Immigration advocates express concerns about Trump immigration plan

WASHINGTON (CNS)—Catholic immigration advocates raised concerns about a proposal from President Donald J. Trump that would reshape U.S. immigration policy to incorporate a “merit-based” system that prioritizes high-skilled workers over those with family already in the country.

Advocates expressed concerns about the Trump plan, announced on May 16 at the White House, focused on family unification, strengthening the asylum system and the importance of welcoming people of diverse economic backgrounds and skills.

Saying they appreciate Trump’s willingness to address “problems in our immigration system,” two U.S. Conference of Catholic Bishops (USCCB) leaders said they opposed any plans that “seek to curtail family-based immigration and create a largely ‘merit-based’ immigration system.”

“Families are the foundation of our faith, our society, our history and our immigration system,” Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, and Bishop Joe S. Vasquez of Austin, Texas, chairman of the bishops’ Committee on Migration, said in a May 17 statement.

The leaders said they were troubled that the president’s proposal failed to address young undocumented immigrants who were brought to the U.S. as children, known as “Dreamers,” as well as Temporary Protected Status holders from several troubled countries.

Cardinal DiNardo and Bishop Vasquez said they recognized the importance of ensuring secure borders and safety, but they cautioned that neither will be achieved “by heightening human misery and restricting access to lawful protection in an attempt to deter vulnerable persons from ‘kid’ to ‘man that’s rooted in the Gospel’

Priestly formation takes transitional deacon from ‘kid’ to ‘man that’s rooted in the Gospel’

By Sean Gallagher

Transitional Deacon Timothy DeCrane admits he “was a kid” when he became an archdiocesan seminarian nine years ago as a freshman at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

“I had no idea what I was doing,” said Deacon DeCrane, a member of Holy Name of Jesus Parish in Beech Grove. But the grace of God shaped that kid into a man over the course of four years of priestly formation at Bishop Bruté, four more at Saint Meinrad Seminary and School of Theology in St. Meinrad, and during a year spent in a pastoral internship at St. Bartholomew Parish in Columbus.

“I really had the chance to grow up in college seminary,” Deacon DeCrane said. “And at Saint Meinrad, I really grew into a man that’s rooted in the Gospel. It really brought out the integrity of the person that I am today.”

The formation Deacon DeCrane experienced at Bishop Bruté, Saint Meinrad and in parishes throughout the archdiocese helped him arrive at the point where he fully embraces his call to give of himself in service to the Church as a priest when he is ordained at 10 a.m. on June 1 at SS. Peter and Paul Cathedral in Indianapolis.

“It’s been a nine-year journey and now that it’s at an end, it’s setting in and I’ve owned the fact that God is calling me to this,” Deacon DeCrane said recently in an interview with The Criterion. “Knowing that, in less than a month, I’m going to be doing what I was created to do is powerful. I’m grateful to think about it.

Priestly formation starts at home

Deacon DeCrane’s preparation for the priesthood, however, began long before he enrolled at Bishop Bruté. The faith was planted deeply in him through the family life he shared growing up as the youngest of the six children of his parents, James and Catherine DeCrane.

“We took our faith seriously and celebrated the sacraments as a family,” said Deacon DeCrane. “We went to Church as a priest when he is ordained at 10 a.m. on June 1 at SS. Peter and Paul Cathedral in Indianapolis.

“Really, like many of you, did not necessarily see hunger on a daily basis,” he said. “As Earl once told me, he drove to and from work on the same route every day. He didn’t know that hunger was an issue in our community until he toured our old foodbank facility and saw food insecurity and poverty all around.”

He also shared a story that Tina “often tells of a bus driver friend of hers.” On the friend’s route was a student “who didn’t want to miss a day from school. … School was where that student [was provided] breakfast and lunch, and a day without school meant that those meals would be missed” because there was not enough food at home to feed the family.

New Catholic Charities Terre Haute foodbank helps ‘close the meal gap’ for people in need

By Natalie Hoeter

TERRE HAUTE—Standing before a crowd in his agency’s new foodbank building, Catholic Charities Terre Haute agency director John Elling shared a story about a local couple, Tina and Earl Elliott.

“They, like many of you, did not necessarily see hunger on a daily basis,” he said. “As Earl once told me, he drove to and from work on the same route every day. He didn’t know that hunger was an issue in our community until he toured our old foodbank facility and saw food insecurity and poverty all around.”

He also shared a story that Tina “often tells of a bus driver friend of hers.” On the friend’s route was a student “who didn’t want to miss a day from school. … School was where that student [was provided] breakfast and lunch, and a day without school meant that those meals would be missed” because there was not enough food at home to feed the family.
Pope's Romania visit could heal Catholic-Orthodox relations, expert says

VATICAN CITY (CNS) — When Pope Francis makes his 10th international trip, visiting Romania in late May, he is likely to receive a different, more reserved welcome than St. John Paul II did 20 years ago, said an expert in Catholic-Orthodox relations.

"I'm delighted that Pope Francis is able to follow in [St. John Paul II's] footsteps and make a similar visit. It remains to be seen how well he will be received. It's hard to predict, but we have good reason to believe that it will be a very important meeting," Paulist Father Ronald Roberson, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, told Catholic News Service (CNS) on May 10.

St. John Paul's visit to Romania in 1999 was the first by a reigning pontiff to a predominantly Orthodox country since the Great Schism of 1054 and marked a turning point in Catholic-Orthodox relations.

One of the most poignant moments of the aging pontiff's visit came while he was celebrating an outdoor Mass on the final day of his visit in Bucharest.

"I remember the people's cry at the eucharistic celebration in Plovd [Plovdiv] Park: 'We want unity! We want to be reunited as a people of a people asking for unity and willing to work to obtain it,'" St. John Paul told Romanian bishops visiting the Vatican in 2001.

Father Ronald told CNS that St. John Paul's visit "was very well received" and a "very encouraging" moment of dialogue between the Catholic and Orthodox Churches.

Father Ronald, who studied in Romania for several years, said when Pope Francis visits the country on May 31-June 2, he will see a Romania that has improved remarkably since the time of St. John Paul's visit only 10 years after the fall of communism and marked a turning point in Catholic-Orthodox relations.

Nevertheless, relations between Catholics and Orthodox in Romania "have gotten a little more intense recently," he said.

As in many other Orthodox countries, he said, Romania is experiencing a "resurgence of a conservative wing of the Church, which is not as much bad will that as there used to be," Father Ronald said.

While the voices of those who oppose relations between the Catholic and Orthodox Churches "must be taken into account," Father Ronald said that Romanian Orthodox Patriarch Daniel may be able to play a role of faith dialogue between the Churches.

"When he was a layman, [Patriarch Daniel] taught for many years at the World Council of Churches' Ecumenical Institute in Bossey near Geneva. So, he had that experience—a very great experience—and I would hope that he would be open to more ecumenical relations perhaps as a result of that," Father Roberson said.

With communism in the country gone for decades, he added, Pope Francis' visit and his meeting with Patriarch Daniel, scheduled for May 31, could improve relations "in a spirit of freedom."

"I think they have to take into account their own constituencies and their peoples and their own needs, and so on," Father Ronald told CNS. "Hopefully, we can make some very positive steps forward."

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**Public Schedule of Archbishop Charles C. Thompson**

**May 26–June 4, 2019**

May 26 – 9:30 a.m. Mass at the Indianapolis Motor Speedway, in the Fan Zone, on the Cooper Tire Stage

May 26 – 12:20 p.m. Invocation for the 103rd Indianapolis 500 at the Indianapolis Motor Speedway

May 28 – 1 p.m. Council of Priests meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

May 28 – 7 p.m. Confirmation Mass for youths of St. Simon the Apostle Parish in Indianapolis, St. Peter and Paul Cathedral, Indianapolis

May 29 – 3 p.m. Finance Council meeting, Archbishop Edward T. O’Meara Catholic Center

May 29 – 7 p.m. Confirmation Mass for youths of St. Patrick Parish in Indianapolis, at SS. Peter and Paul Cathedral

May 30 – 10 a.m. Leadership Team meeting, Archbishop Edward T. O’Meara Catholic Center

May 30 – 7 p.m. Confirmation for youths of Holy Name of Jesus Parish in Beech Grove, St. Ann Parish in Indianapolis and St. Joseph Parish in Indianapolis, at SS. Peter and Paul Cathedral

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**Wanted: Your nominations for Excellence in Catechesis award**

**Criterion staff report**

*Would you like to nominate a parish catechetical leader for an award?*

The archdiocesan Office of Catechesis has a streamlined nomination process that makes it easy to do. The Excellence in Catechesis honor has been awarded by the Office of Catechesis since 1996. Previous award winners still active in catechetical ministry include Mary Jo Thomas-Day, Ann Northrop, Dr. Cynthia Flaten, Dolores Snyder, Barbara Black, Kim Sprague, Julie Haney and Anita Navarra.

To nominate someone for 2019, take a few minutes to provide brief answers to the questions below:

**How do your nominee’s efforts help parishioners grow as disciples of Jesus, experiencing intimacy with him and enjoying participation in his holy Church?**

**In what ways does your nominee's ministry encourage parishioners to bridge the gap that can be present between knowledge of our faith and practicing it in everyday life—making religion a way of life and a virtue that benefits communities?**

*Providing meaningful experiences of formation for catechists helps bring about excellence—by God’s grace! How does your nominee achieve this?* I would like to provide additional information, feel free to do so. Please include the name of the nominee; his or her parish, your name; and the best way of contacting you. Each nominee’s pastor, administrator or parish life coordinator will be contacted to affirm nominations.

**Nomination due by June 30 and can be faxed to 317-592-4032. They can also be mailed to Ken Ogorzek, c/o Archdiocese of Indianapolis, 1400 N Meridian St., Indianapolis, IN 46202, or replies can be e-mailed to: kogorzek@archindy.org.**

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**News from You!**

**Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?**

E-mail: criterion@archindy.org

*Published weekly except the last week of December and the first week of January.*

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WASHINGTON (CNS)—Five U.S. bishops, who serve as chairmen of U.S. Conference of Catholic Bishops’ (USCCB) committees or subcommittees, said on May 17 they were “gravely disappointed” with the U.S. House of Representatives passage of the Equality Act.

In a 236-173 vote, the House approved the measure, H.R. 5, which would add the new terms “sexual orientation” and “gender identity,” as well as “pregnancy ... or a related medical condition,” to the definition of “sex” in federal civil rights laws, the bishops noted. It also would expand the types of entities covered under those laws and exempt itself from the Religious Freedom Restoration Act of 1993.

“Rather than offering meaningful protections for individuals, the Equality Act would impose sweeping new norms that negatively impact the unborn, health care, charitable services, schools, personal privacy, athletics, free speech, religious liberties and parental rights,” said the chairman.

Signing the statement were: Archbishop Joseph F. Naumann of Kansas; Archbishop Joseph Kurtz of Louisville, Ky.; Bishop Michael C. Barber of Oakland, Calif.; chairman of the USCCB Committee on Catholic Education; and Bishop James D. Conley of Lincoln, Neb., chairman of the USCCB Subcommittee for the Promotion and Defense of Marriage.

“Our faith calls us to uphold every individual’s dignity and rights against unjust discrimination—including in employment, housing and services—regardless of characteristics or background,” the bishops said.

H.R. 5 contains “unsound definitions of sex and gender identity” that would erase women’s distinct, hard-won recognition in federal laws,” the bishops said. “Its sex-based nondiscrimination terms would end women’s shelters and many single-sex schools. It would close faith-based foster care and adoption agencies that honor children’s rights to a mother and father.”

They also pointed out that the bill “would even act as an abortion mandate.”

“We must pursue justice and equality for anyone denied it; but this is a regrettable approach,” they said. “We are gravely disappointed with the act’s passage in the U.S. House.”

Earlier in May, Archbishop Kurtz and Bishops Dewazea, Barber and Conley were part of a group of a dozen Christian bishops who signed on to a letter to House members voicing religious freedom concerns with the Equality Act.

In the letter, the signers said they have “grave concern over the devastating consequences to religious freedom” should the bill pass in its current form. The Equality Act “would devastate the core ministries of a wide range of religious groups, especially those ministries that serve the most vulnerable and that help form members of our faiths to serve the common good,” they said.

“These religious freedom concerns are not hypothetical or academic. The Equality Act undercuts the religious freedom of millions of Americans who live out their faith by serving others through religiously motivated charitable ministries and organizations.”

The letter cited several potential ill effects:

• “Houses of worship and other religious spaces will be turned into places of ‘public accommodation’.”
• “Federal funds will be denied to thousands of houses of worship, schools, and charities that currently receive them.”
• “Religious adoption and foster care providers would be devastated, harming innocent children and families.”
• “Many privately funded shelters for the homeless and victims of domestic violence would be rendered illegal, ripping a hole in the social safety net.”
• “Core rights would be stripped from religious colleges and universities.”
• “Houses of worship, religious charities, and religious individuals will lose the protection of the Religious Freedom Restoration Act.”

“Rather than offering meaningful protections for individuals, the Equality Act would impose sweeping new norms that negatively impact the unborn, health care, charitable services, schools, personal privacy, athletics, free speech, religious liberties and parental rights,” said the chairman.

Adding to that sentiment, the bishops also pointed out that the bill “would even act as an abortion mandate.”

“We must pursue justice and equality for anyone denied it; but this is a regrettable approach,” they said. “We are gravely disappointed with the act’s passage in the U.S. House.”

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Archbishop Joseph E. Kurtz

The U.S. Capitol is seen in Washington on Feb. 5. Five U.S. bishops, chairmen of U.S. Conference of Catholic Bishops’ committees or subcommittees, said on May 17 they were “gravely disappointed” with the U.S. House of Representatives passage of the Equality Act. (CNS photo/Tyler Orsburn)
Joy brings healing and hope to those who suffer

Have you heard the saying, “Laughter is the best medicine”? It’s true. Depression and sadness impede healing. Laughter, which is made possible by gratitude, peace of mind and a genuine sense of joy and freedom, heals the heavy heart and promotes physical healing as well.

In *Behold the Purced One*, Cardinal Joseph Ratzinger, now Pope Emeritus Benedict XVI, speaks of the healing power of laughter as it is revealed in the biblical story of Abraham and his son Isaac. “As he climbs the mountain, Isaac sees that there is no animal for the sacrifice. He asks his father about this and is told that God will provide.”

Not until the very moment when Abraham lifts up his knife to slay Isaac do we grasp how truly he spoke, the pope says. “A ram is caught in the thicket and takes the place of Isaac as a sacrifice.”

How does this bittersweet story of Abraham’s anguished sacrifice and Isaac’s last-minute rescue by the lamb caught in the thicket show us the power of laughter?

Pope Benedict reminds us that the very name “Isaac” contains the power greater than authentic joy. “If we are like Isaac, and can see with the eyes of faith, the Lamb caught in the thicket (who is Christ on the cross) is revealed to us. “In this Lamb, we actually do glimpse heaven,” the pope says, “and we see God’s gentleness, which is neither indifference nor weakness but power of the highest order.”

The Holy Father continues, “Since we see the Lamb, we can laugh and give thanks. … Jesus is Isaac, who, risen from the dead, comes down from the mountain with the laughter of joy in his face. All the words of the Risen One manifest this joy—this laughter of redemption: if you see what I see and have seen, if you catch a glimpse of the whole picture, you will laugh” (cf. Jn 16:20).

When my youngest daughter was first diagnosed with cancer five years ago, I didn’t see the whole picture—by a long shot. I saw only the apparent “incapacitable tragedy” of a young woman with a 2-year-old daughter being struck by a cruel disease. Through the power of prayer—mine and many other people’s—my daughter is now cancer-free, and I have now been given a glimpse of the whole picture. I have had an experience of healing, and of Easter joy, and I now know firsthand what Pope Benedict means by the “laughter of redemption.”

The intense suffering of family members and friends who have been stricken with diseases like cancer (but also spinal injuries, alcohol and drug addiction, heart disease and many other cruel afflictions) tempt us to depression and despair. How can God permit these good people to suffer so? But often enough, these very same people are the ones who remind us that laughter is the best medicine and that there is no healing power greater than authentic joy.

Let’s laugh together in the spirit of Easter joy whenever life seems cruel and depressing. Yes, the problems that are right in front of us in this particular moment are real, and they often seem overwhelming, but we are Easter people.

We have seen the gentleness of God, and we have caught a glimpse of the joy of heaven. And so we can laugh and be grateful. Alleluia!

—Daniel Conway

Be Our Guest/Greg Erinlandson

What if every life were precious?

When Alabama’s governor, Kay Ivey, signed the nation’s most restrictive abortion bill into law, she gave this simple explanation.

“Every life is precious,” she said.

The law has been criticized by some abortion opponents, like televangelist Pat Robertson who feels its restrictions are too extreme to win support from the Supreme Court, and it is engendering a strong reaction from abortion supporters.

But in a straightforward and uncomplicated way, Gov. Ivey offered the perfect rationale for ending abortion.

“Every life is precious.”

What makes this statement so powerful is that it comes without exceptions. One does not say that every life is precious, except——if the person is black—or has handicaps—or is an immigrant—or whose father was a rapist.

Every life is precious. No exceptions.

All recent popes have made the same point. The defense of unborn life, said Pope Francis, “involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development.”

This is a powerful rationale for opposing abortion, putting the emphasis on the unique human life at stake, genetically distinct from the mother from the moment of conception.

Yet the simplicity of this proposition inevitably demands that this explanation be one that is consistently followed. Are we behaving as if every life is precious in all of our decisions? Do we have this same concern for all life at stages other than birth? In our inner cities and rural areas, and at our borders too?

If we do not, then we risk making a mockery of our explanation. Our opponents highlight the contradiction, and those who we hope to influence, especially today’s young people, are allergic to hypocrisy. Many, many committed pro-lifers provide all sorts of help to women. One example: The Women’s Care Center was founded in 1984 in South Bend, Ind. It now has 29 locations, helping women, children and families. There are two in the Archdiocese of Indianapolis—one on Indianapolis, the other in Bloomington.

Yet there is an abundance of evidence that when it comes to both policy and programs, we as a nation do not act as if every life is precious.

The number of homeless in our country is astonishing. In Los Angeles, an estimated 50,000 men, women and children are homeless—a city within a city. The United States has the largest prison population in the world, and women are the fastest growing segment of that population. The warehousing of prisoners, often in terribly crowded conditions, leads to all sorts of other abuses, including suicides.

The United States also has the highest maternal mortality rate of 50 developed countries. The number of deaths from drug overdoses now outranks deaths by guns or by cars.

Are our government leaders acting as if every life is precious? Are we as citizens? Charles Camony, a moral theologian who has written often on the abortion issue and has a new book out called *Resisting Thrownaway Culture: How a Consistent Life Ethic Can Unite a Fractured People*, wrote a column for *The Washington Post* that plays off of condemnation of the Alabama law as extreme. He calls for a pro-life strategy that is as extreme in its support of women as it is in defense of the unborn child.

Camony calls for a series of legislative reforms that would make it easier for women to keep and raise children. “One dramatic way to lessen the burden of abortion restrictions on women is to dramatically increase social support for pregnant women and other mothers,” he writes.

It is a good place to start: The mother is precious to us all. And to help her is to help the child.

—Greg Erinlandson, director and editor-in-chief of Catholic News Service, can be reached at gereilandson@catholicnews.com
Mary, blessed among women, witnesses to the risen Christ

Mary, blessed among women, witnesses to the risen Christ

“All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers” (Acts 1:14).

The first person to encounter the risen Lord was a woman, Mary of Magdala. She was one of several women who were faithful to Jesus to the bitter end and did not abandon him in the hour of his passion and death (cf. Mt 27:56, 61; Mk 15:40).

Among this group of dedicated female figures who played a unique and important role in the passion, death and resurrection of our Lord, the place of honor goes to his mother, Mary. The first Christian disciple and the pre-eminent witness to everything that happened during his brief time on Earth.

Mary was present from the beginning, from the moment when the man Jesus, God’s only begotten Son, was conceived in her womb by the power of the Holy Spirit. Mary’s witness to the resurrection began that day—three days later, when the resurrected Lord appeared to her for the first time.

As Pope Emeritus Benedict XVI has written, “having become a disciple of her Son, Mary manifested herself in Cana [cf. Jn 2:5], and followed him to the foot of the cross where she received from him a maternal mission for all his disciples of all times, represented by John” (cf. Jn 19:25-27).

There are no biblical accounts of the risen Lord’s appearance to his mother, but the Acts of the Apostles tells us that Mary the mother of Jesus was one of the women who gathered in prayer with the Apostles as they waited for the fulfillment of the Lord’s promise to send the Holy Spirit.

According to St. Luke: “When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2:1-4).

Tradition has it that Mary, who first received the gift of the Holy Spirit at the time of the Annunciation, was present with the Apostles at Pentecost, as they were baptized with the Spirit and began their evangelizing mission. It only makes sense that Mary would be present as the Church was born. She is the model for everything the Church is called to be, and her maternal care for the Church, the Body of Christ, continues throughout all ages until the fulfillment of all creation at the end of time.

Mary’s witness to the risen Christ began when the angel Gabriel first confronted her with the great mystery that was to be her story, the history of our salvation. Her humble, obedient acceptance of God’s will made Mary the first Christian disciple. It also made her the first evangelist, the first person enabled by the Holy Spirit to proclaim the truth of our salvation in Christ.

In her Magnificat, the prayer she said in response to her cousin Elizabeth’s大湾区, Mary proclaimed the Good News of her salvation, and ours, in Christ:

“My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon the humble state of his servant. From now on all generations will call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever” (Lk 1:46-55).

Filled with the Holy Spirit, Mary prefigures the Church. She anticipates the great holy church preached by St. Peter on the feast of Pentecost.

As we prepare to receive the Holy Spirit once again this Pentecost, let’s look to Mary. Let’s be open to whatever God’s will is for us here and now. Let us trust in Mary’s maternal mission for all his disciples and, like her, be enabled to proclaim the truth of our salvation in Christ.

As Pope Emeritus Benedict XVI has written, “Tal como lo expresó el papa emérito Benedicto XVI, ‘la oración que María, bendita entre las mujeres, da testimonio de Cristo resucitado es la oración que ella, como la primera discípula cristiana, rezó en la casa de Caná como el Espíritu Santo sobre el agua y sobre los fieles. No nos puede faltar en nosotros y en la Iglesia, ‘la primera casa de la Iglesia’, esta oración que es la primera homilía que predicó san Pedro en la fiesta de Pentecostés. En la fiesta de Pentecostés, ante los apóstoles reunidos en la casa de Caná como el Espíritu Santo sobre el agua y sobre los fieles. No nos puede faltar en nosotros y en la Iglesia, ‘la primera casa de la Iglesia’, esta oración que es la primera homilía que predicó san Pedro en la fiesta de Pentecostés.

As we prepare to receive the Holy Spirit once again this Pentecost, let’s look to Mary. Let’s be open to whatever God’s will is for us here and now. Let us trust in Mary’s maternal mission for all his disciples and, like her, be enabled to proclaim the truth of our salvation in Christ.”

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The Criterion  Friday, May 24, 2019

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May 27
SS. Francis and Clare of Assisi Church, 9001 Olive Branch Road, Greenwood. Memorial Day Mass and Reception, 8:45 a.m. Mass, followed by reception with retired Navy Vice Adm. P. Stephen Stanley speaking on the cause for the canonization of Servant of God Maryknoll Father Vincent Capodilupo, whose Medal of Honor, chalice, paten and field cap will be on display. Information: 317-698-1369, jamesruiz@email.com

May 31-June 1
Mount St. Francis Center for Spirituality, St. Patricia. Information: 317-842-8177, retreats@mountsaintfrancis.org.

June 1

July 5
Mount St. Francis Center for Spirituality, St. Patricia. Information: 317-842-8177, retreats@mountsaintfrancis.org.

July 6
St. Malachi Parish, 9831 E. County Road 750 N., Brownsburg. Flame of Love Young Adult Conference, for ages 16-55, Society of Our Lady of the Most Holy Trinity Father James Blount presenting, noon Mass. (optional) 1:00 p.m. registration, 1:15 p.m. concludes after 5 p.m. healing service and benediction. $10 per person, $25 maximum per family. Register at: flameoflove-indiana.com. Information: Lori Brown, flameofloveindiana@gmail.com. Fee: 765-775-3329.

The Riviera Club, 5461 N. Indiana St., Indianapolis. St. Agnes Academy All-Class Reunion and Brunch, (optional) 10:30 a.m. Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Noon, lunch. $24 per person, reservations required by May 28 by mailing check to Pat Douglas, 7550 N. Pennsylvania St., Indianapolis IN, 46240. Information: 317-340-7550. nashoba@gmail.com

June 4
Mission 27 Retreat, 132 Loca St., Indianapolis. Senior Discount Day, every Tuesday, 30 percent off clothing, 9 a.m. to 6 p.m. ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

June 5
Ahoy! Latitude 70 Presents: T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

June 7


Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday Celebration of the Most Sacred Heart of Jesus, Mass, 8:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@eldergreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Renewal Praise and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-665-7328. nkoyesw@

National Catholic Singles Conference to host retreat in Illinois on June 27-28
“Remaining Relational in an Unromantic World” is the theme of the National Catholic Singles Conference summer retreat at the Conference Center at University of Saint Mary of the Lake, 1000 East Maple Ave., in Mundelein, Ill., from 4 p.m. CT on July 26 through 12:30 p.m. CT on July 28.

Featured speakers include Byzantine Father Thomas Loya, a member of the Tabernacle Life Institute for the education and formation in the Theology of the Body, and Jim Martini, chief development officer of Life Model Works.

The weekend presenters will draw both from brain science and Theology of the Body to offer principles and insights for building healthy relationships. Mass, confession and adoration will be available.

The cost to attend is $250 through May 31 and $295 after, and includes entrance to all sessions, onsite activities and four meals.

The registration link and lodging options can be found at www.nationalcatholicsingles.com, click on Summer Retreat. For additional information, call 512-766-5789 or e-mail natscatholic@gmail.com.

St. Elizabeth/Coleman Preparatory and Adoption Agency to host benefit golf outing on June 23
St. Elizabeth/Coleman Preparatory and Adoption Agency is hosting its 18th annual Bob Coffman Memorial Golf Scramble at Bluff Creek Golf Course, 2710 Old State Road 37 N., in Greenwood, on June 23.

Registration is from noon-1 p.m. with a 1:15 p.m. shotgun start. Dinner and door prize drawings will take place at the end of the golf scramble.

The cost is $60 per person, which includes green fees, carts and dinner.

To register or to learn more about the work of St. Elizabeth/Coleman Preparatory and Adoption Agency, visit www.givingfortheloosehearts. For more information, including sponsorship opportunities, contact Cheri Bush by e-mail at chbush@archindy.org. Early online registration encouraged.

June 1 deadline for mail-in or e-mail forms. Information, registration link and downloadable mail-in registration form at: catholicpeakers.com/cincinnati-menos-conference.

Sisters of Providence offering teen volunteer ministry in June
The Sisters of Providence of Saint Mary-of-the-Woods invite middle school and high school students ages 12-18 to participate in their teen volunteer program at the Providence Spirituality & Conference Center. 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods.

There are four opportunities: June 3-4, June 5-6, June 10-11 or June 15-16. A $75 deposit is due upon enrollment; balance due on first day of camp. Information and registration: 812-923-8817, www.moresouthwinds.org/retreat-offerings.

June 11 Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. Monthly Tai Chi Prayer Service. 7:30 p.m.. silent and spoken prayers, simple music, silence. Information: 812-352-2892, pryswany@swamy.org.

June 12 Knights of Columbus Council 3837, McGowan Hall, 1303 N. Delaware St., Indianapolis. Theology on Tap, sponsored by the archdiocesan Young Adult and College Campus Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time, all faiths welcome, free admission and parking, food and drink available for purchase. Information: www.indycatholic.com. 317-261-3733.

June 15 St. Maximilian Kolbe Parish, 5720 Hamilton Mason Road, Liberty Township, Ohio (Archdiocese of Cincinnati). Men’s Conference: Being a Family Man. 8:15 a.m. - 1:15 p.m., Father Leo Pallathattukkal, Mgr. and Rich Donnelly presenting, parish Mass, group discussion, confession, 50 adults 18 and older, $30 ages 17 and younger. Information: 317-236-1404, church@stmaxkolbe.org. Early online registration encouraged.

June 1 deadline for mail-in or e-mail forms. Information, registration link and downloadable mail-in registration form at: catholicpeakers.com/ cincinnati-menos-conference.

Seminars on Christian consoling to be new in Albany on June 4
A seminar on “How to Be a Christian Consoler” will be held at Our Lady of Perpetual Help Parish, 977 Boysler Road, Scherlener, in New Albany, from 6:30 p.m. -8:30 p.m. on June 4. This workshop is designed to offer family, friends and caregivers helpful tools for being present to those who are suffering. Participants will explore common challenges of relating, examine biblical perspectives on suffering, receive practical tips for talking and listening, and learn common states of mind and practical caring actions that a makes a difference.

There is no charge for the event, although registration is required by May 31. To register or for more information, call 812-945-2374 or e-mail yrady@

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Pope Francis tells young people: ‘Christ is alive’!

“The first things first, then, that I would like to do is to announce to you: ‘Christ is alive!’ (Pope Francis, “Christus Vivit,” #1)”

In his postynodal apostolic exhortation titled “Christus Vivit” (“Christ is Alive!”), Pope Francis reflects on themes explored during the October 2018 Synod of Bishops on “young people, the faith and vocational discernment” in Rome, adding his own thoughts and employing what some call “Bergogloisms”—language and images that are distinctive to Pope Francis.

Readers are encouraged to read the full text of this important apostolic exhortation, but here is a brief 10-point summary of some of the main ideas in “Christus Vivit”:

• Both the Old and New Testaments show that God welcomes, and encourages, the active engagement of young people in the history of our salvation. In St. Luke’s Gospel, “Jesus had no use for adults who looked down on the young or lorded it over them.” On the contrary, he insisted that “the greatest among you must become like the youngest” (#17, Lk 22:26).

• In St. Luke’s Gospel, the adolescent Jesus himself gives witness to what it means for young people to be fully engaged in the life of the Church. “Jesus does not teach you, young people, from afar or from without, but from within your very youth” (#31).

• Young people are not just the world’s future. “They are its present, even now, they are helping to enrich it” (#64). Young people today face unimaginable challenges. For this reason, it is necessary to listen to them without resorting to “pre-packaged answers and ready-made solutions, without allowing their real questions to emerge and facing the challenges they pose” (#65).

• To all young people, Pope Francis offers three great truths: a) God loves you; b) Christ saves you; and c) He is alive! “In these truths, the Father appears and Jesus appears. And where they are, there is also the Holy Spirit. Invoke the Holy Spirit each day. You have nothing to lose, and he can change your life, fill it with light and lead it along a better path. He takes nothing away from you, but instead helps you to find all that you need, and in the best possible way” (#131).

• “No matter how much you live the experience of these years of your youth, you will never know their deepest and fullest meaning unless you encounter each and every one of your friends, the friend who is Jesus” (#150). Pope Francis challenges young people to be “courageous missionaries” who give witness to the Gospel with their lives. “Learn to swim against the tide,” the pope says. “Learn to share, live, and the faith he has given you. … There are no borders or limits. He sends us everywhere” (#177).

• When young and old alike are open to the Holy Spirit … the old dream dreams and the young see visions” (#192). That is why both young and old need to take risks together, walking together. “Roots are not anchors chaining us, but a fixed point from which we can grow and meet new challenges” (#200).

• The family should be the first place of accompaniment and then the community” (#242). “All should regard young people with understanding, appreciation and affection, and avoid constantly judging them or demanding of them a perfection beyond their years” (#243).

• Vocation is a call to missionary service to others for our life on Earth reaches full stature when it becomes an offering” (#254). According to Pope Francis, vocation “has to do with finding our true selves in the light of God and letting our lives flourish and bear fruit” (#257). This “being there for others” normally has to do with two basic issues: forming a new family and working” (#258).

• “Without the wisdom of discernment, we can easily become prey to every passing trend” (#279). “A vocation, while a gift, will undoubtedly also be demanding. God’s gifts are interactive; to enjoy them we have to be ready to take risks” (#289).

• Pope Francis’ concluding wish: “Dear young people, my joyful hope is to see you keep running the race before you, outrunning all those who are slow or fearful. Keep running, attracted by the face of Christ, whom we love so much, whom we adore in the Holy Eucharist and acknowledge in the flesh of our suffering brothers and sisters. The Church needs your momentum, your intuitions, your faith. And when you have arrived where we have not yet reached, have the patience to wait for us” (#299).

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

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El rostro de la misericordia/Daniel Conway

El papa Francisco le dice a los jóvenes: ‘¡Vive Cristo!’

“Entonces, las primeras palabras que quiero dirigir a cada uno de los jóvenes cristianos son: ‘El Señor te quiere!’ (Papa Francisco, “Christus Vivit,” #1)”

En su exhortación apostólica ponificia titulada “Christus Vivit” (“Vive Cristo”) el papa Francisco reflexiona sobre temas que exploraron durante el Sínodo de Obispos de octubre de 2018 sobre “los jóvenes, la fe y el discernimiento vocacional” en Roma, añadiendo sus propias ideas y empleando algunos de sus llamados “Bergogloisms”, es decir, el vocabulario y las imágenes que caracterizan al Sumo Pontífice.

Anímamos a los lectores a familiarizarse con el texto completo de esta importante exhortación apostólica, pero aquí presentamos un resumen breve de 10 puntos sobre las ideas principales que recoge “Christus Vivit”:

• “V ocación es necesario desarrollarse, aprender a ser y convertirse en el que es el Sr. de Dios” (#257). “Este ‘ser para los demás’ en la vida de cada joven, normalmente está relacionado con dos cuestiones básicas: la formación de una nueva familia y el trabajo” (#258).

• “Sin la sabiduría del discernimiento podemos convertirnos fácilmente en marionetas a merced de las tendencias del momento” (#279). “El regalo de la vocación será sin duda un regalo exigente. Los regalos de Dios son interactivos y para gozarlos hay que poner mucho en juego, hay que atravesar” (#289).

• “El deseo que expresa el papa Francisco en su colofón: ‘Queridos jóvenes, seré feliz viéndoslos correr más rápido que los lentes y temerosos. Corran ‘atraídos por este Rostro tan amado, que adoramos en la Sagrada Eucaristía y reconocemos en la carne del hermano sufridente. La Iglesia necesita su entusiasmo, sus intuiciones, su fe. Y cuando lleguen donde nosotros todavía no hemos llegado, tengan paciencia para esperaros’” (#299).

(Daniel Conway es integrante del comité editorial de The Criterion.)
Missouri ‘clearly on side of life’ with passage of abortion bill

JEFFERSON CITY, Mo. (CNS)—The sponsor of the Missouri bill to ban abortions after eight weeks of pregnancy described how the measure moved through the Legislature as “like human life itself.”

“This bill started out like everyone else here ... with a simple heartbeat,” Republican Rep. Nick Schroer of O’Fallon said in a statement on May 17 after the state House voted 110-44 to send it to Gov. Mike Parson for his signature. The state Senate passed it the day before.

The Missouri Stands for the Unborn Act, H.B. 126, “aims to uphold Americans’ most basic rights, including life, liberty and the pursuit of happiness,” the Catholic lawmaker said. “This legislation has one goal, and that is to save lives... to withstand judicial challenges and not cause them.”

St. Louis Archishop Robert J. Carlson in a May 17 statement commended Missouri lawmakers for passing the bill. “During the annual March for Life in January, I walked with those proclaiming a culture of life,” he said. “We all have a responsibility to do what we can so that in this nation, in our families, in our archdiocese, we choose life unconditionally.

“We are now witnessing here in Missouri an lawful exercising that responsibility, and we commend them for working to protect the innocent and vulnerable,” he continued. “We pray that the love of Jesus Christ touch our hearts, so we all become witnesses to the protection and nurturing of all of life.”

Pro-life leaders applaud passage of abortion bill in Alabama

MONTGOMERY, Ala. (CNS)—By passing a bill to ban abortion in nearly all circumstances, the Alabama Legislature has recognized that abortion is “the extinguishing of a unique human life,” the president and CEO of Americans United for Life.

“It is the extinguishing of a unique human life,” said the president and CEO of Americans United for Life.

“From conception to natural death, every single human life deserves to be protected by law. The violence of abortion is never the answer to the violence of rape,” said Catherine Glenn Foster in a statement. “This legislation stands as a powerful testament to Alabamians’ deeply held belief that every life is precious and that every life is a sacred gift from God.”

Alabama now has the most restrictive abortion law in the country. The Alabama arm of the American Civil Liberties Union already announced it would file a lawsuit against it. The law “become fodder for the swirling debate over if—and when—the Supreme Court might consider overturning the landmark Roe v. Wade ruling,” CNN reported.

Republican state Rep. Terri Collins said after the vote that bill was meant to challenge Roe v. Wade and protect the lives of the unborn, “because an unborn baby is a person who deserves love and protection.”

In the debate leading up to the vote, Senate Minority Leader Bobby Singleton, an opponent of the bill, called it “a sad day in Alabama. You just said to my daughter, you don’t matter, you don’t matter in the state of Alabama.”

Ariasant Maru (Scecina HS Rock Band) at 5:30pm

Bigger is Better Band at 8:00pm

Monte Carlo Friday and Saturday nights 6:00pm-1:00am

WINE from Barefoot Wines

Food

Outdoor Food Court

Beer Wagon featuring craft beer from Sun King

Wine from Barefoot Wines

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in greater numbers than men—agree that abortion on demand imposed nationwide by Roe v. Wade.

“The across the nation, there is growing momentum, informed by science and compassion, and spurred on in reaction to abortion extremism in New York and Virginia, to recognize the humanity of the unborn child in the law,” she said.

It is clearer than ever that Roe is far from being settled law in the eyes and hearts of the American people, and this is increasingly reflected in state legislatures,” Dannenfelser added. †
School choice advocates celebrate new scholarship program

ORLANDO, Fla. (CNS)—In response to an increased waiting list of one scholarship program, Florida Gov. Ron DeSantis signed a bill that will create another scholarship program that could benefit as many as 18,000 students in the 2019-20 school year to attend private schools. After Florida lawmakers gave final approval to the measure, S.B. 7070, and it was signed by the Republican governor, the Family Empowerment Scholarship Program was established, which was welcomed by advocates of parental choice for education but disappointed opponents who believe this is another step to defund public schools.

Among those who applauded the bill was the Florida Conference of Catholic Bishops, the legislative lobbying arm for the Catholic Church and bishops of Florida. James Herzog, associate for education at the conference, spoke to the House Appropriations Committee about the bill in March about how the conference “strongly supports” efforts, such as the Family Empowerment Scholarship, to address the 13,000 on a waiting list for the popular Florida Tax Credit Scholarship Program, established in 2001.

The tax credit program provides $750 transportation scholarships for children attending public schools in another school district and private school scholarships worth up to $6,515 in elementary, $6,815 in middle and $7,111 in high school for students whose household income is no more than double the poverty rate. Those whose household income is between 200 and 260 percent of poverty are only eligible for partial scholarships.

“During the past two years, state officials reported that total funds actually contributed to the program had reached a plateau. In 2017, companies pledged $639 million in donations,” Herzog explained. “This level of funding barely met the 90 percent threshold for that year. As of November 2018, contributions only totaled about $637 million.” Herzog described the Family Empowerment Scholarship Program as “another remarkable step forward” by Florida to allow “parents to determine the best educational settings for their school children.” But he added that while the legislation is in place, “time will tell” how calculations for determining the scholarship amounts per child will impact nonpublic school families and communities. Herzog explained participating families will receive smaller awards for grades six through 12 than those students who garnered scholarships through the Florida Tax Credit Scholarship Program.

“State leaders have clearly recognized the importance of relieving the considerable pressure created from having record waitlists for scholarships,” Herzog said. The Florida Conference of Catholic Bishops will continue to work with the legislature and key stakeholders as the program moves forward to help ensure its success.

Step Up For Students and AAA Scholarship Foundation are the two scholarship funding organizations that have been approved by the state of Florida to administer the Florida Tax Credit Scholarship Program. Families apply for the scholarship through either one of those two organizations.

Before this year’s legislative session started, Step Up reported that about 13,000 students were approved for the Florida Tax Credit Scholarship Program but had to be placed on a waiting list due to the funding shortfall. Thousands of additional families had partially completed applications and thus expressed interest in the program before the annual submission window was closed.

According to Jon East, communications director for Step Up for Students, “smaller increases in annual corporate contributions are the driving factor.”

“Under the scholarship law, companies that contribute to approved nonprofit scholarship organizations receive a 100 percent credit against six different state taxes,” East wrote in a blog. “The cap on those credits increases 25 percent following any year in which 90 percent of the cap is raised, which allowed the program cap to grow from $140 million in 2010 to $874 million in 2018.”

In addition to addressing the current waitlist of 13,000 students, the new Family Empowerment Scholarship Program allows for an additional 5,000 students to be served for a total of 18,000 scholarships for the 2019-2020 school year.

“Over time, the new program could satisfy the considerable demand from all low-income families seeking a nonpublic school education for their child,” Herzog said. “The new law allows for the new scholarship to grow to about 25,000 students by the 2020-21 school year and 32,000 by 2021-22 school year.”

While Florida Tax Credit Scholarship and the new Family Empowerment Scholarship offers assistance to low-income families, Florida has other scholarships that offer parents and guardians of children with special needs to attend private schools, including the McKay and the Gardiner scholarships.

Catholic school students sing at the April 7, 2015, opening Mass of the National Catholic Educational Association’s annual convention at the Orange County Convention Center in Orlando, Fla. Florida Gov. Ron DeSantis signed a bill that will create another scholarship program that could benefit as many as 18,000 students attending private schools in the 2019-2020 school year. (CNS photo/Tom Tracy)

In a separate move under the annual budget, the Legislature approved increased funding for the Gardiner Program to $147.9 million, which will serve at least 2,000 more students. The Gardiner program serves students with specific special needs, including autism, Down syndrome and spina bifida. Students on the autism spectrum make up about 63 percent of the Gardiner student population.

Scholarships average about $10,400 and can be used to pay for private school tuition, fees, textbooks, tutoring, school supplies, computers, therapies and more. Unspent money can roll over from year to year and students may save for higher education endeavors. For 2018-19, the program served 11,529 students with scholarships from Step Up For Students, and 800 students from AAA Scholarship Foundation.
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Back to the parochial festival listings as reported in The Criterion as of May 16.

May 25
St. Mark the Evangelist Parish, Strafath, 8330 St. John Road, Florida. Kebabs,沙拉, 从 5-8 p.m. 每周, 活动包括现场乐队, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 765-882-2112.

May 26
St. Mark, Parke County, 6223 E. South Street. St. Mark Church Picnic, 10 a.m.-4 p.m., 活动包括炸鸡, 火腿, 烧烤, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 765-839-6049.

May 29
St. John the Baptist Parish, Strafath, 8330 St. John Road, Florida. 尽情享受这道美味的沙拉。
Information: 765-882-2112.

June 1
St. Isidore the Farmer Parish, 6501 St. Isidore Church St., Mooresville. 节日的氛围, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 765-647-5462.

June 2
Church Picnic, 10 a.m.-4 p.m. CT, St. Isidore the Farmer Parish, 6501 St. Isidore Church St., Mooresville. 从 10 a.m. 至 4 p.m., 活动包括烤鱼, 烧烤, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 765-647-5462.

June 3
St. Anthony of Padua Parish, 4718 E. Morris Ave., Charlestown. Labor Day Fan Fair, 10 a.m.-5 p.m. in the church dining room. 活动包括30% 的收益捐给当地教堂。
Information: 812-551-8973.

St. Malachy Parish, 983 E. County Road 760 N., Brownstown. Church Picnic and Hog Road, Fri. 4-11 p.m. 活动包括美式烧烤, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 765-825-2077.

St. Peter Parish, 1207 East Road, Brown City, Lakeview Church Picnic, 10 a.m.-4 p.m. CT, 风景如画的山丘, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 765-824-2060.

St. Luke the Evangelist Parish, 7535 3rd Street, Indianapolis. Fall Festival, 10 a.m.-5 p.m. 下午, 活动包括现场烹饪演示, 以及 10% 的收益捐给当地教堂。
Information: 317-830-6120.

St. Malachy Parish, 983 E. County Road 760 N., Brownstown, Church Picnic and Hog Road, Fri. 4-11 p.m. 活动包括美式烧烤, 现场烹饪演示, 以及 10% 的收益捐给当地教堂。
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Information: 317-830-6120.
The Elliot's were moved by what they saw and heard. So moved, in fact, that the couple, members of St. Benedict Parish in Terre Haute, agreed several years ago to chair the Catholic agency’s “Close the Meal Gap” campaign to raise $2.5 million for a larger foodbank and an endowment fund to sustain it in the future.

The 10,000-square-foot building where Earl Elliott spoke on April 29 in Terre Haute is the fruit of that campaign. He was one of several people who shared their thoughts at a ribbon-cutting ceremony.

Terre Haute’s mayor, local leaders and those on the construction side were also at the ceremony, as well as those associated with Catholic Charities Terre Haute and the archdiocesan Office of Catholic Charities.

And Archbishop Charles C. Thompson was present to bless the building.

15 percent lack food for “healthy lifestyle”

“What an incredible witness this [foodbank] gives,” Archbishop Thompson said to those gathered for the occasion. “It’s so much in line with Catholic social teaching and Scripture, especially the one Pope Francis constantly reminds us of in his encyclical ‘Laudato Si.” When you do the least of my brothers and sisters, you do to me [Mt 25:40]—feeding the hungry and all these things we’re called to do is attentive to the needs of those around us.”

At 10,000 square feet—more than double the space of its former foodbank—and with room to expand, the new facility will allow Catholic Charities Terre Haute to help even more of those in a food emergency or food-insecure situation.

As and the Elliot’s discovered, that number is great in the west central Indiana area the agency serves. In an interview with The Criterion, the agency’s development director, Jennifer Buell, said the 2018 “Map the Meal Gap” survey conducted by Feeding America “indicates that more than 39,000 people in our seven-county service area are food insecure.” They also project the number of nutritious food to lead a healthy lifestyle.

She said that number equates to 15 percent of the area’s population—or one in seven individuals—who are food-insecure. Federal guidelines, she noted, that number increases to 20 percent—one in five children.

The effects of a deficiency of nutritious food on these individuals is more than just hunger pains, Buell added.

“Food-insecure children are often more susceptible to bouts with depression, in addition to having adverse health effects due to poor nutrition. Both can affect their job attendance and retention, she explained.

For children, she continued, the lingering effects of food insecurity can last a lifetime, since lack of nutritious food can cause delays in physical and cognitive development.

“These children are more likely to repeat a grade in school,” she explained. “And as they move into the teenage years, these same children are three times as likely to have depression, and twice as likely to have seen a psychologist and four times as likely to have no close friends.”

“Equivalent of 2.5 million meals a year”

Once a month, the foodbank opens its doors to the community. And food distributed upon by local churches and organizations, it also sends a truck of products to make “mobile food pantry” opportunities in areas with either inadequate or no such service.

Buell said the foodbank “solicits, collects and sorts food for over 5 million meals a year to individuals in west central Indiana.”

How are such statistics possible, given its limited direct contact with the community?

“We are primarily a warehouse and distribution center for 90 or 90 agencies that operate in our seven-county area,” an area assigned to the foodbank as a member of the Feeding America emergency food network, Buell explained.

Like the network’s other 200 facilities, the Terre Haute Catholic Charities foodbank “partners with food pantries, soup kitchens, addiction recovery homes and anyone who provides emergency food assistance,” Buell said. “They pick up their needed food from the foodbank, then take it back and prepare it for meals or distribute it to families in their area.”

“The timing was perfect”

The search for a larger space for the foodbank began in 2011. Efforts were made to purchase a building near the Terre Haute International Airport, “but that didn’t work out in the end,” Buell said.

So the search for a facility that could be renovated or a location where a new building could be constructed continued for several years.

“We were kind of at what we thought was the end of our options,” she noted. “And then we found out about the Yankee Steel building.”

The steel manufacturer’s building and grounds no longer fit the company’s expanding needs, so the structure and property were put up for sale.

“The timing was perfect,” Buell said. Catholic Charities opted to raze the Yankee Steel’s sprawling plant to allow for the ability “to build up higher, so we have more volume by height as opposed to square footage,” she said.

While most of the facility’s 11 full- and part-time staff work in the warehouse and drive trucks to pick up available food, the new foodbank building also includes office space “outside of traffic flow” to improve productivity both for the warehouse floor and for office workers, she said.

And as providence would have it, Buell added, the grounds offered an unexpected bonus.

On the 14th Street side of the property stood a large steel cross the [Yankee Steel] owner put up when he moved in there,” she said. “When we moved out, I asked if we could or if it could be taken and they said yes.”

The croos stayed.

“A lot of work, a lot of people, a lot of love”

Rachel Tetzlack, administrative assistant at the main offices for Catholic Charities Terre Haute, was on hand for the ribbon cutting and blessing of the building.

“They had already laid the foundation when I started last August,” she said. “To see people have a greater sense of community and doing things for the greater good, seeing everybody working together—it’s just all wrapped up nicely. It’s great to see the culmination of all that come to life.”

Kris Gant expressed gratitude for the “amazing facility that helps us.” Gant is a member of The Bridge Church in Terre Haute, which had donated money to offer “Celebrate Recovery” dinners for local homes that help those with addictions.

“The old facility was very organized,” she said. “I’m ready to see this [new one] in action, how it works and flows.”

Buell said the former building will still be used to provide products for a government program the foodbank assists. How the building will be used in the long run is still being discussed.

“The timing was perfect,” admitted Robert Doti, a member of St. Joseph Parish in Terre Haute.

He said the new facility “has taken a lot of work, hard work, hard work,” between a lot of years to put together, so it’s nice to see it all come together.

“It’s a great addition that will be here to serve the community for a long time. A steel cross marks the property of the new foodbank.

IMMIGRATION

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Kevin Appleby

“Unaccompanied children seeking asylum would be renovated or a location where a new

Foodbank building is located at 430 N. 14th St. in Terre Haute. For more information about services offered by the agency, go to www.catholiccharities.org/terrehaute or call 812-232-1447.”

Kevin Appleby, a longtime immigration advocate who formerly worked at the USCIS, told Catholic News Service that there was little in the president’s plan “from a Catholic perspective to support.”

“Substantively, it cuts against Catholic teaching. It weakens immigrant families by reducing family visas, and it removes asylum protection for unaccompanied children and families at the border,” Appleby said.

“The administration could increase merit-based visas without sacrificing other parts of the legal immigration system,” he said.

“This is really also an attack on families. They want to weaken the ability of families members moving forward.”

Appleby suggested there may be a place for merit-based immigration, but it “has to be part of a broader system that includes other skill categories and keeps families together.”

On social media, the Catholic Legal Immigration Network, an offshoot of representing that “family reunification has historically been the principal goal—and strengths—of U.S. immigration law and policy. It should continue to be the heart of any revision of immigration law.”

Trump’s plan would require broad changes in current law. Congressional observers expect it to see some revisions as it is discussed in Congress.

Details of the plan were circulating on Capitol Hill prior to Trump’s announcement, leading Congressional members of both parties to express skepticism.

Some provisions. The proposal is unlikely to pass the Democrat-controlled House of Representatives.

Calling current immigration law “senseless,” Trump said the plan would change the number of annually allocated green cards, which allow a lot of people to work permanently in the country—about 1.1 million—but calls instead for them to be issued to high-skilled workers. Applicants would not be selected based on age, English-speaking ability, education and job offers, he said.

“Our proposal is pro-American, pro-immigrant and pro-worker,” Trump said. “It’s just common sense.”

The president also said his plan would reform the current asylum system to focus on those who are “true” and fleeing political violence or other situations of extreme risk, such as domestic violence or persecution. It would also remove asylum claims made by children who go to the United States for an initial hearing and then migrate to a third country.

Trump told supporters during his 30-minute speech that the plan would keep U.S. communities safe and would ensure that the border with Mexico “will be totally and fully secure.”

“If adopted, our plan will transform America’s immigration system into the pride of our nation and the envy of the modern world,” he said.

Notably, the plan does not address the situation of Dreamers, the young immigrants who arrived as children in the country under the Deferred Action for Childhood Arrivals, or DACA.

White House press secretary Sarah Sanders told reporters on May 17 that young immigrants were omitted from the plan because the issue was considered too

FOODBANK

continued from page 1

The Elliot’s were moved by what they saw and heard. So moved, in fact, that the couple, members of St. Benedict Parish in Terre Haute, agreed several years ago to chair the Catholic agency’s “Close the Meal Gap” campaign to raise $2.5 million for a larger foodbank and an endowment fund to sustain it in the future.

The 10,000-square-foot building where Earl Elliott spoke on April 29 in Terre Haute is the fruit of that campaign. He was one of several people who shared their thoughts at a ribbon-cutting ceremony.

Terre Haute’s mayor, local leaders and those on the construction side were also at the ceremony, as well as those associated with Catholic Charities Terre Haute and the archdiocesan Office of Catholic Charities.

And Archbishop Charles C. Thompson was present to bless the building.

15 percent lack food for “healthy lifestyle”

“What an incredible witness this [foodbank] gives,” Archbishop Thompson said to those gathered for the occasion. “It’s so much in line with Catholic social teaching and Scripture, especially the one Pope Francis constantly reminds us of in his encyclical ‘Laudato Si.” When you do the least of my brothers and sisters, you do to me [Mt 25:40]—feeding the hungry and all these things we’re called to do is attentive to the needs of those around us.”

At 10,000 square feet—more than double the space of its former foodbank—and with room to expand, the new facility will allow Catholic Charities Terre Haute to help even more of those in a food emergency or food-insecure situation.

As and the Elliot’s discovered, that number is great in the west central Indiana area the agency serves. In an interview with The Criterion, the agency’s development director, Jennifer Buell, said the 2018 “Map the Meal Gap” survey conducted by Feeding America “indicates that more than 39,000 people in our seven-county service area are food insecure.” They also project the
Washington's archbishop plans to 'get out in field' to meet people, listen

HYATTSVILLE, Md. (CNS)—A week after his retirement last October, Archbishop Wilton D. Gregory will have a lot of things on his plate when he heads the archdiocese for 12 years until May 17.

Archbishop Gregory knows what his first priority will be however. "That, the first and most important thing" is "getting out in the field and meeting the people," Archbishop Gregory told Catholic News Service in a May 17 interview.

He has six listening sessions scheduled with priests of the Washington Archdiocese, and "I’m trying to fill up my calendar right now with moments when I can hear from the people," he said. Like "a Sunday supply priest," he wants to visit local parishes to celebrate Mass and afterward stand at the back of church and greet people.

Archbishop Gregory has "no fancy restaurant," he said. "I’m in the field," he said, adding that "it is that casual encounter with people that often proves to be the most fruitful." "If I don’t take that approach to learning about a diocese is to listen to the diocese so you don’t go in with all kinds of preconceived ideas or say, ‘This may or may not fit the experience of the people or their needs,’” said the 71-year-old prelate, who was appointed to be installed as Washington’s seventh archbishop on May 21 at the Basilica of the National Shrine of the Immaculate Conception.

When Pope Francis appointed him to Washington on April 5, he had been Archbishop of Atlanta for 12 years. Shortly before that, the Chicago native was bishop of Belleville, Ill.; he was a Chicago auxiliary bishop when he was named to head that diocese.

In Washington, he succeeds Cardinal Donald W. Wuerl, who had headed the archdiocese for 12 years until his retirement last October.

In an interview with CNS at the Archdiocese Pastoral Center in Hyattsville, just outside the District of Columbia, Archbishop Gregory covered a wide range of topics.

He talked about bringing hope and healing to Catholics coping with the clergy abuse scandal; how his new duties include speaking for the Church “in matters that concern the Church’s capital when the times call for it;” the significance of his appointment as the first African-American archbishop to head an archdiocese with “a storied history of African-American Catholics going back to pre-nationhood;” what he’ll miss most about his former archdiocese; and a few of his side interests, like cooking and gardening.

Archbishop Gregory said the abuse scandal erupting again in the Church of the last year is "chapter two" of what the Church went through in 2002. He is bishop of Belleville at the time and was a member of the U.S. Conference of Catholic Bishops and was involved in the drafting and the implementation of the bishops’ "Charter for the Protection of Children and Young People.”

"The dynamic then was the scandal that was everywhere we were exposed—preaching, voicing, that clergymen, priests, deacons, Church officials had harmed their children," he said. "Chapter two is the revelation that those in leadership too frequently did not address those issues appropriately and some of the attitudes that have now gotten media attention obviously have been there latently but now they have come to the surface again."

"I look forward to encountering the African-American Catholic community as one of their sons who has now become their shepherd," he said. "I’m very much aware the Archdiocese of Washington has a storied history of African-American Catholics going back to pre-nationhood. There’s a sacred heritage that I hope to both recognize and to honor," he commented.

Archbishop Gregory also observed that our nation is at a moment “where the ugly presence of racism has come to the fore again—and I say ‘come to the fore’ because some of the problems and some of the attitudes that have been in the media attention obviously have been there latently but now they have come to the surface again.”

"I hope that in my ministry as an African-American archbishop, I can invite people of all races and cultures and traditions [to] be Church together," he said, adding that "we are best ... when we are togetherness and grace and loving and welcoming and sharing of our differences and our similarities and engaging each other as equals.”

There is “anger at the failure of leadership,” he said, “and from my perspective that’s one many of us feel because now you’re looking at the very authorities that have been asked to guide and govern and teach and sanctify the Church, and they themselves either did not handle those cases well or even worse were a part of that.”

“Two moments are related, but they are distinct,” Archbishop Gregory said. “It seems to me that the task that lies before me is to both listen to the people—to hear them, to hear their story, acknowledge it, recognize it, but then also to invite them to reach into their own spiritual treasures and to say now we can’t allow our history to determine our future and to invite them with me to chart a new direction and engage them.”

Archbishop Gregory said he is hopeful the U.S. bishops, when they meet in June in Baltimore, will build on Pope Francis’ “manda propria” issued on May 9 giving clear direction to the global Catholic Church about reporting abuse and holding Church leaders accountable.

Last November, during the fall general assembly, the Vatican had asked the U.S. bishops to postpone a vote on implementing new protocols to boost the accountability of bishops to laypeople and survivors of clergy sex abuse.

In June, the bishops can go forward with those protocols, he believes, putting “into place structures and procedures that will be a resolute and a direction for the future. Those procedures also have to include lay involvement, lay engagement in a similar way to what the charter did in establishing restorative boards.”

“These steps will go a long way to bringing some healing” from the abuse crises, Archbishop Gregory remarked. “But also I have to stand in the presence of these people of the archdiocese before God and ask their pardon.”

He added, “There’s a family I am still very close to from Belleville, and the wife, who knows my family, said, ‘You know Wilton, when a married man has made a terrible mistake he can never say, ‘I’m sorry enough,’” and I think that analogy is also appropriate to this moment.”

The abuse crisis has “broken the hearts of many of our priests,” Archbishop Gregory said, “because here they are in the trenches working hard and doing the best they can, they are trying hard to make ‘bricks out of straw, and this is then dropped in their laps and that’s hurt them.”

In Washington, he said his listening sessions with priests will “lay the foundation of a relationship that I want to build with them.”

There will be times when “we’re together to do business,” but also “times when we’re together to be friends.”

“Part of the job” of a bishop is attending a lot of formal dinners and banquets, Archbishop Gregory said, “but when I’m home I like to put on casual clothes and go into the kitchen and bang the pots and make a meal.”

What will he miss most of all about the Archdiocese of Atlanta are the people—priests, deacons, religious sisters and the laity. “Every Church enjoys its greatest treasure in its people,” he said.

The people there have been “so generous and gracious and loving to me—they became family,” he added.

As he makes the transition to the Archdiocese of Washington—at least one thing will be different: He will not be able to drive himself anywhere. "This is going to be a real challenge for me because I am an independent kind of guy.”

That’s limiting “but we will get through.”

He is also a sports fan. In whatever spare time he may have, sports is one of the three things he watches on television, along with news and nature shows. And speaking of sports, he feels that as the bishop of the local Church, “I’ve got to root for the local team,” so when it comes to baseball, “I’ll be rooting for the Washington Nationals.”

He likes to play golf—or "tries" to play golf, but spending time in the kitchen and making a meal, "that’s relaxing for me.”

"Part of the job” of a bishop is attending a lot of formal dinners and banquets, Archbishop Gregory said, “but when I’m home I like to put on casual clothes and go into the kitchen and bang the pots and make a meal.”

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Mass as a family. The sacrament of reconciliation was always important to us.” He also saw from a young age how self-giving for the good of others is lived out concretely in everyday life.

“We never went without,” Deacon DeCrane recalled. “But, looking back, I realize that mom or dad went without something so that us children could have gone on a trip or something like that. The idea of sacrifice was really reinforced for me.”

The “wacky sense of humor” of Deacon DeCrane’s father also taught the future priest to value the lighter side of life.

“If he’s with us kids and we’re hanging out at dinner, he’ll make his corny dad jokes or be playful,” Deacon DeCrane said, noting that this example showed him that “you can have fun, too. You can enjoy yourself and not take everything too seriously.”

At the same time, his father also instilled a strong work ethic in his youngest child, encouraging him to strive for more.

“Growing up, he always pushed me to be better,” Deacon DeCrane said. “He always helped me up to meet that standard and definitely encouraged and reinforced for me.”

Greater expectations

The encouragement Deacon DeCrane received from his father continued through the seminary formation staff at Bishop Bruté and Saint Meinrad who “saw the goodness in me, even in the times in which I didn’t see it in myself.” They encouraged me to do what I needed to do and be rooted in the Gospel,” he said. “That’s so important.”

Deacon DeCrane admitted that the formation staff at Bishop Bruté and Saint Meinrad at times “were pushing me a bit harder,” but only because “they expected greater things” from him.

He said he was able to accept such challenges because the seminaries’ formation staff allowed him to get to see them for who they really are.

“There was no false bravado, nothing false about them,” he said. “They were just seeking God and trying to live out the Gospel.”

The growth Deacon DeCrane experienced at Bishop Bruté and Saint Meinrad also took place in archdiocesan parishes.

Lori Hamilton was his ministry supervisor at Our Lady of Perpetual Help Parish in New Albany during the 2017-18 academic year. During that time, Deacon DeCrane came to the faith community on Wednesday evenings to assist with its catechetical program for children and adults.

He told Hamilton at the start of the year that he had little experience working with young children, so she had him lead classes for all the grade levels in the program at different points during the year.

Hamilton, the parish’s director of faith formation at the time, also helped Deacon DeCrane be ready for anything in ministry, sometimes letting him know what she needed him to do only right before the program started on an evening.

“He had to be flexible,” said Hamilton, who is now retired. “I always told him that the extra beatitude was, ‘Blessed are the flexible, for they shall never be bent out of shape.’ That’s a huge part of ministry. You’ve got to be flexible, because it never goes exactly how we think it’s going to go.”

“He grew and learned. It was a hard thing to not know and he told, ‘this is what you’re going to do tonight’. He definitely grew.”

Hamilton also observed the easy way Deacon DeCrane related with parishioners.

“He laughs easily and laughs at himself,” she said. “He likes to tease in a good way. At the same time, he’s very genuine in his formation and doesn’t use humor as a crutch. I think people will be comfortable around him.”

Hamilton thinks that Deacon DeCrane’s relatability will help the people he’ll serve as a priest see that holiness is something that is attainable for us.”

“We don’t have to be holier than thou in order to grow in our faith,” she said. “We can grow in our faith in our day-to-day life with our gifts and our flaws.”

“Focused on the person”

The easy give-and-take between Deacon DeCrane and the New Albany parishioners Hamilton observed took shape in many respects in the previous year during a pastoral internship at St. Bartholomew Parish in Columbus.

When he arrived there in the summer of 2016, Father Clement Davis said Deacon DeCrane was “somewhat shy and a little awkward.”

Over the course of that year, though, Deacon DeCrane came to know several families and young adults at St. Bartholomew.

“That all gave him a real balance,” said Father Davis, St. Bartholomew’s pastor. “He felt comfortable. And the more comfortable he felt, the more effective he became.”

Deacon DeCrane’s experience at St. Bartholomew and his continued priestly formation afterward led the Seymour Deeney faith community’s members to be surprised when the future priest returned after being ordained a deacon in the spring of 2018 to preach during a Sunday Mass.

“I could literally see people with their hands over their mouths and their eyes wide open,” Father Davis recalled. “This was our Tim. He had such a sense of self-assurance and absolute comfort, just standing there talking to them, sort of eye-to-eye with people.”

“He was really taken aback. It was all positive. He was just speaking from the heart and from his conviction and sharing that with people he believed would be receptive. And they certainly were.”

It’s in this personal interaction, which can even happen in the midst of preaching, where Deacon DeCrane sees the presence of Christ in others and hopes led to show it to those that he will serve as a priest.

“Even if it’s just like after Mass, if someone is talking to me. I’ll just be focused on the person that’s in front of me and not feel pressure about other things that I have to do,” Deacon DeCrane said. “I really want to see them as Christ and be present in moments, taking the time to know what’s going on.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com)
Church offers principles for an economy to serve humanity

By David Cloutier

The word “economics” comes from the ancient Greek word meaning “household.”

In most pre-modern societies, production and consumption occurred in the household, and running such an economy meant stewarding resources and arranging jobs so that everyone’s needs were met. The goal is not generating winners and losers, but the functioning of the whole.

Catholic teaching on economics starts with this household-like vision, based on the principle of what theologians and the Church’s magisterium has called the “universal destination of goods”: that God gives the material world to all, and economies should more effectively direct these materials for the sake of supporting everyone. St. Paul VI taught that “every life is a vocation,” and so every person should have the resources not merely to survive but to develop their gifts in the service of God’s kingdom. This is easily seen in families today, in which everyone works together to assure the full flourishing of each person in all or her dimensions.

This is what it means for any economy to serve our humanity. However, challenges come when we scale up this vision to big corporations, extensive markets and impersonal governments.

On one hand, economists and the Church agree that these developments undoubtedly have sometimes served to enhance the distribution of goods to everyone. On the other hand, this enormous productivity can lead to moral challenges.

In 1891, Pope Leo XIII began the tradition, carried on by subsequent popes, of teaching authoritative moral principles and rules within which modern economies can better achieve the goal of the universal destination of goods.

In humanizing this economy, the first and fundamental step is to provide basic needs to all, ordinarily through work. Thus, the Church insists that workers must be treated as human beings.

St. John Paul II taught that “respect for the objective rights of the worker … must constitute the adequate and fundamental criterion for shaping the whole economy.” Requirements include a living family wage, safe working conditions and security in old age, among others.

Every pope since Leo has insisted on these because they provide the basic level of the distribution of capitalist productivity to all. Employers should provide these freely in justice, but when they do not, the state may regulate economic activity to achieve them.

It is still the case, especially in developing countries, that, as St. John Paul notes, the earliest conditions of capitalist production still apply; and, unfortunately, too many goods in wealthy countries still come from those working in subhuman conditions.

But what about economies where basic rights are respected, at least in most cases?

In a situation of abundance, the Church teaches that we still have crucial choices to make to promote or hinder human flourishing.

St. John Paul warned of a new failure he calls “superdevelopment” in which “an excessive availability of every kind of material goods … easily makes people slaves of ‘possessions’ and of immediate gratification, with no other horizon than [their] multiplication or continual replacement.”

Material goods and experiences (like exotic travel) become ends in themselves; we do not ask the crucial question of how economic productivity can serve to make our lives better. “More” is not always “better.”

When a society does not have enough food, for example, it makes sense to organize the economy to produce and consume “more”—but now we use the same yardstick of “more” when we need different criteria for a humanly “better” life.

The popes note this cycle is ultimately destructive—of the natural environment, of “human ecologies,” of self-giving neighborliness and of our ultimate gift of our lives to serve God. The relentless pursuit of “more” leads to what St. John Paul calls “structures of sin,” in which “the all-consuming desire for profit” and “the thirst for power” become forces that influence everyone’s decisions, whether they like it or not.

Following these teachings, it is a mistake to pose economic choices in terms of capitalism versus socialism.

“Superdevelopment” produces what Pope Benedict XVI called a “market-plus-state binary,” where every question becomes a battle for territory. The Church, as Pope Pius XI said, opposes both “individualism” and “collectivism.”

Instead, it asks critical questions of both forms of economic organization, measuring them by their ability to foster the true human vocation: self-gift. St. John Paul says any economy fails “if its forms of social organization, production and consumption make it more difficult to offer this gift of self and to establish this solidarity between people.”

Pope Benedict calls for economies that include, within economic activity, “authentically human social relationships of friendship, solidarity and reciprocity.” Both market exchanges and state administration can foster or hinder these. Workplaces can include room for mutual self-giving or exclude it; state services can facilitate neighborliness and community or replace them.

Often in either case, unnecessarily distant “structures of sin” crowd out this self-giving; hence the Church’s principle of subsidiarity, where larger structures should not take over unless smaller structures prove inadequate.

The Church offers not precise blueprints but rather a set of general questions for economies about putting their wealth toward human flourishing for all, rather than toward acquiring fancier possessions and knocking experiences off a bucket list.

The challenge for Catholics is to consider, individually and collectively, how the blessings of economic productivity can be channeled toward building deeper social and spiritual solidarity in God’s household—instead of turning it into an idol that consumes us, others and even God’s own creation.

(David Cloutier is associate professor of moral theology at The Catholic University of America and the author of numerous books, including The Vice of Luxury and Walking God’s Earth.)

Workers weld drawers on the assembly line at the Metal Box International toolbox factory in late February in Franklin Park, Ill. The Church’s magisterium offers principles by which economies can serve true human flourishing and social solidarity.

The church offers a set of questions for economies about putting their wealth toward human flourishing for all, rather than toward acquiring fancier possessions and knocking experiences off a bucket list.

The challenge for Catholics is to consider, individually and collectively, how the blessings of economic productivity can be channeled toward building deeper social and spiritual solidarity in God’s household—instead of turning it into an idol that consumes us, others and even God’s own creation.

(David Cloutier is associate professor of moral theology at The Catholic University of America and the author of numerous books, including The Vice of Luxury and Walking God’s Earth.)
Theology of Technology

Brett Robinson

Broken dishwasher leads to lesson of slowing down, sparking joy

The Church teaches that human life is sacred, and that of each us has an inherent dignity. That is why our laws and policies, economics and politics should reflect those human dignity. Whatever our national, racial, religious or ideological differences, we are one humanity. Every person is precious and has a fundamental right to those things required for human decency.

Peter K. Enns published The Incarnation and Meaning in 2016. In it, he wrote of the rise of mass incarceration in the United States, and how that development has contributed to the social, economic and political outcomes of the last half-century.

As of 2018, the United States incarcerated 2.3 million people in state and federal facilities. We lock up more people, per capita, than any other nation. This number has risen dramatically from 500,000 in 1972.

Grandma’s random prayer illuminates the wonder of God’s creation

“Grandma, grandma! Come look!” Ellie and Teddy, 4 and 2, raced through the backyard, chasing a yellow butterfly. Our grandma, who lived across the street, was gracefully gliding around the thick green shrubbery. And then something strange happened. I didn’t want to get up. A warm spring breeze carried my face. Ellie ran through the grass and sprinted halfway across the yard before she suddenly stopped. She squinted. She pointed.


Our children were fascinated by the little butterfly. She was as small as this insect? How could a particular brown bamboo shoot. “What do you see?” I asked. “A little bug,” she answered, still staring upward. “See it?”

Astounded, I blinked my eyes. I’d never seen anything like it. Awestruck, I watched as the little creature inched forward, slowly circling the bamboo rod.

“Look, like that, Ellie!” I said. “He’s so tiny! Look at his soft white hair.”

Embarrassed, we watched in silence. A few minutes later, I wondered if we were as small as this insect? How would we notice the stains on it and consider giving proper credit to others? For many students, this requires honoring prior work.

In our relationships, we build and demonstrate that we are holy alone, we are not holy at all! We are God’s answers to each other’s prayer. We are necessary, proportion and neither necessary nor sufficient.

Gut wrenching rejection letters are exactly that—gut wrenching. But there are also growth triggers that help us develop a new resilience about our imaginations and ourselves and what we are doing, and a willingness to engage the unplanned.

We have to leave room for the Holy Spirit, who can turn our lives when the paths for our plans seem to come to an abrupt end. Many people would readily offer their gifts, their jobs as a means of employment, but do not engage in the unplanned direction that eventually gave them deep satisfaction.

In our relationships, such zeal and commitment, but also know that in setbacks we encounter the invitation of the Holy Spirit to whom we can turn in that moment. Because of space, let me share an unplanned direction that eventually gave us deep satisfaction.

Our Global Family/Carolyn Woo

Two nuggets for the commencement season

It is commencement season, and I am collecting my thoughts for upcoming speeches. Because I was blessed with two of my students harvested from the garden, I am now preparing both professional setbacks and detours, as well as personal joy and losses.

First, it is good to take plant and soil goals. Use these as markers for growth and for developing gifts.

Honor the goals with our best efforts and demonstrate that we can stand behind our priorities. If we do not respect ourselves, would others? Having acknowledged the above, I also think it is very important to be open to surprises, detours and discoveries about ourselves.

Many young people and their parents are wrestling with the distinguishing accomplishments needed for the best colleges, selection of the optimum majors, accessorizing with the right service engagements, and eventually landing promising career starts.

Love me, we have spent most of my career in academia, such zeal and preferences are overplayed, out of proportion and neither necessary nor sufficient.

God in person.

Gut wrenching rejection letters are exactly that—gut wrenching. But there are also growth triggers that help us develop a new resilience about our imaginations and ourselves and what we are doing, and a willingness to engage the unplanned.

In our relationships, such zeal and commitment, but also know that in setbacks we encounter the invitation of the Holy Spirit to whom we can turn in that moment. Because of space, let me share an unplanned direction that eventually gave us deep satisfaction.

In our relationships, such zeal and commitment, but also know that in setbacks we encounter the invitation of the Holy Spirit to whom we can turn in that moment. Because of space, let me share an unplanned direction that eventually gave us deep satisfaction.

For many students, this requires honoring prior commitments when “something better” comes along, catching up when we are not on track. We will catch up, giving proper credit to others or doing our part in team projects with quality and punctual outputs.

C.S. Lewis reminds us that, short of the Eucharist, the holiest object we beheld is the person next to us. When we express that we would not leave us orphans, he sends us each other. It took me awhile to realize that we are God’s answers to each other’s prayer. A friend who completed a successful career told me she would like to work hard on her own salvation, as we do weighing you down and holding you back from a more abundant life. Remove the planks from your eyes, so you may see better.

If this all sounds a little too Marie Kondo, then so be it. The housecleaning guru speaks to many of us.

She is exhibiting something akin to a sacramental imagination.

As theologians, our sacramental imagination does not have to be limited to beautiful liturgies or great art. There’s something to be discovered in the midst of the ordinary days of everyday life. So ask yourself: Does my dishwasher, microwave or clockwork spark joy? If not, then use it daily as a reminder, and see if those appliances to find something that does.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.)
Sixth Sunday of Easter/Mgr. Owen F. Campion

The Sunday Readings

Sunday, May 26, 2019

- Revelation 21:10-14, 22-23
- John 14:23-29


...it grew, Christianity not only expanded beyond its original base in the Holy Land, but it also drew gentiles as well as Jews. Diversity was a characteristic early in the development of the Church.

This increasingly multicultural nature of the Christian community, however, presented problems, which are evident in this weekend’s reading.

A dispute arose in Antioch, located on the Mediterranean Sea north of the Holy Land, at the time one of the major cities of the Roman Empire.

In Antioch’s newly formed Christian community, people from all backgrounds were present. Jews would have been among them, but others were not of Jewish background. Still, the major figures among Christianity at the time were Jews, most certainly including the Apostles who had known Jesus, or their earliest followers.

The argument was about circumcision, the ancient and required ritual followed in Judaism for Jewish males even to this day. Evidently, some Antioch Christians were demanding that converts from Judaism adopt the Jewish ritual need not be imposed upon converts. They based their argument that this Hebrew ritual need not be imposed upon converts. They based their

We can look at the actions of the Apostles called the Antioch Christians “brothers,” one and all, without distinction. The Apostles said that this Hebrew ritual need not be imposed upon converts. They based their decision on their own authority conferred upon them by the Lord.

The Book of Revelation furnishes the second reading. This passage is poetic and highly symbolic. The city, of course, is heaven, but called the “heavenly Jerusalem.” This heavenly city awaits all who love God. On each of its four sides are three gates, open and available to anyone wanting to enter. There was a perfect number. The four sides refer to the four corners of the Earth. In other words, everyone is welcome.

The names of the 12 tribes of Israel appear on the city’s walls, another symbol to say that salvation is offered to all. No tribe is excluded.

The city’s walls are impenetrable to His love and soul that comes from knowing that God is present and merciful.

The Church calls us to strong faith, but also to love. The Church gives us very practical advice. Since being with God in the heavenly Jerusalem is the only true source of peace, and being eternally separated from God is unending despair, we reach God’s heavenly Jerusalem by our daily decisions to follow Jesus and the help of divine grace.

The route to heaven requires voluntary commitment to Christ, but also letting the Lord illumine each step of our personal path. Relying upon Christ, and upon the Lord’s Apostles and their successors in the Church, the Church now shows us the way, guiding us with Christian faith and love.

As we look ahead to Pentecost, the Church calls us to strong faith, but also to realism. We need the Lord’s guidance. We need his grace. Without Jesus, we stumble and wander. †

The Church’s Code of Canon Law requires that each Catholic parish establish a finance council “to help the pastor in the administration of the goods of the parish” (#537). So essentially, the Church does mandate that parishioners be involved in overseeing budgets, contributions and expenditures on the parish level.

Additionally, Canon 1287.2 stipulates that parish administrators “are to render accounts to the faithful concerning the goods they have given to the Church.”

Many parishes—I would say most—fulfill that requirement by publishing an annual financial statement in the parish bulletin. In 2007, the Accounting Practices Committee of the U.S. Conference of Catholic Bishops recommended that each parish report to the bishop the date on which such information was made available to parishioners.

Your desire, then, for regular and public financial disclosure is clearly the preferred course. I would suggest speaking to your diocese’s chancellor or other parish officials about your concerns in hopes that guidance from the bishop’s office might help to rectify the situation.

Q: Can a person request confession from a priest by telephone—in a confidential manner, for example, when someone lives in a remote village and seldom has access to a priest, or when a penitent has fallen into sin but is isolated in a distant land? What is the Church’s teaching? Can technology be applied positively in this regard? (Nigeria)

A: No, a penitent cannot confess and receive absolution by telephone. The teaching of the Church is that the sacrament requires the physical presence of a priest.

On the practicalities for this is that the seal of confession requires and guarantees absolute and strict confidentiality. The sacrament of penance is also understood to bring the penitent into personal closeness with Christ in the person of the pastor, something that cannot be accomplished through a telephone connection in a way that is faithful to the purpose of the sacrament.

In 2011, an Indiana company developed an app that provided an examination of conscience with step-by-step instructions for what to do inside the confessional. At the time, Father Lombardi did suggest, though, that it could be helpful, in preparation for confession, to “reflect on confessing preparatory exercises.” Instructive instruments as, aids as was, in the past with texts and questions written on paper. I would add that the formation of your question presents—the physical, the nun availability of a confessor—already has a solution: an act of perfect contrition until the opportunity arrives for the sacrament itself.

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

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow for a staff-selected photo or 79 characters (including spaces) if no photo is desired. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to the editor@sbcglobal.net. †

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Daily Readings

Monday, May 27
- St. Augustine of Canterbury, bishop
- Acts 16:11-15
- Psalm 149:1b-6a, 9b
- John 15:26-16:4

Tuesday, May 28
- Acts 16:22-34
- Psalm 138:1-3, 7c-8
- John 16:5-11

Wednesday, May 29
- Acts 17:15, 22-18:1
- Psalm 148:2-4, 11-14
- John 16:12-15

Thursday, May 30
- Acts 18:1-8
- Psalm 98:1-4
- John 16:16-20

Friday, May 31
- The Visitation of the Blessed Virgin Mary
- Zephaniah 14-18a or Romans 12:9-16
- (Response) Isaiah 12:2-3, 4bcd, v.

Saturday, June 1
- St. John Vianney
- Acts 18:23-28
- Psalm 47:2-3, 8-10
- John 16:23b-28

Sunday, June 2
- The Ascension of the Lord
- Acts 1:1-11
- Psalm 47:2-3, 6-9
- Ephesians 1:17-23 or Hebrews 9:24-28, 10:19-23

Church law requires parishes to have a finance council, issue financial reports...

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Readers may submit prose or poetry for faith column...
Gomez: ‘Every case is one too many,’ but confession bill no solution

LOS ANGELES (CNS)—Saying that “confession is sacred to every priest and every Catholic,” Los Angeles Archbishop Jose H. Gomez was calling on Catholics to tell their state senators to vote “no” on a bill that “would order priests to disclose information they might hear in confession concerning the sexual abuse of minors.”

The measure, known as S.B. 360, “is a mortal threat to the religious freedom of every Catholic,” he said in a column published on May 15 in the Angelus, the archdiocesan news outlet.

“Catholics believe that in the confessional, the priest has the right to go into the ‘heart of our Lord’ and hear the ‘heart of our Christ,’ for the greatest benefit of his people,” he wrote. “We are his priests—not to a man but to God.”

“The privacy of that intimate conversation—our ability to speak with total honesty from our lips to God’s ear—is absolutely vital to our relationship with God.”

In California, priests, along with teachers, social workers, doctors and other professionals, are “mandated reporters.” That means they are required by law to report any case of suspected abuse to authorities. Currently, there is an exemption in the law for any clergy member “who acquires knowledge or a reasonable suspicion of child abuse or neglect during a penitential communication.”

The sponsor of S.B. 360, Democratic state Sen. Jerry Hill, said the legislation is necessary because “the clergy-penitent privilege has been abused on a large scale, resulting in the unreported and systemic abuse of thousands of children across multiple denominations and faiths.”

In his column, Archbishop Gomez said this is “a sweeping claim” that “is simply not true.”

“Hearings on the bill have not presented a single case—in California or anywhere else—where this kind of crime could have been prevented if a priest had disclosed information he had heard in confession.” he wrote. “Why is it no one asking the bill’s sponsor to provide evidence for his accusations against the Church?”

“The fact is,” the archbishop continued, “child sexual abuse is a sin that people confess to priests in the confessional. Those who counsel such predators tell us that sadly, many of them are secretive and manipulative and cannot comprehend the grave evil of their actions.”

He said it is “far more likely that journalists and lawyers would hear admissions about such crimes. Yet this bill does not propose doing away with the attorney-client privilege or the protection of journalists’ sources. It only targets Catholic priests.”

Archbishop Gomez called child sexual abuse “a horrible sin and crime of journalists’ sources. It only targets Catholic priests.”

“Sometimes the best intentions can lead to bad legislation,” the archbishop said. “That is the case with S.B. 360.”

He called it “alarming” that this bill is moving forward through the legislative process “without any evidence that it will protect children.” It is expected to be voted on in late May by the full Senate.

“S.B. 360 should be voted down,” the archbishop continued. “And we should continue working together to seek effective ways to fight this scourge of child sexual abuse in our society.”

An amended bill passed out of committee on May 16. It now would respect the seal of confession except in cases where another priest or co-worker-confessed sexually abusing a child.

Archbishop Gomez, in a statement, expressed his continued opposition to the proposed law, noting that “S.B 360 still denies the sanctity of confession to every priest in the state and to thousands of Catholics who work with priests in parishes and other Church agencies and ministries.”

But if the goal of California lawmakers is to prevent child sexual abuse, he said, it does not make sense “from a public policy standpoint to single out Catholic priests and the sacrament of penance and reconciliation, which is the formal name for confession.”

The archbishop continued: “And we should continue working together to seek effective ways to fight this scourge of child sexual abuse in our society.”

Franciscan Sister Sandra Schweitzer ministered in art education, liturgical design

Sister Sandra Schweitzer, of the Congregation of the Sisters of the Third Order of St. Francis, died May 14 at the Motherhouse Chapel in Oldenburg. She was 76.

Sister Sandra was born on May 19, 1942, in Cincinnati. She entered the Sisters of St. Francis on Aug. 8, 1960, and professed final vows on Aug. 12, 1966.

Sister Sandra earned a bachelor’s degree in art at Maryville College, a master’s degree in art at Temple University in Philadelphia and a certificate as a liturgical design consultant from the Catholic Theological Union in Chicago.

She later completed coursework in studio art at the University of Notre Dame in northern Indiana and in liturgy and liturgical art at St. John’s University.

During her 58 years as a Sister of St. Francis, Sister Sandra ministered in the archdiocese in 1965 at St. Louis School in Bayville, and in Indianapolis at the former St. Mary Academy from 1966-73, as chaplain of the art department at Marian University from 1974-86, as director of art and environment at SS. Peter and Paul Cathedral and director of liturgical art for the Archdiocese of Indianapolis from 1986-95. From 1993 until her death, she ministered as a freelance artist and liturgical design consultant.

She is survived by her sisters Mary and Michael Schweitzer.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.

Franciscan Sister Sandra Schweitzer was a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, died on May 8 at St. Francis Hospital in Indianapolis. She was 76. The Mass of Christian Burial was celebrated on May 14 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

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Fight fake news with humble search for truth, pope tells journalists

VATICAN CITY (CNS) — Journalism is to seek the truth, which requires humility and freedom of the press, Pope Francis told foreign correspondents working at the Vatican.

“At a time when many spread fake news, humility keeps you from peddling food spoiled by disinformation and improving your ignorance of the good bread of truth. The humble journalist is a free and happy person, free from pressures, free from biases,” he said, adding that such freedom also required courage.

The pope made his remarks to a small audience at the Vatican on May 18 with members of the Foreign Press Association in Italy.

He said the Church has always held the role of journalists in high esteem and regard, even when they “took entertainers, shooting wrecks, including sore ‘wounds,’ including wounds within the Church.

“Your work is valuable because it contributes to seeking the truth, and only the truth sets us free,” he said.

Because of the great impact they can have, journalists have a huge responsibility in the way they carry out their “indispensable role,” the pope said. They must pay attention to the words and images they choose and the information they share on social media, he said.

“Therefore, I urge you to work in accordance with the truth and prudence so that communication may truly be a tool for building, not destroying; for coming together, not clashing; for dialogue, not monologues; for guiding, not disorienting; for understanding, not misunderstanding; for walking in peace, not sowing hatred; for giving voice to the voiceless, not for giving a bullhorn to the one shouting the loudest,” he said.

Journalists, Pope Francis said, must always recognize the power they hold in their hands and resist the temptation to assume they already know everything and to publish news that has not been adequately fact-checked.

“At a time when many tend to prejudge everything and everyone, one sensitivity also helps journalists not be dominated by speed and to try to slow down, to find the time needed to understand” and get all the facts right before reporting the story or commenting, he said.

In his speech recognized the temptation to do what is easiest: not ask too many questions, be happy with the initial answers or predictable solutions, oversimplify; not go in-depth and stick to just how things appear. Instead, it takes much effort to carry out a proper investigation in order to grasp the complexity of real life. “People must understand that “an article is a tweet, a live television or radio broadcast can do good,” but journalists also “can do harm to others and sometimes entire communities if they are not careful and meticulous,” the pope said.

Pope Francis also recognized the danger many journalists are exposed to and the lives lost when covering conflicts or other tragedies.

“Freedom of the press and expression are an important indicator of the state of health of a country,” he added, noting that “out of the first things dictators do is to manipulate or ‘disguise’ the freedom of the press. He told the corresponds the world needs journalists “who are on the side of the victims, the persecuted, those who are excluded, rejected and discriminated against” because of their religion or ethnicity.

The world needs a light shone on “the darkness of indifference” and to be consistently reminded of those who suffer, victims of forgotten wars, babies who are aborted, children who lack food and health care, child soldiers and the lives of those who have been violated, he said.

Do not forget the real people—their stories and dreams—behind the statistics when covering immigration, he also told the foreign correspondents.

The pope urged journalists to cover all the immense good that people are doing in the world—people who do not give in to indifference, who do not flee in the face of injustice, but who seek to quietly build a better world. 

The pope is in the United States for a five-day apostolic visit to the United States.

Pope Francis greets Turkish journalist Esma Cakir, outgoing president of the Foreign Press Association of Italy, during an audience with members of the association at the Vatican on May 18.

(CNS photo/Vatican Media)
Congratulations, Class of 2019!

Valedictorian

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The Ohio State University
Holy Spirit Catholic Church and School

Salutatorian

Andrew Kriech Smith
United States Air Force Academy
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Maguire Patrick Ayres
Shane Mac Bakeneyer
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Joseph Patrick Battles
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Payton Grace Brown
Hamam Margaret Burick
Dominic Burgin
Melanie Gene Capshaw
Joy Stephen Carr
Armando Samuel Castellanos
Wyatt Joseph Causemaker
Angela Melissa Ceja
Sophia Therese Chambrie
Oscar Cosneros
Paul George Comstock IV
Luke Allen Deering
Marie Josephine Marie DeFreese
Jayda Anne-Marie Dixon
Mya Nicole Dodson
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Julia Frances Dorian
Caroline Rose Downs
Sarah Rose Drewes
Qianxi (Lydia) Feng
Carly Rose Ferree
Issac Christopher Foley
Victor Manuel Franco Jr.
Hongbo (Andre) Fu
Clif Sherman Fulmore Jr.
Matthew Joseph Funk
Gabriel Garcia
Nicholas Michael Goldsworthy
Angelica Gonzalez Morales
Kimberly Guerrero-Torres
Hollie Rose Harper
Katelyn Renee Hartman
Jayvon Kordell Hatton
James Paul Hertz
Nechelle Renee Jackson
Julia Claire Johnston
Claire Elizabeth Lacy
Hongfeng (Amy) Li
Lance Garrett Linder
Michaela Ryan Lindsay
Cecilia Christine Linn
Jalen Queeque A Ron Durham-Linton
Kaitlyn Marie Lockhart
Hao (Lance) Luo
Patrik Joseph Lyons
Roberta Machuca
Alexandra Leora Marshall
Spencer Nicholas Martinelli
Francisco Martinez
Audrey Grace Maue
Jacob Tyler Melton
Kellanne Elizabeth Mendez
Jaden Anthony Mercer
Tayvon Pierre Middlebrook
Devon Lamar Miles
Logan Faith Moss
Spencer Grace Moss
Elissa Rose Murphy
Andrew Eugene Payne
Eric Perez
Gabriel Osvaldo Prado
Ziming (Ryan) Qi
Rowan Jacob Reich
Jeffery Owen Riley
Claudia Rios
Lucero Guadalupe Rodriguez
Montse Real Rodriguez
Nora Renee Rodriguez
Aidan Allen Roffson
Isabella Maria Rosales
Araceli Yvette Rubalcava
Jazlyn Saenz
Alondra Maria Salazar
Rony Alexander Sales
Jordan Rena Schuttlenhofer
Brendan Jeffers Schreiber
Christina Jane Schroeder
Joana Serrano
Jayla Renee Shelton
Jada Marie Shields-Price
Andrew Klech Smith
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Brandon Guy Sparks
Conner Glenn Stephens
Ariel Zelene Sutton
Danfion Tyrone Tardy
Jonathan Garcia Tinoco
Adrianna Rose Turner
Hannah Marie Tyler
Jackson Ross Wahl
Yao Kang Wang
Ariel Teon Williams
Victoria Rose Williams
Madison Irene Woods
Fei (Eric) Xie
Yunfan (Jasmine) Xu
Yuxuan (Sean) Ye
Jennifer Nicole Zarate
Dongze (Tom) Zhao