr., Rushville. Community Festival, Fri. 4-11 p.m., Sat. 10 a.m.-6 p.m., food and drink, horse roll, games, brags, kids, games, horse and hound dinners, free admission. Information: 317-888-4684.

July 17-18
- St. Andrew Parish, 4217 N. Central Ave., Indianapolis. Fourth of July Festival, 11 a.m.-11 p.m., live music, inflatables, horse roll, games for kids, adults and children, food, fun for all ages. Information: 317-789-6381.

July 19-20
- St. Andrew Parish, 4217 N. Central Ave., Indianapolis. Fourth of July Festival, 11 a.m.-11 p.m., live music, inflatables, horse roll, games for kids, adults and children, food, fun for all ages. Information: 317-789-6381.
Parishes grow only when people are welcomed, heard, Pope Francis says

ROME (CNS)—After months of study and discussion, the parishes of the Diocese of Rome have recognized “a general and healthy exhaustion” with doing the same things over and over, touching the lives of fewer and fewer people as time goes on, Pope Francis said.

Changing the way parishes—and their priests and involved laity—operate will not be easy, the pope said, but members of the diocese must set out to follow the Lord more closely, deepening the reality in their neighborhoods and learn how to show everyone living within the parish boundaries that they are recognized and loved.

Pope Francis addressed some 1,700 diocesan leaders, both clergy and laity, on May 14 at the Basilica of St. John Lateran, the cathedral of the Diocese of Rome.

In the process of identifying the “spiritual illnesses” of the diocese, the pope said, the priests and parish leaders made it clear that they are tired of being content with what they have been doing for years.

A renewed outreach, the pope said, must begin by “learning to discern where God already is present in very ordinary forms of holiness and communion with him.”

There are people in the parishes, he said, who might not know about their parish, but they see the basic interactions in their lives through a lens of faith and hope.

Calling for a “revolution of tenderness” in parishes and the diocese, Pope Francis said that while “guiding a Christian community and its members,” the church must be open to those who might not know their catechism, or that their spiritual life is stifled by “faith understood only as religious rituals and prayers.”

The pope’s speech marked his second annual Easter Week pastoral letter to the churches and faithful within the city of Rome.

Pope Francis told them the process of identifying the problems had two benefits: a recognition of “the truth about our condition as being in need, sick,” but, at the same time, a recognition that even if people have failed, God is still present and is calling his people to come together and to move forward.

“Parish leaders,” he said, “must be capable of generating a people that is, of offering and creating relationships where people feel that they are known, recognized, welcomed, listened to, loved—in other words, not anonymous persons.

To move forward, he said, Catholic communities must look at “the slave-owners—the illnesses—that have ended up making us sterile.”

Frequently, he said, parishes are slaves to doing things the ways they always have been done, and to investing time and energy in projects and programs that no longer meet the needs of the people.

“We must listen without fear to the thirst for God and to the cry that rises out of the parishes of Rome, asking ourselves how is that cry expressing the need for salvation, for God,” he said. “How is it that the needs and yearnings that emerged from your studies express that cry, the invocation that God show himself and help us escape the impression that our life is useless and almost robbed by the frenzy of things that must be done and by time that keeps slipping through our hands?”

Too often, he said, evangelization also is stilted by “faith understood only as things to do and not as a capacity to make the world new,” place marked by new pastoral action that is “more responsive to the mission and needs of Romans today, but also more creative and liberating for priests and those who directly collaborate in their mission and in the building up of the Christian community.”

New leadership

The Conventual Franciscan Province of Our Lady of Consolation, based at Mount St. Francis in southern Indiana, elected new leadership at its quadrennial chapter on April 16. The friars elected a new Definitory, the six friars who, along with the minister provincial, will lead the province for the next four years. Father Wayne Hellmann, second from right, was elected minister provincial. The other members of the Definitory are as follows: Father Martin Day (vicar provincial), fourth from left; Brother Nicholas Wolfa (provincial secretary), far right; and Fathers Miguel Brioso (second from left), Andy Martinez (fifth from left), John Pozthatharambil, (left), and Mario Serrano (third from left). (Submitted photo)
the darkness, she led the kindergartners to the kindergarten classroom and turned off the Nativity scene.

“Nativity’s OK,” she said, “but it’s nice to have peace.”

After the books were packed away, she made a cake.

“For 44 years, Terry Horton has served as a teacher and an administrator in Catholic schools in the Archdiocese of Indianapolis,” Principal Kevin McNelis said. “It’s been such a big part of my life.”

The smiles shared by Bishop Chatard High School senior Kevin McNelis and math teacher Ruth Roell reflect the connections she has made with students in her 43 years of teaching at the archdiocesan high school for the Indianapolis North Deanery. (Photo by John Shaughnessy)

Joy, faith and family mark Terry Horton’s 44 years in Catholic schools

By John Shaughnessy

Like every teacher, Terry Horton has a few stories that make her laugh or touch her heart.

One of the stories that still warms her heart is about a special gift and the music teacher, shortly after she had finished coordinating an all-school Christmas program. She had planned a huge nativity scene that included a large neon nativity scene.

She took the nativity scene into the classroom, the one with the message, “Come let us adore him.”

“I get pre-schoolers who say, ‘You taught my mom,’” said Roell. “That’s how much they share freely with others. It just keeps my faith.”

She’s looking forward to retirement to spend time helping with her grandchildren. Still, there’s more time with her husband of 44 years, Raymond. She’s also looking forward to a new chapter of her life that she hopes will include volunteering, traveling with her husband, spending more time with her grandchildren, and even learning archery.

Still, she has a deep appreciation for these 43 years—and for the school that became a home for her.

“It’s been such a big part of my life.”

The defining equation of a math teacher’s life: making a difference

By John Shaughnessy

It’s a challenge designed to make you think about someone who has made a major difference in your life—and then to thank that person in a letter.

That challenge was presented to the seniors on the boys basketball team at Bishop Chatard High School in Indianapolis, seniors who were asked to write a thank you to the teacher who has most influenced them.

For Kevin McNelis, it may have been his easiest choice in a senior year filled with decisions. He immediately focused on Ruth Roell, who has been teaching math for 44 years at the archdiocesan high school for the Indianapolis North Deanery.

“He has such an impact on me in such a short time,” Kevin says about Roell, his honors pre-calculus teacher who is retiring. “Part of being a teacher is being able to teach the subject, and part is the relationships. She knew how to teach all different kids, plus she took the time to know each student personally. We became good friends.”

Now considers this insight from Deacon Rick Wagner, Bishop Chatard’s vice president for mission and ministry, who has known Roell in a range of roles through the years: as a student, as a fellow teacher, as the parent of two of her students, as her principal, as a friend.

“No matter what role I’ve known her in, she’s a loving, caring individual who is always focused on the student,” Deacon Wagner says. “She’s here before school helping a student, and after school with a student. And when I go on retreats, I hear what students say about her, and how important she is to them. She has an incredible faith and she’s so grounded in what God has called her to do.”

Such comments would bring tears to Roell’s eyes if she heard them, especially since she is already emotional thinking about leaving the only place she has ever called home.

She’s a loving, caring individual who has known Roell in a range of roles through the years: as a student, as a fellow teacher, as the parent of two of her students, as her principal, as a friend.

No matter what role I’ve known her in, she’s a loving, caring individual who is always focused on the student,” Deacon Wagner says.

“More tributes and thank yous will undoubtedly come as Roell retires on May 25. As for her, she says she’s ready to begin a new chapter of her life that she hopes will include volunteering, traveling with her husband, spending more time with her grandchildren, and even learning archery.”

Still, she has a deep appreciation for these 43 years—and for the school that became a home for her.

“It’s been such a big part of my life.”

One of her favorite memories concerning her mother occurred when Blessing and her students were reading the book Walk Two Moons.

“It’s about the relationship between a girl and her mother,” Blessing says. “It helps us learn about being patient with your mother in a Mother’s Day celebration around it. We have blackberry pie, which is tied into the book. We also write poems to our mothers. I invited my mom and wrote a poem for her. It was a special bonding moment for us.”

They’ve also become closer because they’re her student.

Horton considers her 44 years as an educator in Catholic schools as one of the greatest gifts of her life. It’s where the mother of three—including Juliana and James—has been able to share and live her faith.

“My faith gives me hope and joy in life—knowing God has a plan for us, and he will see us through, no matter what comes our way. It’s wonderful to work in an atmosphere where everyone feels the same way.”

That connection may not completely end.

She’s looking forward to retirement to spend more time with her husband of 44 years, Raymond. She’s also looking forward to helping with her grandchildren. Still, there’s so much joy and excitement for her in a school setting that she is keeping the door open for returning in a smaller capacity.

“I have a lot of gratitude. I just feel so blessed that I had this opportunity. I have the feeling I’ll come back and help around the school and the Catholic community in some way.”

The criterion Friday, May 25, 2018

For 44 years, Terry Horton has served as a teacher and an administrator in Catholic schools in the New Albany Deanery. Here, she shares a book and a smile with pre-kindergarten students Liam McGuire, left, Mia Wilkinson and Raegan Schomm, (BishopsChatard.com)
continue long after I’m gone.”

Deacon Dufresne has a keen appreciation for priestly fraternity with the current priests serving in central and southern Indiana is rooted in part in the friendships he has nurtured with many of his fellow seminarians who have been ordained in recent years.

That is especially the case with Father James Brockmeier, associate pastor of St. Bartholomew Parish in Columbus.

The two have been close friends since they were students at Marian University in Indianapolis, participating together in the San Damiano Scholars program, which seeks to form young adult Catholics for service as lay leaders in the Church. In fact, they were roommates during the 2010-11 academic year.

It was during that time that Father Brockmeier was actively discerning if God might be calling him to the priesthood. Deacon Dufresne had also thought about such a vocation, but not yet with the same seriousness his friend was considering it.

“He got to hear the stories of my going to my first meetings with the vocations director, the times in the process where I was wondering if this was really where I needed to go next,” said Father Brockmeier of his friend. “He was one of those people who really helped me along through it.”

Two years later, Deacon Dufresne found himself in the same place of discernment that his friend had been in when they were roommates. Now the roles of support were reversed, except that, in this case, Father Brockmeier could share his experiences of two years of priestly formation.

“In many ways, Father Brockmeier made my transition into seminary much easier than it could’ve been,” said Deacon Dufresne. “Because he had made a similar transition two years before, I had a sympathetic friend to turn to when the transformation was difficult.

“He also invited me into the fraternity of the seminary and the archdiocesan seminarians. He was a great blessing—not many already have a best friend in the seminary community on day one.”

This friendship will deepen when Deacon Dufresne is ordained a priest. And although they won’t spend time with each other like when they were roommates at Marian, they will both appreciate their close bond.

“He was like a brother to me before we even started to talk about being brothers in the priesthood,” Father Brockmeier said.

“Our friendship won’t look the same as it did when we were roommates. But he’s one of those people who, when we get together, we know how to support each other. We can understand each other and where we’re coming from.”

Embracing a ‘daunting vocation’

Some of their conversations in the coming months may be about Deacon Dufresne’s entering into ministry as a parish priest for the first time.

Starting in July, he will begin service as associate pastor of St. Monica Parish in Indianapolis, which he has called his spiritual home since 2012 when he was a student at Marian.

“It’s a unique opportunity to begin my priestly ministry in a parish that already feels like home, and I am looking forward to serving the community that has done so much to welcome me as a parishioner and helped form me to be a priest,” said Deacon Dufresne, who grew up in Dayton, Ohio.

He will serve with St. Monica’s pastor, Father Todd Goodson, who has come to know Deacon Dufresne when his incoming associate pastor spent time in the parish during his priestly formation.

“He seems pretty solid to me from the get-go,” Father Goodson said. “He’s a talented young man. He loves the liturgy, and is always very attentive to it. He’s a great guy. I think he’s going to be a great priest.”

Together, Father Goodson and Deacon Dufresne will seek to help the members of St. Monica Parish embrace their baptismal call to live out the faith and proclaim the Gospel in the secular world.

Deacon Dufresne knows that the laymy of St. Monica Parish will be empowered to share Christ in the world if he is able to share Christ with them in his priestly ministry.

Although he sees being a special sacramental sign of Christ to them as “a daunting vocation,” Deacon Dufresne nonetheless looks forward to seeking to be Christ’s instrument for them, especially in the celebration of the sacraments.

“I hope that as I celebrate the Mass, hear confessions, anoint the sick, baptize, and minister to the dying, others will not simply experience my personality and hear my voice, but see and hear and know Christ,” he said.

At the same time, he will strive to see the face of Christ in the people that he will serve. He has begun to experience this after being ordained a transitional deacon last year.

“I have been privileged to see the faithfulness of many lay Catholics to attending Mass and serving in various ministry capacities at a time in our culture when many people do not see living the faith as a high priority,” Deacon Dufresne said. “In those moments, the lay faithful show me the face of Christ, who is always faithful to his promises.”

Shooting

“Sadly, I must yet again point out the obvious brokenness in our culture and society, such that children who went to school this morning to learn and society, such that children who went to school this morning to learn and were shot and killed with ease. A recent retired professor of homiletics at Saint Meinrad Seminary and School of Theology in St. Meinrad where Deacon Dufresne received his priestly formation, Stern sees this soon-to-be priest as “a faithful servant of the Church.”

“He preaching will intend to move people into a deeper spirituality and a deeper faith,” Stern said. “I think it is important in Jeff’s own set of values to be a competent preacher, not in the sense of being a ‘star’ preacher, but in providing well, thoughtful homilies that intend to serve, help, and guide the people of God.”

Deacon Dufresne, 28, will seek to give this guidance in many ways, especially to the growing number of young adults around his age, including Catholics, who are far away from their roots in which they were raised and now identify with no religious belief at all.

He is hopeful about this challenge in part because of the support he has received for being open to the priesthood from many people who no longer practice the Catholic faith.

“I am convinced that the best way to draw ‘fallen away’ Catholics and others to the true faith is for Catholics to live their vocations faithfully with joy and charity,” he said, “and I hope that I can be such a witness in my priestly ministry.”

Deacon Dufresne will be ordained a priest at 10 a.m. on June 2 at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The liturgy is open to the public. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.”
Faith!

Mission trips build solidarity among participants and those served

By Effie Caldarola

Joe Young spent last summer on a mission trip to Magadan, a city in the Russian Far East, where an American priest ministered at a parish on the site of a former Stalinist labor camp.

“It was the most impactful summer I’ve ever had,” Young said. “It was life-changing.”

Miles away, another Joe, this one a grandpa who had previously been busy working and raising a family. As a translator for the project, Ramirez was struck by how useful the medical clinic was.

Ramirez’s parents were Mexican immigrants and he grew up in poverty, at one time living in “a little shack of a home” in Omaha with no running water. “I feel an affinity for people and particularly the Hispanic poor because of my personal frame of reference. In Honduras, the kids looked like my grandkids and that really had an impact on me,” he said.

By coincidence that both men use the word “impact” in describing how their experiences affected them. A genuine mission to them is both physically and intellectually. And a mission trip definitively helps us to have “an affinity for the poor.”

Each year, many Catholic universities, colleges, high schools, parishes and dioceses sponsor or coordinate mission trips. These brief journeys offer to the underserved in South and Central dioceses embark on mission trips, or grandparents and their grandchildren, who really had an impact on me. In Honduras, the kids looked like my grandkids and that really had an impact on me, “ said Joe Ramirez, who had lived in “a little shack of a home” in Omaha with no running water.

Ramirez’s parents were Mexican immigrants and he grew up in poverty, at one time living in “a little shack of a home” in Omaha with no running water. “I feel an affinity for people and particularly the Hispanic poor because of my personal frame of reference. In Honduras, the kids looked like my grandkids and that really had an impact on me,” he said.

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Each year, many Catholic universities, colleges, high schools, parishes and dioceses sponsor or coordinate mission trips. These brief journeys offer to the underserved in South and Central dioceses an opportunity to make a difference in the lives of others.

Mission trips are especially meaningful for those who have never traveled outside the United States. They are immersion experiences that allow participants to live like the people they serve and become immersed in their culture. Usually, these trips have a specific project in mind, like assisting with a faith formation program or painting a school or church. But the actual work accomplished takes a back seat to the emphasis on building community. It’s not “us” helping “them,” but a mutual exchange that leads to solidarity.

Jesus talks about “a faith that does justice” and “that’s the faith that enlivens participants on a service trip: a faith that is alive to questions about discrimination, poverty, barriers to progress.

Jesus Father Greg Boyle, who works with gang members in Los Angeles, often speaks of kinship, which he describes as “not serving the other, but being one with the other. Jesus was not a ‘man for others,’ he was one with them. There is a world of difference in that.”

Pope Francis exemplifies this aspect of mission trips when he washes feet during the Evening Mass of the Lord’s Supper on Holy Thursday. He bends down before the poor, the imprisoned, men and women, and people of other faiths. He brings an attitude of openness, humility, love and solidarity.

Solidarity challenges us to leave behind any preconceptions we have about the superiority of our own culture or lifestyle. Solidarity brings us to a level playing field with the people we meet, a field where we have much to learn and gain. Although we hope to help, we aren’t there to make people become like us.

Ramirez said he found a profound meaning for mission trips in the slogan of Solidarity: “We don’t serve them because they are Catholic. We serve them because we are Catholic.”

In a thoughtful March 6, 2017, essay in the Jesuit Post, an online publication of the Society of Jesus, Jesuit Brother Ken Homans talks about what he calls the “challenge” and “often pitfalls” of mission or service trips.

In the piece, titled “Service Trips and Solidarity,” Brother Homans raises the idea that participants, armed with cameras, can fall into the trap of becoming more tourist than servant or kin. There are terms for this: “poverty tourism” or “voluntourism.”

There’s nothing wrong with bringing back a few great pictures of the people participants have met, of course, but a successful mission trip should primarily bring back some unease and a lot of questions.

“Service trips can make us uncomfortable,” Brother Homans writes, “challenging our privilege and helping us question systems of injustice.”

Rather than returning to our comfort zones, we should return with discomfort about our consumerism and materialism and ask ourselves: Should we question the great income disparity in our world? Why should we renew our own determination to fight for justice and freedom? We should have a greater sense of communion with the poor.

Young, who traveled to Magadan, said the best times were when he baked, played games, baked cookies and dined with the young adults at the parish. He felt an identity with them through Christ during those ordinary times.

Ramirez, who went to Honduras, saw his own grandchildren looking up at him at the clinic. These are the moments that impact us.

Baptism makes us Christian missionaries who must proclaim the Gospel

By Daniel S. Mulhall

In his 2013 apostolic exhortation “Evangelii Gaudium” (“The Joy of the Gospel”), Pope Francis states that Christians are to go out into the world as “a community of missionary disciples” (#24).

The pope says that we can go out into the world boldly, seeking those who are lost and forsaken, showing mercy to those in most need of compassion because we have been loved by the Lord.

We can take the initiative to act because we have experienced “the power of the Father’s infinite mercy” (#24).

Pope Francis emphasizes that every Christian is called to be a missionary by virtue of his or her baptism. No longer can we think that missionaries are other people, primarily priests and religious. If you have been baptized, then you are a missionary.

As the pope says, “All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization” and have a responsibility to proclaim the Gospel in both word and deed (#120).

While the term of phrase “missionary disciple” may originate with Pope Francis, the concept is as ancient as the Church itself. Mark 6:7-13 tells how Jesus sent his disciples out “two by two” to heal the sick and preach the good news (#120).

Jesus’ message required the hearer to share what they had seen and heard (Mt 11:4). As Pope Francis notes, the Samaritan woman “became a missionary immediately after speaking with Jesus,” and through her testimony others came to believe (#120).

The women who met Jesus following his resurrection were sent to tell the other disciples the news. Jesus sends his disciples out into the world to “proclaim the Gospel to every creature” (#16:15).

The story of the early Church, as told in the Acts of the Apostles, relates the efforts of those first missionary disciples to fulfill Jesus’ command. Much of Acts reports the missionary work of St. Peter, along with St. Paul and his companions Silas, Barnabas and Timothy.

Christian tradition holds that most of the other Apostles were killed for preaching the Gospel in far-off lands. For example, the Catholics of India consider St. Thomas as the founder of the Church in that country. According to tradition, Thomas was martyred in India in 72.

Today, many people fulfill Jesus’ command by participating in mission trips where for a period of time they fulfill Jesus’ teaching to care for the needs of others (Mt 25:31-46), often times by repairing houses or cleaning up after storms.

But make no mistake about it: While these trips often require hard, dirty work, they exist for the primary reason of proclaiming the good news of Jesus Christ by witness to his love for us.

These trips are missionary journeys like those taken by St. Paul. Those who participate in these trips live out the mission given them in baptism. And in so doing, they embody the phrase often attributed to St. Francis of Assisi, “Proclaim the Gospel at all times. Use words when necessary.”

After returning from a mission trip, Brother Homans said, “We realized that our work was not world-changing. It would not radically alter the lives of the people we met. The communities, however, would radically alter our lives.”

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.)

Deadpool youth ministry coordinator Chris Rogers, right, and others from the Diocese of La Crosse, Wis., help with flood relief efforts in Nashville, Tenn., where more than 10,000 homes and business were damaged and thousands of people displaced in middle Tennessee when torrential rains fell in early May 2010. Pope Francis emphasizes that every Christian is called to be a missionary by virtue of his or her baptism.

(CNS photo/Thomas Lawrence, Tennessee Register)
sacrifices that Catholic American men and women made in defense of our country. Catholic participation in the Civil War has consistently been greater than its percentage of the population.

Even in the Revolutionary War, when Catholics made up only 0.6 percent of the population—and during a time when Catholics did not enjoy all the rights of citizenship in many states—they still composed 5 percent of the Continental Army.

In a letter to Archbishop John Carroll, the U.S. Bishop, President George Washington wrote, “I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government.”

The Fighting CathoLics lived on at Lumen Christi Catholic School in Indianapolis.

My question caught him off-guard. “I’ll read it,” he promised.

I handed the story to the young clerk. “I’ll take them.”

“No. … Well, yes,” he said, “but not in that format, please.”

“She’s retarded. What’s your excuse?” That was, as usual, the phrase the kids would use.

accompanying the death of your Government.”

I straightened the papers, keenly aware of the importance of the day on Monday, reminded me of the triumph of faith over infidelity, the establishment of your Government.

From the Editor Emeritus/John F. Fink

Page 16

The manuscripts spilled onto the counter where the lead story landed and made copies. When he returned to discuss binding options, I followed his recommendations and was quite pleased.

As we completed the transaction, I said, “I’d like to give you one of my stories.”

“Remember, God loves you and so do I.” It was a phrase he used when someone was feeling down.

It was a mistake I kept making, but it was a small price to pay. It was a price I paid.

Invariably they’d point to Peter, whom they knew who committed the latest crime.

I would line the kids up and demand to see their IDs. That situation, like any choice, was not always pleasant. Women who were home alone with children or working and employment which made this possible on one income. Now, it’s sometimes hard to do on two incomes.

They don’t know what they’re missing. Or maybe they do, and they’re not thrilled at the prospect. At any rate, having big families is not the norm these days. In fact, a few kids would get upset and cry, but in my generation it was par for the course.

Partly this was true because Church-approved methods of birth control weren’t very reliable. And most men, whose job was to provide for the family, were unaware of the methods and employment which made this possible on one income. Now, it’s sometimes hard to do on two incomes.

That situation, like any choice, was not always pleasant. Women who were home all the time with the children, or worked outside of the home or six kids would get nutty and cry, and make their husbands suffer with them when they went on a date. And men might feel the burden of having to go to work all day, every day, for about 40 years in a job that they didn’t really like.

Still, when we think back, we naturally remember the good times that came only with the crowding of the house. I remember being a mean mother. I’d turn the kids outside after breakfast with orders not to come back inside the pot, so I could get the house somewhat cleaned up. And there was discipline to be doled out. In high school, I even tried building a competition between my children to see who could cut the wood the fastest.

Then there were the family vacations we’d drive all over the country, camping out and seeing the sights. The pretends in Disneyland Scaredy so much that the rest of the day he was whimpering and crying. He writes that the day was more rewarding than he thought. I am sure they would’ve used them, and I’m also sure that Peter did not go unrewarded by the others for his sacrifice.

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The Book of Deuteronomy is the source of this feast’s first reading. Deuteronomy is the fifth book now in sequence in the Old Testament. It is one of the five books that form the basic revelation by God. This reading describes an instruction given to the Hebrew people as they wandered across the Sinai Peninsula, fleeing Egypt where they had been slaves and in search of the land God had promised them. In this reading, Moses is quoted as having told the people that God in heaven created all humanity and had spoken to them. Finally, Moses said that the people must obey God’s commandments. At the time, these words were extraordinarily powerful. They revealed God. Moreover, they were God’s own revelation. They marked the path toward genuine life with God. They were the way to peace and joy in human existence.

For the second reading this weekend, the Church presents a passage from St. Paul’s Epistle to the Romans. By the time Paul wrote this letter to the Christians of Rome, a community had formed, convinced of the identity of Christ as Savior. Still, much more needed to be pondered and learned if the full measure of life with God, in Christ, was to be attained.

Therefore, profusely, Paul explained that faithful Christians share the divine life. They are more than creatures of God. They are God’s children by adoption. Indeed, disciples are encouraged to address God as Father, indeed as “Abba,” an ancient Aramaic term for fathers that was a particularly gentle and loving endearment. The children of God, the faithful are heirs to the eternal life of God. All this, of course, is accomplished in and through the individual Christian’s bond with the Lord Jesus.

St. Matthew’s Gospel supplies the last reading. It is a resurrection narrative, clear and compelling. The risen Lord appears before the eleven surviving Apostles on a mountain, speaking to them in words that they understood.

For future generations, Jesus gave them all authority on Earth and in heaven, sending them into the entire world, telling them to bring all whom they would meet into the one body, “in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19). In other words, Jesus ordered them to unite all people with God.

Reflection
What is this feast all about? It tells us about God. God lives, and we hear that he loves us. In loving us, God communicates with us, meets us in our world, speaks in terms we can comprehend, provides for our needs and gives us eternal life.

God loves us so much that he gave to us and sent to us the Lord Jesus, the Son of God, as our Redeemer and teacher.

God loves us by having given us the Apostles. They were more than humans who simply met Jesus and watched Jesus. They loved Jesus. Jesus called them individually and then sent them into the world, to us, to give us the words of salvation and the mercy of God despite all that may beset us.

That we might better know God, Jesus revealed to us—and the Church continues to proclaim—the most intimate detail of God’s own life, the reality of the Holy Trinity—three distinct Persons, united in the one divinity.

The Trinity reminds us that God is love in a way we cannot completely describe, too wonderful, too perfect for humans to grasp.

The feast of the Holy Trinity does not present a mystery, academic, dry and the object of useless speculation. Instead, it proclaims God’s perfect, unqualified love for us, never ceasing, always willing to forgive.

This feast joyfully proclaims that God wishes us truly to live. The key is our loving God in return.†

My Journey to God
The Flower Here
By Ron Lewis

Behold our world in time of spring,
The flowers here, the birds there sing.
In newness dear—
Our Lord created everything.

(From Living for Christ, Discovery Publishing, 1997. Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville. Photo: The shrine to Our Lady of Fatima at Our Lady of Fatima Retreat House in Indianapolis is surrounded by the vibrant colors of spring on May 11.)

(Philipa Hofer)

The Sunday Readings
Sunday, May 27, 2018

Deuteronomy 4:32-34, 39-40
Romans 8:14-17
Matthew 28:16-20

The Most Holy Trinity

The Visitation of the Blessed Virgin Mary
Zephaniah 3:14-18a or Romans 12:9-16
(Responsory) Isaiah 12:3-4, 4bc, 5-6
Luke 1:39-56

The Church requires godparents to be good examples of faith

Q
In 1995, I was godmother at the baptism of my brother’s daughter. A few years later, it turned out that I adopted her and have raised her as my own. (She is now 27.) Then, in 2010, I served as godmother for my sister’s daughter and, the following year, wound up taking custody of her as well and eventually adopting her. (She will receive her first Communion this month.) I took my role as godmother seriously—sending both girls to Catholic schools—but it seems that they’ve been “cheated” out of having godmothers. I’m more of a “Mom” to them now, and it would be nice to have someone else take an interest in their Catholic upbringing. (Sometimes a mom’s voice just becomes “white noise.”) Actually, they are both fine, but I’ve always wondered about this and would appreciate your suggestions. (Maryland)

A
There is wisdom in the Church’s rule that parents may not serve as baptismal godparents for their own children. This ensures that someone else will serve as a proxy, looking out for the child’s religious and spiritual development if the parents fail or are unable to do so. But a godparent is much more than a “fallback”—and more than a ceremonial accessory on the day of baptism. Being a godparent involves a lifelong commitment to the child’s spiritual support, encouragement and mentoring.

For this reason, it is required in canon law that the godparent be “a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist, and who leads a life of faith in keeping with the function to be taken on” (Code of Canon Law 874:3). A godparent, then, should not be selected simply to placate family members or to honor a friend who may not be religiously committed.

There is no provision in canon law for the formal replacement of a godparent. The godparent’s name has been inscribed in the baptismal registry of the parish in which the child was baptized, and history cannot be undone. But in the letter-writer’s situation—and I admire her concern for her children’s continued guidance—why not do this?

Choose a trusted friend or family member who is an example of religious fidelity, and might be willing to step in and help guide your daughter’s growth as Catholics. Additionally, when it comes time for your younger daughter to be confirmed, that same person might well be an ideal confirmation sponsor.

Author’s Note: Recently, a reader asked whether motorists should stop to give money to panhandlers on street corners. While acknowledging the traffic safety concerns, I confessed that I myself find it difficult, especially as a priest, to pass someone by and so I regularly offer a few dollars. Responses to the column arrived immediately—and varied widely, as seen in the sampling below.

Q
I disagree with your willingness to give out of “kindness.” Public safety is of foremost importance and should be the priority. I consider myself a generous person, but I try to find other ways to help the homeless and the needy. (City of origin withheld)

Q
I could not agree with you more. Even minor help could mean the difference between life and death, especially in adverse weather. I cannot obsess over how the recipient chooses to use the donation. (New York)

Q
I disagree vehemently with your answer. My family had firsthand knowledge of a drug-addicted friend who used this method to support his habit. He would stand on the highway median with a cardboard sign and collect hundreds of dollars each day. If, as you say, you would prefer to err on the side of kindness, you could do what we do and carry granola bars and bottled water in your car. (Virginia)

Q
In a recent column, you were asked about panhandlers. Our pastor has suggested giving out gift cards for Subway. No cash, but a nourishing meal. (Louisiana)

A
One of the aims of this column is to generate ideas. I’m grateful for the responses, and I hope readers have turned from this suggestion of food vouchers. I know I have.

(Questions may be sent to Father Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)†
Before beatification, and another miracle would be needed recognizing that 12 candidates for sainthood, including one known as the “Angel of Auschwitz,” are listed elsewhere in theCriterion. 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.

Beticher, Robert E.


Schneider, Gerald, 65, All Saints, Dearborn County, May 13. Husband of Debbie Schneider. Father of Sandra Belleare, Nichole Ludwig, Ashley Oehlsner and Timothy Schneider. Son of Alberta Fecher. Brother of Karen Kneaven, Tammy Mullalley, Jim and John Fecher, Dan, Mike and Donald Schneider. Great-grandfather of three.


The others were five priests and four religious women including one known as the “Angel of Auschwitz.” Triangular Sister Angela Maria Autsch. Born in Germany, she entered a novitiate in Austria. Turned into the Gestapo by a Nazi informant who had heard she criticized Hitler, she was held in the Innsbruck jail before being sent to the Ravensbruck concentration camp and, eventually, to Auschwitz-Birkenau where she died on Dec. 23, 1944, just a month before the Allies liberated the camp.  

Hakk’s generosity led to endowments to assist archdiocese, St. Luke School

Criticism staff report
Hailed for his generosity to the archdiocese and his love of God and family, Albert James “Jim” Hakk died on May 12. He was 92.

“The Catholic Community Foundation is deeply saddened by the loss of our friend, Jim,” noted Elisa Scharf, director of archdiocese’s Catholic Community Foundation. “He was a thoughtful and positive person who loved God and his family, and who lived a life of joyful and profound gratitude.”

Hakk also lived a life of generosity, Smith said, referring to the endowment funds that he and his wife of 67 years, Christine, established.

One of the Hakk family endowment funds was created to provide food, shelter, clothing and medical care for the poor and vulnerable. Another supports needs directly associated with Catholic education, pro-life education, the formation of pastoral leaders, and priestly and pastoral retirement.

A third endowment provides continuing support to St. Luke Catholic School in Indianapolis.

“The impact created from these endowment funds has made and continues to make a difference in so many lives throughout the Catholic community of central and southern Indiana,” Smith said. “From social justice to Catholic education, he truly saw the face of Christ in everyone.”

Hakk served as president and chief executive officer of the Herff Jones Company in Indianapolis from 1968 to 1995. During his tenure as the head of the company, the manufacturer of class rings and other scholastic-related products achieved significant growth.


“I said at the funeral, ‘It’s not very often that a man is buried from a church that he built.’” Msgr. Schaedel recalled about Hakk, a veteran of the Korean War. “He was extremely generous to the archdiocese and to St. Luke. He was just a gentle giant. He was very humble, very unassuming and steady like a rock. We’re really going to miss him.”

Besides his wife Christine, he is survived by his eight children, Elizabeth Brainard, Ellen Fagan, Dorothy Reiser, Martha Smith, Christine Walsh, and Frederick, Robert and Albert Hakk Jr. Survivors also include 31 grandchildren and 15 great-grandchildren.

In memoriam may be sent to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Ave., St. Louis, MO 63111-2899.

Sister Edward Schniedermeier taught at Roncalli, Catholic high schools in Indy for 17 years

St. Joseph of Carondelet Sister Edward Cecilia Schniedermeier died on May 12 at the Nazareth Living Center in St. Louis, a retirement facility for her religious community. She was 91.

The Mass of Christian Burial was celebrated on May 15 at the chapel at Nazareth Living Center. Burial followed at the Archdiocese of St. Louis’ Resurrection Cemetery in St. Louis.

Audrey Marcella Schniedermeier was born on April 14, 1927, in St. Louis. She entered the Sisters of St. Joseph of Carondelet on Sept. 15, 1945, and professed final vows on Aug. 15, 1951.

Sister Edward Cecilia earned a bachelor’s degree in Latin in 1958 at Fontbonne University in St. Louis and a master’s degree in education in 1967 at Marquette University in Milwaukee. Wis. During her 72 years as a member of the Sisters of St. Joseph, Sister Cecilia served for 54 years as a teacher in Catholic schools in Illinois, Indiana and Missouri.

In the archdiocese, she ministered as a Latin teacher in Indianapolis at Roncalli High School from 1975-88 and at Cathedral High School from 1988-92. She then served as a substitute teacher in the archdiocese from 1992-2002 when she retired to the Nazareth Living Center.

Sister Cecilia Eduarda is survived by two sisters, Marlene Christiansen of Overland Park, Kan., and Patricia Kohlberg of St. Louis.

Memorial gifts may be sent to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Ave., St. Louis, MO 63111-2899.

VATICAN CITY (CNS)—Pope Francis issued decrees recognizing that 12 candidates for sainthood, including U.S. Sacred Heart Brother Norbert McAlliffe, lived the Christian virtues in a heroic way.

The decrees promulgated by the pope on May 19 are the first major step in the saint-making process. A miracle attributed to the candidate’s intercession would need to be beatificated, and another miracle might be needed for the person’s canonization.

Brother Norbert was born on Sept. 30, 1886, in New York. After joining the missionary Brothers of the Sacred Heart, he was sent to Uganda where he founded the order’s first mission in Gulu, in the north of the country. He died there on July 3, 1959.

Among the other decrees was one recognizing the “heroic virtues” of Polish Cardinal August Hlond, archbishop of Gniezno and Warsaw during World War II. He died in 1948.

A Colombian bishop, Bishop Miguel Angel Builes Gomez of Santa Rosa de Osos, who died in 1971, also was among the candidates whose causes advanced.

The others were five priests and four religious women including one known as the “Angel of Auschwitz.” Triangular Sister Angela Maria Autsch. Born in Germany, she entered a novitiate in Austria. Turned into the Gestapo by a Nazi informant who had heard she criticized Hitler, she was held in the Innsbruck jail before being sent to the Ravensbruck concentration camp and, eventually, to Auschwitz-Birkenau where she died on Dec. 23, 1944, just a month before the Allies liberated the camp.

Pope Francis moves 12 sainthood causes ahead, including U.S. missionary’s...
Francis E. George opened his cause for canonization of an U.S. diocesan priest of African descent. Chicago Cardinal Blase Cupich moved the cause forward. Vatican’s historical consultants earlier this year, moving the cause to Rome.

The cause is scheduled to go before the theological commission that will make a final determination on his sainthood. In general, two approved miracles through Father Tolton’s intercession are needed for him to be canonized. In 2011, giving the priest the title “servant of God.” Bishop Perry why it took so long to open a cause for Father Tolton, a former slave, is the first recognized African American diocesan priest of African descent. Chicago Cardinal Francis E. George opened his cause for canonization in 2011, giving the priest the title “servant of God.”

The consultants in Rome ruled in March that the “positio”—a document equivalent to a doctoral dissertation on a person’s life—was acceptable, and the research on Father Tolton’s life was finished, said Chicago Auxiliary Bishop Joseph N. Perry, postulator for the cause.

“They have a story on a life that they deem is credible, properly documented. It is well in the remaining steps of scrutiny—those remaining steps being the theological commission that will make a final determination on his virtues,” Bishop Perry explained.

It now goes to the Congregation for Saints’ Causes, he said. Once the congregation’s members “approve it, then the prefect of that congregation takes the case to the pope,” he added.

If the pope approves it, Father Tolton would be declared venerable, the next step on the way to canonization. The last two steps are beatification and canonization. In general, two approved miracles through Father Tolton’s intercession are needed for him to be beatified and canonized.

Six historical consultants ruled unanimously on the Tolton “positio,” compiled by a team in Rome led by Andrea Ambrosi, based on hundreds of pages of research completed in Chicago. While working on the document, Ambrosi’s team asked Bishop Perry why it took so long to open a cause for Tolton, who died in 1897.

“We told them that African-Americans basically had no status in the Church to be considered at that time. Some people didn’t think we had souls. They were hardly poised to recommend someone to be a saint,” Bishop Perry said. “And then in those days, there were hardly any saints from the United States proposed.”

The fact that the historical consultants approved the “positio” unanimously is a positive sign, he said. The cause is scheduled to go before the theological commission in February 2019.

Two miracles through Father Tolton’s intercession have been sent to Rome. “We’re hoping and our fingers are crossed, and we’re praying that at least one of them might be acceptable for his beatification,” Bishop Perry said.

Born into slavery, young Augustus fled to freedom with his mother and two siblings through the woods of northern Missouri and across the Mississippi River while being pursued by bounty hunters and soldiers. He was only 9 years old.

The small family made their home in Quincy, Ill., a sanctuary for runaway slaves. Growing up in Quincy and serving at Mass, Augustus felt a call to the priesthood, but because of rampant racism, no seminary in the United States would accept him.

He headed to Rome, convinced he would become a missionary priest serving in Africa. However, after ordination he was sent back to his hometown to be a missionary to the community there.

He was such a good preacher that many white people filled the pews for his Masses, along with black people. This upset the white priests in the town, who made life very difficult for him as a result. After three years, Father Tolton moved north to Chicago to minister to the black community, at the request of Archbishop Patrick Feehan.

Father Tolton worked tirelessly for his congregation in Chicago, to the point of exhaustion. On July 9, 1897, he died of heat stroke while returning from a priests retreat. He was 43.

Since the cause was opened, Bishop Perry and his team have given more than 170 presentations on Father Tolton around the country. They also have received inquiries about the priests from Catholics in the Philippines, Germany, Australia, Italy, France and countries in Africa.

People receive Father Tolton’s story well, Bishop Perry said.

“There’s also the element of surprise. … People always presume that we had black priests,” he told the Chicago Catholic, the archdiocesan newspaper.

“There’s an element of surprise at how the Church handled some of these more naughty issues of reception and acceptance,” said the prelate, who is African-American. “They thought that this was pretty usual, but they were surprised to see that there were certain individuals who were not so receptive to a person like [Father Tolton] and others.”

Father Tolton did not speak out publicly against the racist abuse he encountered from his fellow Catholics. Rather, throughout his ministry, he preached that the Catholic Church was the only true liberator of blacks in America.

“I think people generally are touched by his story, especially regarding his stamina and perseverance given what appears to be a different mood today. People don’t accept stuff thrown in their faces anymore,” Bishop Perry said.

HISTORIANS’ APPROVAL

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Congratulations, Class of 2018!

Madilynn Bertha Adams  
Hope Anne Allen  
Abraham Avila  
Samantha Rae Barnett  
Abraham Avila  
Makylin Antonio Brown  
Heaven Nicole Carmichael  
Destiny Anyae Chambers  
Athan Atlas Christopher  
Katie Scarlett Circharo  
Kobe Nathaniel Clancy  
James Eduardo Clinger  
Collin Robert Connor  
Yessica Cruz  
Marygrace Loretta Cummins  
Justin Anthony Davis  
Emma Rose Deery  
Samuel Jameson DeFreese  
Collin Robert Connor  
Vaynokka Demney  
Cobe Alexander Dillard  
Trinity Danielle Eckerty  
Henry O’Neal Egan  
Jodie Jewell Everhart  
Patience Elaine Ewing  
Megan Elizabeth Fine  
Jose Antonio Flores  
Regina Katherine Forster  
Sandrha Fredy  
Daniel Clint Garner  
Jonathan Alejandro Godoy  
Bianca Yamille Gomez  
Paul Gonzalez  
Christopher Gray Jr.  
Molly Frances Griffin  
Justin McKinley Griffin-Mitchell  
Agustin Gutierrez Jr.  
Christopher Paulo Gutierrez  
Monica Catherine Higgins  
Alexander William Hilcz  
Tony Lashawn Hunt  
Benjamin Miles Irvin  
Liberty Dolores Jason  
Dylan Joseph Kelshaw  
Hunter Michael Kennedy  
Phillip Martin Kozenski  
Annelise Marie Leffler  
Isabella Rose Leffler  
Matthew Alexander Leming  
Shuyao Li  
Haodong Liu  
Leonard Lenshan Love  
Karissa Lynn Lowe  
Andrew Michael Lowery  
Aubrey Grace Lowery  
Lorena Yaqelin Torres Luna  
Tatco Luo  
Brigid Ann Maguire  
Yu Mao  
Holden Norrick Martin  
Sebastian Martinez  
Michael Kevin Mayer Jr.  
Marcus Amante McCall  
Natalia Lucille McCallister  
Nicholas James Mirabelli  
Anthony Michael Mitchell  
Haylee Rose Mobley  
Luis Montes  
David Lee Navarro  
Sasina Nuprasit  
Allie Reese Owens  
Lorena Perez  
Destiny Renee Price  
Emily Victoria Quinn  
Jessenia Quinonez Villanueva  
Sarah Ann Marie Rayl  
Talty Terrell Reeves  
Davon Javone Richardson  
Esmeralda Guzman Rodriguez  
Gerardo Jesus Rodriguez  
Isenia Maria Rodriguez  
Emili Jannis Rujas  
Fernando Rostro  
Behira Zarai Salgado  
Jairi Zuri Salgado  
Mark Steven Sanchez-Martinez  
Ricky Lamont Sanders  
Andrew Jared Schuller  
Trent Joseph Short  
Kerrington Malik Shorter  
Kristen Nicole Sitzman  
Madyson Marie Sparks  
Samuel Quenston Michael Stauder  
Kristina Elizabeth Strefel  
Kaylee Marie Thompson  
Killian Mac Trageser  
Samuel Louis Traylor  
Maria Leticia Trejo  
Nicole Renee Troell  
Phillip Truong  
Dechelle Sykline Tumer  
Edwin Efain Villalvazo  
Chunxu Wang  
Xiangyu Wang  
Jazmin Breann Wilson  
Jack Hagan Wright  
Tianyuan Zhang

Go forth to transform the world inspired by the Light of Christ!