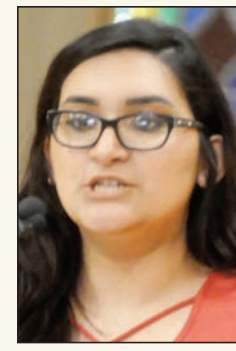




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Teen talk

'A Promise to Keep' mentors offer testimonies in faith, pages 3 and 9.

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Father Christopher Wadelton, pastor of St. Philip Neri Parish in Indianapolis, baptizes Holy Cross Central School student Jada Brown during a school Mass in the chapel space for Holy Cross School in Indianapolis on April 20. Also pictured at left is Ruth Hittel, principal of the school. (Photo by John Shaughnessy)

## Long-awaited executive order on religion has unclear path ahead

WASHINGTON (CNS)—At a White House Rose Garden ceremony on May 4, President Donald J. Trump told a group of religious leaders: "It was looking like you'd never get here, but you got here, folks," referring to their presence at the signing of the executive order on religious liberty.



Cardinal Daniel N. DiNardo

And maybe some in the group wondered where "here" was since they hadn't even seen the two-page executive order they were gathered to celebrate and only knew the general idea of it from a White House memo issued the previous night with just three bullet points.

The order didn't seem to part any seas to make an immediate path to religious freedom, especially since it places

decisions for how this will play out in the hands of federal agencies and the attorney general.

Catholic leaders in general seemed to view it with cautious optimism, praising the order as a first step but not the final word.

In a ceremony for the National Day of Prayer prior to signing the executive order, Trump told the assembled religious leaders: "We're taking big steps to protect religious liberty," and he assured them the government "won't stand for religious discrimination."

Three religious leaders, including Washington Cardinal Donald W. Wuerl, offered prayers during the ceremony. Just prior to the event, Cardinal Wuerl and Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, met with Trump about the order.

Cardinal DiNardo said immediately after the event that he had yet to see the entire executive order. He defined the principle of it: "There should not be an

See RELIGIOUS, page 16

See related reflection, page 4.

## A special transformation sets the stage for schoolchildren to join the Catholic faith

By John Shaughnessy

It's another Thursday, and Ruth Hittel is once again immersed in a dramatic transformation that reflects one of the main principles that guides her life: "Never give up."

It's an attitude that she wants the 240 children at Holy Cross Central School in Indianapolis to embrace—students whose lives are touched by many challenges, including the reality that most of them live at or below the poverty level.

It's also an attitude that marks the roots of the former Holy Cross Parish, paying honor to a time when Irish Catholics in this near eastside area

jump-started their surge from their humble beginnings with a combined charge of faith, education and tenacity.

Hittel, the school's principal, embraced that attitude again last fall when she was confronted by a dire situation involving the church that had long served as the setting for school Masses.

"The church officially closed last May 15, due to the merger of the parish with St. Philip Neri Parish—and the physical condition of the church," she says.

"A few years ago, a limestone arch on the front of the church came down. It was going to cost about \$1.3 million to do all the repairs the church needed, and the money wasn't there to make them. We were able to stay in the church until

last October, but after that we couldn't justify heating the church for just the school Mass once a week."

So began the weekly, extensive efforts to create an inviting worship space for the students—a worship space that has helped continue the school's trend of having "10 to 15 non-Catholic children choose to become Catholic every year."

The transformation began in the gym when Hittel asked Kari Campbell—an artist and the school's after-school care coordinator—to carry out the first part of her plan.

"We decided the stage of the gym would be the place of the altar, and we

See FAITH, page 16

## U.S. bishops' committee chairman: Fix flaws in American Health Care Act passed by House

WASHINGTON (CNS)—The American Health Care Act (AHCA) that passed by a four-vote margin on May 4 in the House has "major defects," said Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. bishops' Committee on Domestic Justice and Social Development.



Bishop Frank J. Dewane

"It is deeply disappointing that the voices of those who will be most severely impacted were not heeded," Bishop Dewane said in a May 4 statement. "The AHCA does offer critical life protections, and our health care system desperately needs these safeguards. But still, vulnerable people must not be left in poor and worsening circumstances as Congress attempts to fix the current and impending problems with the Affordable Care Act."

He added, "When the Senate takes up the AHCA, it must act decisively to remove the harmful proposals from the bill that will affect low-income people—including immigrants—as well

See HEALTH CARE, page 9



Signs point toward the emergency room at Cedars-Sinai Hospital in Los Angeles. The American Health Care Act that passed by a four-vote margin on May 4 in the House has "major defects," said Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. bishops' Committee on Domestic Justice and Social Development. (CNS photo/Paul Buck, EPA)

# Meet our future deacons

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

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

To see previous profiles, go to [www.archindy.org/deacon](http://www.archindy.org/deacon). †



**Permanent Deacons**  
Archdiocese of Indianapolis



## Anthony Lewis

Age: 43  
Wife: Angie  
Home Parish: St. Thomas the Apostle Parish, Fortville  
Occupation: Production Support Manager



## Jerome Matthews

Age: 68  
Wife: Cathy  
Home Parish: St. Barnabas Parish, Indianapolis  
Occupation: Retired

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

My mom has always had a strong faith and has been a great example for me. My wife, Angie, is a model of patience and faith. Deacon Frank Klauder has also been a great role model and mentor for me.

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

My favorite Scripture verses are Ps 23, Lk 8:11-15 and Jn 21:15-19. My favorite saint is St. Benedict. My favorite prayer is the Liturgy of the Hours.

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

As my co-workers have learned that I was going through deacon formation, they have come to me with questions about the Church, or to discuss an issue

they are facing. I try to be present to each of them and minister to them as well as I can.

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

I have always had a desire to serve. For a long time, I felt that God was calling me to do more. I had been thinking and praying about the diaconate for a while, when Angie told me one day that I should consider it. Once I started discerning it, I felt a sense of peace. I know this is where God wants me to be.

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

This journey has brought my wife and I closer together. My family has supported and encouraged my calling throughout formation. Balancing family and ministry will be challenging at times, but I know that I have the love and support of my family. †

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

My parents had the greatest impact on me from their strong Catholic faith and in their example of living the Gospel. I am also inspired by the many priests and sisters that I encountered throughout my life.

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

My favorite Scripture passage is Mt 25:31-46. My favorite saint is St. Paul, and I have a special devotion to our Blessed Mother. My favorite prayers include the Mass, receiving the Eucharist and the rosary.

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

I feel God is calling me to be a deacon to serve him in a much greater capacity in the liturgies and the world than I could ever do as a lay person. It is a calling that will utilize the

ever-present graces of ordination to allow Jesus to work through me to bring his love, mercy and healing to his people.

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

I hope to keep God first, believing he will be with me taking care of the details to balance my family and life as a deacon. I will have less time for myself and family, but by serving Jesus, my life will be more fruitful, joyful and grace-filled.

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

I hope to be humble and go wherever and serve in whatever manner God is calling me. I hope to be especially available and present to people in their time of sickness and death, sorrow, despair, loneliness, and to hear the cry of the poor and vulnerable, responding with my heart. †

# Collection set for Mother's Day to support national shrine's dome project

WASHINGTON (CNS)—A special one-time national collection will be taken at U.S. parishes at Masses on Mother's Day weekend, May 13-14, to support the mosaic ornamentation of the Trinity Dome, the "crowning jewel" of the Basilica of the National Shrine of the Immaculate Conception.

The mosaic will depict the Trinity, Mary and 13 saints associated with the United States or the national shrine, the

four evangelists and words from the Nicene Creed.

The finished dome also will mark the completion of the national shrine, according to the original architectural plans for the church set to mark its centennial in 2020—the 100th anniversary of the placement of its foundational stone.

The basilica is the largest Roman Catholic Church in the United States and North America, and is one of the 10 largest churches in the world.

Designated by the U.S. Conference of Catholic Bishops as a National Sanctuary of Prayer and Pilgrimage, the basilica is the nation's pre-eminent Marian shrine, dedicated to the patroness of the United States—the Blessed Virgin Mary under her title of the Immaculate Conception. It is often referred to as America's Catholic Church.

The U.S. bishops approved the special collection in November 2015

during their annual fall general assembly. The last time a national collection was done for the shrine was in 1953.

Last October during the blessing of the workspace where the new mosaic will be installed, Washington Cardinal Donald W. Wuerl said the work of art "will be a wonder to behold." It is expected to be completed at the end of 2017.

The mosaic work is being done at the Trivisanutto Giovanni mosaic company in Spilimbergo, Italy, and is being shipped to the national shrine in 30,000 sections weighing 24 tons and composed of more than 14 million pieces of glass.

Builders, Church leaders, choir members and journalists gathered atop eight floors of scaffolding—159 feet high—in the national shrine for the blessing.

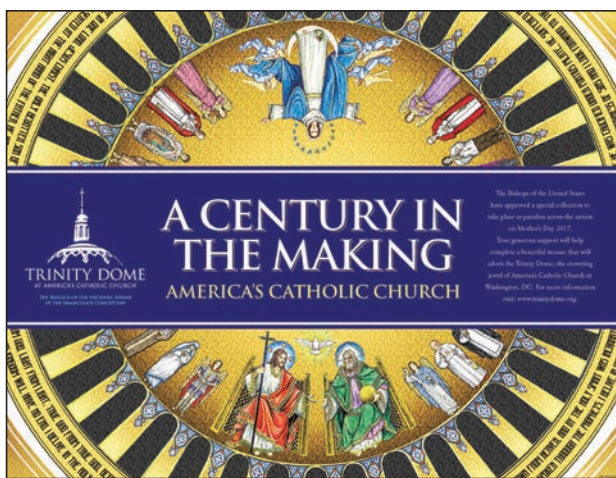
Cardinal Wuerl, who is chairman of the shrine's board of trustees, offered prayers during the blessing for the success of the project and the safety of the workers involved. He said the shrine puts into "image form" the message of the Gospel, and does so "in a way that everyone can bask in its beauty."

He said the finished dome, with its particular emphasis on American saints, will remind people of the "face of who we are and the face of God." He also said it will reflect "living images of God and living images of everything we are capable of being."

In introductory remarks, Msgr. Walter Rossi, rector of the national shrine, stressed the parallels between the mosaic design on the dome and the very character of the shrine itself, representing a mosaic of Catholic parishioners from every corner of the globe.

Both Cardinal Wuerl and Msgr. Rossi noted that the scaffolding itself, allowing the workers to complete the work on the dome, was an engineering feat. Work on the scaffolding began early in 2016.

(Msgr. William W. Stumpf, archdiocesan administrator, has asked all parishes to take up a special collection the weekend of May 13-14 to support completing the work on the Trinity Dome of the Basilica of the National Shrine of the Immaculate Conception. For more information on the project, go to [www.trinitydome.org](http://www.trinitydome.org).) †



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



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800-382-9836 ext. 1570  
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# Former 'A Promise to Keep' mentor starts program in Iowa

By Natalie Hoefler

Deviney Benson looked at the roughly 170 high school students who sat where she sat just five years prior.

"Looking out at all of you, I'm feeling really sentimental because this is like looking back into my past and my journey in A Promise to Keep," said Benson, 23.

She stood before the crowd as the keynote speaker for the annual A Promise to Keep (APTK) chastity program luncheon on April 20 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

For more than 20 years, the APTK program has helped more than 10,000 archdiocesan teenagers not just keep their promises to live chaste lives, but it's been helping those same teens mentor more than 100,000 junior high students to do the same.

Benson was an APTK mentor at Cardinal Ritter Jr./Sr. High School in Indianapolis, where she graduated in 2012. She continued on to graduate from Simpson College just south of Des Moines, Iowa, with a major in biology and a minor in Spanish. She now works as a physical therapy rehabilitation technician for Mercy Clinic in Des Moines, and also serves as a technician at the organization's family practice and urgent care facility.

Her life was so impacted by APTK that she helped implement the program in the Diocese of Des Moines. She spoke to the archdiocesan youth mentors about the influence the program had on her life, and why she sought to launch it in the Des Moines Diocese.

"The life that A Promise to Keep has given me has been a beautiful, empowering and confident one," she told the youth mentors at the luncheon.

Her experience with the program started when she was in middle school at St. Malachy School in Brownsburg.

"Little middle-school-me was worried about high school," she said. "I wanted to be cool and accepted. Based on what I saw on TV, I was going to have to change a lot in order to achieve that, and that honestly upset me a lot.

"When I walked into the classroom for A Promise to Keep, based again on my perception of life on TV, I was expecting to see nerdy [high school mentors] that didn't really have high school figured out."

Instead, said Benson, she saw "beautiful, confident, fun and strong men and women. This was a huge eye-opener for me.

"As they spoke about how they lived, what they were involved in and their high school experiences, I realized that they had everything I wanted, and that I could have all of it and still be the person that I wanted to be. The fact that the people in front of me were living the lives that they preached made it seem incredibly possible for me to do the same."

Benson went on to become involved in APTK at Cardinal Ritter, going out to mentor middle school youths just like the mentors who had so impressed her.

Through her involvement in the program, Benson said she "became the most confident version of myself. People knew that I was saving myself for marriage, that

I was against drugs and alcohol, and that I was advocating for A Promise to Keep, and accepted me in my entirety."

Then she entered into her first romantic relationship. That experience impacted her, too, but not in a good way.

"I was so caught up in the feelings and everything that comes in a relationship, that I left part of myself behind," she told the youths. "Although I stayed true to the promise to save myself for marriage, I wasn't being the person that I promised myself I would be. I let myself believe the lie that being physical in the relationship would create a stronger relationship, when in fact, like A Promise to Keep told me, I felt the complete opposite."

As her boyfriend challenged her more, Benson shared that "emotional damage was caused."

"At the end of this relationship, I found myself talking to a therapist about my lack of faith, motivation, negative perception of the world and my struggle with depression. ...

"I pushed people away and really didn't like the person I was. ... It took a long time to overcome the damage that that [relationship] did to me, and to be honest, I still have dreams about this sometimes. This is the effect of a toxic relationship and of ignoring your morals and core beliefs."

It took months, she said, but eventually she reverted back to her former self—only better.

"I became even stronger in A Promise to Keep because I realized what a life without it would be like—empty, painful and [without] direction."

In college, Benson witnessed many young women leading such empty lives.

"The girls that I met who talked about having sex openly were girls that were generally unhappy," she shared. "And I've seen and heard the same thing happening to guys in relationships like this."

On the other hand, Benson said, "There were other girls that I met and became friends with just because they were happy, carried themselves with confidence, treated others with kindness and were just fun."

After being friends with these women for a few months, Benson learned that they, like her, "were all saving [themselves] for marriage and living lives like I had been taught through A Promise to Keep. ... I spotted these girls and became friends with them just because of their personalities, confidence and positive outlooks, and had no idea that they were living like me. ... It showed me that those who make the sacrifice to save themselves for marriage know a happiness, truth and self-love that can't be achieved anywhere else."

She noticed the same thing with certain men.

"The guys that held themselves with the most confidence and the kindest guys I met were those that held these values," she said. "This really does show the beauty in living life the way God intended you to."

Both during and after college, Benson sought to start APTK in the Diocese of Des Moines. After four years of approaching various ministries and schools, she sent a copy of the program to the superintendent of Catholic schools for the Des Moines Diocese, who in turn contacted Erik Smith, director of

formation and ministry at Dowling Catholic High School in West Des Moines. The program was started in that school this year with seven mentors from Dowling visiting students in two Catholic middle schools.

"I went in to watch this new group of high schoolers speak to their assigned middle school class," Benson recalled. "I saw hope and the start of something that I knew would change the lives of those that participate in it. ... These kids will learn to love themselves and be strong and stand up for themselves. I couldn't wish to give anyone more than those gifts."

Feedback from the Des Moines mentors indicate they, like Benson, have been impacted by APTK, said Smith.

"One of the cool things I noticed is that, for all of the student mentors, just being part of the program made them think about their own spirituality and where they're at on their faith journey when it comes to their relationship with God," he said.

Smith noted that, before starting the program, the mentors were asked to do some intense soul-searching.

"It's a powerful thing for a young person to stand in front of kids and talk about the things they talk about, and actually live it out themselves," he said. "[The mentors] had to do a lot of internal reflection to make sure they could commit to it. They said that really helped them in the school year as well."

Another aspect Smith likes about the program is the impact of peer-to-peer teaching.

"Having a high school person come in and talk about making good decisions in high school can be a powerful thing," he said. "Student-to-student lessons can be more powerful than hearing that message from a teacher."

Smith said Benson has done "a great job" in helping him roll out the program.

"She's always supportive, always made



Deviney Benson, a 2012 graduate of Cardinal Ritter Jr./Sr. High School in Indianapolis, where she was a member of the A Promise to Keep chastity program, delivers a keynote address to the current A Promise to Keep mentors during a luncheon in their honor at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Benson was so impacted by the program that she helped start it in the Diocese of Des Moines, Iowa, where she now lives. (Photo by Natalie Hoefler)

herself available," he said. "She connected with the students right away. She understood their needs in getting ready to give the presentations. Without her, we couldn't have pulled this off."

As for Benson, she is grateful for the opportunity to "tell young people why it's important to stay true to yourself and have standards for what you deserve.

"A Promise to Keep is really making a difference. I am truly blessed and in awe by the work that God has let unfold."

(For more information on A Promise to Keep, contact Margaret Hendricks at 317-236-1478, 800-382-9836 ext. 1478, [mhendricks@archindy.org](mailto:mhendricks@archindy.org), or log on to [oce.archindy.org/a-promise-to-keep.aspx](http://oce.archindy.org/a-promise-to-keep.aspx).) †



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## Online survey for pastoral needs assessment available through May 19

Archdiocesan Catholics are invited to participate in an online survey through which they can share what they believe are the strengths and areas for improvement in the Church in central and southern Indiana.

The survey, which is available online in English, Spanish and Burmese through May 19, is part of an archdiocesan pastoral assessment commissioned late last year by Cardinal Joseph W. Tobin shortly before his ministry here came to

an end and he was installed as the archbishop of Newark, N.J.

The assessment has also included listening sessions involving parish leaders from across the archdiocese and other interviews. Expected to be completed by the end of June, it is intended to present a clear picture of the Church in central and southern Indiana for the next archbishop of Indianapolis when he is appointed by Pope Francis.

Links to the survey are available at [www.archindy.org/survey](http://www.archindy.org/survey). †



# The Criterion

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## Editorial



Pope Francis prays in front of a statue of Mary on April 13 at Paliano prison outside of Rome. The pope celebrated Holy Thursday Mass of the Lord's Supper and washed the feet of 12 inmates at the maximum security prison. (CNS photo/L'Osservatore Romano)

## Mary, virgin mother of Jesus Christ

Mary is the virgin mother of Jesus Christ. The theologian Karl Rahner once wrote that this statement contains the essence of what the Catholic Church teaches about Mary. Much, much more can be said about Mary, and hundreds of titles and attributes have been assigned to her over the past two millennia, but the most important thing is that she is the virgin mother of Jesus Christ.

We Catholics believe that Jesus Christ is the Son of God, equal and identical in nature with the Father. Jesus is the Son of God (second person of the Trinity) who has become fully human, the child of Mary of Nazareth by the power of the Holy Spirit. Because he was born of Mary, a devout Jew, Jesus takes on our humanity with all its strengths and weaknesses. Although he was sinless, he inherited the consequences of our sinfulness, and he gave his life to redeem us from the dreadful results of our sin.

The fact that God freely chose to become a human being is God's ultimate means of self-communication to us, but this "gift of self" was made possible only because a virgin, Mary, agreed (freely and fully) to God's intervention in her life and in human history.

Mary's "yes" to God's will is the model for all humanity. It shows us how to respond to the Word of God however it manifests itself to us in our daily lives.

Mary is called "blessed" because she said yes to God's mysterious, and often painful, call to become the virgin mother of Jesus Christ. And as a result of this free acceptance of her unique vocation, Mary of Nazareth is honored by Jews, Christians and Muslims throughout the whole world.

We Catholics honor Mary in a special way during the month of May. We seek

her intercession for our most intimate and urgent needs, and we honor her for the purity of her life and the courage she showed standing before her son's cross, faithful to the bitter end.

Honoring Mary during the Easter season is especially fitting because Mary was the first Christian disciple, the first to accept him as her Lord and the first to follow him unreservedly. Mary was the first missionary disciple, the first evangelist. Her whole life—including the early years of her son's growth in wisdom, grace and age, and the later years of his public ministry, suffering and death—was a profound witness to Jesus Christ. After her son's resurrection from the dead, she gave witness to the mystery of our salvation as the Mother of God and Mother of the Church.

Mary points to Jesus. She says to us, "Do whatever he tells you" (Jn 2:5). She lives a life of humble obedience, confident that God knows what is best for us, his children, and that her son can and will lead us to lasting joy.

It's true that during the past 2,000-plus years, countless tributes have been paid to this simple woman. From the humblest origins, she has been exalted as Queen of Heaven, Seat of Wisdom, Mother of Holy Hope and much more. But in the end, the titles that matter most to her and to us are "virgin" and "mother."

May the Blessed Virgin Mary, the virgin mother of Jesus Christ and our mother, guide our efforts to follow her son. May she inspire us, in the words of Pope Francis, by her "eloquent humility" and teach us by her loving care for all.

—Daniel Conway

## Reflection/Sean Gallagher

# More work needed to strengthen religious liberty and health care

Two noteworthy ceremonies happened in the Rose Garden at the White House in Washington on May 4 that focused on two fundamental human rights and their defense.



The protection of these rights proposed by President Donald J. Trump and other Republican leaders, however, left much to be desired and much work still to be done.

In the morning, President Trump met with leaders of diverse faith traditions to sign an executive order which expressed his administration's support of religious liberty.

Later in the afternoon, he gathered with Republican members of the House of Representatives who earlier that day had passed the American Health Care Act by a narrow 217-213 vote. It is the first step of the Republican effort to repeal and replace the Affordable Care Act passed and signed into law under President Barack Obama.

The Church has long taught that basic health care is due in justice to all people.

And for the Church, these two rights sometimes come into play with each other. Many Catholics across the country—lay, ordained and religious—publicly express their faith in caring for the sick in the Church's many hospitals, health care networks, clinics that serve the poor and other charitable agencies.

The Little Sisters of the Poor do this by caring for the elderly poor in retirement

facilities across the country, including the St. Augustine Home for the Aged in Indianapolis.

This ministry has been threatened for the past five years, however, by the Affordable Care Act's abortifacient, sterilization and contraceptive mandate, which requires the Little Sisters and others like them, who in conscience oppose these medications and procedures, to pay for them in their employees' health insurance plans.

If the Little Sisters refused to comply with the mandate, then the federal government would levy crushing fines against them, effectively bringing their ministry to the elderly poor to an end.

That is why the order has tirelessly fought the mandate in federal courts for five years. During that same time, the Obama administration was just as determined to force groups like the Little Sisters to comply with it.

Members of the order were present at the Rose Garden for the religious freedom ceremony, and President Trump invited them onto the stage, telling them, "I want you to know that your long ordeal will soon be over."

The executive order directed the secretaries of various federal departments to "consider issuing amended regulations" tied to the mandate, which has arguably been the challenge to religious liberty from the federal government given the most attention in the past several years.

But it's certainly not the only one.

See REFLECTION, page 10

## Reflection/John F. Fink

# Capuchin Father Solanus Casey has a connection to Indiana

The announcement that Capuchin Franciscan Father Solanus Casey will soon be beatified should bring joy to us in Indiana, because Father Solanus spent 10 years in our state. (See related story on page 14.) Those years were spent at St. Felix Monastery in Huntington in the Diocese of Fort Wayne-South Bend from 1946 to 1956.



Huntington is where I grew up. I was a student at Huntington Catholic High School from 1946 to 1948, and I remember Father Solanus visiting the school more than once.

Pope Francis announced on May 4 that Father Solanus met the requirements for beatification and will be named "blessed." No date has been announced yet for his beatification.

Father Solanus died in 1957. Therefore, numerous people living today met him and were perhaps cured of an illness through his prayers.

He was born in Prescott, Wis., on Nov. 25, 1870, the sixth of 16 children of Bernard and Ellen Casey, both Irish immigrants when they were children. He was named after his father and, like his father, was called Barney as he grew up.

The Caseys practiced all the Catholic devotions that were common at the time, including regular family prayers. As an adult, the rosary was seldom far from his hand, and he prayed it often each day.

In 1878, black diphtheria struck the neighborhood and the Casey family. Two of the children died, and Barney had a severe case that made his voice weak, wispy and high-pitched for the rest of his life.

Barney tried to become a diocesan priest, but his grades were so poor that

he was asked to leave the seminary. Then he learned about the Capuchins, and was accepted at their novitiate in Milwaukee. He was given the religious name Solanus in honor of a Spanish Franciscan who worked in South America in the 17th century.

His grades there, though, were not much better—mainly because classes were taught in German and Latin. His superiors finally decided to ordain him, but as a "simplex priest," without faculties to hear confessions or preach formal sermons.

His first assignment was in Yonkers, N.Y. He was assigned to be a porter, welcoming people when they arrived at the monastery. It wasn't long before word got out that Father Solanus had the gift of healing, a gift that he was quick to deny. "Only God can heal," he insisted. But the people were healed through Father Solanus' intercession. He also had the gift of prophecy, frequently telling about things that would happen in the future.

After 14 years at Yonkers, he continued his ministry of porter in Manhattan for six years, and then at St. Bonaventure Monastery in Detroit for 21 years. Thousands of people came to see him, and he patiently met with all of them, often skipping his meals to do so.

He also became involved in various social justice causes, especially during the Depression, and promoted devotion to Mary by endorsing a three-volume work called *The Mystical City of God* by Mary of Agreda, a 17th century Spanish Franciscan sister.

He was transferred to St. Michael's in Brooklyn in 1945 and then to St. Felix Monastery in Huntington in 1946. That was his last assignment, when he was semi-retired but still answering 40 to 50 letters a day. He returned to Detroit in 1956, where he died on July 31, 1957, at age 86.

See SOLANUS, page 10

# Graduations set for Catholic high schools in the archdiocese

By John Shaughnessy

As another school year comes to a close, 1,357 students are preparing to graduate this spring at Catholic high schools across the archdiocese.

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

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

"Congratulations to the high school graduates in the archdiocese, their families and their faith communities on reaching this exciting milestone," Fleming says. "Many thanks to our priests, school leaders, teachers, staff members, parents and benefactors who have given so selflessly of time, talent and treasure so our young people may come to know, love and serve God faithfully."

Fleming also hopes that the graduates remember that God will always be with them wherever their future takes them.

"Graduates, may you strive to reflect God's love and light in all you do," she says. "Please know that all in the Office of Catholic Schools pray for your continued peace, health and prosperity as you aim to fulfill God's will, for he does have great plans for you."

Fleming is among the archdiocesan representatives who will attend graduations at the 12 Catholic high schools—seven archdiocesan and five private—in the archdiocese. Here is a listing of graduation-related information for these schools.

**Bishop Chatard High School** in Indianapolis has a graduating class of 151 seniors.

The Baccalaureate Mass will be at 6:30 p.m. on May 18 at the school.

The graduation ceremony will be at 6:30 p.m. on May 19 at the school.

There are three class valedictorians:

**Thomas Hirschfeld**, son of Christopher and Annette Hirschfeld of Christ the King Parish in Indianapolis.

**Margaret Nickerson**, daughter of Scott and Catherine Nickerson of St. Pius X Parish in Indianapolis.

**Hannah Pletcher**, daughter of Steven and Paula Pletcher of St. Simon the Apostle Parish in Indianapolis.

The class salutatorian is **John Dietrick**, son of PJ and Meg Dietrick of Immaculate Heart of Mary Parish in Indianapolis.

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

**Brebeuf Jesuit Preparatory School** in Indianapolis has a graduating class of 177 seniors.

The Baccalaureate Mass will be at 10:30 a.m. on June 4 at the school.

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

The archdiocese will be represented at the graduation by McCoy.

**Cardinal Ritter Jr./Sr. High School** has a graduating class of 117 seniors.

The Baccalaureate Mass will be at 7 p.m. on June 1 at St. Susanna Church in Plainfield.

The graduation ceremony will be at 7 p.m. on June 2 at the school.

The class valedictorian is **Nathan Dimmitt**, son of Patrick and Lynn Dimmitt of St. Gabriel the Archangel Parish in Indianapolis.

The salutatorian is **Matthew Mark**, son of Robert and Colleen Mark of St. Malachy Parish in Brownsburg.

The archdiocese will be represented at the graduation by McCoy.

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

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



Emma O'Brien, left, Nick Rivelli and Shelby Robertson are all smiles after the graduation ceremony at Bishop Chatard High School in Indianapolis on May 20, 2016. (Photo courtesy of Tiffany Photography Studio)

The graduation ceremony will be at 1 p.m. on May 21 at Old National Centre in Indianapolis.

There are 14 class valedictorians:

**Alex Cotton**, son of Jane and Jon Cotton.

**Abigail Heinzmann**, daughter of Jeffrey and Suzanne Heinzmann of Holy Spirit at Geist Parish in Fishers, Ind., in the Lafayette Diocese.

**Hunter Hopkins**, son of Tim and Stacey Hopkins of Christ the King Parish in Indianapolis.

**Thomas Kacius**, son of Jim and Carole Kacius of Christ the King Parish.

**Rachel Kent**, daughter of Andrew and Meg Kent of Christ the King Parish.

**John Kozyrski**, son of John and Carrie Kozyrski of St. Simon the Apostle Parish in Indianapolis.

**Keegan MacDonell**, son of Drs. Eldred and Liz MacDonell of St. Simon the Apostle Parish.

**Madeline Martin**, daughter of Drs. Matthew and Stephanie Martin of Holy Spirit at Geist Parish.

**Christopher Moreton**, son of Tod and Jen Moreton of St. Simon the Apostle Parish.

**Maria Schorr**, daughter of Greg and Tricia Schorr of Holy Spirit at Geist Parish.

**Olivia Spohn**, daughter of Eric and Lisa Spohn of St. Luke the Evangelist Parish in Indianapolis.

**Marissa Vander Missen**, daughter of Mike and Michelle Vander Missen of St. Monica Parish in Indianapolis.

**Stephen Vukovits**, son of Frank and Ashley Vukovits of Holy Spirit at Geist Parish.

**Matthew Witzerman**, son of David and Theresa Witzerman of St. Simon the Apostle Parish.

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

**Father Michael Shawe Memorial Jr./Sr. High School** in Madison has a graduating class of 26 seniors.

The Baccalaureate Mass will be at 7 p.m. on June 2 at the school.

The graduation ceremony will be at 2 p.m. on June 4 at the school.

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

**Mackenzie Ott**, daughter of David and Leah Ott of Prince of Peace Parish in Madison.

**Gabrielle Pawlak**, daughter of Drs. Geno and Elizabeth Pawlak of Prince of Peace Parish in Madison.

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

**Father Thomas Scecina Memorial High School** in Indianapolis has a graduating class of 102 students.

The Baccalaureate Mass will be at 7 p.m. on May 25 at Our Lady of Lourdes Church in Indianapolis.

The graduation ceremony will be at 7 p.m. on May 26 at the school.

The class valedictorian is **Jacqueline Kennedy**, daughter of John and Cris Kennedy of Our Lady of Lourdes Parish in Indianapolis.

The class salutatorian is **Robert Sims**, son of Gus Sims and Valerie Jackson-Sims of Our Lady of Lourdes Parish.

The archdiocese will be represented at the graduation by Rash.

**Lumen Christi High School** in Indianapolis has a graduating class of three seniors.

The Baccalaureate Mass will be at 5:45 p.m. on May 18 at Our Lady of the Most Holy Rosary Church in Indianapolis. The graduation ceremony will immediately follow the Baccalaureate Mass in the church.

**Oldenburg Academy of the Immaculate Conception** in Oldenburg has a graduating class of 59 seniors.

The graduation ceremony will be at 1 p.m. on June 4 at the chapel of the Sisters of St. Francis in Oldenburg.

The top two seniors academically after seven semesters are:

**Liam Mungcal**, son of Dr. Noel and Luna Mungcal of St. Mary Parish in Greensburg.

**Josie Wesseler**, daughter of Neil and Carrie Wesseler of St. Louis Parish in Batesville.

The archdiocese will be represented by Gina Fleming, superintendent of Catholic schools for the archdiocese, during a Senior Mass and Awards Day luncheon at the school on May 19.

**Our Lady of Providence Jr./Sr. High School** in Clarksville has a graduating class of 122 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 26 at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be at 5 p.m. on May 28 at the school.

The class valedictorian is **Anthony Kaiser**, son of John and Annette Kaiser of Holy Family Parish in New Albany.

The class salutatorian is **Nicholas Tomlin**, son of James and Kerri Tomlin of St. Augustine Parish in Jeffersonville.

The archdiocese will be represented at the graduation by Potts.

**Providence Cristo Rey High School** in Indianapolis has a graduating class of 46 seniors.

The graduation ceremony will be at 7 p.m. on May 25 at SS. Peter and Paul Cathedral in Indianapolis.

The class valedictorian is **Kristina McKinley**, daughter of Esther Parrish.

The co-salutatorians are:

**Cheick Diallo**, son of Alhassane Diallo and Diamilatou Barry.

**Christian McKinley**, son of Esther Parrish.

The archdiocese will be represented at the graduation by Fleming.

**Roncalli High School** in Indianapolis has a graduating class of 249 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 26 at the school.

The graduation ceremony will be at 9 a.m. on May 27 at the school.

The class valedictorian is **Claire Whalen**, daughter of Drs. Rob and Liz Whalen of SS. Francis and Clare of Assisi Parish in Greenwood.

The class salutatorian is **Michael Otley**, son of Jim and Sophia Otley of St. Roch Parish in Indianapolis.

The archdiocese will be represented at the graduation by Fleming.

**Seton Catholic Jr./Sr. High School** in Richmond has a graduating class of 21 seniors.

The Baccalaureate Mass will be at 1:30 p.m. on June 4 at St. Andrew Church in Richmond.

The graduation ceremony will be at 3 p.m. on June 4 at the school.

The co-valedictorians for the class are **Noah Becker**, son of Chris and Kim Becker of St. Elizabeth Ann Seton Parish in Richmond, and **Kelsey Martin**, daughter of Ed and Jennifer Martin of St. Elizabeth Ann Seton Parish.

The archdiocese will be represented at the graduation by Potts. †



*'Congratulations to the high school graduates in the archdiocese, their families and their faith communities on reaching this exciting milestone. Many thanks to our priests, school leaders, teachers, staff members, parents and benefactors who have given so selflessly of time, talent and treasure so our young people may come to know, love and serve God faithfully.'*

—Gina Fleming, superintendent of archdiocesan Catholic schools

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## May 17

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## May 18

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

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

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, third Thursdays through June, Benedictine Sisters Cathy Ann Lepore and Angela Jarboe facilitators, 7-8:30 p.m., freewill donation.

Information: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

Rehabbed houses located at 737 and 749 N. Belleview Place, Indianapolis. **Dual Open House on Belleview Place**, sponsored by Hearts and Hands of Indiana, 5:30-7:30 p.m., hors d'oeuvres and refreshments throughout the evening, free. Information: 317-353-3606 or [abrosman@heartsandhandsindy.org](mailto:abrosman@heartsandhandsindy.org).

## May 18-20

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **20th Annual Sister to Sister Celebration: Never Could Have Made it (Without Jesus)**, Thurs., 6 p.m., Bible study, Society of the Divine Word Father Charles F. Smith presenting; Fri., 6 p.m., praise worship and healing, Father Charles F. Smith and St. Rita Choir presenting; Sat., 9 a.m., Mass, IU Chaplain Father Emmanuel Nyong celebrating, breakfast following, Gail Guynn speaking. Reservations: [stritchsecretary71@yahoo.com](mailto:stritchsecretary71@yahoo.com).

Information: 317-632-9349.

## May 20

**Helpers of God's Precious Infants, Indianapolis.** Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Former site of the Little Sisters of the Poor Home for the Aged, 520 Vermont St., Indianapolis. **St. Augustine Guild Historic Marker Installation**, 10 a.m. Information: Joanne Dyer, 317-294-1955 or [joannedyer@aol.com](mailto:joannedyer@aol.com).

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Celebrate Marriage—Celebrate Covenant**, dinner, fellowship and presentation by Our Lady of the Greenwood parishioners Keith and Kathy Syberg, 6:30-9 p.m., bring dish to share. Register at [goo.gl/e2s524](http://goo.gl/e2s524) by May 14.

Information: 317-888-2867 or [olgmarriage@ministry@gmail.com](mailto:olgmarriage@ministry@gmail.com).

Our Lady of Grace Church, 9900 E. 191st St., Noblesville, Ind., Lafayette Diocese. **Misang Pilipino (Mass in Pilipino)**, sponsored by the Indiana Chapter of the Philippine Association of Medical Technologists and Jesus Mary Prayer Group, 1:30 p.m., fellowship and refreshments to follow. Information: [curbi@comhs.org](mailto:curbi@comhs.org).

## May 21

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Ladies Sodality Breakfast Buffet**, 7:30 a.m.-noon., freewill offering. Information: 812-623-2349.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, David Bethuram, executive director

for Catholic Charities for the Archdiocese of Indianapolis, presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## May 25

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

## May 27

St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyds Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., buffet-style chicken dinner featuring homemade noodles served 11 a.m.-6 p.m., build-your-own strawberry shortcake, soap box derby, kids inflatable

bouncers, bingo, craft booths, games of chance, Little Miss and Mister Shortcake contest, entertainment, raffles, frozen drinks. Information: 812-923-5785.

## May 29

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

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

## May 30

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

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## VIPs



**Wayne and Susan (Prickel) Schutte**, members of St. Maurice Parish in Napoleon, will celebrate their 50th wedding anniversary on May 20.

The couple was married in St. Michael Church in Greenfield on May 20, 1967.

They have seven children, Dana Newhart, Erin Schuerman, Monica Siefker, Sarah Smith, Cindy Weisenbach, Amanda and Michael Schutte.

The couple also has 20 grandchildren.

The couple will celebrate with a renewal of vows at Mass and a reception in the parish hall. †



## In memory of ...

In this April 9 photo, a new pro-life memorial cross stands on the campus of St. Mary Parish in North Vernon. The smaller crosses are dedicated to the aborted children of women who are going through a reconciliation process at Clarity of South Central Indiana, whose mission is to compassionately engage, educate and inspire communities with the truth regarding sexual integrity and the value of human life. The funding for this memorial, which stands close to a North Vernon intersection, was provided by Knights of Columbus St. Bernard Council #1631 of North Vernon. (Submitted photo)

## June 2-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: [www.archindy.org/plfl/marriage-precana.html](http://www.archindy.org/plfl/marriage-precana.html).

## June 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Garden Retreat**, Benedictine Sister Cathy Anne Lepore presenting, 9 a.m.-4 p.m., \$55 includes lunch. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## June 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God: Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes room and lunch; spiritual direction \$30 (optional). Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## June 16-22

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **The Image as a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat**, Benedictine Father Martin Erspamer and Passionist Brother Michael Moran presenting, \$650 single, \$950 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

[mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

## June 18-24

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Setting Out on the Way with the Gospel as Our Guide**, Benedictine Father Meinrad Miller presenting, \$500. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## June 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes lodging (two rooms), meals, snacks and materials. Information, registration: [archindy.org/fatima/calendar/tobit.html](http://archindy.org/fatima/calendar/tobit.html), [Marcia.johnson@archindy.org](mailto:Marcia.johnson@archindy.org) or 317-545-7681. †

## Catholic marriage therapist to hold book signings on May 21 and June 3

Dr. Timothy Heck, a family and marriage therapist and a member of St. Simon the Apostle Parish in Indianapolis, will host two book signings for his new book, *The Liturgy of Marriage: Building Your Relationship with the Rite Stuff*, on May 21 and June 3.

The first event will be held at St. Simon the Apostle Parish's parish life center, 8155 Oaklandon Road, in Indianapolis, from noon-2 p.m. on May 21.

The second event will be at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 6-8 p.m. on June 3.

In the book, Heck brings together his counseling experience with the teachings of the Catholic faith to take readers on a liturgical journey that shines the beauty of the Mass directly onto the sacrament of marriage.

The book will be released soon and will be available for purchase at the book signings, on the websites of Amazon and Barnes and Noble, and online at [liturgyofmarriage.com](http://liturgyofmarriage.com).

For more information on the book signing events, call 317-502-7171, or e-mail [info@liturgyofmarriage.com](mailto:info@liturgyofmarriage.com). †

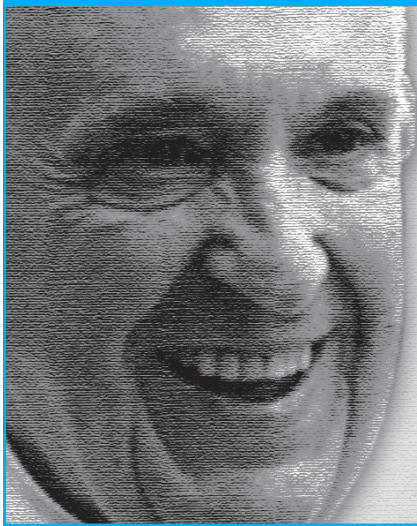
## Providence Associate applications due by May 31 to the Sisters of Providence

The Sisters of Providence of Saint Mary-of-the-Woods welcome applications for Providence Associates through May 31.

Providence Associates are women and men of faith who enter into a deeper relationship with the Sisters of Providence and help carry the mission of love, mercy and justice to the world through their everyday lives. Currently, more than 250 Providence Associates

live and serve across the United States and in Taiwan.

If you feel you are being called to create a more just and hope-filled world with the Sisters of Providence, call Providence Associates assistant director Debbie Dillow at 317-250-3294, or e-mail [ddillow@spsmw.org](mailto:ddillow@spsmw.org) to request an application. Learn more about Providence Associates at [ProvidenceAssociates.org](http://ProvidenceAssociates.org). †



# The Face of Mercy

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

By Daniel Conway

## We are Catholic atheists if our hearts are hardened to God's word

We should listen to the word of God to avoid the risk of a hardened heart. That was Pope Francis' message in recent homilies at morning Mass at Casa Santa Marta. The pope pointed out that when we turn away from God and are deaf to his word, we become unfaithful or even "Catholic atheists."

A Catholic atheist is someone who follows the customs and practices of the Catholic Church but does not believe in God. It's not clear whether there are many people who actually claim to be Catholic atheists, but Pope Francis believes that many of us have fallen into this condition by our lukewarm observance of fundamental Christian principles.

"There are those who say, 'I am very Catholic; I always go to Mass; I belong to this and that association.'" But as the pope sees it, these same people should also say, "My life is not Christian. I don't pay my employees proper salaries; I exploit people; I do dirty business; I launder money; I lead a double life."

The Holy Father considers people who are Catholic in name but unchristian in

their attitudes and actions as hypocrites, and he reminds us that Jesus did not tolerate hypocrisy. "There are many Catholics who are like this," the pope says. "And they cause scandal. How many times have we all heard people say, 'if that person is a Catholic, it is better to be an atheist.'" "

Pope Francis' reflections were inspired by a reading from the Book of the Prophet Jeremiah on the importance of listening to the word of God: "Thus says the Lord: This is what I command my people: Listen to my voice; then I will be your God and you shall be my people. Walk in all the ways that I command you, so that you may prosper. But they obeyed me not, nor did they pay heed. They walked in the hardness of their evil hearts and turned their backs, not their faces, to me" (Jer 7:23-24).

According to Pope Francis, this kind of hardness of heart is hypocrisy or practical atheism—no matter what we call ourselves. "When we do not stop to listen to the voice of the Lord, we end up moving away, we turn away from him,

we turn our backs," the pope says. "And if we do not listen to the voice of the Lord, we listen to other voices."

The Holy Father suggests that if we do not listen to God's voice, then in the end we listen to the voices of idols: "We become deaf, deaf to the word of God."

Pope Francis often speaks about the dangers of spiritual deafness or blindness. He connects these sinful conditions to our inability to open our minds and hearts to God's word and to our refusal to see our neighbors—especially the poor and marginalized—as messengers from God calling us to reach out and embrace him in our fellow human beings.

"All of us, if we stop a little today and look at our hearts, we will see how many times—how many times!—we close our ears, and how many times we have become deaf," the pope says. "And when a people, a community, but we can also say a Christian community, a parish, a diocese, when they close their ears and become deaf to the word of the Lord, they search for other voices, other lords, and it ends with idols, the idols of the

world, the worldliness that society offers. That community distances itself from the living God."

Catholic atheists are those who have closed their minds and hearts to the living God even while they continue to go through the motions of religious observance.

"Each of us can ask ourselves today," the pope says: "Have I stopped listening to the word of God? Has my heart been hardened? Am I far from the Lord? Have I lost my fidelity to the Lord, and do I live with the idols that offer me worldliness every day? Have I lost the joy of the wonder of my first meeting with Jesus?"

"O that today you would listen to his voice! Harden not your hearts!" the pope prays (Ps 95:7-8). We ask for this grace with Pope Francis: the grace to listen with open hearts, to be Catholics who are not atheists but true believers in the living God who live our faith and practice what we preach.

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

### El rostro de la misericordia/Daniel Conway

## Somos católicos ateos si nuestros corazones se han endurecido a la Palabra de Dios

Debemos escuchar la palabra de Dios para evitar que el corazón se endurezca. Ese fue el mensaje del papa Francisco durante la homilía de una misa matutina en la Casa de Santa Marta, celebrada recientemente. El papa destacó que cuando nos alejamos de Dios y nos volvemos sordos a Su Palabra, llegamos a ser católicos infieles e incluso "católicos ateos."

Un católico ateo es aquel que sigue las costumbres y prácticas de la Iglesia católica pero no cree en Dios. No resulta claro si existen muchas personas que en la actualidad se proclamen católicos ateos, pero el papa Francisco cree que muchos de nosotros hemos sucumbido a este mal por nuestra observancia indiferente de los principios cristianos fundamentales.

Tal como lo expresa el papa, hay quienes afirman "yo soy muy católico, yo voy siempre a Misa, pertenezco a esta asociación y a esta otra." Pero desde su perspectiva, esas mismas personas también deberían decir "mi vida no es cristiana, no pago lo justo a mis empleados, exploto a la gente, soy sucio en los negocios, hago blanqueo de dinero ... [Llevo una] doble vida."

El Santo Padre considera hipócritas a quienes son católicos de nombre pero poco cristianos en sus actitudes y acciones, y nos recuerda que Jesús no toleraba la hipocresía. El papa expresa que: "tantos católicos son así. Y escandalizan. Cuántas veces hemos oído [...] 'pero, para ser católico como aquel, es mejor ser ateo.'" "

Las reflexiones del papa Francisco se basan en una lectura del Libro del profeta Jeremías sobre la importancia de escuchar la Palabra de Dios: "Así dice el Señor [...]: esto es lo que les mandé, diciendo: 'Escuchad mi voz y yo seré vuestro Dios y vosotros seréis mi pueblo, y andaréis en todo camino que yo os envíe para que os vaya bien.' Mas ellos no escucharon ni inclinaron su oído, sino que anduvieron en sus propias deliberaciones y en la terquedad de su malvado corazón, y fueron hacia atrás y no hacia adelante" (Jer 7:23-24).

De acuerdo con el papa Francisco, este tipo de dureza de corazón es hipocresía o ateísmo práctico, independientemente de cómo nos identifiquemos. "Cuando nosotros no nos detenemos a escuchar la voz del Señor—subrayó el Pontífice—terminamos por alejarnos, nos alejamos

de Él, le damos la espalda. Y si no se escucha la voz del Señor, se escuchan otras voces."

El Santo Padre señala que si no escuchamos la voz de Dios, al final escuchamos las voces de los ídolos: "nos volvemos sordos: sordos a la Palabra de Dios."

El papa Francisco habla a menudo sobre los peligros de la sordera o la ceguera espiritual. Relaciona estos males pecaminosos con nuestra incapacidad para abrir nuestras mentes y corazones a la Palabra de Dios, y a nuestra negativa a ver al prójimo, especialmente a los pobres y marginados, como mensajeros de Dios que nos llaman a acogerlo en nuestros semejantes.

"Todos nosotros, si hoy nos detenemos un poco y miramos nuestro corazón, veremos cuántas veces—¡cuántas veces!—hemos cerrado los oídos y cuántas veces nos hemos vuelto sordos," dice el papa. "Y cuando un pueblo, una comunidad, digamos también una comunidad cristiana, una parroquia, una diócesis, cierra los oídos y se vuelve sorda a la Palabra del Señor, busca otras voces, otros señores,

y termina con los ídolos, los ídolos que el mundo, la mundanidad, la sociedad, le ofrecen. Se aleja de Dios vivo."

Los católicos ateos son aquellos que han cerrado sus mentes y corazones al Dios vivo, pese a seguir cumpliendo con los ritos de la observancia de la fe.

El papa nos llama a la reflexión: "cada uno de nosotros hoy puede preguntarse: '¿Me detengo a escuchar la Palabra de Dios? ¿Mi corazón se ha endurecido? ¿Me he alejado del Señor? ¿He perdido la fidelidad al Señor y vivo con los ídolos que me ofrece la mundanidad de cada día? ¿He perdido la alegría del estupor del primer encuentro con Jesús?'" "

"Hoy es una jornada para escuchar. No endurezcan su corazón" (Sal 95:7-8). Junto con el papa Francisco, pedimos esta gracia: la gracia de escuchar con corazones abiertos, de ser católicos que no sean ateos sino verdaderos creyentes del Dios vivo, que viven la fe y hacen lo que predicán.

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

## Priests should ease, not add to faithful's burdens, Pope Francis says

VATICAN CITY (CNS)—A priest who does not willingly embrace Christ's cross and who does not try to lighten the burdens of his people is not worthy of the name, Pope Francis told 10 men he was about to ordain.

"A priest who perhaps has studied a lot of theology and has one, two or three degrees, but has not learned to carry the cross of Christ is useless," the pope said on May 7. "He might be a good academic, a good professor, but not a priest."

During Mass in St. Peter's Basilica at the Vatican, Pope Francis ordained six priests for the Diocese of Rome and

one each for the Brothers of Our Lady of Mercy, the Peru-based Family of Disciples, the Apostolic Prefecture of Azerbaijan and the Diocese of Nocera Inferiore-Sarno, Italy. The men were between the ages of 26 and 38.

Pope Francis used the prescribed homily for the ordination although, as usual, he added comments.

To the admonition that priests nourish their people with sound doctrine, Pope Francis added a request that they speak simply and clearly.

"Don't give homilies that are too intellectual and elaborate," he said. "Speak simply, speak to people's

hearts, and this preaching will be true nourishment."

Pope Francis asked the new priests to be particularly merciful with penitents in the confessional. "Don't lay on the shoulders of the faithful burdens that they cannot carry and that you couldn't either. That is the reason Jesus rebuked the doctors of the law and called them hypocrites.

"You were chosen by the Lord not to advance your career, but to carry out this service," the pope told the men. "Please, don't be 'lords,'" but pastors who model their service on Jesus, the good shepherd.

Shortly after the Mass, before reciting the "Regina Coeli" prayer at noon,

Pope Francis told visitors in St. Peter's Square at the Vatican that Jesus expressed his authority in service, leading his flock "by giving his life and not asking others to sacrifice theirs.

"One can trust such a leader, like the sheep listen to the voice of their shepherd, because they know that with him they will be led to good and abundant pastures," the pope said.

Before giving his blessing to an estimated 25,000 people gathered in the square below, Pope Francis invited four of the newly ordained Rome priests to his window. They joined him in blessing the crowd below. †

# Panel: When community tensions erupt, faith can help diffuse violence

WASHINGTON (CNS)—As tensions exploded after the death of 25-year-old Freddie Gray while in custody of Baltimore police in 2015, the Rev. S. Todd Yearly joined hands with other people of faith in the turbulent streets of his city and began to walk. The group stopped as they saw police, and spontaneously dropped to the ground to pray in the middle of the anticipated violence between authorities and an angry crowd.

“Something happens in that moment,” said Yearly, senior pastor of Baltimore’s Douglas Memorial Community Church. “It de-escalates what is an uncertain situation in a tremendous amount of chaos ... there was a necessary pause in the midst of the crisis.”

Yearly, along with Archbishop William E. Lori of Baltimore and Baltimore Police Commissioner Kevin Davis, recounted the tough times their city faced, but also the healing role that faith has played at a May 3 panel on “Violence, Faith and Policing in Baltimore” hosted in Washington.

The three spoke of their “partnership” in the community and how it is helping them better serve the city as it moves forward following a period of unrest and violence.

Baltimore, like many metropolitan cities in the U.S., is a mix of fancy restaurants, vibrant businesses, family-oriented neighborhoods and “people struggling to make it and not fall out of the middle class,” Archbishop Lori said. “There are some neighborhoods that break our hearts.”

But there is something that faith teaches, and that is love, Archbishop Lori said, and loving the people of the best and even the most downtrodden neighborhoods can help change a community’s environment. The Catholic

Church, like other faith communities in the city, have members in all those Baltimore microcosms and are not just people working in an office “disconnected” from the city’s reality, Archbishop Lori said.

When the violence took place in 2015, Archbishop Lori recalled making a visit to one of the neighborhoods affected and saw one of the diocese’s priests with a broom on the street.

“He wasn’t cleaning the steps of his church,” Archbishop Lori said. He was out there on the street cleaning the neighborhood. “Pretty soon, a bunch of people brought their brooms and their rakes, their equipment, to begin cleaning.”

Catholics and many other faith communities helped the affected areas of the city reconstruct and attempt a path toward healing, Archbishop Lori said.

“We’re in and of the community,” he said. “We know the people who live in our neighborhoods. We love and respect the people who live in our neighborhoods. We’ve got pastors living right in the neighborhoods, and I think that closeness to the community is very important.”

Davis said there is much that police can learn from communities of faith, and there is a lot of cooperation that can take place to help society. In the 1980s and 1990s, as the crack epidemic was affecting the country, police departments felt “cornered by violence,” and law enforcement officers responded by imposing their will as departments became more “paramilitary,” he said. But that wasn’t a good strategy and only helped to widen the gap between police officers and the communities they serve, he said.

“We realized those strategies have failed us,” he said. “We have to police differently.”

Police work, too, is a vocation, Davis

added, and some departments are trying to find their way back to “serving” a community, to show that officers are there to help communities and not to hurt them.

“Sometimes when you’re stuck in a certain place, we have to rely on outside partners,” he said, and one of the best partnerships involves faith leaders. “We need a helping hand. Our profession needs a helping hand out of that place. ... I’m happy to have a discussion of how we can embrace the relationship with help of the faith community.”

Partnering with members of faith communities helps police do better work in getting to know a community, developing trust and even employing strategies to diffuse potentially violent situations, Davis said. In fact, after watching the calming effect that pastors and other religious leaders had on what could have been a volatile situation during the Freddie Gray protests, Davis said he had an idea.

“The inspiration for the police chaplains was the Baltimore clergy that literally stood between the civil disturbance [and] police,” Davis said. With clergy and religious leaders nearby, tensions were kept at bay, he noticed.

At the time of the violent demonstrations in Baltimore in 2015, the police department had no police chaplains on its force. Now the department counts 134 chaplains who have undergone training. The department “mixes and mingles” chaplains in with protesters, as well as regularly uniformed police so that everyone can co-exist, learn to trust one another, and remain calm even while demonstrating, Davis said.

“It’s hard to say ‘no’ to a police chaplain who spontaneously declares ‘we’re going to have a prayer circle.’ No one can say ‘no’ to that no matter how angry or upset you are. I’ve watched it,” Davis said.

Prayer has served to diffuse crowds on more than one occasion, he said.



People join hands during the April 25, 2016, interfaith prayer service for peace at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. A diverse group of worshippers filled the basilica for the prayer service to mark the anniversary of the riots that spread through Baltimore on April 27, 2015, after the funeral of Freddie Gray Jr., who died of injuries suffered while in police custody. (CNS photo/Kevin J. Parks, Catholic Review)

“We’re convinced that mixing the faith community with our daily operations is something that has paid dividends for us,” Davis said.

Archbishop Lori said he was hoping that others would see the importance that faith plays, and not just for the members of a particularly religion or congregation. The point is to serve the wider society, he said, and the partnership with police and faith leaders is a good example.

“What faith communities do to serve our communities, not just their own, is indispensable,” he said. “One of the reasons I’m in the religious liberty fight is not just because I’m looking for privileges for my faith community or folks like me ... but I’m looking for the freedom to serve to make sure we can make our contribution.”

And the relationship between authorities and religious leaders lasts beyond a particular event or tragedy, Archbishop Lori said. The archbishop, Yearly, along with other religious leaders and the Baltimore police commissioner, make it a point to regularly get together, share a meal and discuss ways to help their community.

“When the news coverage stops and the fires are out, everybody goes away, there is such a terrible temptation for people to say, ‘That’s over, thank God,’” Archbishop Lori said. “But our partnership has to say ‘no.’ This requires us to be in this for the long haul and in fact to find solutions that will bring hope and change to these neighborhoods.” †

*‘What faith communities do to serve our communities, not just their own, is indispensable. One of the reasons I’m in the religious liberty fight is not just because I’m looking for privileges for my faith community or folks like me ... but I’m looking for the freedom to serve to make sure we can make our contribution.’*

—Baltimore Archbishop William E. Lori



## Students, young entrepreneurs invited to Economy of Communion summer school

Criterion staff report

The Economy of Communion (EoC) is a network of business owners around the world formed about 25 years ago by Focolare, a lay movement within the Church.

While most EoC companies are for-profit, their members use a portion of their profits to increase a sense of communion among all people. They do this by aiding people in need and

helping entrepreneurs, often in developing nations, start their own businesses guided by EoC principles.

Pope Benedict XVI praised the EoC business model in his 2009 encyclical, “*Caritas in Veritate*” (“Love in Truth”). Pope Francis met with EoC members from around the world earlier this year.

During his meeting with them, Pope Francis said, “Economy and communion. These are two words that contemporary culture keeps separate and often considers opposites.”

“By introducing into the economy the good seed of communion, you have begun a profound change in the way of seeing and living business. Business

is not only capable of destroying communion among people, but can edify it and promote it.”

Two businesses in Indianapolis are members of the EoC: Mundell and Associates, an environmental consulting firm, and JL Funk & Associates, a leadership and organizational development consulting firm.

Students or young entrepreneurs, ages 19-35, are invited to learn more about the EoC during a summer school it is sponsoring from June 20-23 at Mariapolis Luminosa, a Focolare center in Hyde Park, N.Y.

Helping to lead the summer school will be John Mundell, chief executive officer of Mundell and Associates and a member of St. Pius X Parish in Indianapolis, and Jim Funk of JL Funk & Associates and a member of Immaculate Heart of Mary Parish in Indianapolis.

Topics to be explored during the summer school include building purpose-driven enterprises, social entrepreneurship, business planning, leadership skill building and fostering a culture of giving and communion.

Registration is available online and must be completed by May 30. For more information about the EoC

and its summer school in June, visit <https://eocnoam.org/eoc-meeting-2017-invitation>. †



John Mundell



Jim Funk

## President’s first foreign trip to include meeting with Pope Francis on May 24

WASHINGTON (CNS)—President Donald J. Trump will visit the Vatican and meet with Pope Francis on May 24 as part of his first foreign trip as president.

White House officials said the visit will be part of a trip that will include stops in Israel and Saudi Arabia before Trump attends a NATO meeting in Brussels on May 25, and the G7 summit in Taormina on the island of Sicily on May 26-27.

The trip was an attempt to unite three of the world’s leading religious faiths in the common cause of fighting terrorism, reining in Iran, and “unifying the world against intolerance,” White House officials said on May 4.

The information was confirmed by

Paloma Garcia Ovejero, vice director of the Vatican press office.

The pope’s meeting with Pope Francis is to take place in the Apostolic Palace and will include Cardinal Pietro Parolin, Vatican secretary of state, and Archbishop Paul Gallagher, secretary for relations with states.

Pope Francis, on his flight from Egypt on April 29, told reporters that he had not yet been informed by the Vatican secretary of state’s office about a request for an audience from U.S. officials. But he added, “I receive every head of state who asks for an audience.”

Trump said at an April 20 news conference with Italian Prime Minister Paolo Gentiloni that he was interested in meeting with the pope. †



President Donald J. Trump



Pope Francis



# 'A Promise to Keep' mentors offer testimonies at luncheon

Compiled by **Nattie Hoefer**

Five 'A Promise to Keep' mentors gave short testimonies at the end of the luncheon honoring the high school mentors at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on April 20.

Following are excerpts from their talks.

**Parker Williams**—senior, *Roncalli High School in Indianapolis*



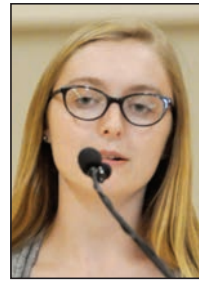
**Parker Williams**

"Before we begin every A Promise to Keep presentation, our group always goes around and says why we are in A Promise to Keep. I thought I would share this with you: 'Hi. My name is Parker Williams, I am an A Promise to Keep mentor because I want to be able to give my complete and whole self to my future wife, and I know that if I become involved with drugs and alcohol then I will not be able to attain my goals and dreams of becoming a father and a pediatrician.' ...

"What exactly are we promising? Who are we making this promise to? At first glance, one would think that the only message of A Promise to Keep is about the promise to our future spouse and God to abstain from sex, drugs and alcohol. However, we all know, after looking deeper at this program, that through our mentoring we are helping middle school students in our archdiocese see that they and those around them are made in the image and likeness of God. ...

"We must keep the message alive through our actions, and we will do so in the way we treat our friends, family, classmates, strangers, and enemies."

**Katie Knight**—senior, *Cardinal Ritter Jr./Sr. High School in Indianapolis*



**Katie Knight**

"I remember being an eighth-grader at Cardinal Ritter Junior High and having a group of senior girls coming to talk to us about chastity. I remember that most of us laughed, because we were immature and why would we ever get into that kind of stuff.

"But as I progressed through high school, a lot of the A Promise to Keep values stuck with me. It led me to make good choices about my friends, my after-school activities, and most importantly, about my faith. It's led me to really think about the consequences of my actions, especially on my family and my peers. It's made me think about how I impact the junior high kids at my school, both when I'm in their classrooms speaking about my A Promise to Keep topic, and how I conduct myself in the hallways. ...

"Because of this community, as my mom would say, I have a good head on my shoulders and a clear path to success. I know what my goals are, and this group has given me the push I needed to stay on track for the rest of my life. I hope in five years, current middle schoolers that I have presented to will have the same thing to say."

**Beth Myers**—junior, *Bishop Chatard High School in Indianapolis*



**Beth Myers**

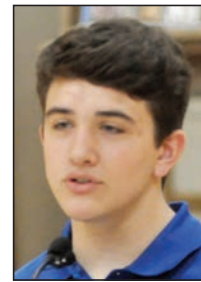
"I joined A Promise to Keep partly because of the students who used to come and speak at my school. It is a job that I cannot express enough the importance of. While they may not be experiencing some

of the difficult topics we discuss right now, they will in the near future. And it is our jobs to make sure they know and understand that just because your friends and classmates do something doesn't mean it's the right thing. It is also our job to give them the confidence to know and trust their own morals. Because these morals will be tested. ...

"A Promise to Keep has not only helped shape my beliefs, but strengthened them. This program has been so vital to helping me become the person I am today, and I know that it will do the same for many others.

"I would like to end with this quote from [St.] John Paul II: 'Chastity is a difficult long term matter. One must wait patiently for it to bear fruit, for the happiness of loving kindness which it must bring. But at the same time, chastity is the sure way to happiness.' "

**Ben Wilson**—junior, *Cathedral High School in Indianapolis*



**Ben Wilson**

"I came from a public grade school and was not exposed to Promise to Keep when I was young. ... What originally enticed me to become a peer mentor was the fact that I got to go around to grade schools and actually talk about having good morals and making good choices.

"When I found out what A Promise to Keep was, I immediately thought back to all of the people from my public school and how they could have greatly benefited from this program. I felt called by the Holy Spirit to become a mentor, and I did.

"Since becoming a mentor, I have grown deeper in my faith. I now feel that I have the strongest relationship with God that I have ever had. ...

"I notice that my friends who are also peer mentors have a sense of direction in their life that I can only attribute to being a peer mentor for A Promise to Keep.

"However, the main reason that peer mentors exist in the first place are the kids that we mentor. ... I believe that A Promise to Keep makes a difference in these kids' lives. I believe that even if the kids do not originally think anything of what we are saying, that there is a seed that gets planted, just like in Matthew 13, that will one day spark a voice in the back of their heads that will prevent them from making a potentially bad decision.

"It is the planting of that seed that I hold to be the most important thing that we do as mentors. Apart from setting a good example, the most important thing that we can do is plant the seeds of truth."

**Blanca Urzua**—senior, *Father Thomas Scecina Memorial High School in Indianapolis*



**Blanca Urzua**

"Being a peer mentor taught me that you don't have to do what everyone else is doing to be cool. It has also taught me to be myself and not who others want me to be. ...

"I believe that everything I have learned over these years will stick with me forever because I have been prepared for life. This has prepared me by warning me about dangers in life and by helping me learn from these kids that have so much motivation to do the right thing.

"I am so happy that I made the right choice of joining A Promise to Keep, and for our leaders that teach us every day to do the right thing and to be role models for the junior high kids, and not just for them but to be role models for everyone around us." †

## HEALTH CARE

continued from page 1

as add vital conscience protections, or begin reform efforts anew. Our health care policy must honor all human life and dignity from conception to natural death, as well as defend the sincerely held moral and religious beliefs of those who have any role in the health care system."

One of 20 Republicans to vote against the bill was Rep. Chris Smith, R-New Jersey, co-chair of the Congressional Pro-Life Caucus.

"I voted no on the AHCA largely because it cuts Medicaid funding by \$839 billion; undercuts essential health benefits such as maternity care, newborn care, hospitalization and pediatric services; includes 'per capita caps' and weakens coverage for pre-existing health conditions—all of which will hurt disabled persons, especially and including children and adults with autism, the elderly and the working poor," Smith said in a May 4 statement.

"Over the past several years, we have seen the flaws of Obamacare, including increased premiums and deductibles, diminishing health care options and patients losing plans they were assured they could keep. These very real problems underscore the need for meaningful bipartisan reform," Smith added.

Those opposing the bill cited reductions in coverage and cost increases. Those favoring the bill cited its pro-life provisions.

"The vote falls far short of protecting the millions of Americans who have insurance or gained it under the Affordable Care Act," said a May 4 statement from Dominican Sister Donna Markham, president and CEO of Catholic Charities USA. "It also fails to provide access to affordable health care for the millions who still live without coverage.

"The role of health care should

implicitly be to provide the highest quality care for the largest number of people, in the interest of maintaining dignity and quality of life, as our faith calls us to do," said a May 5 statement by Patrick Carolan, executive director of the Franciscan Action Network. "It is immoral to restrict access to care for anyone, but especially for the most vulnerable, including those who need consistent treatment and our aging population.

"As arguably the most powerful, developed country in the world, it is inexcusable that our health care system is failing so many. We can and must do better," Carolan said.

"The passage of the American Health Care Act in the House is a dangerous and irresponsible step that threatens access to health care for at least 24 million Americans. It violates Christian and Catholic faith teaching and the values of our nation," said Sister Simone Campbell, a Sister of Social Service who is executive director of Network, a Catholic social justice lobby, in a May 4 statement.

Pro-life advocates said the bill addressed various important issues.

"Today's House vote marks the beginning of the end of the shell game Planned Parenthood plays with public money. That the American Health Care Act limits [providing] Medicaid funds to entities that don't kill people is entirely appropriate, not to mention a step that's long overdue," said a May 4 statement by Father Frank Pavone, national president of Priests for Life.

"Sending hundreds of millions of dollars a year to an organization that dismembers 320,000 unborn babies a year adds up to a travesty of justice," he added. "The Senate should approve the defunding legislation as soon as possible and send it to the president's desk. The scam of using public money to prop up abortion businesses needs to be terminated."

"Abortion is not health care, and

in light of that, this bill provides Hyde [Amendment]-like protections and redirects funding away from our America's largest abortion provider, Planned Parenthood, to community health centers that offer comprehensive women's care, and already outnumber Planned Parenthood clinics by 20 to 1," said a May 4 statement by Jeanne Mancini, president of the March for Life.

"We urge our U.S. senators to follow the House's lead and ensure that pro-life protections and the redirection of Planned Parenthood funding remain, because without it, this bill will fail," Mancini said.

"National Right to Life praises the Republican leadership for putting this bill together and making sure the most vulnerable members of our society are protected," said Carol Tobias, president of the National Right to Life Committee, in a May 4 statement. "Over 2 million Americans are alive today because of the Hyde Amendment. This new health care bill ensures that we are one step closer to getting the federal government entirely out of the business of subsidizing abortion."

"This is a hugely important step, but it is just the first step to improving health care for all Americans, especially the vulnerable," said a May 4 statement by Louis Brown, director of the Christ Medicus Foundation, based in the Detroit suburb of Troy, Mich.

"The American Health Care Act begins the process of increasing meaningful medical access for individuals and families across the country by returning focus to the doctor-patient relationship," Brown added.

"With today's vote in the House, our leaders in Congress have taken a giant step toward keeping the promise they made to voters last year to defund Planned Parenthood. Now it's time for the Senate and President Trump to get the job done," said Eric Scheidler, a national

director of #ProtestPP, an anti-Planned Parenthood group, in a May 4 statement.

"Protecting Medicaid is a priority for the faith community. The 'fixes' made to the AHCA do nothing to change the fact that millions of low-income Americans will lose their health coverage," said a May 4 statement by the Rev. David Beckmann, a Lutheran minister who is president of Bread for the World, the anti-hunger lobby. "Medical bills often drive families, especially those who struggle to make ends meet, into hunger and poverty. We strongly urge the Senate to reject this bill."

Beckmann said the AHCA "will push millions of people into hunger and poverty. The AHCA takes away health insurance from tens of millions of Americans and drives up costs for millions more. This is not what Americans were promised."

"Since failing to pass the original AHCA, House leadership has made the legislation worse by providing even fewer protections for family farmers and rural Americans," said Roger Johnson, president of the National Farmers Union (NFU), in a May 4 statement. "NFU's priority for any bill is that it offers coverage for more people rather than fewer. We look forward to working with members of the Senate to defeat this legislation that would fail millions of people, especially family farmers and rural Americans."

"We support efforts to strengthen and stabilize our nation's health care system and extend insurance coverage and protections," said Arthur C. Evans Jr., CEO of the American Psychological Association. "However, the American Health Care Act is not the answer. Accordingly, we call on the Senate to reject the bill due to its projected adverse impact on the well-being of our nation, particularly on individuals with mental health, behavioral and substance use disorders." †

# High school students invited to Bishop Bruté Days on June 20-22

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis will host the 12th annual Bishop Bruté Days on June 20-22.

Sponsored by the archdiocesan vocations office, the event gives young men in grades 9-12 an experience of the full range of what day-to-day life is like in a college seminary.

That includes aspects of seminary life one might expect, like going to Mass and hearing presentations on the faith. But it also will feature times for recreation and doing chores around the seminary.

"It's a very balanced way of life," said Father Eric Augenstein, archdiocesan vocations director. "When you're in seminary, you don't spend all your time in the chapel, or all your time in the classroom, or all your time on the athletic field. It's a balance of prayer, study, community, ministry and recreation. And that balance is very human."

"My hope is that guys who come to Bishop Bruté Days will experience some of the humanity of the seminary, and the balance of types of activities that make up a typical week in a college seminary. And I think they might be surprised by some of what they experience."



Fr. Eric Augenstein

In previous years, students in the seventh and eighth grades could participate in Bishop Bruté Days. Because of the changed focus on helping participants experience what daily life in the archdiocesan-sponsored college seminary is like, registration beginning this year is limited to young men in high school.

Bishop Bruté Days will also include a presentation by a theology professor from nearby Marian University in Indianapolis, where seminarians attend classes. The praying of the Liturgy of the Hours, opportunities for the sacrament of penance, eucharistic adoration and devotions like the rosary will also be included.



Fr. Joseph Moriarty

The event is supported by nearby Catholic organizations like the Indianapolis Serra Club and the Knights of Columbus, who supply, prepare and serve meals for the participants.

Father Joseph Moriarty, rector of Bishop Bruté College Seminary, explained that all the aspects of the event are ultimately geared toward helping participants discern God's will for them.

"It's more of a reflective opportunity to ask themselves the question, 'What does God want me to do?'" Father Moriarty said. "We're going to be presenting that question more to the high school kids and let them experience the priesthood as an option."



Kneeling in prayer during a Mass that was a part of Bishop Bruté Days at Bishop Simon Bruté College Seminary in Indianapolis in June 2016 are John Paul Malinoski, left, Patrick Barron, Leo Ocampo—all members of Our Lady of the Most Holy Rosary Parish in Indianapolis—and Isaac Williams, a member of St. John the Apostle Parish in Bloomington. (File photo by Sean Gallagher)

Father Augenstein said that Bishop Bruté Days can be helpful and attractive in a variety of ways for young men in high school.

"I think every young man of faith would do well to experience what [the seminary] is like," he said. "Even if they're not called to the priesthood, they might have a brother or a friend who is, and by attending Bishop Bruté Days they'll be able to support other guys."

"And for those who do think they might be called to priesthood, Bishop

Bruté Days is the best way to meet other guys who are asking the same questions and striving to answer God's call in the same way, and to enjoy the best prayer, study, fellowship and recreation that the Church has to offer young men."

(For more information about Bishop Bruté Days or to register for it, visit [www.HearGodsCall.com/bishop-brute-days](http://www.HearGodsCall.com/bishop-brute-days) or call 317-236-1490 or 800-382-9836, ext. 1490. Registration for Bishop Bruté Days is free of charge.) †

## REFLECTION

continued from page 4

In 2011, the Obama administration stopped issuing grants to a program in the U.S. bishops' Migration and Refugee Services (MRS) that cared for victims of human trafficking, even though the service given by the agency was shown to be excellent.

It was refused federal funding simply because it would not refer its clients for abortions or contraceptives. Instead, other secular agencies, who were unable to match MRS' quality of service, but who did make such referrals, were given the grants.

President Trump's executive order could have strengthened religious freedom much more broadly by directing that the federal government would not discriminate because of religious beliefs in issuing contracts and awarding grants. Nothing was said, however, about contracts or grants in the executive order.

Nor was anything said about keeping the federal government from discriminating against religious organizations and individuals because of their sincerely held beliefs about the nature of marriage and sexuality.

The ceremony held and the praise given to the Little

Sisters of the Poor was certainly striking. It did not happen during the Obama administration, and would not in all likelihood have happened if Hilary Clinton had been elected president.

But the executive order signed during the ceremony did little of substance to protect religious liberty. This is especially true considering that permanent relief from the mandate for the Little Sisters of the Poor and other petitioners will likely come soon from federal appeals courts in response to the Supreme Court's 2016 ruling on the cases. So Catholics across the country need to redouble their efforts in promoting this first of human freedoms.

And in the years to come, it may need to be protected so that the faithful can continue to care for the sick.

When House Republicans passed the American Health Care Act later that same day and celebrated their victory in the Rose Garden, I'm sure that many of them believed that their efforts would ultimately promote positive changes in the country's health care system and the freedom of all people to receive the care they need.

Many people have respectfully disagreed with this assessment. Among them is Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. Bishops' Committee on

Domestic Justice and Human Development.

In a statement issued after the House vote, Bishop Dewane said that the bill "contains major defects" and, if not amended by the Senate, would endanger the health care of many low-income Americans.

The care of such people at the margins of our society is often taken up by Catholic institutions because of the desire of the faithful to continue Christ's healing ministry among all people.

But the ability of the Church to continue this ministry in the future may very well depend on the continued promotion of religious liberty.

Catholics across central and southern Indiana and beyond need to make this effort a priority.

We are living in a time when a growing number of people in our society mistakenly understand religious liberty simply as a justification for bigotry, a misunderstanding that can lead to grave effects for all people of faith.

Much more will need to be done than a president signing an executive order short on specifics to turn this tide and strengthen the religious liberty of all Americans.

(Sean Gallagher is a reporter for The Criterion.) †

## SOLANUS

continued from page 4

Father Solanus was noted not only for the hundreds of healings that took place through his prayers, but also for

the extraordinary way he practiced the virtues, perhaps especially the virtue of humility.

The late Franciscan Friar of the Renewal Father Benedict Groeschel is widely known for his devotional books and for his appearances on the Eternal Word Television Network. He came to know Father Solanus when Father Benedict was a Capuchin novice. He wrote about coming across Father Solanus deep in prayer in the chapel at 3 o'clock in the morning, completely oblivious to Father Benedict's presence.


Father Benedict also wrote that, in the course of his life, he had the opportunity to know and observe several people known for their holiness. Nevertheless, he said, "Father Solanus was the most extraordinary. I could easily say without any hesitation that he was the greatest human being I have ever known."

That is why we Hoosiers can take pride that this very simple priest once lived in our midst.

(John F. Fink is editor emeritus of The Criterion.) †



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## Motherhood extends the love that flows from marriage

By Effie Caldarola

In 1916, Padraig Pearse was executed by the British for his role in the Irish Easter uprising.

Pearse was more of a scholar and a poet than he was a warrior. But like many in the fledging rebellion against the British, he had a romantic view of Irish martyrdom.

One of his best-loved poems was about his mother, and as we celebrate Mother's Day, the words that he attributes to her about his own approaching death might touch every mother's heart: "Lord, thou art hard on mothers:/We suffer in their coming and their going."

Pearse was prescient in suspecting that he would die young, leaving a mother behind in sorrow. A mother who had given birth to him in pain would be doubly burdened by the pain of his death. Any mother who has experienced a child's death knows this terrible reality.

But mothers also experience "their going" in other, less heartbreaking but still profound ways. From the moment a child begins to grow in the womb—or we hear that an adoption is imminent—we know that change is afoot, that someone who is entering our life is beginning the inevitable journey away from us.

The child of our heart will eventually grow up. Any mom who has cried in her car after leaving her child at the first day of kindergarten, or bid farewell to a child in a dorm room at a college far away, knows this pain of separation and change.

The conundrum of a mother's vocation—for surely this lifelong and deeply heartfelt commitment can only be called a vocation—is that, even as we hold our children to our hearts, we prepare them for independence, for "their going." It's both the glory as well as the loss that accompanies the vocation of motherhood.

A major part of the decision to embark on any vocation is the commitment to serve the world through our calling. It's

why someone chooses to be a priest or deacon, a sister or embarks on a marriage. Our response to this call is a response to God, and therefore a chance to make the world a better place.

And so it is with motherhood. Although most people will tell you that children have greatly enriched their lives, we don't have children for our own sake. The days have passed when we need them to bring in the harvest. And we may hope they are a bright spot in our old age, but we don't have children for that purpose.

Instead, motherhood extends and enlarges the love that is revealed in the vocation of marriage. Love desires life.

In his fascinating book, *Far From the Tree: Parents, Children, and the Search for Identity*, Andrew Solomon explores how love works through the differences between parents and children. His book focuses on children who are very different from their parents, including the child prodigy, the deaf child, the child with Down syndrome, the gay child.

And yet, in many ways he describes what every mother knows—every child, no matter how he or she resembles you, is his or her own person.

"Parenthood," Solomon tells us, "abruptly catapults us into a permanent relationship with a stranger."

Permanence is one of the markers of vocation—the vocation to religious life, a marriage, a decision to have children—they're all meant to be "until death do us part" commitments.

And although everyone changes and grows within a vocation, motherhood casts us into a vocation where the "other" changes dramatically, and where the control we initially feel gradually deserts us.

Every mother and every child can identify at least a bit with Solomon's statement: "From the beginning, we [parents] ... long for what may be life's most profound compliment: their choosing to live according to our own system of values. Though many of us take pride in how different we are from



A mother gets her children ready for a walk in Erd, Hungary, on April 30, 2016. The conundrum of a mother's vocation—for surely this lifelong and deeply heartfelt commitment can only be called a vocation—is that, even as we hold our children to our hearts, we prepare them for independence, for "their going." (CNS photo/Zoltan Balogh, EPA)

our parents, we are endlessly sad at how different our children are from us."

And therein lies another conundrum of this vocation: There comes a time when we step back and acknowledge that, even as our relationship blossoms, our work is largely done. Certainly, we remain supportive and present, and if we're lucky, involved with grandchildren.

But as our children mature, our vocation demands a certain detachment. The mother of adult children may have a tongue sometimes scared from biting, but her prayers for her children never end.

Our vocation as we grow older is to pray, to be supportive, to rejoice in our children and grandchildren, to

credit ourselves for success and forgive ourselves for expectations never met. We did the best we could. Mothers must not be "endlessly sad" if a child sometimes chooses a different value than our own.

In Pearse's poem, he imagines his mother saying, "I will speak their names in my own heart/In the long nights;/The little names that were familiar once ..."

It's what the vocation of motherhood produces: a heart that always remembers the little names, that always—no matter how old our children are—speaks their names in prayer in the long nights.

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

## The Scriptures share the stories of many heroic and virtuous mothers

By Marge Fenelon

On Mother's Day, we think lovingly about the women who mother us, either physically or spiritually, and we're compelled to honor them for who they are and all that they've done for us.

There are other mothers, however, who deserve honor as well. These are the mothers of the Bible who, through their motherhood, have contributed to the founding and building of the Church. The Bible contains accounts of heroic women, whose virtuous actions paved the way for the fulfillment of God's plan of salvation.

While the Blessed Virgin Mary is the best-known mother in the Bible, this Mother's Day it's worth noting four other women, especially considering how their motherhood impacted the people of God.

The first is the mother of the seven sons in the Second Book of Maccabees who all perished at the hand of the wicked King Antiochus because they refused to violate God's law and eat pork (2 Mc 7).

This unnamed mom was the epitome of nobility, giving her sons strength to suffer death in the name of God. She knew that dying would give life, and that choosing to live by succumbing to the king would bring spiritual death.

Next is Naomi, wife of Elimelech and mother of Mahlon and Chilion (Ru 1:1-18). When all three men died, Naomi was left alone, save for her two daughters-in-law, Orpah and Ruth. With the threat of famine, Naomi urged the two women to return to their homelands, where they likely would find food and new husbands to care for them.

In her desperate situation, Naomi could have begged them to stay with her. Instead, she exemplified prudence and kindness in seeking their welfare before her own.

Jochebed was the mother of Miriam, Aaron and Moses. She was determined, ingenious and completely dedicated to her children. When Pharaoh ordered that all Hebrew male babies be killed upon birth, Jochebed managed to hide Moses and send him adrift in a basket on the Nile.

Miriam spied on the child, assuring that Pharaoh's daughter would find him. Upon the girl's suggestion, the princess agreed to have Jochebed nurse and tend Moses (Ex 2:2-10).

How difficult it must have been for Jochebed to surrender her child! Yet, it was far better to give him up than to see him die.

It was love at first sight for Jacob when he met Rachel, and he ended up serving her father for 14 years to earn her hand in marriage. Sadly, Rachel was barren and lamented her childlessness. She wanted so desperately to be a mother that one day she told Jacob, "Give me children or I shall die!" (Gn 30:1).

God finally granted her wish by making her the mother of Joseph and Benjamin. Her ardent desire for children ended in the ultimate sacrifice—she died in childbirth. Rachel is a prime example of a woman devoted totally to motherhood—both in life and death.

As we honor our physical and spiritual mothers this Mother's Day, perhaps we might honor the mothers of the Bible who played a vital role in who we are today.



A woman looks at a painting during the 2014 "Picturing Mary: Woman, Mother, Idea" exhibit featured at the National Museum of Women in the Arts in Washington. The Bible contains accounts of heroic mothers whose virtuous actions paved the way for the fulfillment of God's plan of salvation. (CNS photo/Bob Roller)

(Marge Fenelon is a freelance writer from Milwaukee. Her website is [margefenelon.com](http://margefenelon.com).) †

From the Editor Emeritus/John F. Fink

# How I learned about Islam and Arab family life

Nafez Nazzal taught us classes on Islam during my studies at the Tantur Ecumenical Institute of Jerusalem in



1997. His wife Laila taught us about Arab society and family life.

Nafez was born and raised in the Muslim Quarter of the Old City, but was educated in the United States, getting his doctorate at Georgetown University. He had

taught at Birzeit University in Palestine, where he met Laila. Then he taught in the United States, including at the University of Pennsylvania and one year at Harvard, but then he and Laila returned to Israel. Besides teaching at Tantur, he taught at the Jerusalem Center for Near Eastern Studies, Brigham Young University.

Laila also had a doctorate, in sociology. She was a Palestinian, born in what was then Palestine, but she was educated in the United States, first at the University of Tennessee and then her Ph.D. in sociology and English literature at the University of Pennsylvania while Nafez was teaching there.

Their marriage was different from that of most Arabs in that it was not arranged by their families. Laila was an attractive woman, short and slim, with thick black hair. She wore suits, high heels, red fingernail polish and lipstick, not exactly the way most of the Palestinian women we saw were dressed.

When I asked Laila how she escaped an early marriage arranged by her parents, as happens to most Arab women, she said she did it by “going on strike.” She rejected all the men suggested for her by staying in her room because she knew that her father was wealthy enough to send her to the United States for her education.

When Nafez and Laila decided they wanted to marry, Laila again had to “go on strike” until her father agreed to the marriage, even though it was outside their clan.

I wrote two columns about Arab family life in this space back in 1997. I also wrote eight columns about Islam in 2001.

Besides teaching us about Islam, Nafez also took our class to places that only Muslims are usually permitted to go, for example, under the Al Aksa Mosque on the Temple Mount where the so-called Solomon’s Stables were. The Crusaders, not

Solomon, stabled their horses there. We also visited mosques dating from the Umayyad era of the eighth century.

We also spent time in the Al Aksa Mosque itself, located where the money-changers would have been in the ancient Jewish Temple. And, of course, the magnificent Dome of the Rock, built over the rock on which the Jews believe that Abraham was commanded to sacrifice his son Isaac.

The Muslims believe Abraham was commanded to sacrifice his son Ishmael, in Mecca. But the Dome of the Rock is sacred to the Muslims because they believe that Muhammed ascended into heaven from that spot.

I don’t know if Nafez and Laila are still teaching at Tantur. When I Google them, I see that Nafez is teaching at the Hebrew University of Jerusalem. I also see that they wrote a book together, *Historical Dictionary of Palestine*, that costs a whopping \$96.

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

Twenty Something/Christina Capecchi

# A big win for the little guy

Art Cullen has his gripes about Catholicism, but he cannot deny its influence on the work that last month won him a Pulitzer Prize.



The story went viral: Small-town newspaper editor beats out the likes of *The Washington Post* and the *Houston Chronicle* to earn journalism’s highest honor. Score one for the little guy—in this case,

*The Storm Lake Times*, a family-owned paper in Iowa with a 10-person staff and a circulation of 3,000.

Suddenly droves of people were Googling Storm Lake, and reporters were waxing poetic. “Viewed from above on Google Earth,” wrote *The Concord Monitor*, “swatches of Storm Lake, Iowa, a community of 10,000, look like corduroy, so heavily is the landscape furrowed.”

At 59, Art looks the part of the rumpled newspaper editor with his gray horseshoe moustache and a glint in his eyes, his lanky frame drowning in Lee jeans and Redwing boots. His brother John is publisher of *The Storm Lake Times*, his son, Tom, is a reporter, and his wife, Dolores, is the photographer.

Art’s series of Pulitzer-winning editorials took on powerful agricultural groups for allowing nitrogen runoff to pollute Iowa rivers. When the Des Moines Water Works sued three counties for this offense, they fought the lawsuit using money provided by undisclosed sources. Art demanded to know who those sources were, and ultimately uncovered funding from the Farm Bureau and other agricultural groups.

“Anyone with eyes and a nose knows in his gut that Iowa has the dirtiest surface water in America,” Art wrote in a March 2016 editorial.

The editorials cost the paper at least a few advertisers, but Art was undeterred, fueled by a sense of indignation.

He also has chronicled the transformation of rural Iowa unfolding before his eyes, writing about the immigrants who settled in Storm Lake, a meat-packing town, where he said 20 languages are spoken and 88 percent of the grade-school children are of color.

Twice a week, Art wields the power of print, his newspaper ink elevating the lowly and holding the powerful accountable.

It’s what the nuns who taught him in the ’70s would’ve done. The Sisters of the Presentation of the Blessed Virgin Mary at St. Mary’s School in Storm Lake were as committed to social justice and Cincinnati’s Big Red Machine baseball team as they were to grammar.

Even then, he was an imperfect Catholic—a fired altar boy, as he recalls, plucked out of class one day by Sister Redempta and released from his server duties after missing 6:30 a.m. Mass.

The credo that journalism comforts the afflicted and afflicts the comfortable could well be lifted from the Gospels. There, Art’s upbringing and his profession intersect. “I don’t think I can separate Catholic social justice from journalism,” he said.

Art understands the message behind his win: “It just shows that you don’t have to work for *The New York Times* to be a good writer.” His paper may lack the resources to win Pulitzers for international reporting or feature writing, but he can write editorials that make a difference in his community; that’s what the Pulitzer jury saw, he said.

Watergate inspired Art to pursue journalism at its noblest, but there was a time in his career when he felt disenchanted. “You get into rural Iowa and you realize, ‘Hey, I’m not changing the world here.’ You flounder around and think, ‘I’m stuck in the middle of nowhere, and I’ve got something to say and nobody’s hearing it.’ And then you realize that actually this is where you’re supposed to be.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of [SisterStory.org](http://SisterStory.org).) †

Cornucopia/Cynthia Dewes

# All great men and women are not dead, they’re all around us

We often ask ourselves, where have all the great men gone? Why don’t we have a Churchill or an FDR or even a Jack Kennedy to inspire us? Good question.



Now, we have lots of people in the news, celebrities of every kind from political to entertainment. But they make headlines, not history, which is fleeting and ultimately meaningless.

Maybe our definition of what makes a great man—or woman—isn’t correct. Maybe we should open our minds to the greatness all around us.

For example, our dear friend John was a great man. He died recently, and his funeral was a real celebration of life and a testimonial to his importance. He was a faithful man, and the closing hymn, “I Know That My Redeemer Liveth,” was entirely appropriate.

Although he was not a natural at being an engineer, John was so intelligent that he could function as a good one. Growing up in a poor family, he could only afford to attend the General Motors Institute

after high school. It was a first-class engineering school, but not as widely academic as might have suited him better.

My husband became John’s mentor when he first came to work. He was bright, funny and a pleasure to work and socialize with. We invited him to dinner many times, and when his wife-to-be came on the scene, we included her in our lives. Now and then, they baby-sat for us.

John was a good husband to Pilar and father to his two girls, but he was also a great friend. He did whatever he could to help without being asked or thanked.

When our youngest son had an accident at our cabin and my husband dropped everything to take him to the hospital, he left the lights on and the door open. When John was told what happened, he immediately drove an hour to the cabin to turn off the lights and shut the door. Meanwhile, Pilar was sitting with us in the emergency ward offering her quiet support. They never asked what they could do; they just did it.

When our house was damaged by a fire and we had to move out, John and Pilar invited us to stay with them until we could find an apartment. We took several trips with them to Mexico and London and all around

our country. They were always pleasant and fun companions, and any problems that arose became things to laugh about.

If we’re lucky and our antennae are out, we may find many great people like John and Pilar in our lives. What sets them apart is not only the temporary pleasures of their company, but the lasting impact they have over time on us and many others.

Such great people stay in our minds after we don’t get to see them any more. We remember fondly little incidents or insights they gave us to enrich our lives and even improve our character. They aren’t necessarily glamorous or beautiful or popular, but they will always be great.

I think of Father Bill, my husband’s uncle whom I’ve mentioned before as the best priest I’ve ever met. And I remember Miss Ramsland, my dowdy high school English teacher who was teased by the “bad” kids in class while inspiring me to really learn.

No, all the great men and women haven’t disappeared. They’re just hiding in plain sight, thanks be to God.

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

Looking Around/Fr. William Byron, S.J.

# The wisdom of old age, and a fond farewell to my readers

This column is a “fond farewell” to those who have enjoyed my writing over the years. Writing a column is like putting a note in a bottle and tossing it into the river so it can float down and across the bay and out into the ocean. You never know whose shore it will wash up on.



But since it carries my e-mail address—[wbyron@sju.edu](mailto:wbyron@sju.edu)—it

will occasionally draw a reader response and that, of course, is always appreciated.

Let me alert faithful readers that my latest book, *Parish Leadership: Principles and Perspectives*, is now available from Clear Faith Publishing, and that Paulist Press will soon release, probably on their fall 2017 list, what is likely to be my final book, *Growing Old Gratefully*.

Old age is a gift. I can attest to that, so why not welcome it with gratitude? These books are important to me. I hope readers of this column will do what they can to help them make the rounds.

I also hope that faithful readers (I don’t pretend to be able to claim a fan base!) will let their Internet search engines lead them to the April 3, 2017, edition of *The Philadelphia Inquirer* where they will find my op-ed article, “Honor next great generation with G.I. Bill for civilian service.”

In this piece, I suggest that if President Donald J. Trump really wants to make America great again, he should lift a page from the experience of what Tom Brokaw called our “greatest generation” (I am one of them) who, in exchange for every month of military service in World War II, received two months of free higher education after the war.

It was called the GI Bill of Rights and represents the greatest investment in human capital that this country has ever made.

I suggest that it would be a good idea now to attach a GI Bill type of educational benefit to any preapproved program of civilian national service like the Peace Corps, AmeriCorps, Teach for America, Habitat for Humanity, Jesuit Volunteer Corps or any other organization that invites young volunteers to help meet national needs like eldercare, child care,

environmental protection, cleaning up the cities, repairing urban infrastructure and shoring up public elementary and secondary education.

Today’s need to address widespread purposelessness among the young is evident. Alarming reports of drug and alcohol abuse and youth suicide, as well as disengagement and drift, call for a strategic national response. Civilian national service could make a crucial difference.

And not to be overlooked is the fact that in function of their higher education gained through the GI Bill, Brokaw’s “greatest generation” found higher-paying jobs, and thus paid more in income taxes over the years. This constituted an enormous return to the federal Treasury and made it, over time, a self-financing program. A good idea; pass it around.

Thanks for your loyal readership and helpful comments over the years.

(Jesuit Father William J. Byron is professor of business and society at St. Joseph’s University in Philadelphia. E-mail him at [wbyron@sju.edu](mailto:wbyron@sju.edu).) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 14, 2017

- Acts 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

Once again in this Easter season, the Acts of the Apostles provides the first reading.

The early chapters of Acts clearly reveal to us the lives led by the early Christians. They demonstrate the primary place of the Apostles and the superior position of St. Peter among them.

The Apostles led the Church because the Christians recognized the Apostles' special relationship with and calling from the Lord. Indeed, reverence for the Apostles was so deep that the people placed their possessions at the Apostles' feet, allowing them to control even the material assets of the faithful.

The Church in its earliest days was situated in Jerusalem. Although the very heart of Jewish life and a city supremely symbolic for Jews, Jerusalem was not Corinth. It was not Antioch. It most certainly was not Rome. It was not a great city in the Greco-Roman culture of the time.

Even in Palestine, Caesarea, a seaport on the Mediterranean Sea, was more important. The Roman governor resided in Caesarea, and the Roman occupation had its headquarters there. Jerusalem was secondary.

The ruins of Caesarea now are in the suburbs of modern Tel Aviv. It is interesting, incidentally, that the only relic of the administration of Pontius Pilate as governor, aside from mention in the Gospels, is a stone carved with his name, found at the site of ancient Caesarea.

The way of life for the first Christians was clear. Care of the poor and widows who were very needy, was their priority. The Apostles evidently directed such care. They also proclaimed the Gospel and taught the faith, with Peter as their chief spokesman.

To assist in providing this care and to evangelize, the Apostles chose seven holy men to be deacons. Calling deacons was an

exercise not just of organization, but also of their authority to act in the name of Jesus.

The First Letter of St. Peter provides the second reading, centering Jesus as essential in salvation. The reading urges Christians to be true to Jesus.

St. John's Gospel supplies the last reading. It recalls the Lord's discourse with the Apostles at the Last Supper in which he tells them what to expect in the future. As it looks ahead and frankly suggests that obstacles await, it is an appropriate reading now as people contemplate Christian living amid modern troubles.

Reassuringly, Christ promises to always be with us. He is "the way, the truth, and the life" (Jn 14:6), which belongs only to the Son of God.

## Reflection

Almost a month has passed since Easter Sunday. For weeks, the Church has joyfully told us of the resurrection. Christ lives!

Before long, the season will end. We will return to life in 2017, with its burdens and rewards.

The Church tells us that Jesus still is with us as our Savior, teacher and guide, our rock and our shield. We the faithful are the Church today, but to be authentic, we must mirror the community described in Acts.

Applying the picture in Acts to the present is interesting. Which Christian tradition most fully reflects the gathering of Christians in Jerusalem long ago? It has to be the Catholic Church, precisely because it still relies upon the Apostles with Peter clearly and actually as their head.

The Church revealed in Acts was profoundly dedicated to the Lord in its care for the sick and needy. Ever since, the ministry of charity has been no charming sideline for Christians. It is of the essence of faith in Christ.

Finally, as the Easter season approaches its conclusion, the Church tells us that Christ remains with us. In turn, we allow him to draw us more deeply into the Church that he created.

Being in the Church is more than joining a club. We must give our hearts to the Lord freely and totally. †



## Daily Readings

### Monday, May 15

St. Isidore  
Acts 14:5-18  
Psalm 115:1-5, 15-16  
John 14:21-26

### Tuesday, May 16

Acts 14:19-28  
Psalm 145:10-13ab, 21  
John 14:27-31a

### Wednesday, May 17

Acts 15:1-6  
Psalm 122:1-5  
John 15:1-8

### Thursday, May 18

St. John I, pope and martyr  
Acts 15:7-21  
Psalm 96:1-3, 10  
John 15:9-11

### Friday, May 19

Acts 15:22-31  
Psalm 57:8-10, 12  
John 15:12-17

### Saturday, May 20

St. Bernardine of Siena, priest  
Acts 16:1-10  
Psalm 100:1-3, 5  
John 15:18-21

### Sunday, May 21

Sixth Sunday of Easter  
Acts 8:5-8, 14-17  
Psalm 66:1-7, 16, 20  
1 Peter 3:15-18  
John 14:15-21

## Question Corner/Fr. Kenneth Doyle

### Jewish, Roman reaction to the resurrection could not stop proclamation of Gospel

**Q**I have always been puzzled by the lack of reaction to Christ's resurrection from Jewish citizens and Roman officials.



It is well-documented that Jesus suffered and died, and his execution was authorized by Roman leaders; but, even at a time of no media coverage, how could Christ's return to life have gone unnoticed

by the very officials who had clamored for and authorized his death?

And what happened to the Roman guard who was stationed at the tomb? Why did he not report such an event to his superiors? (Illinois)

**A**I am happy for this question on the resurrection, because our Christian faith stands or falls on the fact that Jesus rose from the dead. St. Paul says, "If Christ has not been raised, then empty is our preaching; empty, too, your faith" (1 Cor 15:14).

It is far from true that the resurrection of Jesus went "unnoticed" by civil and religious officials of the day. When those who had been appointed to guard the tomb reported to the chief priests "all that had happened," the chief priests assembled the elders to determine a plan of action (Mt 28:11).

It was decided to bribe the guards with "a large sum of money"; the guards were directed to tell anyone who asked that "his disciples came by night and stole him while we were asleep." The chief priests also assured the guards that, if the news reached Pilate's ears, "we will satisfy him and keep you out of trouble" (Mt 28:11-15).

That "stolen body hypothesis" never caught on—first of all, because the dispirited band of Jesus' followers, whose dream had seemingly died with their master, were then huddled together in fear and unlikely to risk

going anywhere near the tomb of Christ.

The resurrection of Jesus was destined to cause enduring problems for Roman and Jewish leaders, and it would have been worth their every effort should they have been able to disprove it. (Imagine the effect of being able to produce the body of Christ and parade the "stolen" corpse through the streets of Jerusalem.) But any investigation on the part of civil and religious authorities came up empty.

The rapid spread of Christianity in the first century was fueled by the accounts of more than 500 witnesses to whom Jesus appeared in the 40 days following the resurrection. Writing some 25 years later, Paul says that most of these 500 "are still living" (1 Cor 15:6)—in effect, challenging deniers, "If you don't believe me, talk to them."

The pyramids of Egypt, Westminster Abbey and Arlington National Cemetery are famous as the burial sites of those renowned by history. The tomb of Jesus, instead, is empty and Christ's epitaph is carved not in stone, but spoken by the angel who greeted the women at the tomb, "He is not here ... he has been raised" (Lk 24:6).

And yet, for me, the strongest proof of the resurrection comes not from an empty tomb, but from the living witness of Christ's first followers.

Of the 12 Apostles, only John died of natural causes. The others—so convinced were they that they had seen Jesus after the resurrection, spoken with him in the upper room, eaten with him on the shore in Galilee—were willing to die by violence for the truth of that claim: James, son of Alphaeus, by stoning; Peter hung on a cross upside down.

That is a pretty high price to pay if you've made up the story to start with.

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

## My Journey to God

### My First Communion

By Katie Rahman

At my First Communion I wore a knee-high dress of crisp, gauzy blue. In honor of Mary? To be just that different? It was the one on sale?

I don't know or remember.

With my big pencil print I had filled in all the pages of my gold workbook along with the rest of my second-grade class. We were ready, the teacher said.

I offered up my little throne to the priest. He told me the bread was His body, and, "Amen," was my bookend response.

I did not chew. I did not want to hurt Him. Eyes closed, He dissolved slowly.

He dissolved slowly. Over time and time again

of receiving and receiving with eyes closed. How long receiving without receiving?

I don't know or remember.

A convert kneels next to me and I envy him. His head is bent to the bench-back. Hands cover his face like a veil. Until, "Behold," and he looks. And he is on the mountaintop.

Coming back to receive again, I know. I know now. I behold Him and I speak the Hebrew "I believe" – "Amen!"

I do not chew. I savor. Him so close. He dissolves slowly.

Stay! I ask of us both, like one on the Emmaus road so that now knowing I remember, and remembering I believe.

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

## 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 are appreciated. Please include name, address, parish and telephone number with submissions.

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

# Rest in peace

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

**ALLEN, Everett**, 96, St. Jude, Indianapolis, April 29. Brother of Rosemary Heideberger, Bob and Richard Allen. Uncle of several.

**BROWN, Dorothy M. (McKenney)**, 86, Holy Family, New Albany, May 1. Mother of Charles and Michael Brown. Grandmother of five. Great-grandmother of eight.

**CHERRY, Marita D.**, 92, St. Mary, Greensburg, April 30. Mother of Janet Salatin. Grandmother of two.

**GRIESHOP, Robert F.**, 83, Holy Family, Oldenburg, May 2. Husband of Joan Grieshop. Father of Beth Ann Bulach, Janet Kirschner and Mark Grieshop. Grandfather of 10. Great-grandfather of four.

**HAGEDORN, Mildred L.**, 90, St. Paul, Tell City, April 25. Mother of Yvonne Baur, Catherine Bower, Sharon Smith, Gerald, Joe and Richard Hagedorn. Sister of Margie Knable and Edward Gengelbach. Grandmother of 14. Great-grandmother of 13. Great-great-grandmother of one.

**HAMILTON, Dorothy A.**, 87, St. Monica, Indianapolis, April 28. Wife of Walter Hamilton. Mother of Nancy Hall, Elaine Milner, Laura Sepe, Janice and Gary Hamilton. Sister of Mary Jean Balla. Grandmother of eight.

**HAVENS, Clifford**, 92, St. Joseph, Shelbyville, April 25. Husband of Helen Havens. Father of Linda

Thomas, Teresa Tungate, Susan Watson, Charles and Robert Havens. Stepfather of John, Michael and Terry Ogden. Brother of Margaret Jones and Vern Havens. Grandfather of 19. Great-grandfather of 17.

**KERN, Joanne C.**, 92, St. Monica, Indianapolis, April 23. Mother of Jeanmarie Chenette, Rosemarie Megraw, Christopher, David, Michael and Richard Kern. Grandmother of 18. Great-grandmother of 28.

**MCCONAHAY, Mary Jane**, 82, Christ the King, Indianapolis, April 21. Mother of Maureen Johnson, Margaret, Kevin and Sean McConahay. Grandmother of three.

**MERCER, Ruth E.**, 74, St. Pius X, Indianapolis, April 23. Wife of Gerald Mercer. Mother of Jill and John Mercer. Grandmother of five. Great-grandmother of three.

**MOHR, Thomas W.**, 91, St. Jude, Indianapolis, April 26. Father of Karen Bevis. Brother of Martha Zimmerman. Grandfather of three. Great-grandfather of one.

**OBER, Julian H.**, 92, All Saints, Dearborn County, April 26. Husband of Irene Ober. Father of Kathleen Bischoff. Grandfather of one.

**PENDILL, Christine**, 97, St. John the Apostle, Bloomington, April 27. Mother of Sherry Eller, Landon and Ron Pendill. Sister of Harold and Hugo Blomberg. Grandmother of 12. Great-grandmother of 26.



## Blue Mass

Units from federal, state and local jurisdictions process in downtown Washington before the 23rd Annual Blue Mass on May 2. The Mass, held preceding National Police Week, offered the faithful an opportunity to pray for those in law enforcement and fire safety, remember those who have fallen and support those who serve. (CNS photo/Jaclyn Lippelmann, *Catholic Standard*)

**POWELL, Jean (Lee)**, 93, St. Vincent de Paul, Bedford, April 28. Mother of Jill Webb. Sister of Ann Rittmeyer and Bob Lee. Grandmother of three. Great-grandmother of seven.

**SAULMAN, Bonnie J.**, 86, St. Joseph, Corydon, April 30. Wife of James Saulman. Mother of Jill Ann Delaney, Debbie Gresham and Kimberly Stewart. Sister of Barbara Neafus. Grandmother of 11. Great-grandmother of 20. Great-great-grandmother of one.

**SMITH, Richard P.**, 90, St. Mary, New Albany, April 24. Husband of Sara Smith. Father of Eileen Britton. Grandfather of one.

**STAND, Richard**, 85, St. John the Apostle, Bloomington, May 1. Husband of Theresa Stand. Father of June Campbell, Paul and Tom

Stand. Grandfather of four. Great-grandfather of three.

**WERNER, Edward C.**, 85, St. Gabriel, Connersville,

April 24. Husband of Elizabeth Werner. Father of Patricia Morgan, Daniel and Doug Werner. Brother of Franciscan

Sister Mary Louise, Charles, Donald, Floyd and Raymond Werner. Grandfather of six. Great-grandfather of one. †

## Franciscan Sister Carol Lee Royston ministered in Catholic education, including in Indiana

Franciscan Sister Carol Lee Royston, formerly Sister Mary Thoma, died on April 28 at St. Francis Hospital in Peoria, Ill. At the time of her death, she was 71 and a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

The Mass of Christian Burial was celebrated on May 8 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Carol Lee Royston was born on Dec. 11, 1945, in Cincinnati.

She entered the Sisters of St. Francis on Feb. 2, 1964, and professed final vows on Aug. 15, 1971.

Sister Carol earned a bachelor's degree at Marian University in Indianapolis and a master's degree at Miami University in Oxford, Ohio.

During 53 years as a Sister of St. Francis, Sister Carol ministered as an educator for 45 years in Catholic schools in Indiana, Illinois and Ohio. In the archdiocese, she served in Indianapolis at the former Holy Trinity School from 1965-66 and the former St. Bernadette School from 1968-69. She ministered at St. Anthony School in Streator, Ill., from 1969-72 and 1979-2010. After retiring from education, she served in parish ministry there, overseeing a women's ministry and seeing to the needs of sick and homebound.

Sister Carol is survived by sisters Ann Kimes and Mary Maisel of Cincinnati, Maureen Wallace of Alexandria, Va., and brother James Royston of St. Bernard, Ohio.

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

## Pope Francis advances sainthood causes of U.S. priest, Vietnamese cardinal

VATICAN CITY (CNS)—Pope Francis advanced the sainthood causes of Wisconsin-born Capuchin Father Solanus Casey, five religious, four laypeople and two cardinals, including Vietnamese Cardinal Francois Nguyen Van Thuan.

The pope approved the decrees during an audience on May 4 with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes.

Father Solanus (1870-1957) was known for his great faith, humility and compassion and for his ministry as spiritual counselor. He gained a popular following during his lifetime, with healings attributed to his intercession both before and after his death.

He was the sixth of 16 children of Irish immigrant parents. He was born on a farm near Oak Grove, Wis., and as a young man worked as a logger, a hospital orderly, a streetcar operator and a prison guard before entering the Capuchins at age 26.

He was ordained in 1904 as a "simplex priest," one who is unable to hear confessions or preach dogmatic sermons because he had not performed very well in his studies. He carried out humble tasks in the monastery and, while serving in Yonkers, N.Y., Father Solanus was assigned to be the friary's porter, or doorkeeper, a ministry he would carry out for the rest of his life. He was also in charge of altar boys and served as director of a young women's sodality. Later,

he worked at Our Lady of Sorrows Parish in New York City and Our Lady of Angels Parish in Harlem.

In 1924, he moved to St. Bonaventure Friary in Detroit. As doorman there, he was noted for his charity in his dealings with the many people who came seeking financial assistance and food. He also helped start a soup kitchen there.

He was assigned to the St. Felix Friary in Huntington, Ind., in 1946, where even in semi-retirement he was visited by bus loads of people seeking his advice and prayers for healing.

In 1956, he returned to Detroit for medical care, and died there on July 31, 1957, at the age of 87. His final words were said to be, "I give my soul to Jesus Christ."

He was declared venerable in 1995, and Pope Francis' approval of a miracle attributed to his intercession was the next step needed for his beatification. Another miracle, after his beatification, would be needed for him to advance to sainthood.

Among the other decrees on May 4, Pope Francis recognized the heroic virtues of Cardinal Nguyen Van Thuan,

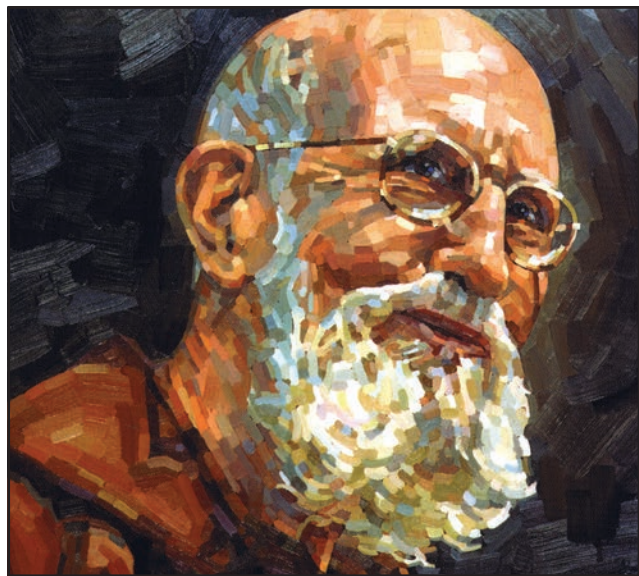
who served as president of the Vatican's Pontifical Council for Justice and Peace from 1998 to 2002—the year he died.

Born in 1928, Vietnam's communist regime jailed him in 1975 when he was the newly named coadjutor bishop of Saigon, later renamed Ho Chi Minh City. He was never tried or sentenced and spent nine of his 13 years of detention in solitary confinement. His uncle was South Vietnam's first president, Ngo Dinh Diem, a Catholic who was assassinated in 1963.

Also on May 4, the pope recognized miracles that advanced the causes of three religious women toward beatification and the martyrdom of Lucien Botvasoa, a married man with eight children, who was also a Third Order Franciscan, teacher and a catechist at his parish in Vohipeno, Madagascar.

As the African island went from being a colonial outpost to an independent nation, Botvasoa was blacklisted as an enemy of the cause for independence and was killed in 1947 out of hatred of the faith.

Years later, a village elder admitted on his deathbed to a local missionary that he ordered the murder of Botvasoa even though Botvasoa had told him he would be by his side to help him whenever he was in need. The elder told the missionary he felt Botvasoa's presence and asked to be baptized. †



The likeness of Solanus Casey is seen on the book cover of "Thank God Ahead of Time: The Life and Spirituality of Solanus Casey." Pope Francis advanced the sainthood causes of the Wisconsin-born Capuchin priest. (CNS)

# Paintings commemorate anchoress' dedication to angels, adoration

By Natalie Hoefer

Friends of the late anchoress Sister Mary Ann Schumann speak of her devotion to Divine Mercy and her love for angels.

Fittingly, commissioned paintings of the three archangels were hung in her memory in the Divine Mercy Perpetual Adoration Chapel she helped found on the west side of Indianapolis. They were blessed in a special ceremony in the chapel on April 19.



Sr. Mary Ann Schumann

The service was led by Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis. He helped found the chapel and was a close friend of Sister Mary Ann.

"She would be thrilled, but she would also be embarrassed," he suspects of the anchoress' response to the memorial if she were still living. "To have something done 'in her honor' would not be her style. She was unassuming, humble and always pointed toward the Lord in the Eucharist. These angels on the wall will do the same."

The story actually begins in 1970, when Sister Mary Ann left the Sisters of St. Francis of Maryville, Mo., with whom she had professed vows in 1956.

She pursued a nursing career, which brought her to Indianapolis, where she put her degree to use for 15 years at various locations. She also earned a master's degree in pastoral care from Christian Theological Seminary in Indianapolis.

On Sept. 14, 1989, with the help of Msgr. Schaedel, Sister Mary Ann opened the Divine Mercy Perpetual Adoration Chapel—the archdiocese's first perpetual adoration chapel. Located in a former convent on the campus of Cardinal Ritter Jr./Sr. High School on the west side of Indianapolis, the chapel has served as a model for 12 more perpetual adoration chapels that have opened in central and southern Indiana during the last 28 years.

In 2000, Sister Mary Ann became a professed anchoress in the archdiocese—a form of consecrated life in the Church in which a woman, living under vows,

dedicates herself to solitude, prayer and penance.

She lived in a room of the former convent now housing the perpetual adoration chapel, serving as the chapel's full-time guardian and sacristan, and dedicating herself to spreading the message of the Divine Mercy devotion throughout the archdiocese.

One day while Dyan Huey, a member of St. John the Evangelist Parish in Indianapolis and now the day sacristan for the chapel, was praying at the chapel in 2015, an idea came to her.

"I remember being up by the kneeling rails looking at the Blessed Sacrament, thinking, 'We need angels painted in here,'" Huey recalls.

"I told Sister. She said, 'I love the idea, but who could do it?' I Googled [it], but we never did find something that would work."

In December of 2015, Huey's parish had a ceremony blessing a Divine Mercy image that Michael McCarthy, a St. John parishioner, had been commissioned to paint for the parish.

"Lo and behold, here was a young sacred artist, a member of St. John!" says Huey. "I bee-lined over to him and said something like, 'You don't know me, but you're going to do a project for me!'"

Sister Mary Ann never saw the project come to fruition. On Jan. 29, 2016, she died in hospice after a battle with cancer.

"As soon as she died, I had a number of people say, 'What will we do in tribute of her?' I thought again of the angels," says Huey.

Thus began a fundraising campaign. Within six months, nearly \$15,000 was collected, enough to cover the cost of the commissioned paintings of the archangels Gabriel, Michael and Raphael, plus frames, a dedication plaque and other expenses.

Huey says intercession by Sister Mary Ann has been present "all the way through" since the anchoress' passing. She cites the first of those "intercessions" as occurring when the archdiocese's second anchoress, Lisette Shattuck, consecrated in 2005, agreed to move into Sister Mary Ann's apartment and take over as the chapel's guardian, night and weekend sacristan.

"After Sister died, everyone thought the chapel would close," Huey recalls.



New paintings of the archangels adorn the walls of the Divine Mercy Perpetual Adoration Chapel in Indianapolis on April 19 as an honor to the chapel's co-founder and former custodian, the late Sister Mary Ann Schumann. (Submitted photos)

"Almost immediately, we had a full schedule [of adorers]. And then for the archdiocese's second [anchoress] to move into the apartment, it was like icing on the cake. I know Sister Mary Ann was up there orchestrating this!"

Father Ben Okonkwo, a chaplain for St. Vincent Indianapolis hospital who offers Benediction at the Divine Mercy Perpetual Adoration Chapel on Tuesday evenings, was set to lead the April 19 blessing ceremony, when his chaplain duties called him away. Msgr. Schaedel stepped in to lead the ceremony.

"Sister Mary Ann had a great devotion to the angels," he says. "The paintings of the angels will remind us that the angels are constantly adoring God in heaven and in the Blessed Sacrament—just as we do in the perpetual adoration chapel. They will be a visible reminder of what we already know is there."

(To sign up as an adorer at the Divine Mercy Perpetual Adoration Chapel, 3356 W. 30th St., in Indianapolis, call Lisette Shattuck at 317-283-5422 for English, or Lupe Orozco at 317-979-0410 for Spanish.) †



Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and co-founder of the Divine Mercy Perpetual Adoration Chapel in Indianapolis, left, and artist Michael McCarthy pose on April 19 before a blessing ceremony of three archangel paintings McCarthy completed for the chapel.

## 'Pedaling priests' complete 340-mile bicycle trek for vocation prayers

PEORIA, Ill. (CNS)—After riding bicycles a little more than 340 miles over five days, three young priests of the Diocese of Peoria sailed across the Indiana state line on April 28, bringing Priests Pedaling for Prayers to a close.

"It does seem a little surreal," Father Tom Otto said at the journey's end. "Things like this seem insurmountable when you begin, but maybe like life, you focus on the short-term goals. ... That makes it doable. Take one little bit at a time and before you know it, you've done something pretty incredible."

The effort to raise prayers for vocations began on April 24 when Father Otto, Father Michael Pica and Father Adam Cesarek dipped their rear tires in the Mississippi River, which marks the border between Iowa and Illinois. They were sent forth with the blessing of students at Our Lady of Grace Catholic Academy in East Moline, who lined both sides of the street outside the school to cheer them on.

Along the way, they stopped to talk with students and parishioners at 15 schools and churches about the need for vocations to the priesthood and consecrated life, as



After riding a little more than 340 miles over five days, Father Michael Pica, Father Adam Cesarek and Father Tom Otto stand just inside Indiana on April 28, bringing "Priests Pedaling for Prayers" to a close. Behind them is one of the support vehicles that accompanied them on the journey to raise prayers for and awareness of vocations. (CNS photo/Jennifer Willems, The Catholic Post)

well as good, holy marriages "from which all vocations come."

They also celebrated Mass, took part in holy hours for vocations, stopped to pray at the Bishops' Mausoleum in St. Mary's Cemetery in West Peoria, and visited with people at potluck gatherings, dinners and receptions arranged by vocation apostolates or Knights of Columbus councils in each area.

At most stops, they received pledge cards from children and adults with promises of prayer, sacrifice and good deeds to support them on the ride and ask God for an increase in vocations.

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# FAITH

continued from page 1

wanted the altar to be the focal point,” Hittel says. “I wanted to have a cross in the center part of the stage. We talked about the history of Holy Cross, and we decided upon a Celtic cross to represent the Irish heritage on which Holy Cross was founded.

“Kari painted a beautiful green Celtic cross with gold accents, and there’s a dove representing the Holy Spirit in the center of the cross. So that cross is always there.”

Another part of the transformation takes place every Thursday at 6 a.m. when Hittel and her husband Charles arrive at the school that is one of the Notre Dame Alliance for Catholic Education (ACE) Academies in the archdiocese. An appropriate chapel space is created in the gym for use by the school.

They also add banners to frame the worship space. Their attention to detail even has an aromatic touch.

“When people think about a church, they think about the way it looks, the way it makes them feel, and even the smell of a church,” Hittel says. “So we also want the gym to not smell like a gym. We use ‘scent defusers,’ smells that make it seem like a church. At Christmas, it

was cinnamon. During Advent, we did sandalwood.”

The transformation is designed with one goal in mind.

“We’re trying very hard to give our children a worship space that inspires them in their faith, and to help them think about what’s happening during the Mass.

“Fifty percent of my students aren’t Catholic, and they don’t know what to expect in church. We want them to feel the reverence that’s expected in a church setting. We want our non-Catholic children to aspire to be Catholic, and we want to inspire our Catholic children to be faithful Catholics.”

The approach works. This year, 10 non-Catholic children at Holy Cross have chosen to become Catholic. Eighth-grader Jada Brown was one of them.

“It just felt like something that needed to be done,” says Jada, who is 14. “Half of my classmates are baptized, and they said it’s a blessing. I think I’m going to get closer to God.”

Seeing six students be baptized recently was also a blessing for Hittel.

“It makes me feel like a proud mom,” Hittel says. “We don’t set out to force someone to choose the Catholic faith. We set out to model the Catholic faith so that the children want to become Catholic.”

She gives credit to Father Christopher Wadelton, the pastor of nearby St. Philip Neri Parish, who celebrates the school

Mass at Holy Cross.

“Father Chris needs to be patted on the back because he relates so well to the children. His connection to the children is a big part of why the children choose to become Catholic.”

Father Wadelton also compliments Hittel on the way “she has gone above and beyond to create a very impressive, really beautiful” worship space for the children during the school Mass. Still, he believes those efforts are just part of the true beauty happening at Holy Cross—leading more children to the Catholic faith.

“Ruth lives her faith in such a positive and open manner that the kids are attracted to that. And that’s the way so many of the teachers are, too. The kids see it and recognize it. And they come on their own to ask to be baptized,” he says. “That’s really the beautiful part of the story. The Catholic culture is so strong around the school.”

For Hittel, it all comes back to the approach that has guided Holy Cross through its history.

“We didn’t want to give up.” †



A Celtic cross representing the Irish heritage that Holy Cross Parish and School in Indianapolis were founded on is prominently displayed in the chapel space for Holy Cross Central School. (Photo by John Shaughnessy)

# RELIGIOUS

continued from page 1

overly intrusive federal government” involved when people are exercising their religious freedom in the public square or institutions they run.

During the White House ceremony, Trump told some of the Little Sisters of the Poor in the crowd: “Your long ordeal will soon be over.” The sisters are just one of the groups that challenged the federal contraceptive, abortifacient and sterilization mandate all the way to the U.S. Supreme Court.

Mother Loraine Marie Maguire, superior of the Little Sisters’ Baltimore province, said in a statement that the sisters are “grateful for the president’s order, and look forward to the agencies giving us an exemption so that we can continue caring for the elderly poor and dying” without fear of government punishment.

The two-page order, “Promoting Free Speech and Religious Liberty,” was posted on the White House website hours after it was signed. It is half the length of a leaked draft version of an order published on Feb. 1 in *The Nation* magazine. The order signed by the president is short on specifics and far less

detailed than the leaked draft.

It devotes the most space to a promised easing of the Johnson Amendment—a 1954 law that bans churches and nonprofit organizations with tax-exempt status from taking part in partisan political activity. Although it would take an act of Congress to do away with this regulation, Trump can direct the Internal Revenue Service not to enforce it.

Many people likely aren’t familiar with the amendment by name—or they weren’t before this executive order—but they support the idea of it, according to a May 4 poll by the Public Religion Research Institute.

The poll shows 71 percent of Americans favor the law, as do most all major U.S. religious groups. Only about one-third of white evangelical Protestants favor allowing churches to endorse candidates, compared to 56 percent who oppose it. Also, just 23 percent of white mainline Protestants, 25 percent of Catholics and 19 percent of black Protestants support churches endorsing political candidates.

In an interview with Catholic News Service (CNS) at Reagan National Airport on May 4 on his way back to his archdiocese for a confirmation Mass, Cardinal DiNardo said the amendment was likely more important to evangelical

Christians than Catholics because, as he pointed out, the Catholic Church “has the tradition of ‘Faithful Citizenship,’” which he said puts the Johnson Amendment in a bigger context.

“Forming Consciences for Faithful Citizenship,” the U.S. bishops’ quadrennial document on political responsibility, guides voters not according to the stances of specific political candidates but Catholic social teaching.

Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, also welcomed the order, and said the organization “looks forward to reviewing the details” of it with the hope that applying it will “allow Catholic Charities agencies to continue to serve all their clients in accordance with their inherent dignity while at the same time preserving the freedom of these agencies to serve in conformity with our beliefs.”

Richard Garnett, professor of law at the University of Notre Dame, said in an e-mail to CNS that the order’s emphasis on weakening the Johnson Amendment did not seem particularly significant, noting: “it is already the case that the relevant agencies and officials are highly deferential—as they should be—to churches and religious leaders, especially when it comes to what’s said in the context of sermons and homilies.”

Commenting on another major point of the executive order—relief to employers with religious objections to include contraception, abortifacient and sterilization coverage in their employees’

health care plans—Garnett called it “a good thing—and long overdue,” but he also noted that “such regulatory relief was already probably on its way, as a result of the Supreme Court’s decisions.”

In a statement after the order was signed, Health and Human Services Secretary Tom Price promised to take action “in short order” to “safeguard the deeply held religious beliefs of Americans who provide health insurance to their employees.” The promise didn’t give any specifics.

The lack of details in the order even caused the American Civil Liberties Union (ACLU), which had been poised to sue, to change its course. In a statement issued hours after the order’s signing, ACLU director Anthony Romero said the order had “no discernible policy outcome.”

“After careful review of the order’s text, we have determined that the order does not meaningfully alter the ability of religious institutions or individuals to intervene in the political process,” he said.

But the group also stands ready to sue the Trump administration if the order generates any official government action. Religious groups, for opposite reasons, likewise stand ready to see if the order has any teeth.

As Knights of Columbus Supreme Knight Carl Anderson said in a statement: “This order marks an important step in restoring those constitutional principles guaranteed to every American,” with the added caveat, “There is still work to be done.” †

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May 20, 2017 at 1:30 pm

Where:

Our Lady of Grace Catholic Church

9900 E. 191<sup>st</sup> Street, Noblesville, IN 46060  
(corner of E. 191<sup>st</sup> St. & SR 37N)

Celebrated by Rev. Msgr. George Ignacio

Fellowship and a Philippine MERIENDA (Filipino fare of light refreshments) will follow immediately after Mass at OLG Grace Hall.

This Mass is sponsored by:  
**The Philippine Association of Medical Technologist, Indiana Chapter (PAMET-IN)**  
and  
**Jesus and Mary Prayer Group**