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Criterion

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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’ 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.



Cardinal Daniel N. DiNardo

“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

See IMMIGRATION, page 12



Seeing others as Christ

Transitional Deacon Timothy DeCrane preaches a homily during a Mass on Nov. 13, 2018, in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. A member of Holy Name of Jesus Parish in Beech Grove, Deacon DeCrane will be ordained a priest on June 1 in SS. Peter and Paul Cathedral in Indianapolis. (Photo courtesy of Saint Meinrad Archabbey)

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

See DECRANE, page 14

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

By Natalie Hoefler

TERRE HAUTE—Standing before a crowd in his agency’s new foodbank building, Catholic Charities Terre Haute agency director John Etling 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.

See FOODBANK, page 12



Archbishop Charles C. Thompson cuts a ribbon for the opening of Catholic Charities Terre Haute’s newly constructed foodbank during a ceremony on April 29 in Terre Haute. Assisting the archbishop are Catholic Charities Terre Haute agency director John Etling, second from left, and Terre Haute Mayor Duke Bennett, right. (Photos by Natalie Hoefler)



Pope John Paul II and Romanian Orthodox Patriarch Teoctist arrive in Podul Izvor Park for a Sunday Mass celebrated in Bucharest, Romania, on May 9, 1999. The late pope'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. (CNS photo/Reuters)

Pope's Romania visit could heal Catholic-Orthodox relations, expert says

VATICAN CITY (CNS)—When Pope Francis makes his 30th 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 of 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 to Bucharest.

"I remember the people's cry at the eucharistic celebration in Podul Izvor Park: 'Unity, unity!' This is the spiritual yearning 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 the country's harsh communist regime.

"I was in Romania a couple of summers working on Romanian language courses in the days of communism and it was such an oppressive society; it was really palpable," the Paulist priest said. But "I was there about a year ago for a meeting, and I was able to see Bucharest and some of the other cities, and it's been a huge improvement in their situation."

Relations between the Catholic and Orthodox Churches today, however, face new, challenging hurdles since the days

St. John Paul heard those cries for unity 20 years ago.

The overwhelming majority—almost 82 percent—of Romania's 20 million inhabitants say they belong to the Romanian Orthodox Church. About 6 percent of the population identifies itself as Protestant and over 4 percent identify as Catholic, belonging either to the Romanian Greek Catholic Church—an Eastern Catholic Church—or to the Latin Church.

One of the first issues that came up after the Romanian Revolution of 1989 regarded the restitution of property taken from the Eastern Catholic Church after its members were forced underground following the Church's dissolution by the communist government in 1948.

"The issues about property have mostly died down, and there is not as much bad will about that as there used to be," Father Ronald said.

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 really opposed to all ecumenical activity and they are very strongly opposed, for example, to Orthodox praying with Catholics."

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 open a path of 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 rich 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." †



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, at SS. 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

May 31 – 7 p.m.

Cardinal Ritter High School graduation, Indianapolis

June 1 – 10 a.m.

Priesthood ordinations of transitional Deacons Timothy DeCrane and Vincent Gillmore, at SS. Peter and Paul Cathedral

June 2 – 3 p.m.

Confirmation of youths of Our Lady of the Springs Parish in French Lick; St. John the Apostle Parish in Bloomington; St. Jude the Apostle Parish in Spencer; St. Martin of Tours Parish in Martinsville; St. Mary Parish in Mitchell; St. Paul Catholic Center in Bloomington; and St. Vincent de Paul Parish in Bedford; at St. John the Apostle Parish

June 3 – 5:15 p.m.

Serra Club Mass at Our Lady of Grace Monastery, followed by membership dinner at the Benedictine Inn, both in Beech Grove

June 4 – 11 a.m.

Catechetical leaders' Mass and celebration, St. Agnes Church, Nashville

June 4 – 7 p.m.

Confirmation of youths of St. Matthew the Apostle and St. Lawrence parishes, both in Indianapolis, at SS. Peter and Paul Cathedral

(Schedule subject to change.)

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 Northam, Deacon John Jacobi, 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, Catholic 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 encourage and motivate those who teach the faith with ongoing affirmation in the form of certification, recognition and commissioning?

Brief answers—two or three sentences—are sufficient to let us know the reasons you are nominating your parish catechetical leader. If you'd 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.

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



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Bishops 'gravely disappointed' with House passage of Equality Act

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 an 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



Archbishop Joseph E. Kurtz

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 chairmen.

Signing the statement were: Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the Committee on Pro-Life Activities; Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB Committee on Domestic Justice and Human Development; Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the USCCB Committee for Religious Liberty; 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."

The five prelates added 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 Dewane, Barber and Conley were part of a group of a dozen Christian leaders 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



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)

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."

• "Religious individuals would be forced to take part in weddings and funerals that violate their religious beliefs."

Archbishop Kurtz and Bishops Dewane and Conley, on March 20, sent their own letter to members of Congress on the Equality Act, contending the bill would "regulate thought, belief and speech," "explicitly retract religious freedom" granted by the Religious Freedom Restoration Act, "hinder quality health care," "endanger privacy," "threaten charitable services" and "exclude people from various career paths and livelihoods."

"The Equality Act would impose sweeping regulations to the detriment of society as a whole," and its "definitions alone would remove women and girls from protected legal existence," the three bishops said in March. "Furthermore, the act also fails to recognize the difference between the person—who has dignity and is entitled to recognition of it—and the actions of a person, which have ethical and social ramifications. Conflating the two will introduce a plethora of further legal complications," they said. †

Pope Francis' prayer intention for June



- **The Mode of Life of Priests**—That priests, through the modesty and humility of their lives, commit themselves actively to a solidarity with those who are most poor.

(To see Pope Francis' monthly intentions, go to www.archindy.org/popesintentions.) †

FLAME OF LOVE



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with Fr. James Blount, S.O.L.T.

Society of Our Lady of the Most Holy Trinity

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(The Flame of Love Diary, pp.106 & 110)

8:30 am Registration at the Sacred Heart Chapel
9:30 am First Talk, Fr. Jim Blount (Confessions available)
11:00 am Holy Hour, Benediction (Confessions available)
Noon Holy Mass, Fr. Jim Blount, Main Celebrant
1:00 pm Lunch: Dining Hall, Annex, Conference Room.
2:15 pm Second Talk, Fr. Jim Blount (Confessions available)
3:15 pm Holy Rosary & Divine Mercy Chaplet (Confessions available)
4:00 pm Healing Service Begins with Benediction (Confessions available)

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Option 1: Go to Our Lady of the Greenwood website: www.olgreenwood.org and select **Donate** on the Online Giving section. Create an account and donate a one-time gift of \$25.00 per person, to the (select a fund) Flame of Love. This registration fee includes lunch. Reservations are limited to 300.

Option 2: Write a \$25 check (payable to FOL-OLG) and mail to Our Lady of the Greenwood, 335 S. Meridian, Greenwood, IN 46143. **Please include** a note indicating the check is for the **Fr. Blount Retreat** and **also include your contact information**. This registration fee includes lunch. Reservations are limited to 300.

For questions, contact: David Proctor, FOL Associate State Leader
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The Criterion

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Editorial



New York Cardinal Timothy M. Dolan laughs with a group of pilgrims from the Archdiocese of New York on Oct. 6, 2018, at the Basilica of the National Shrine of the Immaculate Conception in Washington. (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 Pierced 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 [Gn 22:8]. 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 Hebrew root for the word laughter, and is an allusion to “the sad, unbelieving laughter of Abraham and Sarah, who would not believe they could still have a son. But once the promise comes true, it turns into joyful laughter; crabbed loneliness is dissolved in the joy of fulfillment” (cf. Gn 17:17; Gn 18:12; Gn 21:6). Jewish tradition refers the laughter not only to Isaac’s parents, but to the boy himself. “Did he not have cause to laugh,” the pope asks, “when the sad and gruesome drama ... suddenly brought liberty and redemption? This was a moment in which it was shown that the history of the world is not a tragedy, the inescapable tragedy of opposing forces, but divine comedy.” Isaac, the young man who thought his life was cruelly finished, was able to experience joy and to laugh.

Pope Benedict concludes his reflection by observing that “the Isaac of whom we are speaking is we ourselves.” You and I are the children of Abraham and Sarah. “We climb up the mountain of time,” the Holy Father says, “bearing with us the instruments of our own death.” Every step we take brings us closer to the moment when we will breathe our last. Does our life

have meaning, or are we the victims of inescapable tragedy? Is our life a gift that inspires gratitude and joy, or are we the victims of a random and cruel fate?

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 “inescapable 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 Erlandson

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 feel 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 astounding. 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 Camosy, a moral theologian who has written often on the abortion issue and has a new book out called *Resisting Throwaway Culture: How a Consistent Life Ethic Can Unite a Fractured People*, wrote a column for *The Washington Post* that plays off of condemnations 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.

Camosy 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.

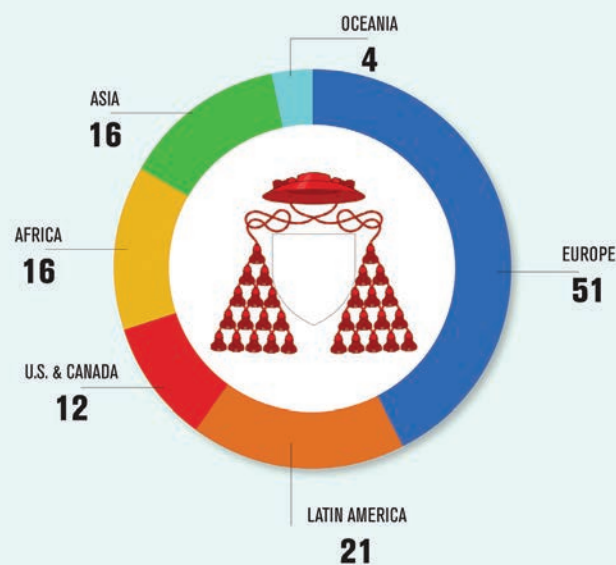
It is a good place to start: The mother is precious to us also. And to help her is to help the child.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Cardinal Electors

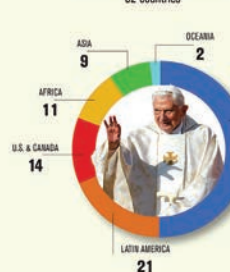
April 27, 2019

120 cardinals under 80
65 countries



April 19, 2005

115 cardinals under 80 in conclave
52 countries



March 13, 2013

115 cardinals under 80 in conclave
48 countries





Christ the Cornerstone

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—the day she said “yes” to God’s will for her—and it continued throughout all the events of her lifetime.

As Pope Emeritus Benedict XVI has written, “having become a disciple of her Son, Mary manifested total trust in him at 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 and 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 benediction, Mary proclaims 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 his handmaid’s lowliness; behold, from now on will all ages 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 homily 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. And, like Mary, let’s be prepared to say “yes” to whatever God asks of us—confident that his grace will sustain us no matter what. †



Cristo, la piedra angular

María, bendita entre las mujeres, da testimonio de Cristo resucitado

“Todos ellos, íntimamente unidos, se dedicaban a la oración, en compañía de algunas mujeres, de María, la madre de Jesús, y de sus hermanos” (Hc 1:14).

La primera persona que se encontró al Señor resucitado fue una mujer: María de Magdala, una de las mujeres que se mantuvieron leales a Jesús hasta el amargo final y no lo abandonaron en la hora de su pasión y muerte (cf. Mt 27:56, 61; Mc 15:40).

En el grupo de figuras femeninas cuya dedicación desempeñó una función única e importante en la pasión, muerte y resurrección de nuestro Señor, el sitio de honor le corresponde a su madre, María, la primera discípula cristiana y testigo primordial de todo lo que ocurrió durante el breve paso de Jesús por la Tierra.

María estuvo presente desde el principio, desde el momento en el que Jesús hombre, el hijo único de Dios—engendrado, no creado—fue concebido en su vientre por el poder del Espíritu Santo. El testimonio de María con respecto a la resurrección comenzó el día en el que aceptó la voluntad de lo que Dios le tenía preparado y continuó a lo largo de todos los eventos de su vida.

Tal como lo expresó el papa emérito Benedicto XVI: “Convertida en

discípula de su Hijo, María manifestó en Caná una confianza total en él (cf. Jn 2:5) y lo siguió hasta el pie de la cruz, donde recibió de él una misión materna para todos sus discípulos de todos los tiempos, representados por san Juan” (cf. Jn 19:25-27).

No existen relatos de la aparición del Señor resucitado a su madre, pero a través de Hechos de los Apóstoles nos enteramos de que María, la madre de Jesús, fue una de las mujeres que se reunió en oración con los Apóstoles mientras esperaban que se cumpliera la promesa del Señor de enviar al Espíritu Santo.

De acuerdo con san Lucas:

“Al llegar el día de Pentecostés, estaban todos reunidos en el mismo lugar. De pronto, vino del cielo un ruido, semejante a una fuerte ráfaga de viento, que resonó en toda la casa donde se encontraban. Entonces vieron aparecer unas lenguas como de fuego, que descendieron por separado sobre cada uno de ellos. Todos quedaron llenos del Espíritu Santo, y comenzaron a hablar en distintas lenguas, según el Espíritu les permitía expresarse” (Hc 2:1-4).

Según la tradición, María, quien recibió por primera vez el don del Espíritu Santo al momento de la Anunciación, estaba con

los apóstoles en Pentecostés cuando fueron bautizados con el Espíritu y comenzaron su misión evangelizadora. Es completamente normal que María estuviera presente en el momento en el que nació la Iglesia. Ella es el modelo de todo lo que la Iglesia está llamada a hacer y los cuidados maternos que le dispensa como el Cuerpo de Cristo que es, trascienden todas las épocas hasta que se cumpla con todo el plan de la creación, al final de los tiempos.

El testimonio de Cristo resucitado que profesa María comenzó cuando el Ángel Gabriel la enfrentó al gran misterio que iba a ser su historia, la historia de nuestra salvación. Su aceptación humilde y obediente de la voluntad de Dios convirtió a María en la primera discípula cristiana. También la convirtió en la primera evangelista, la primera persona facultada por el Espíritu Santo para proclamar la verdad de nuestra salvación en Cristo.

En su *Magnificat*, la oración que pronunció en respuesta a la bendición de su prima Isabel, María proclama la Buena Nueva de su salvación en Cristo (y la nuestra):

“Mi alma canta la grandeza del Señor, y mi espíritu se estremece de gozo en Dios, mi salvador, porque

el miró con bondad la pequeñez de tu servidora. En adelante todas las generaciones me llamarán feliz, porque el Todopoderoso ha hecho en mí grandes cosas: ¡su Nombre es santo! Su misericordia se extiende de generación en generación sobre aquellos que lo temen. Desplegó la fuerza de su brazo, dispersó a los soberbios de corazón. Derribó a los poderosos de su trono y elevó a los humildes. Colmó de bienes a los hambrientos y despidió a los ricos con las manos vacías. Socorrió a Israel, su servidor, acordándose de su misericordia, como lo había prometido a nuestros padres, en favor de Abraham y de su descendencia para siempre” (Lc 1:46-55).

Llena del Espíritu Santo, María presagia el inicio de la Iglesia y anticipa la gran homilía que predicó san Pedro en la fiesta de Pentecostés.

Mientras nos preparamos para recibir al Espíritu Santo una vez más en este Pentecostés, alcemos la mirada hacia María y mantengámonos abiertos a los designios de la voluntad de Dios. Y, al igual que María, estemos preparados para aceptar lo que Dios nos pida, con la plena confianza de que Su gracia nos sostendrá, en cualquier circunstancia. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

May 27

SS. Francis and Clare of Assisi Church, 5901 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 Capodanno, whose Medal of Honor, chalice, paten and field cap will be on display. Information: 317-515-7269, jimrecasner@gmail.com.

May 31-June 1

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Terry's Treasures Indoor Yard Sale**, Fri. 8 a.m.-2 p.m., Sat. 8 a.m.-noon, donations accepted. Information: 812-923-8817, retreats@mountsaintfrancis.org.

June 1

Mother of the Redeemer Retreat Center, 8228 W. State Road 48, Bloomington. **Flame of Love Day of Reflection**, Society of Our Lady of the Most Holy Trinity Father James Blount presenting, 8:30 a.m. registration, 9:30 a.m. start, concludes after 4 p.m. healing service, confessions available, \$25, includes lunch. Registration: www.flameoflove-indiana.com. Information: David Proctor, David.flameoflove@gmail.com, 317-938-0572.

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

June 2

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Flame of Love Young Adult Conference**, for ages 16-35, Society of Our Lady of the Most Holy Trinity Father James Blount presenting, noon Mass (optional), 1 p.m. registration, 1:15 p.m., concludes after 5 p.m. healing service and benediction, \$10 per person, \$25 maximum per family. Registration: www.flameoflove-indiana.com. Information: Lori Brown, flameofloveindiana@gmail.com, 765-755-3329.

The Riviera Club, 5640 N. Illinois 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 brunch, \$24 per person, reservations required by May 28 by mailing check to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis IN, 46240. Information: 317-340-7550, padouglass@gmail.com.

June 4

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

June 5

Archbishop Edward T. O'Meara Catholic Center,

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

June 7

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Pentecost Event: Come Holy Spirit/Ven Espiritu Santo**, bilingual presentation "Led by the Holy Spirit" by Father Thomas Schleismann and Father Martin Rodriguez, praise and worship music, followed by reception. Information: Sandra Hartlieb, shartlieb@saintlawrence.net, 317-546-4065, ext. 335.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Benedictine Father Lambert Reilly presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, [\[indy.rr.com\]\(http://indy.rr.com\).](mailto:mkeyes@</p>
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June 8

St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, Floyd Knobs. **Parish Social Ministry Gathering South**, for priests, deacons, parish staff and volunteers, 8:30 a.m. refreshments, 9 a.m.-noon program, free, but RSVP requested to Theresa Chamblee, 317-236-1404, rchamblee@archindy.org.

June 9

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Franciscan Day**, 2-4 p.m., Franciscan Father Ed Tverdek presenting, question-and-answer session and small group discussion to follow, snacks provided. Information: 317-638-5551.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

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

June 10-13

Mount St. Francis Center for Spirituality, Loftus House,

101 St. Anthony Dr., Mount St. Francis. **Art and Nature Camp**, for ages 6-10, 9 a.m.-noon, \$100 per child (\$50 deposit due upon enrollment; balance due on first day of camp). Information and registration: 812-923-8817, www.mountsaintfrancis.org/retreat-offerings.

June 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

Glendale Landmark Theatre, 6102 N. Rural St., Indianapolis. **Presentation of Where There is Darkness**, documentary about the 2016 disappearance and murder of Florida priest Father Rene Robert, 7 p.m., \$20 advance sale tickets only; benefit Seeds of Hope addiction recovery program. Tickets and information: Marigrace Bailey, 317-709-6095, Laura Heraly, 317-508-0375.

June 12

Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 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.org, 317-261-3373.

June 15

St. Maximillian Kolbe Parish, 5720 Hamilton Mason Road, Liberty Township, Ohio (Archdiocese of Cincinnati). **Cincinnati Men's Conference: Being a Family Man**, 8:15 a.m.-2:15 p.m., Father Leo Patalinghug, Matt Birk and Rich Donnelly presenting, vendor booths, Mass, confession, \$50 adults 18 and older, \$30 ages 17 and younger, priests free. Discount for groups of 50 or more at info@catholicsspeakers.com, 657-777-2535. Early online registration encouraged; June 1 deadline for mail-in ticket orders. Information, registration link and downloadable mail-in registration form: www.catholicsspeakers.com/cincinnati-mens-conference. †

National Catholic Singles Conference to host retreat in Illinois on July 26-28

"Remaining Relational in an Unrelational 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 Tabor 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 tools 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 512-766-5798 or e-mail natcatsingles@gmail.com. †

St. Elizabeth/Coleman Pregnancy and Adoption Agency to host benefit golf outing on June 23

St. Elizabeth/Coleman Pregnancy 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 Pregnancy and Adoption Agency, visit www.givingbirthtohope.org.

For more information, including sponsorship opportunities, contact Cheri Bush by e-mail at cbush@archindy.org or call 317-236-1411 or 800-382-9836, ext. 1411. †

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 summer 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 12-13, with 10 slots available per session. Each session is from 9 a.m.-2 p.m.

Volunteers will have the opportunity to engage with the elder Sisters of Providence and residents of Providence Health Care at Saint Mary-of-the-Woods through conversation, taking them for walks on the grounds, and participating in activities with them.

Registration is required online at www.spsmw.org/events.

For more information, contact Providence Sister Joni Luna at 361-500-9505 or e-mail jluna@spsmw.org. †



Marvelous and modest

Mothers and daughters of St. John the Apostle Parish in Bloomington participate in a fashion show of attractive yet modest attire during a mother and daughter day of reflection on May 4 in the St. John the Apostle Parish Life Center. During the day, grandmothers, mothers and daughters learned about the God-given dignity of femininity, how to safeguard it in the current times and how it can restore families and society. The event included a talk on the history of fashion, followed by the modest attire fashion show. (Submitted photo)

Seminar on Christian consoling to take place in New Albany on June 4

A seminar on "How to Be a Christian Consoler" will be held at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, 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 statements to avoid as well as practical caring actions that make 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 tyost@olphna.org. †



The Face of Mercy

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

By Daniel Conway

Pope Francis tells young people: 'Christ is alive!'

"The very first words then, that I would like to say to every young Christian are these: Christ is alive and he wants you to be alive!" (Pope Francis, "*Christus Vivit*," #1)

In his postsynodal 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 "Bergoglioisms"—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. As the Holy Father observes, "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 day your best friend, 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 Jesus 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, outstripping 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.) †

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: ¡Él vive y te quiere vivo!" (Papa Francisco, "*Christus Vivit*," #1)

En su exhortación apostólica postsinodal 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 "bergoglioismos," es decir, el vocabulario y las imágenes que caracterizan al Sumo Pontífice.

Animamos 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*":

- Tanto el Antiguo como el Nuevo Testamento demuestran que Dios da la bienvenida y alienta la participación activa de los jóvenes en la historia de nuestra salvación. Tal como observa el Santo Padre, "a Jesús no le caía bien que las personas adultas miraran despectivamente a los más jóvenes o los tuvieran a su servicio de manera despótica. Al contrario, Él pedía: 'que el mayor entre ustedes sea como el más joven'" (#17, Lc 22:26).

- En el evangelio según san Lucas, el propio Jesús adolescente da testimonio de lo que significa ser un joven totalmente comprometido con la vida de la Iglesia. "Jesús no los ilumina a ustedes, jóvenes, desde lejos o desde afuera, sino desde su propia juventud" (#31).

- Los jóvenes no son solamente el futuro del mundo. "Son el presente, lo están enriqueciendo con su aporte" (#64). Los jóvenes de hoy en día enfrentan desafíos inimaginables. Por esta razón, tenemos que escucharlos sin recurrir a "respuestas preconfeccionadas y recetas preparadas, sin dejar que las preguntas de los jóvenes se planteen con su novedad y sin aceptar su provocación" (#65).

- A todos los jóvenes, el papa Francisco les ofrece tres verdades: a) Dios te ama; b) Cristo te salva; y c) ¡Cristo vive! "En estas tres verdades aparece el Padre Dios y aparece Jesús. Donde están el Padre y Jesucristo, también está el Espíritu Santo. Invoca cada día al Espíritu Santo. No te pierdes nada y Él puede cambiar tu vida, puede iluminarla y darle un rumbo mejor. No te mutila, no te quita nada, sino que te ayuda a encontrar lo que necesitas de la mejor manera" (#130-131).

- "Por más que vivas y experimentes no llegarás al fondo de la juventud, no

conocerás la verdadera plenitud de ser joven, si no encuentras cada día al gran amigo, si no vives en amistad con Jesús" (#150). El papa Francisco desafía a los jóvenes a ser "misioneros valientes" que dan testimonio del Evangelio a través de sus propias vidas. "Aprendan a nadar contra la corriente," les dice el papa. "Aprendan a compartir a Jesús y la fe que él les ha dado. ... No existen límites ni fronteras. Él nos envía a todas partes" (#177).

- "Si los jóvenes y los viejos se abren al Espíritu Santo [...] los ancianos sueñan y los jóvenes ven visiones" (#192). Es por ello que jóvenes y viejos deben afrontar riesgos juntos y caminar juntos. "Las raíces no son anclas que nos atan. [...] Son, por el contrario, un punto de arraigo que nos permite desarrollarnos y responder a los nuevos desafíos" (#200).

- "La familia debería ser el primer espacio de acompañamiento" (#242). "Esto implica que se mire a los jóvenes con comprensión, valoración y afecto, y no que se los juzgue permanentemente o se les exija una perfección que no responde a su edad" (#243).

- "Esta vocación misionera tiene que ver con nuestro servicio a los demás. Porque nuestra vida en la tierra alcanza su plenitud cuando se convierte en

ofrenda" (#254). De acuerdo con el papa Francisco, para cumplir con esta "vocación es necesario desarrollarse, hacer brotar y crecer todo lo que uno es" (#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 arriesgar" (#289).

- El deseo que expresa el papa Francisco en su colofón: "Queridos jóvenes, seré feliz viéndolos correr más rápido que los lentos y temerosos. Corran 'atraídos por ese Rostro tan amado, que adoramos en la Sagrada Eucaristía y reconocemos en la carne del hermano sufriente. La Iglesia necesita su entusiasmo, sus intuiciones, su fe. Y cuando lleguen donde nosotros todavía no hemos llegado, tengan paciencia para esperarnos" (#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 being like human life itself.



Archbishop Robert J. Carlson

“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 Archbishop 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.”

“What we are now witnessing here in Missouri are lawmakers 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 touches our hearts, so we all become witnesses to the protection and nurturing of all life.”

The bill would criminalize any abortion beyond eight weeks of pregnancy, except in cases of medical emergencies. There are no exceptions for rape or incest. Doctors who perform abortions after eight weeks face five to 15 years in prison. There is no punishment for the mother.

The Missouri Catholic Conference, the public policy arm of the state’s Catholic bishops, noted that the bill also features many other pro-life provisions, including increased parental notification and informed consent provisions; a ban on abortions based on race, gender and Down syndrome diagnosis, “and an outright ban on abortion when *Roe v. Wade* is overturned.”

Passage of the Missouri bill took place as the Alabama Legislature passed—and Republican Gov. Kay Ivey signed—a ban on abortion in nearly all circumstances. In Louisiana, Democratic Gov. John Bel

Edwards is poised to sign a bipartisan supported bill that would ban abortion after a fetal heartbeat is detected, which could be as early as six weeks of pregnancy. The measure is similar to laws passed in Kentucky, Mississippi, Georgia and Ohio.

The president of the national pro-life group Susan B. Anthony List congratulated the people of Missouri “on this historic victory in the fight to protect unborn children and their mothers.”

“Spurred on by the extremism on display in states like New York and Virginia, the American people are making their voices heard,” Marjorie Dannenfelser said. “An overwhelming majority of Missourians—Democrats, Independents, self-described pro-choice voters, women in greater numbers than men—agree that abortion on demand through birth, even when science informs us unborn children can feel excruciating pain, is extreme.” †

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,” 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 May 15 statement. “Like other states that have passed laws concerning when life begins, Alabama has relied upon scientific and medical facts.”

The state Senate passed the measure late on May 14 in a 25-6 vote. The state House of Representatives overwhelmingly approved it in early May.

It includes exceptions for when the

life or health of the mother is seriously threatened and when the child has a fatal disease. It bans abortion in all other circumstances, including rape and incest, and makes performing an abortion at any stage of pregnancy a felony punishable by up to 99 years in prison for doctors who perform them. There is no punishment for the mother.

Gov. Kay Ivey signed the measure into law late on May 15. “To the bill’s many supporters,” she said 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.”

Afterward, he was quoted as saying the state and supporters of the measure “ought to be ashamed.” Singleton added: “Women in this state didn’t deserve this. This is all about political grandstanding.” Other opponents called the bill cruel and a “war on women.”

Marjorie Dannenfelser, president of the Susan B. Anthony List, a national pro-life group, called passage of the near-total ban on abortion “a landmark victory for the people of Alabama who, like most Americans, overwhelmingly reject the extreme status quo of abortion on demand imposed nationwide by *Roe v. Wade*.”

“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. †

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(Corner of Nowland and Bosart Streets)

May 31, June 1, and June 2

Friday 5pm-11pm	Saturday 3pm-11pm	Sunday 11:30am-5pm
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Fun

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BINGO on Friday with \$1,000 in cash prizes-(register prior to 7pm start)
Silent Auction and Raffle with \$5,000.00 grand prize
Saturday Night is Little Flower School Alumni Night
Family Day on Sunday with juggling, face painting, clowns, and other family friendly entertainment

Food

Outdoor Food Court
Beer Wagon featuring craft beer from Sun King
Wine from Barefoot Wines
Indoor Dinner provided by Steer In on Saturday 5-7:30pm
Indoor Sunday Brunch 9:30am-12:00pm

Entertainment

Friday

Arisan Maru (Seccina HS Rock Band) at 5:30pm
Bigger is Better Band at 8:00pm

Saturday

Art Adams Band at 6:00pm
45 RPM at 8:30pm

Sunday

Silly Safaris at 12:30pm
Mr. Daniel at 2:00pm
Binky the Clown Magic Show at 3:30pm

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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 \$6,519 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 [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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Washington's archbishop plans to get 'out in field' to meet people, listen

HYATTSVILLE, Md. (CNS)— Archbishop Wilton D. Gregory will have a lot of things on his plate when he becomes the newest leader of the influential archdiocese situated in the nation's capital: the sexual abuse roiling the Catholic Church, the tense political climate on the Hill and the challenges that come with learning about a new archdiocese.

The newest archbishop of Washington knows what his first priority will be however.

The "first and most important thing" is "getting out in the field and meeting the people," Archbishop Gregory told Catholic News Service (CNS) 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 be in the parishes with 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 requirements" for such visits, nor would he expect any "fancy preparation." He just has "the real desire to be there as a listener," he said, adding that "it is that casual encounter with people that often proves to be the most fruitful."

"I've discovered the best approach to learning about a diocese is to listen to the diocese so you don't go in with all kinds of preprogrammed intentions that may or may not fit the experience of the people or their needs," said the 71-year-old prelate, who was scheduled 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 Atlanta's archbishop for 14 years. 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 "to the powers that be" in the nation'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 golfing.

Archbishop Gregory said the abuse scandal erupting again in the Church over the last year is "chapter two" of what the Church went through in 2002. He was bishop of Belleville at the time and president 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 people were experiencing and 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 in a very few cases, some of the leaders themselves were engaged in that behavior," Archbishop Gregory said.

There is "anger at the failure of leadership," he said, "and from my perspective that's more problematic, 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 case well or even worse were a part of that."

"The 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 the hurt, 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' "motu proprio" 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 resolve 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 lay review boards."

"These steps will go a long way to bringing some healing" from the abuse crisis, 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 me well, once 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, trying to make 'bricks with no straw,' and this is then dropped in their laps and that's hurt them."

In Washington, he said his listening sessions with the priests of the archdiocese 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 pray together, to relax together, to joke together. A friendship can't simply be established on doing business. It has to be established on opening hearts and engaging one another."

With regard to him being Washington's first African-American archbishop, he said he knows that for many African-American Catholics, his appointment "is a great source of pride, and I am honored those feelings are there."

"I look forward to encountering the African-American Catholic community as one of their sons who has now become their shepherd," he added.

"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 now gotten 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 together."

What he will 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 has 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 soul. ... 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, now he'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. †



Archbishop Wilton D. Gregory, 71, greets students at St. Anthony Catholic School in Washington on April 5. In a May 17 interview with Catholic News Service, he said getting out to visit parishes is one of his first priorities as the new archbishop. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 12, 2019, issue of *The Criterion*

Couples who are planning to be married between July 12 and Dec. 31, 2019 in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between Jan. 1 and July 11, 2019 in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming July 12 Fall Marriage Edition. Announcements can be submitted using the form below, or electronically at www.archindy.org/criterion/local/forms3/wedding-form.html.

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple's faces are close to each other. Please send the photo as an attachment to the e-mail: cclark@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 10 a.m. on Friday, June 21, 2019. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, June 12, 2019 at 10 a.m.

Please print or type:

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Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information		Daytime Phone
<input type="checkbox"/> Return photo	Relationship		
<input type="checkbox"/> No Picture			

DECRANE

continued from page 1

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 supported me. He always wanted me to give my best at what I wanted to do.”

Greater expectations

The encouragement Deacon DeCrane received from his father continued through the seminary formation staff at



Transitional Deacon Timothy DeCrane carries a Book of the Gospels during the annual archdiocesan chrism Mass on April 16 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

Transitional Deacon Timothy DeCrane

Age: 26

Parents: James and Catherine DeCrane

Home parish: Holy Name of Jesus Parish in Beech Grove

Education: Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis, and Saint Meinrad Seminary and School of Theology in St. Meinrad

Favorite Scripture passage: Romans 12: 9-13

Favorite saint: St. Catherine of Siena (“Her love for the Church and governance of the Church lead her to be firm yet kind with Church leaders, including the pope!”)

Favorite book: *The Robe* by Lloyd Douglas

Favorite prayer or devotion: the Jesus Prayer (“Because it’s simple, yet practical.”)

Hobbies: Reading, writing, running, bike riding, photography, making rosaries and spending time with friends

Transitional Deacon Timothy DeCrane exchanges a sign of peace with Benedictine Father Noël Mueller during a Mass on Nov. 13, 2018, in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad.

(Photo courtesy of Saint Meinrad Archabbey)



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 be 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 grounded 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 was.”

Deacon DeCrane’s experience at St. Bartholomew and his continued priestly formation afterward led the Seymour Deanery 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.”

“I 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 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.) †

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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 his 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 give 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 capitalism 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.



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. (CNS photo/Timothy Aeppl, Reuters)

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 ‘possession’ 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.

This false choice 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.”

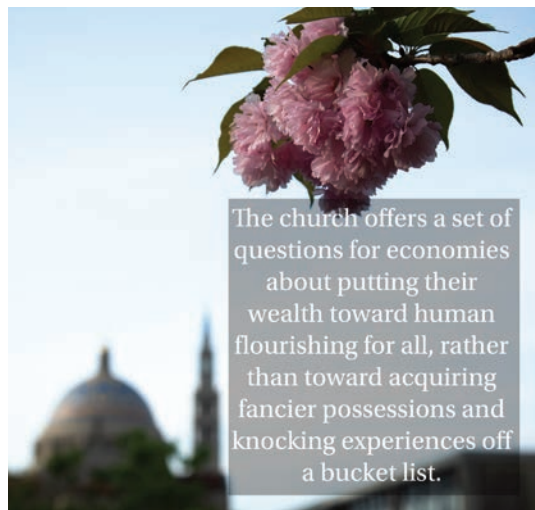
Pope Benedict calls for economies that include, within economic activity, “authentically human social relationships of friendship, solidarity and reciprocity.”

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.



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.



Customers visit the fruit and vegetables department of a grocery store in Brussels. Since Pope Leo XIII in the late 19th century, popes have issued teaching documents that offer principles for a more humane economy in which self-giving for the common good is encouraged. (CNS photo/Eric Vidal, Reuters)

(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*.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 26, 2019

- Acts of the Apostles 15:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

The Acts of the Apostles again provides the first reading for a weekend Mass in the Easter season.



As 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 recently 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 Christians 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 paganism submit themselves to this ritual.

Neither Antioch's Christian leaders, nor Antioch's individual Christians, resolved the dispute. The debate dragged on. It was a source of division and probably hard feelings among the Christians. Things were not improving.

So, the question was sent to Jerusalem for review by the Apostles.

Replying, 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 Holy Spirit.

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 entry. Three 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.

St. John's Gospel gives this weekend the third eloquent reading. It makes three points.

Jesus calls upon the disciples to love each other. It will not be easy all the time, but following Christ will not be impossible, as the Holy Spirit will assist and strengthen the faithful.

Finally, peace will be with those who truly love God. Peace is not simply an absence of conflict, or necessarily involving only societies or nations. It is the reward enjoyed by an individual human heart and soul that comes from knowing that God is present and merciful.

Reflection

The Church is directing us to Pentecost, but it is far from merely pointing us to an anniversary. The Church is telling us that, if we accept Jesus and live by the Gospel, God will be with us in the presence of the Holy Spirit.

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 bishops, 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. †

Daily Readings

Monday, May 27

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

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 148:1-2, 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 3:14-18a
or Romans 12:9-16
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

Saturday, June 1

St. Justin Martyr
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
Luke 24:46-53

Question Corner/Fr. Kenneth Doyle

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

QI belong to a Catholic community in Florida that has been in existence for 32 years. For all that time, we have had only one pastor. The problem is that



we have never seen a parish financial report, and I have been told that our parish's weekly income averages \$30,000.

I approached the pastor last year about this (at the request of several parishioners), and he told me that the finance committee would present a quarterly report—but we have yet to see that. What recourse do we have? (Florida)

AThe 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 parishes 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 proper officials about your concerns in hopes that guidance from the bishop's office might help to rectify the situation.

QCan a person request confession from a priest by telephone—in a circumstance, 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 stranded in a distant land? What is the Church's teaching? Can technology be applied positively in this regard? (Nigeria)

ANo, 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.

Among the practical reasons 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 priest, 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, together with step-by-step instructions for what to do inside the confessional. At the time, asked by reporters to comment, then-Vatican spokesman Jesuit Father Federico Lombardi said, "It is essential to understand well the sacrament of penance requires the personal dialogue between the penitent and the confessor, and the absolution by the confessor."

"This is something that cannot," he added, "be replaced by any application." Father Lombardi did suggest, though, that it could be helpful, in preparation for confession, to "reflect on confession preparation using digital instruments as aids, as was done in the past with texts and questions written on paper."

I would add that the situation your question presents—the physical unavailability 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 askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

"Lord, You Know Everything . . ."

By Cathy Lamperski Dearing

You, Simon Peter,
Have plumbed the depths.

"Lord, You know everything;
You know that I love You," you said.

And that, He did.

He also knew the good, the bad,
And the ugly in you.
You could have killed a man
In the garden with a sword.
Once, twice, thrice
You denied our Lord.

"Lord, You know everything;
You know that I love You," you said.

And yet, Peter, the "Rock,"
You could've made your heart as so—
Cold, hard, immovable;
Dead with regret and self-recrimination;
Impenetrable to His love and
forgiveness.

Instead, when you heard,
You ran
And saw the empty tomb
And believed!

"Lord, You know everything;
You know that I love You."
Once, twice, thrice you said.

"Tend My sheep."
"Feed My sheep."
"Follow Me."
He said.

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room 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 nhoefler@archindy.org. †

Rest in peace

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

ABPLANALP, Al, 90, All Saints, Dearborn County, May 8. Father of Anne Granat, Bill and Tony Abplanalp. Brother of Betty Griswold. Grandfather of eight.

BRAITLING, Richard, 90, Most Sacred Heart of Jesus, Jeffersonville, March 1. Husband of Betty Braitling. Father of Cindy and Todd Braitling. Brother of Betty Jean Applegate and James Braitling. Grandfather of three.

BYBEE, Jane L., 72, St. Michael the Archangel, Indianapolis, May 12. Mother of Amy Cmeheil, Sarah Hicks, Katie, Jeff and John Bybee. Sister of Patty Stafford, Andy and Byron Enslin. Grandmother of 17. Great-grandmother of one.

CLEMENTS, Rosemary, 90, St. Barnabas, Indianapolis, May 13. Sister of Barbara Scheib.

DAMMANN, Marguerite D. (Cade), 102, St. Joseph University, Terre Haute, March 26. Mother of Dorothy Austin, Mary Hollinden, Christopher, Daniel, Edward and James Dammann. Grandmother of 16. Great-grandmother of 24. Great-great-grandmother of seven.

DIXON, Marlene, 80, St. Gabriel, Connersville, May 11. Mother of Kim Barr. Sister of Jo Ann Belden. Grandmother of one.

FELLER, Anna M., 92, Holy Family, Oldenburg, May 9. Wife of Harold Feller. Mother of Linda Suding and Allen Pulskamp. Grandmother of eight. Great-grandmother of 20.

HOSKINS, Delbert, 88, Most Sacred Heart of Jesus, Jeffersonville, March 2. Husband of Ruth Hoskins.

Father of Joy Murphy and Darrell Hoskins. Grandfather of three. Great-grandfather of four.

KENNY, Dorothy E., 77, Christ the King, Indianapolis, May 12. Mother of Brian, Michael, Richard and Scott Kenny. Sister of Lillian Grausnick. Grandmother of seven. Great-grandmother of two.

MILLER, Joseph I., 71, All Saints, Dearborn County, May 6. Husband of Linda Miller. Father of Eric and John Roush. Brother of Mona Clark, Bill and Fred Miller. Grandfather of 11.

MOORMAN, Sally (Fitzgerald), 88, St. Martin of Tours, Martinsville, May 8. Mother of Terri Barrett, Kaye Battles, Beth Park, Barb Schroeder, Linda Vater, Meg, Dave, Martin and Tom Moorman. Grandmother of 20. Great-grandmother of six.

PRIEST, Robert D., 78, Most Sacred Heart of Jesus, Jeffersonville, April 24. Husband of Lois Priest. Father of Janice Priest-Vandoski, Vicki and Robert Priest. Brother of Gerald and Michael Priest. Grandfather of seven. Great-grandfather of five.

SCHUTZ, Stuart, 57, St. Jude, Indianapolis, May 5. Husband of Theresa Schutz. Son of Mary Schutz. Brother of Sandy Garrett, Sarah Koors, Scott, Stan and Steve Schutz. Uncle and great-uncle of several.

STEELE, Christopher M., 42, St. Augustine, Jeffersonville, April 1. Son of Robert and Betty Steele. Brother of Andrew Steele. Uncle of two.

WHEATLEY, Lucile, 94, Holy Name of Jesus,



Sri Lanka memorial Mass

Worshippers hold candles during a Mass on May 12 at St. Adalbert Church in the Staten Island borough of New York. Cardinal Timothy M. Dolan of New York celebrated the liturgy for the repose of the souls of the more than 250 people killed in the Easter suicide bombings in Sri Lanka. The cardinal also led prayers to end the persecution of Christians throughout the world. (CNS photo/Gregory A. Shemitz)

Beech Grove, May 7. Mother of Joyce Brandenburg, Mary Shearer, Susan Weisgerber, Joan, Greg and Steve Wheatley. Sister of Janet Bartram. Grandmother of 20. Great-grandmother of 28.

WILKINSON, Sally A., 81, St. Augustine, Jeffersonville, March 13. Sister of Gerald and John Wilkinson. Aunt of several.

ZACHMAN, Richard A., 66, St. Gabriel, Connersville, May 9. Husband of Angela Zachman. Father of Kelly Wildfeuer, Kristin, Adam and Matthew Zachman. Brother of Margie Christopher, Mary Ann Healy, Bob, Joe, John, Neil, Jr. and Tom Zachman. Grandfather of six. †

Franciscan Sister Sandra Schweitzer ministered in art education, liturgical design

Franciscan Sister Sandra Schweitzer (formerly Sister Mary de Paul), 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.

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 Marian University in Indianapolis, 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 Batesville, and in Indianapolis at the former St. Mary Academy from 1965-73, as chairperson 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 1986-93. From 1993 until her death, she ministered as a freelance artist and liturgical design consultant.

She is survived by siblings Mary and Michael Schweitzer.

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

Gomez: 'Every abuse case 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



Archbishop Jose H. Gomez

Jose H. Gomez is 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, we can tell God everything that is on our heart and seek his healing mercy," Archbishop Gomez said. "The priest is only an instrument; he stands in the 'person of Christ.' We confess our sins—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 said. "Why is 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 not 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 that afflicts every area of our society. In the Catholic Church, we have grappled with this scandal for many years."

Across California, the Catholic dioceses have policies and programs in place "to keep children safe," he said, and they also fingerprint and do background checks on Church personnel as well as "have staff who help victims" and "strict protocols for dealing with allegations against priests and others who work for the Church."

Because of such policies and protocols, new cases of child sexual abuse by priests "are rare in the Archdiocese of Los Angeles and other dioceses in California," the archbishop said.

"Every case is one too many. And the Church remains vigilant in protecting children and we are committed to helping all victim-survivors find healing," he added.

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."

"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 legislature "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 "SB 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." †

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

VATICAN CITY (CNS)—The task of journalism is to seek the truth, which requires humility and freedom of the press, Pope Francis told foreign correspondents working in Italy.

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

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

He said the Church has always held the work of journalists in high esteem and regard, even when their job entails touching 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 justice 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 misinterpreting; 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, humility 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 telling the story or commenting, he said.

The pope recognized the temptation to do what is easier: 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 “represent the complexity

of real life.” People must understand that “an article, 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 how one of the first things dictators do is stop, manipulate or “disguise” the freedom of the press.

He told the correspondents 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. †



Pope Francis greets Turkish journalist Esmá 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)

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Please contact our
Coordinator of Faith Formation, Reid Leazier,
to submit a cover letter and resumé.

Contact Information:
rleazier@sldmfishers.org
or 317-842-6778 x 232.

DIRECTOR OF FAITH FORMATION

Our Lady of Grace Catholic Church, Noblesville, Indiana, seeks to hire a Director of Faith Formation (DFF). The DFF will report to the Pastor and will oversee six staff members serving in the areas of Elementary Religious Education, Youth and Young Adult ministry, and the RCIA. The DFF will have direct responsibility for all Adult Formation programming in the parish, be responsible for developing and facilitating a unified overall vision for faith formation in the parish, and serve as a liaison and support to all other parish ministries that engage in any form of faith formation. Resumes should be sent to the parish office at churchoffice@ologn.org by June 15, 2019.

Our Lady of Grace is a parish of 1500 households in the county seat of Hamilton County, just north of Indianapolis, Indiana, in the Diocese of Lafayette in Indiana. Website: www.ologn.org

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The Roman Catholic Archdiocese of Indianapolis is seeking an Advocate for the Metropolitan Tribunal office located in the Archbishop Edward T. O'Meara Catholic Center. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have at least a bachelor's degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. The qualified candidate must also be a Catholic in good standing, have a general understanding and acceptance of the Church's teachings regarding marriage, have excellent verbal and written communication skills, strong organizational skills, computer knowledge, and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client. The position is an opportunity to work directly in Church ministry that serves people's human and spiritual needs.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St. • Indianapolis, IN 46202
E-mail: eisakson@archindy.org
Applications will be accepted through June 14, 2019.
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COMMUNICATIONS & MARKETING COORDINATOR

St. Elizabeth Seton Catholic Church is seeking a full-time Communications & Marketing Coordinator to provide leadership for communications at Seton to help promote our mission and outreach. The coordinator reports to the Director of Parish Finance and Operations. This position is responsible for developing a comprehensive communications strategy to cast the parish's vision and priorities and effectively communicate the ministries, programs, and activities of the parish.

This person responds to the communication and marketing needs of the parish and ministry departments; supports the pastoral ministry of the parish with creative use of communications and social media. Responsibilities include, but not limited to, planning, development and implementation for Seton's marketing strategies, marketing communications, and public relations in print material, social media forms, website content and press media. Creating and daily updating digital media on numerous social media platforms and new media sites including, but not limited to: Facebook, Twitter, Instagram, LinkedIn, YouTube, etc. and weekly newsletters. This position would produce/oversee the production of weekly publications, videos, churchwide emails, letters, newsletters (including electronic/printed versions), brochures, flyers, postcards, banners, signage, annual reports, etc. while maintaining a consistent theme and message.

Minimum Qualifications

- Must be a practicing Roman Catholic in good standing with the Church
- Bachelor's degree in communications, marketing, public relations, mass media, or related field with 2-4 yrs. experience in Communications or Marketing.
- Project manager, brand manager, marketing guru, copywriter, social media, videographer, and graphic designer.
- Experience in professional graphic or production design helpful.
- Experience in Creative Suite programs such as Photoshop, InDesign, Illustrator, Publisher, etc.
- Working knowledge of WordPress, or other Web CMS platforms.

To apply email a cover letter, and resumé in confidence to:

Kevin Sweeney
Director of Parish Operations
St. Elizabeth Seton Catholic Church • 10655 Haverstick Road • Carmel, IN 46033
kevin.sweeney@setoncarmel.org



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