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.

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, prasing 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 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 full text of the executive order. He defined the principle of it: “There should not be an

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.

“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

See RELIGIOUS, page 16
Meet our future deacons

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

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

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 Klunder has also been a great role model and mentor for me.

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 diocesan seminary 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.

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 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 more 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 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 nation’s 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 work, 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 complete at the end of 2017.

The mosaic work is being done at the Travisanutto 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 1.4 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.”
Deviney Benson looked at the roughly 100 high school mentors who sat where she sat just five years prior. “Looking out at all of you, I’m feeling really sentimental right now because I am like looking back into my past and my journey in A Promise to Keep,” said Benson, 23.

She continued to talk about the success the A Promise to Keep (APTK) program has had in helping more than 10,000 archdiocesan youth mentors. “This was a huge eye-opener for me. I had seen nerdy [high school mentors] that didn’t have a lot in order to achieve that, and that’s what they were involved in and their high school experiences, I realized that they understood their needs in getting ready to go to college and talk about making good decisions in high school, which I think is a powerful thing,” she said. “Student-to-student lessons can be more powerful than hearing that message from a teacher”

Smith noted that, before starting the program, the mentors were asked to do some intense soul-searching. “It’s a strong 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,” she said. “The mentors are really good at doing a lot of internal reflection to make sure that 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 very powerful,” she 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 herself available,” she 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 to 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 or log on to are.archindy.org/promise-to-keep.aspx)

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Mary of Nazareth is honored by Jews, free acceptance of her unique vocation, said yes to God's mysterious, and often it manifests itself to us in our daily lives. to respond to the Word of God however (freely and fully) to God's intervention only because a virgin, Mary, agreed means of self-communication to us, but us from the dreadful results of our sin. sinfulness, and he gave his life to redeem our humanity with all its strengths and weaknesses. Although he was sinless, of Mary, a devout Jew, Jesus takes on of Mary of Nazareth by the power of God (second person of the Trinity) of the virgin mother of Jesus Christ. From the humblest origins, she has much more. But in the end, the titles that have been exalted as Queen of Heaven, Seat ofWisdom, Mother of Holy Hope and have 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. 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 from whom the honors, she has been exalted as Queen of Heaven, Seat ofWisdom, 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

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 consciousness 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 his 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 tribes have been paid this simple woman. From the humblest origins, she has been exalted as Queen of Heaven, Seat ofWisdom, 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

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 Donald 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 margin of 217-213. It marks 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, healthcare 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 Indiana. 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 abortifacient 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 would be a huge 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.

Reflection/Sean Gallagher

More work needed to strengthen religious liberty and health care coverage

Catholic. Father Solanus Casey has a connection to Indiana

The Caseys practiced all the Catholic faith, including regular family prayers. As an adult, the rosary was seldom far from his hand, and he prayed it often each day. In 1876, black widow Mary got out that Father Solanus had the gift of healing; “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 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. He was transferred to St. Michael’s in Brooklyn in 1945 and then to St. Felix Monastery in Huntington in 1946. This 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.
Graduations set for Catholic high schools in the archdiocese

By John Shaughnessy

As another school year comes to a close, 1,387 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. 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 says. 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 Chardin 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 St. Simon the Apostle 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.

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 John and Jon Cotton.
- **Abigail Heimann**, daughter of Jeffrey and Suzanne Heimann of Holy Spirit at Gerish 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 Koszorski**, son of John and Carie Koszorski of St. Simon the Apostle Parish in Indianapolis.
- **Madeline Martin**, daughter of Drs. Matthew and Stephanie Martin of Holy Spirit at Gerish Parish.
- **Christopher Moreton**, son of Tod and Jennifer Moreton of St. Simon the Apostle Parish.
- **Maria Schorr**, daughter of Greg and Tricia Schorr of Holy Spirit at Gerish Parish.
- **Mattia Vandenkuizen**, daughter of Mike and Michelle Vandenkuizen of St. Monica Parish in Indianapolis.
- **Stephan Vukovic**, son of Frank and Ashley Vukovic of Holy Spirit at Gerish Parish.
- **Matthew Witzerman**, son of David and Theresa Witzerman of St. Simon the Apostle Parish.

The class salutatorian is **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:

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

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

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

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

The class valedictorian is **Jaeulynne Kennedy**, daughter of John and Kristi 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 Heinzmann.

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

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 **Natalie Tomin**, son of James and Kerri Tomin 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:

- **Chase Dalton**, son of Alhassane Dalton and Dramalotse 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 Stephanie 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-vedicators of 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.
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 building for this memorial, which stands close to a North Vernon intersection, was provided by Knights of Columbus St. Bernard Council #1631 of North Vernon. (Uncleamed photo)

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 Staff, on May 21 and June 3.

The first event will be held at St. Simon the Apostle Parish’s prayer hall, 1155 Oaklank Road, in Indianapolis, from noon to 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 6:30 to 9 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 into 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.

For more information on the book signing events, call 317-502-7171, or e-mail info@liturgyofmarriage.com.

Providence Associates application 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 Dillon at 317-250-3294, or e-mail ddillon@sprav.org to request an application. Learn more about Providence Associates at ProvidenceAssociates.org.

May 30 SS. Francis and Clare of Assisi Church, 5091 Olive Branch Road, Greenwood. Annual Memorial Day Service, 8 a.m., patriotic music, 9 a.m. Mass followed by outdoor service, reception and Refreshment Station. Sue LaRue, 317-859-4673.

June 2-3 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pro-Cana Preparation Conference, Personal Retreat Days 5:45 p.m. overnight accommodations (two rooms) $185 for commuters, includes meals, snacks and materials. Information and registration: www.archindy.org/info@liturgyofmarriage.com.
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, those same people would also say, ‘My life is not Christian. I don’t pay my employer’s proper salaries; I exploit people; I do dirty business; I only do it for a few cents more.’”

“A Catholic atheist, the pope says, ‘exploits people; I do dirty business; I only do it for a few cents more. He is one who does not willingly embrace Christ’s fundamental Christian principles. He is one who says, “I am Catholic, I am Catholic, I am Catholic” and turns his back, not his face, to people who actually claim to be Catholic atheists. He explains that when we turn away from God, we become deaf to his word, we turn away from him.”

The Holy Father, considering people who are Catholic in name but unchristian in their actions, and actions as hypocrites, and he reminds us that Jesus did not tolerate hypocrisy. There are many Catholic atheists, 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 back, 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.”

“On Holy Thursday,” the pope says, “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 being.

“All of us, if we stop a little today and look at our hearts, we will see how many times—and how many times closed our ears, and how many times we have become deaf,” the pope says. “And when a people, a community, 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 pope was about to ordain six priests for the Diocese of Rome and at the Vatican, Pope Francis ordained five priests who were about to ordain. "We are Catholic atheists if our hearts are hardened to God’s word, 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?”

“I that today you would listen to his voice! Harden not your hearts!” the pope prayed (Ps 95:7-8). We ask for the 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.)"
WASHINGTON (CNS)—As tensions exploded after the death of 25-year-old Freddie Gray while in custody of Baltimore police in April 2015, the Rev. S. Tod 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 the 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 24 press conference 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.

“We’re convinced that mixing the faith community with our daily operations is something that has paid dividends,” Davis said. “We’ve learned that others would see the importance that faith plays, and not just for the members of a particular 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.”

“We’re in the religious liberty fight 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

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 Catholic Church, whose members are fighting a sense of communion among people. They “look at all their brothers, aid in need and helping entrepreneurs, often in developing nations, to succeed and grow, in their own ascending way, guided by EoC principles,” wrote Pope Benedict XVI in his 2009 encyclical, “Caritas in Veritate” (“Love in Truth”).

Pope Francis met with EoC members from around the world in 2016. 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 doing business that 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 organizational 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 Marist College, a Focolare center in Hyde Park, N.Y.

Helping to lead the summer school will be John Mundell, president and CEO 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 sharing.

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.

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 day later, a meeting of the G7 leaders in Shangai, China, 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.

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“We’re in the religious liberty fight 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

“Some people brought rakes and their equipment, to help clean up the neighborhood. 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.”

Archbishop Lori 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.”

“Police work, too, is a vocation, Davis said. “I’ve watched it,” Davis said. “That no matter how angry or upset you are, you have to have a prayer circle. No one can say ‘no’ to that.”

While most EoC companies are founded by families, the members use a portion of their profits for the good of the communities where they do business. “We’re convinced that mixing the faith community with our daily operations is something that has paid dividends,” Davis said. “We’ve learned that others would see the importance that faith plays, and not just for the members of a particular 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.”

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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. He added: “I see a lot of news about states 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.
Five ‘A Promise to Keep’ mentors give testimonies at luncheon

Katie Knight—senior, Cardinal Ritter JcSt. High School in Indianapolis

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

But as I progressed through high school, lots of A Promise to Keep volunteers 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 family and friends.

I 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, 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 I’m going to do the push I needed to stay on track for the rest of my life. I hope in five years, current middle schoolers that talk to me will have the same thing to say.

Beth Myers—junior, Bishop Chatard High School in Indianapolis

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 how important it is. 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 jobs to be role models for our friends and to help them know and trust our own morals. Because these morals will be tested.

I have only been able to link with this end quote from [St. John Paul II]: ‘Chastity is a difficult long term matter. One must be particularly for oneself, for one’s family, 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

I came from a public grade school and when I was introduced to Promise to Keep when I was young. …

‘What originally on the bill that I knew I was going to go around to grade schools and actually talk about what 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 benefited from this. I felt called by the Holy Spirit to become a mentor, and I did. It’s 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.

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

‘Being a peer mentor taught me that you don’t have to do what most people my age are doing. It is cool to do. It 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 for my entire life because I have been prepared for this. This has prepared me by warming me about dangerous habits and how I can learn from these kids that have so much to do right the 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 right. As a peer mentor I believe in role models for the junior high kids, and not just for them but to role models for everyone around us.”

Ben Wilson

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 part of A Promise to Keep.

However, the main reason that peer mentors exist in the first place are the kids. It gives them the confidence to know that if they ever need help, they have someone that they can turn to. …

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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.

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.

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 of the aspects of the event are ultimately geared toward helping participants discern God’s will for them.

“I’m 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 so they can experience the priesthood as an option.”

Father Moriarty 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 contact Barb Brinkman at 317-870-8400.

REFLECTION

(continued from page 6)

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 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 against religious beliefs in issuing contracts and awarding grants. Nothing was said, however, about contracts or grants in the executive order.

Nor was anything 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 Hillary 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 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 Solanus 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 E. Funk is editor emeritus of The Criterion.)

FR. ERIC AUGENSTEIN

“I think they might be surprised by some of the humanity of the seminary, and the Bishop Bruté Days will experience some recreation. And that balance is very all your time in the chapel, or all your chores around the seminary. feature times for recreation and doing chores around the seminary.”

FR. JOSEPH MORIARY

“My hope is that guys who come to Bishop Bruté Days will experience some of the humanity of the seminary, and the Bishop Bruté Days will experience some recreation. And that balance is very feature times for recreation and doing chores around the seminary.”

Sean Gallagher

The Criterion  Friday, May 12, 2017
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 a Confederate scholar and a poet whom he was a warrior. But like many of the fighting rebellion against the British, Pearse had a romantic view of Irish martyrdom.

One of his best-loved poems was about his daughter Bébhia. In Pearse’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 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 learn of one in our family’s circle of friends—if we have eyes to see, we know that change is afoot, that someone who is entering our life is the beginning of the inevitable journey away from us.

The child of our heart will eventually grow up. Any mom who has cried in her heart at the very thought of the possibility of the very first day of kindergarten, or bid farewell to a child who has moved 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 is it with motherhood. Although most people will tell you that children have greatly enriched our lives, we also have learned to live “until death do us part” commitments. 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 predilect, 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 we 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 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 scarred 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/In 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.

(Marge Fenelon is a freelance writer and a columnist for Catholic News Service.)
Nafez Nazal taught us classes on Islam during my days at the Ecumenical Institute of Jerusalem in 1997. His wife Laila taught Arabic. Both taught at Birzeit University in Palestine, and later he taught at Harvard University. Besides teaching at Tantur, he taught at the Jerusalem Center for Near Eastern Studies, Brigham Young University. Laila also taught in sociology. She was a Palestinian, born in what was then Palestine, but she was educated in the United States in the University of Tennessee and then her Ph.D. in Sociology and English literature at the University of Pennsylvania while Nafez was teaching there.

Cornucopia/Cynthia Debes

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 a Roosevelt? President Kennedy to invite us? Good question. John was up for loss of people in the news, celebrities of every kind, as well as a great group to entertainment. But they make headlines, not history. It's like fleeting and ultimately meaningless.

Maybe our definition of greatness 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 occasion for the family and a testimonial to his importance. He was a faithful man, and the closing hymn, “I Know That My Father 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.

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 bottle 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 where it will wash up or wash down, we may find many great people like John, they just did it.

When our house was damaged by a fire after high school, it was a first-class engineering school, but not as widely after high school. It was a first-class educational benefit to any preapproved career. That’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the Pulitzer jury saw, he said. “You get into rural America, you realize, ‘Hey, I’m not changing that’s what the 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Once again in this Easter season, the Acts of the Apostles provides the first reading. The early chapters of Acts distinctly 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 Jewish life and a city supremely important in the Gospels, is a stone carved with his name, interesting, incidentally, that the only relic found at the site of ancient Caesarea. It is on the Mediterranean Sea, was more the heart of Jewish life and a city supremely situated in Jerusalem. Although the very assets of the faithful.

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 traditions of our time 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.

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 true from that the resurrection of Jesus was “unnotice’d” by civil and religious officials of the day. Of 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 of the utmost 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 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 Acts argument 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.

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<th>Readers may submit prose or poetry for faith column</th>
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<td>The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 e-mail to <a href="mailto:criterion@archindy.org">criterion@archindy.org</a>.†</td>
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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 Canisius Casey, five religious, four laypeople and two cardinals, including 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 a 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 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 1944 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 Yemen, 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 Botovasoa, 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, Botovasoa 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 had ordered the murder of Botovasoa even though Botovasoa had told him he would be by his side to help him whenever he was in need. The elder told the missionary he felt Botovasoa’s presence and asked to be baptized.

Franziska Sister Carol Lee Royston ministered in Catholic education, including in Indiana

Franziska Sister Carol Lee Royston, formerly Sister Mary Thoma, died on April 28 at St. Francis Hospital in Parka, 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.


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

Sister Mary Louise, Charles, Donald, Floyd and Raymond Werner. Father of Patricia Morgan, Daniel and Doug Werner. Brother of Francesco.

Sister Carol is survived by sisters Ann Kimes and Mary Maeil of Cincinnati, Maureen Wallace of Alexandria, Va., and brothers 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.

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 1965-86 and the former St. Benedicta School from 1968-69. She ministered at St. Anthony School in Serrato, 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.

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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 on this page in The Criterion.

Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have connections to it, or those are separate obituaries on this page.


GRIESHOP, Mark Grieshop. Grandfather of five. Great-grandfather of four.


HAMILTON, Elaine, 87, St. Monica, Indianapolis, April 25. Sister of Mary Jean Gengelbach. Grandmother of eight.


KERN, Joanne C., 71, St. Monica, Indianapolis, April 25. Mother of Maurice Johnson, Margaret, Kevin and Sean Mohn. Great-grandmother of three.

MCCONAHAY, Mary Jane, 82, Christ the King, Zionsville, April 21. Mother of Maureen and John Mohn. Great-grandmother of three.


PENDILL, Christine, 85, St. John the Apostle, Bloomington, April 27. Mother of Sherry Eller, Marita D. Deppen, Carol Lee Royston and Mary Maisel of Cincinnati, Maureen Wallace of Alexandria, Va., and brothers James Royston of St. Bernard, Ohio.


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

Fitfully, 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 Indiana. They were blessed in a special ceremony in the chapel on April 19.

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 Sr. Mary Ann.

“Her would be thrilled, but her 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 the faithful toward the Lord in the Eucharist. These angels on the wall will do the same.”

(Since they 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 classroom of Cardinal Ritter Jr./Sr. High School on the west side of Indianapolis, the chapel has served as a place 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 chapel on April 19 before a blessing ceremony of the chapel would close,” Huey recalls.

“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, 1356 W. 19th St., in Indianapolis, call Lisette Shattuck at 317-282-5422 for English, or Lupe Orozco at 317-979-0410 for Spanish.)

“Peeling 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 step 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 the street outside the school to cheer them on.

Saying they were inspired to talk with students and parishioners at 15 schools and churches about the need for vocations to the priesthood and consecrated life, as 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 road and ask God for an increase in vocations.

Children’s story begins with an angel’s message

“SINCE 1962

PEORIA, Ill. (CNS) — A 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.

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What’s been really neat to see is the goodness of the people of our diocese. That’s been for me, absolutely the most powerful part,” said Father Cesarek, who is associate pastor at four faith communities in central Illinois.

“The overwhelming support we had from each and every place we went, the joy that each place had and the excitement that they maintained ... really invigorated me and gave me an incredible hope for our diocese,” he said.

The trio were inspired by the good, holy people they encountered, including the priests of the Diocese of Peoria, many of whom were on hand for their visits and offered them hospitality for the night.

Paintings commemorate anchoree’s devotion to angels, adoration

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SAVE THOUSANDS on Two Galvay Chapel Mausoleum Cycles. Street Side by Side 16-in. Bldg III, Tier C, Poc. R. Light. Velcro trim, Carried, 100% (Includes Target Fees) Call Bob at 317-592-4273

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For Sale

SAVE THOUSANDS on Two Galvay Chapel Mausoleum Cycles. Street Side by Side 16-in. Bldg III, Tier C, Poc. R. Light. Velcro trim, Carried, 100% (Includes Target Fees) Call Bob at 317-592-4273

Vacation Rental

BEACHFRONT CONDO, Maderia Beach, Fl., 2BR/2BA, Sleeps 6. 250 balcony overlooking the Gulf of Mexico. Meat Incl., Owner: Sue photos, maps, Call Robyn at 317-508-8516.

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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,” Hittel says.

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 the atmosphere better.”

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 the school from its history. “We didn’t want to give up.”

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 noted that “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 anyone to choose the Catholic faith. We set out to model the Catholic faith so that the children want to become Catholic.”

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