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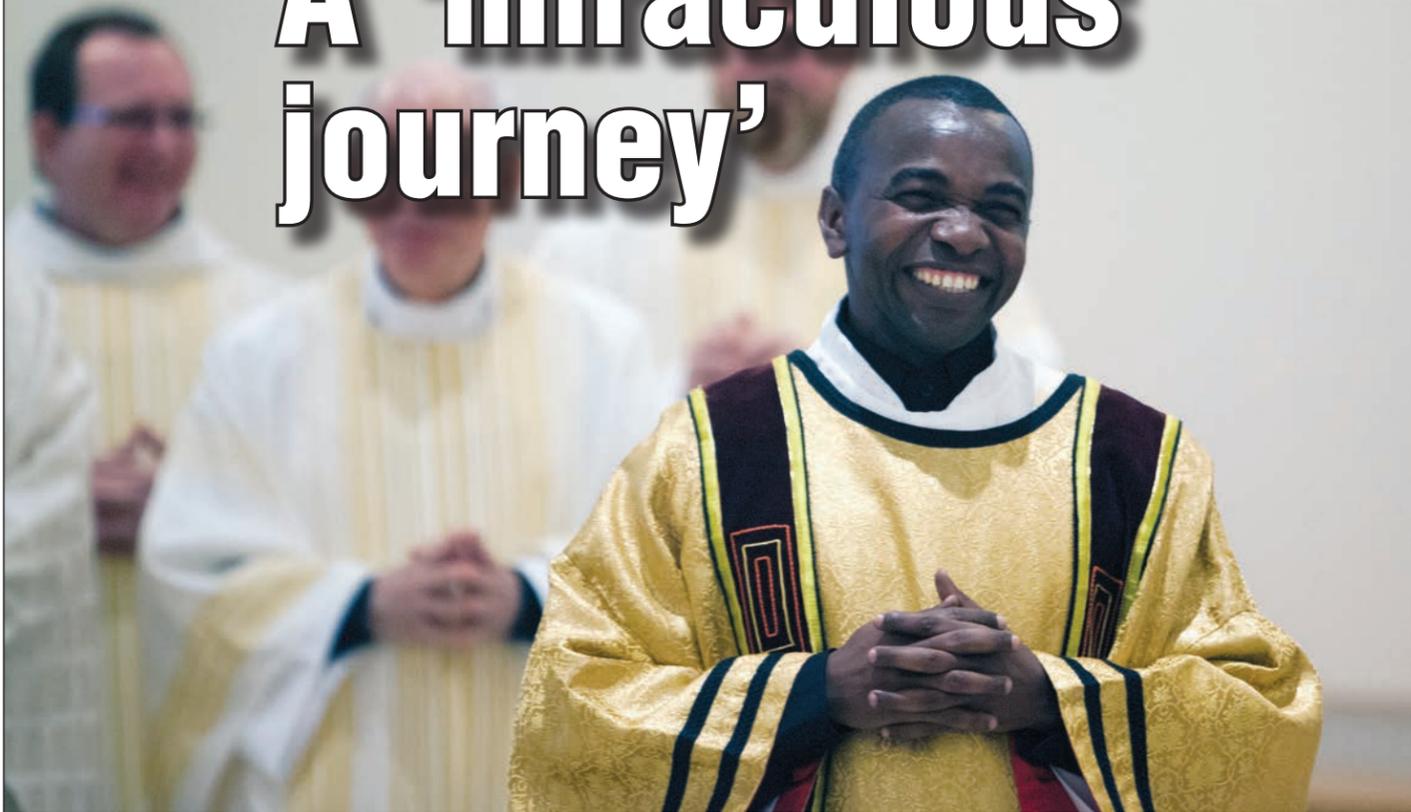
See special pull-out of our annual Evangelization Supplement, pages 1B-4B.

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A 'miraculous journey'



Deacon John Kamwendo smiles after being ordained a transitional deacon by Bishop Christopher J. Coyne at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad on April 14, 2012. He will be ordained a priest at SS. Peter and Paul Cathedral in Indianapolis on May 18.

Seed for priestly vocation planted early in Tanzania, takes root in southern Indiana

(Editor's note: At 10 a.m. on May 18, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons Doug Marcotte, Martin Rodriguez and John Francis Kamwendo. This week, The Criterion features a profile of Deacon Kamwendo. Last week, we published a profile of Deacon Rodriguez. Deacon Marcotte was featured in the April 26 issue.)

By Natalie Hoefler

On the surface, Deacon John Kamwendo's life seems more like a textbook than a story—the 43-year-old transitional deacon has one associate degree, two bachelor's degrees, two master's degrees and a doctoral degree. His educational path took him to

six institutions from his native Tanzania to South Africa and finally to Indiana.

But look deeper and there's a story nearly everyone can relate to—the story of one searching for God's will, questioning which path to take and praying for guidance.

Deacon Kamwendo spent most of his youth on a farm in Chiumbati, a small Muslim village in the southern Lindi region of Tanzania. Despite being from the only Christian family in the village, the only trial Kamwendo endured involved waiting for his Muslim friends to finish their afternoon prayers before hitting the soccer field.

The first seed planted for his vocation to the priesthood came in third grade. A priest stopped by his religion class to make sure the children were being properly catechized for first Communion.

"I was good in answering the questions, and the priest said, 'Oh, you want to become a priest. You will be a priest.' That really struck me. It stayed in the back of my mind," said Deacon Kamwendo, the fifth of seven children.

His older sister, Veronica, reminded him of this encounter when it came time to decide where to go for his secondary education—public high school or minor seminary.

"She asked me many times to go to a priest and inquire about joining the [minor] seminary," he recalled.

But one does not simply join a minor seminary in Tanzania.

"It's a very competitive process. I prepared for three months. Sixty boys applied, but they only accepted four. I

See **KAMWENDO**, page 2A

Word of God and humility offer defense against devil and hatred, pope says

VATICAN CITY (CNS)—Dialogue doesn't work with the devil. The only defense is the word of God, humility and meekness, especially in response to his works of hatred and persecution, Pope Francis said.

"Humility and meekness: These are



Pope Francis

the weapons that the prince of the world, the spirit of the world does not tolerate, because he makes proposals for worldly power, proposals of vanity, proposals for riches," he said in his daily morning Mass homily on May 4.

The pope celebrated Mass in the chapel of the Domus Sanctae Marthae, where he lives, with members of the Swiss Guard, including their commander, Col. Daniel Anrig.

In his homily, the pope talked about the origin of hatred and how Jesus told his disciples of the spite and persecution awaiting them, as told in the day's reading from chapter 15 of the Gospel according to St. John.

"Remember the word I spoke to you, 'No slave is greater than his master.' If they persecute me, they will also persecute you," he cited from the Gospel.

The Christian journey is Christ's journey. There is no other way to follow him, the pope said.

"Many Christian communities are persecuted today, more now than in the early days of the Church—today, right now, on this day and at this hour," Pope Francis said. The reason for this persecution comes from the devil and his hatred. The path of persecution "is a consequence of the hatred of the world and the prince of this hatred in the world."

See **HUMILITY**, page 3A

New Catholics feel at home in the Church

By Natalie Hoefler

As the Church marks the Resurrection of Christ at Easter, it also welcomes new members who enter into their own new life in Christ.

The Archdiocese of Indianapolis welcomed 944 souls into the full communion of the Church Easter weekend through the Rite of Christian Initiation for Adults (RCIA) in parishes throughout central and southern Indiana.

Each new member brings a rich story of their call to Catholicism. Some of their stories tell of rapid conversion. Others involve a long path spanning years or decades. Some portray a return to the faith of their baptism. Others highlight a first profession of faith.

Each bears the touch of God calling an individual closer to him in union with the one, holy, Catholic and apostolic Church founded by Christ.

Here are four of those special stories.

See **FAITH**, page 7A



New Holy Angels Parish member Amenti Sujai receives holy Communion from Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis, during an Easter Vigil Mass at Bishop Chartrand Memorial Chapel at Marian University in Indianapolis on March 30. Also shown is Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis.

KAMWENDO

continued from page 1

came from a remote area, from a poor family. You must be competent in academics, health and your spiritual life," Deacon Kamwendo explained. "I don't know how it turned out that I made it."

What did God want?

When Deacon Kamwendo graduated from the minor seminary in 1993, he went directly to St. Augustine Major Seminary in Peramiho, Tanzania. After five years of formation, he completed a year of pastoral service.

And here began the questioning.

"I decided not to go back to the major seminary. I felt like I needed time off. It was a very tough decision," Deacon Kamwendo admitted.

Helping others seemed to be in Deacon Kamwendo's blood. He spent the next two years earning an associate degree from a teaching college in Tanzania. After graduating, he taught high school physics, chemistry, biology and math from 2002-04.

But there was still that nagging curiosity—was God calling him to the priesthood?

Deacon Kamwendo decided to take a yearlong sabbatical from teaching to complete his bachelor of sacred theology studies as a lay student. After earning the degree, he felt called to explore theology further, but still as a layperson.

That exploration took him to Stellenbosch University in Capetown, South Africa.

Between 2006 and 2008, Deacon Kamwendo earned a bachelor's degree in special education and a master's degree in mission theology—simultaneously.

"That was very difficult, earning a bachelor's and a master's degree at the same time. I do not recommend it," he said with a laugh.

It was now the summer of 2008. Deacon Kamwendo had started working on his doctorate in mission theology. But still, the confusion persisted. What did God want of him? What was he being called to?

Prayers are answered

Two events occurred that summer that proved pivotal—and providential—in Deacon Kamwendo's discernment.

First was a pilgrimage he made with Stellenbosch University's Association of Catholic Youth to the Ngome Marian Shrine in South Africa, the site of reported apparitions of the Blessed Mother to a Benedictine nun between 1955 and 1971. The site was designated an approved place of prayer in 1992 by Bishop Mansuet Biyase, then bishop of the Diocese of Eshowe.

"When I was there, I asked Blessed Mary to open the doors for me so that I could do something in my life, a career in which I would have joy and peace," he said. "I loved the job as teacher, but there was no peace there."

The second event of importance that summer is one that Deacon Kamwendo attributes to his prayers at the Ngome Marian Shrine.

"There was a call from [Indiana University], which has a partnership with Stellenbosch University. They said there was an opportunity to work with disabled children at Bradford Woods summer camp.

There weren't a lot of opportunities to do practical work in South Africa," he said. "I thought it would be a good experience to work with a big group of kids with disabilities and different challenges, using good equipment."

Bradford Woods is Indiana University's 2,500-acre outdoor learning and education center in Morgan County.

When it came to applying for a visa to come to the U.S., Deacon Kamwendo believes Mary stepped in again.

"My friends told me I could try, but I would never get a visa because they don't give them out to many people. You have to have lots of paperwork. I saw so many people denied visas. So I went to the consulate and I didn't have the paperwork I needed—and they just said, 'OK!'" he marveled. "That was a miracle. I believe the Virgin Mary has been very helpful and instrumental in my life."

Deacon Kamwendo arrived in Indiana in May of 2009. The plan was to stay six months.

'This is like church at home'

"I loved the program [at Bradford Woods]. I wanted to learn more. So I extended my stay another six months," he said.

It was during the second half of his stay that he attended Mass at St. Charles Borromeo Church in Bloomington.

"Before coming to the U.S., I heard there were empty churches, just old people. But I didn't find that at St. Charles. That church was always packed with children and adults. I thought, 'This is like church at home,'" he said. "And then I thought, 'This is a good place to work as priest.'"

He then saw the complete answer to his prayer at Ngome Marian Shrine.

"It is here in the U.S. where I found peace by going back to seminary and into the priesthood," he said.

Deacon Kamwendo talked with Msgr. William Stumpf, then-pastor of St. Charles Borromeo Parish. By August of 2010, he was enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"[Then-vocations director] Father Eric Johnson told me there was no question I had more than what I needed [educationally] to be ordained, but they needed to get to know me and have me get to know them and know the culture," he explained.

While taking courses at Saint Meinrad, Deacon Kamwendo also finished his doctorate in mission theology through Stellenbosch University.

"It was very difficult. During that time, I thought I might not be right in the mind," he admitted.

Deacon Kamwendo's mother died of asthma in 2001. Then his sister Veronica, the one who encouraged him to pursue the priesthood, died of malaria in 2007, as did his younger brother, George, at the age of 5. Deacon Kamwendo said he is very close to his family; the deaths were a tremendous loss for him.

Then two months after starting at Saint Meinrad, his father had a severe stroke and was paralyzed. Again, he questioned his path.

"I thought maybe I should just go home, finish my doctorate there and take care of my dad," he said.



Transitional Deacon John Kamwendo, left, elevates a chalice on Dec. 3, 2012, at the end of the eucharistic prayer during the installation Mass for Archbishop Joseph W. Tobin, right, celebrated in SS. Peter and Paul Cathedral in Indianapolis.

Deacon John Kamwendo

- **Age:** 43
- **Parents:** Francis Elijah and the late Mary Augustine Namalweso
- **Home parish:** St. Charles Borromeo in Bloomington
- **Seminary:** St. Augustine Major Seminary in Peramiho, Tanzania, and Saint Meinrad Seminary and School of Theology
- **Hobbies:** Gardening, drawing, carpentry and hunting
- **Favorite Bible verse:** "Lord, you have probed me, you know me: you know when I sit and stand; you understand my thoughts from afar" (Ps 139:1-2).



Transitional Deacon John Kamwendo incenses the congregation at the archdiocesan chism Mass on March 26 at SS. Peter and Paul Cathedral in Indianapolis.

'Meant to be a priest'

As Deacon Kamwendo struggled with that difficult decision, a spiritual director helped him discern that God was calling him to stay in the seminary.

That decision was confirmed for him in a special way in June of 2012. His parish was offering a pilgrimage to the Holy Land. He was interested in participating, but could not afford the trip.

"My pastor at St. Charles Borromeo [Father Thomas Kovatch] announced in the bulletin that our seminarian would like to go but can't afford to. It only took four people to cover everything!" he said.

In the Holy Land, Deacon Kamwendo received confirmation of his discernment to the priesthood.

"At first when I was there I thought, 'Oh, this is nice, like a tourist journey.' One day when we were in Gethsemani, something struck me very hard inside. I cried like a baby," he said. "At Gethsemani was the moment of revelation saying I need to go ahead with this."

And so, on May 18, Deacon Kamwendo's long journey of seeking God's desire for his life will be fulfilled, and a new journey will begin as a priest.

Seminarian Michael Keucher, who is in his second year of theological formation for the priesthood at Saint Meinrad, is also a member of St. Charles Borromeo Parish. He is impressed by Deacon Kamwendo's humility and persistent pursuit of God's will.

"He had been in seminary a long time back home in Tanzania, but discerned the Lord was asking him to take a step back from

priestly formation at that time. It takes a lot of courage to enter seminary, but probably even more to leave it if it doesn't feel right," said Keucher.

"I've learned a lot from [Deacon] John and his spirituality. One of his favorite phrases is, 'We must keep a low profile.' This phrase of his has taught me a lot about humility and the priesthood," Keucher said. "[He] knows the priesthood is fundamentally about gentle and faithful service and not about being in charge, recognized or applauded."

Monsignor Stumpf, now pastor of St. Michael Parish in Greenfield, views Deacon Kamwendo as a "gentle soul. He is very concerned about other people and has so much compassion for other people. He relates well with other folks. He's very pastoral. He'll make an excellent priest."

Permanent Deacon Marc Kellams of St. Charles Borromeo Parish and parish secretary Sue Campbell also describe Deacon Kamwendo as "gentle" and "warm."

"When I look at him, I see a man glowing with the Holy Spirit," Campbell added. "And he is always flashing that great big wonderful smile."

"[Deacon] John has a lot to give, and he certainly is meant to be a priest. There is no other way to explain his miraculous journey."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

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Marian University kicker invited to Colts rookie minicamp

By Sean Gallagher

Michael Josifovski had worked for years for this moment. Now it was time for the work to come to fulfillment.

He lined up to kick a game-winning field goal on Dec. 13, 2012, for the football team of Marian University in Indianapolis.

The ball was snapped. The holder caught it and put it squarely in place. Then Josifovski kicked the ball through the uprights.

In just the sixth year of its existence, the Marian University Knights' team was the football champions of the National Association of Intercollegiate Athletics (NAIA).

"It was a great feeling that came over me," Josifovski said. "It made me feel like I hadn't been lost all this time. There was some type of plan behind it. I stayed true to my faith. I stayed true to myself. I stayed true to my goals and my morals. And they did pay off."

As an all-state kicker at Hobart High School in Hobart, Ind., Josifovski dreamed of playing in the NFL. But poor grades, the death of his father and playing for a junior college that only won two games in two years seemed to have brought those dreams to an end.

Then Coach Ted Karras, a fellow Hobart alumnus, met Josifovski and recruited him to play at Marian, saying that a bright football future was on the horizon for the new program with no history of success.

"He's a great coach, and I can't thank him enough for everything," Josifovski said. "He convinced me and I bought in, as we all did. And he wasn't lying."

Josifovski's kick made in Rome, Georgia, and a 51-yard game-winning field

goal he booted on the last play of Marian's semifinal game not only garnered him the praise of his teammates, fellow Marian students and the school's alumni and supporters. It also attracted the attention of NFL teams, the ultimate goal of all football players who dream big.

A few weeks before the NFL draft held from April 25-27, Josifovski was invited by the Indianapolis Colts to participate in a pro day at their facility in which local college players could show their skills to the team's coaches.

Two days before the draft began, Tom McMahon, the Colts' special teams' coordinator and himself a graduate of a small NAIA school, called Josifovski and told him to have his cell phone with him on Saturday after the draft was over.

"I waited and I waited," Josifovski said. "About 10 or 15 minutes after the draft ended, I received a phone call from him, formally inviting me to the Colts' rookie minicamp." The camp will be held from May 10-12 at the Colt's Indianapolis facility.

"He asked me if I was OK with it, and I said, 'Yeah. Absolutely.' It was an amazing feeling. It was validating. All of my hard work had paid off."

He'll be trying out for a team that features four-time Super Bowl champion kicker Adam Vinatieri (whom Josifovski calls "The Legend") and up-and-coming punter and kicker Pat McAfee, whose nickname is "Boomstick."

The reputation of these pro kickers doesn't intimidate Josifovski, however, who is confident in his abilities.

"I've been blessed with a very strong leg," said Josifovski, who gained the nickname "Megafoot" at Marian. "I feel like there's no distance I can't kick from. So I really never focus on what yard line it's from. I just make sure everything is going down the middle."

Josifovski isn't alone in his high hopes.

"I hope that he can stick [on an NFL roster]," said Coach Karras, now the head coach of the football team at

Walsh University in North Canton, Ohio. "I think that he has an NFL leg. He has superior leg strength. He's also shown that he has nerves of steel to do what he did in the last two games of our season last year."

Although Josifovski is brimming with confidence in himself, he keeps in mind how he'll represent Marian at the Colts' rookie minicamp.

"It's an honor," he said. "Looking back and seeing the great staff there from the president down and how much they care about Marian, being able to represent them at the next level on a national stage is wonderful. I couldn't have asked for anything better."

Seeing his NFL dreams starting to come true also leads Josifovski back to his faith in God and the Orthodox faith instilled in him by his Eastern European parents, who emigrated to the United States.

"I feel like I use my faith to re-center myself, to help me step back and say, 'Everything's going to be OK as long as I've done the work, put in the training,'" he said. "You ask God to keep you strong, not

necessarily to beat the other team, but to perform as well as I can."

Seeing the faith and hard work of his fellow Marian students has also encouraged him to continue to pursue his football dreams.

"Seeing their struggles on a day-to-day basis, which are very different from mine, seeing them push forward and using faith to help them get through it motivates me," Josifovski said. "You kick a few point-after-attempts. It can't be that bad. Look at the girl next to you who's got 20 credit hours of nursing classes."

Josifovski knows that his faith will continue to be key for him as he tries to take advantage of his NFL opportunity.

"You stay focused," he said. "You stay strong. Don't let people tear you down. Don't become morally weak. Always keep at it."

"And when an opportunity presents itself, it's God giving you the chance, saying 'Here you go. Now you have to go out and grab it.'" †



Michael Josifovski

Association of Intercollegiate Athletics (NAIA).



Michael Josifovski practices kicking field goals on May 6 at St. Vincent Health Field at Marian University in Indianapolis. Josifovski, a star kicker for the past two seasons for Marian's national championship football team, will participate in the Indianapolis Colts' rookie minicamp from May 10-12.

Vatican says its congregations collaborate, including on LCWR decision

VATICAN CITY (CNS)—Two days after the head of the Vatican office overseeing religious life said he had not been consulted by the Vatican's doctrinal office about a controversial investigation of American nuns, the two bodies affirmed their "common commitment" to reform of the U.S.-based Leadership Conference of Women Religious (LCWR).

Brazilian Cardinal Joao Braz de Aviz, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, told an international gathering of sisters on May 5 that his office had not been consulted about the doctrinal congregation's investigation of the LCWR, and he expressed hopes for "a dialogue, something which did not take place previously."

In newspaper reports, a video of the cardinal's homily and a video interview, Cardinal Braz de Aviz was not quoted as disagreeing with the doctrinal congregation's final assessment of the LCWR or challenging the congregation's decision that the group's statutes must be revised. He did, however, say the way the process was handled personally caused him pain.

Cardinal Braz de Aviz's remarks were an unusual example of a Vatican official speaking publicly about the lack of communication and coordination among Roman Curia offices, which many cardinals tried to address

during the meetings before the conclave that elected Pope Francis.

The statement released by the Vatican press office on May 7 was more in line with standard Vatican practice when differences between Vatican officials become public. It said Archbishop Gerhard Muller, the doctrinal prefect, and Cardinal Braz de Aviz met on May 6 and agreed that the media's interpretation of the cardinal's remarks were "not justified."

"The prefects of these two congregations

work closely together according to their specific responsibilities and have collaborated throughout the process of the doctrinal assessment of the LCWR," the statement said.

During their meeting, it said, Archbishop Muller and Cardinal Braz de Aviz "reaffirmed their common commitment to the renewal of religious life, and particularly to the doctrinal assessment of the LCWR and the program of reform it requires, in accordance with the wishes of the Holy Father."

Initially, the statement was released only in English. Most of the news coverage—including the most thorough piece by the *National Catholic Reporter*—were written in English.

The Maryland-based LCWR is a Vatican-recognized organization that includes about 1,500 leaders of U.S. women's religious communities, representing about 80 percent of the country's 57,000 women religious. In April 2012, the Vatican ordered a major reform of the organization, citing "serious doctrinal problems which affect many in consecrated life."

During a mid-April meeting with LCWR officers, Archbishop Muller said he had "recently discussed the doctrinal assessment with Pope Francis, who reaffirmed the findings of the assessment and the program of reform for this conference of major superiors."

The statement issued by the Vatican on May 7 said the doctrinal congregation and the congregation for religious "have for some time been collaborating on a renewed theological vision of religious life in the Church."

The doctrinal assessment of the LCWR, it said, was "motivated by a desire to support the noble and beautiful vocation of religious so that the eloquent witness of religious life may prosper in the Church for the benefit of future generations."

Religious life and the passion for justice and the work of charity that characterize the ministry of so many religious flows from their Catholic faith, and the doctrinal congregation's actions were motivated by ensuring that the LCWR's activities were in line with the faith of the Church, it said. †

HUMILITY

continued from page 1A

The devil hates Christians, he said, because "we have been saved and the prince of the world doesn't want us to be saved, he hates us and gave rise to the persecutions from the time of Jesus to today."

With his death and Resurrection, Christ "ransomed us" and all humanity from worldly power and the devil's grasp, the pope said.

Just as the devil tried to trick and tempt Jesus, he tries to trick others, too, Pope Francis said. Jesus did not respond by bargaining with the devil or trying to fight him on his own. He responded with the word of the God.

"You cannot dialogue with the prince of this world. This is clear," the pope said.

"Dialogue comes from charity, from love," and it comes from habit, he said. It is necessary for peace and it must be the way "we hear each other, understand each other."

However, dialogue doesn't work with the devil, he said. He tries to "soften us" with flattery, convincing people to do something small, just "a tiny swindle" or scam that seems insignificant, but then it's just the beginning of leading people along the wrong path, and "we fall into the trap."

Jesus told his disciples that he was "sending you out like sheep among wolves. Be cautious, but innocent," he said.

If people let themselves be taken over by a spirit of vanity and think they can fight the wolves by being wolves themselves, then the wolves "will eat you alive," the pope said.

He prayed that "we all stay sheep, so that way we will have a shepherd who defends us."

That is why the best defense against the devil's "seductions, fireworks and flattery" is Jesus, the word of God, and Jesus' own example of humility and meekness, he said.

In his morning homily on May 6, the pope talked about the role of the Holy Spirit as a friend and guide leading the way to Jesus.

Celebrating Mass with workers who are in charge of the maintenance and upkeep of St. Peter's Basilica, the pope said the Holy Spirit is God who "defends us" and "is always by our side supporting us."

There is no Christian life without the vitality of the Holy Spirit, he said. Otherwise, "it would be a religious, pagan, pious life that believes in God but without the vitality that Jesus wants for his disciples." †



Cardinal Joao Braz de Aviz



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Editorial



Archbishop Jose H. Gomez of Los Angeles speaks to the media after a March 8 meeting at the White House with President Barack Obama and other faith leaders to discuss the need for immigration reform. Cardinal Timothy M. Dolan of New York recently joined Archbishop Gomez in a conference call to support efforts to reform the nation's immigration laws.

Support for immigration reform is based on Church doctrine

While the U. S. Senate began debating the current immigration reform bill on April 22, two Church leaders from both ends of the country weighed in. Cardinal Timothy M. Dolan of New York and Archbishop Jose H. Gomez of Los Angeles were part of a conference call during which they criticized some aspects of the Senate bill.

Cardinal Dolan, who is president of the U.S. Conference of Catholic Bishops, emphasized that the Church's support for migrants "isn't some wild, left-wing cause. This is classic Catholic teaching, an essential element of Catholic doctrine."

We might add that it is also an essential element of Judaism and Islam, and any religion that includes the Old Testament as part of its teaching. The Old Testament repeats over and over that we must "treat the alien who resides with you no differently than the native-born among you; have the same love for him as for yourself" (Lev 19:34).

That quotation from the Book of Leviticus, and others like it, goes on to say why the Israelites were to treat aliens as themselves "because you too were once aliens in the land of Egypt" (Lev 19:34). We, too, or our ancestors, were once aliens in this country, but most of us were fortunate that our ancestors came when immigrants were being welcomed. Those arriving at Ellis Island had only to prove that they were healthy and that they had \$15 in their pocket.

Archbishop Gomez, a Mexican-born immigrant who now heads our country's largest diocese, not only participated in the conference call but also used his column in his archdiocesan newspaper, *The Tidings*, to call for immigration reform. He called reform of immigration policies "the civil rights test of our generation" and said that it's long overdue.

He wrote that many people don't understand the Church's commitment to this cause. We suspect that he's right. We also suspect that many people don't understand how nearly impossible it is for migrants to become permanent residents of our country legally.

As Archbishop Gomez wrote, "Because of the broken logic of our current laws, it can take more than 10 years to get into this country legally. The waiting lists are even longer for

applicants from most Latin American countries."

Many of those people, perhaps most of them, are here because our nation decided not to enforce our laws for a period of almost 20 years. We wanted those immigrants here and recruited them for construction companies, service industries, agricultural and landscaping jobs. They became our neighbors and have been contributing to our economy.

Two-thirds of those we call "illegal" have lived here for at least a decade, and more than half have families. They live in fear that, with no warning, they will be picked up and deported, and they might not see their families again for a decade or more. During the last four years, the federal government has deported more than 1 million people.

Yet some people want illegal immigrants to leave the country and get in line to re-enter legally. As Archbishop Gomez wrote, "When we say that, we're asking them to choose not to see their spouse, their children, their relatives for a decade or more. Is that a fair question to ask them? What would we do if we were faced with that kind of choice? Would we follow a law that means maybe never seeing our families again?"

During that conference call, Cardinal Dolan answered critics who want to hold up the immigration bill because the Boston Marathon bombers were immigrants. He said that it's "illogical, unfair and unjust" to label an entire class of hardworking people because of the actions of a few.

He noted the anti-immigrant fervor of previous times in American history when "anti-Catholic vitriol" opposed those coming from Ireland, Italy and Germany. He compared that to the anti-Muslim sentiment today. He said that some New York Muslim leaders recently asked him how Catholics became assimilated in American culture and became "respected as reliable American citizens without losing the elements of their faith."

The bishops are convinced that now is the time for immigration reform. Cardinal Dolan said, "We can't wait any longer to reform a system that's broken, unjust and unfair."

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

An incremental approach to changing unjust laws is morally acceptable

People with strong pro-life, pro-family convictions will sometimes disagree among themselves about whether they should support a particular piece of legislation being debated in the halls of their state legislature or in Congress.

Their disagreement will often center on whether it is morally permissible and politically prudent to support a bill that is a step in the right direction, but that still permits other objectionable practices. Is it good and wise to take an "incremental" approach to reversing an unjust law, confronting the offensive practices "piece by piece," rather than all at once?

In general, when it is not feasible to push back an unjust law in its entirety (for example, when insufficient votes exist to overturn an unjust law), it can be morally acceptable for a lawmaker to support a piece of legislation that aims to lessen a portion of the evils or harmful effects of that standing unjust law.

The pro-life community in recent years has seen various divisions and fractures over this question.

For example, some have argued that since abortion is a grave evil, a Catholic lawmaker can never vote for a piece of legislation that allows for any abortions to occur. Thus, if a vote were being taken on a proposal that allowed abortions in cases of rape and incest but enacted new restrictions against abortion in many other situations, some take a hard line and insist the lawmaker could not morally support the legislation, but could vote only for a law that outlawed all abortions, in every situation.

Blessed John Paul II, however, in a well-known passage from his beautiful encyclical "On the Gospel of Life" (*Evangelium Vitae*), reminds us of the wisdom and morality of supporting incremental legislation in certain circumstances:

"A particular problem of conscience can arise," he noted, "in cases where a legislative vote would be decisive for the passage of a more restrictive law, aimed at limiting the number of authorized abortions, in place of a more permissive law already passed or ready to be voted on. Such cases are not infrequent."

"It is a fact that while in some parts of the world there continue to be campaigns to introduce laws favoring abortion, often supported by powerful international organizations, in other nations—particularly those which have already experienced the bitter fruits of such permissive legislation—there are growing signs of a rethinking in this matter."

"In a case like the one just mentioned, when it is not possible to overturn or completely abrogate a pro-abortion law, an elected official, whose absolute personal opposition to procured abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality."

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the

This does not in fact represent an illicit cooperation with an unjust law, but rather a legitimate and proper attempt to limit its evil aspects" (#73).

Many commentators have observed how dramatic progress has occurred in changing public opinion on abortion in the United States in recent years because of this incremental approach—eliminating partial-birth and late-term abortions, establishing waiting periods, mandating ultrasounds, regulating abortion facilities, and the like.

Incremental legislation may likewise be needed to respond to certain unethical practices regarding end-of-life care. In Texas, for example, the law allows a physician to unilaterally establish Do Not Resuscitate (DNR) orders for a patient, with no process for review or appeal, when the physician is convinced that resuscitation attempts for that patient would be futile. This means that even in the absence of a patient's or family's consent or even input, a doctor can decree a DNR order for that patient.

Because this practice has become accepted in Texas, and because stronger corrective legislation was judged unable to garner sufficient votes, the Texas Catholic Conference crafted a form of incremental legislation in 2013 to address this obviously unethical circumstance that violates a patient's right to consent.

The proposed legislation seeks to assure that patients and their families receive written notice of their rights regarding DNR orders. It also requires hospitals to assign a liaison to work with the patient to provide clear and compassionate communication about their rights once a conflict between the doctor and the patient/family has been identified.

It works out important details regarding ethics committee reviews to assure that appropriate medical judgments are applied to the case, and it establishes an expanded timeframe for hospital transfers in more complex situations of disagreement between the doctor and the patient or the family.

Passing incremental legislation often represents the most sensible approach to dealing with poorly crafted or morally problematic pieces of legislation. In the absence of needed votes to overturn harmful legislation altogether, it is still possible to make significant progress in limiting the damage that these laws can do through the patient spawdwork of incremental legislative revision.

This is done with an eye toward one day being able to rescind or abrogate the unjust law altogether.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

'One in Christ' marriage prep program presents 'authentic teaching of Church on Christian marriage'

By Natalie Hoefler

When it comes to weddings, there are dresses to choose, flowers to order, invitations to send out, a reception hall to book ... who has time for marriage prep?

Considering that a couple is not entering into a contract with options to renege, but rather into a lifelong covenant intended to help each other get to heaven, the question should rather be, "Who doesn't have time for marriage prep?"

Among the marriage preparation programs offered in the archdiocese, "One in Christ" (OIC) is the newest.

With its emphasis on catechesis, presentations by young couples and an extensive look at Natural Family Planning (NFP) and the procreative element of marriage, the program has already changed many hearts about the true nature of marriage.

Program inspired by young adult needs

While there were already many marriage preparation programs in existence in his archdiocese, Father Thomas Aschenbrener of the Archdiocese of Chicago felt compelled to create a new one with a more catechetical approach.

"I knew young adults were entering marriage uncatechized, not practicing their faith. Our culture says children are bad, expensive, a burden, and that with contraception you can control your life and family life," he says. "They weren't aware of Church teaching—that marriage is faithful, fruitful and forever."

Then-vicar general of the archdiocese of Indianapolis Msgr. Joseph Schaedel knew Father Aschenbrener and asked to see the program when it was completed.

"I was very impressed. It's very thorough and complete. It pulls no punches about the truth, but in a very pastoral way," says Msgr. Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis. "It presents the authentic teaching of the Church on Christian marriage."

He also appreciates that the program is led by young married couples who sign an oath of fidelity to the magisterium—the teachings of the Church.

The program was implemented in the Archdiocese of Indianapolis in the fall of 2010.

God's vision for a marriage

The OIC program takes place over the course of three weekend days. The first Saturday of the OIC program begins by exploring the true nature of marriage as God intended and as Scripture reveals; the covenantal theology of marriage; the sacramental aspects of marriage and how the sacraments of the Eucharist and reconciliation nourish the sacrament of marriage.

The focus then shifts to communication and finance in marriage in general, and also the role faith plays in both. Each session involves questions, a video and time for couples to discuss in private.

"It really is a step-process program," says Mark Overholt, who coordinates the program in Indianapolis with his wife, Michelle. "Couples have to understand the role of God in their marriage and the vision of God for their marriage. Only in light of that can you then look at practical tools for marriage, like communication and finances."

With those foundations laid, the remainder of the program—Sunday and the following Saturday—delves into the unitive and procreative ends of marriage.

"We don't shy away from the controversial topics. We talk about pornography, cohabitation, contraception and infertility," says Michelle, who with her husband is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

During the week between sessions, couples read articles on contraception,

infertility, chastity and Church teaching on these topics.

On the second Saturday, medical professionals from The Kolbe Center, Inc. in Indianapolis, make a presentation to the couples on health perspectives of natural family planning, contraception and moral ways to cope with and treat infertility.

"When they hear about NFP, they can pull all the things together they learned from the previous weekend about God, communication and finance," says Tim Hill, who presents with his wife, Mandy.

"They can see how all those things come together, and how you're talking about them at least once a month with NFP as you decide whether to postpone pregnancy or not," says Tim, who along with his wife is a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese. "It makes the communication in your marriage so much better."

The day concludes with an explanatory Mass—a full Mass in which the priest stops frequently to explain the order, actions and symbols of the Mass.

'A way for couples to grow together'

Once the couples have completed the sessions, they then enroll in and complete a NFP course.

"NFP is not the same as the rhythm method that our mothers and grandmothers used," says Dr. Melanie Margiotta, founder of The Kolbe Center, Inc. "In addition to using NFP to postpone or achieve pregnancy, it is also a way for couples to grow in holiness together and to learn more about their bodies for preventative health care."

Ann and Mike Green, members of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese, have been teaching NFP classes for 13 years and coordinate classes for the Indianapolis chapter of the Couple to Couple League. They are thrilled with the results they see from the "One in Christ" program.

"There is such a difference between the OIC couples who take NFP classes versus those the priest just told to take [the class]. They are so much more excited because they've been catechized and understand the 'why' behind NFP," says Ann.

"They really do get the education of the faith in OIC," Mike adds. "That and NFP are such a big part of living a Catholic marriage. It just works perfect with marriage prep. It changes lives."

Changing perspectives on marriage

Ashley Wells can attest to how OIC changes lives. The member of Our Lady of the Most Holy Rosary Parish in Indianapolis says she wouldn't be Catholic today were it not for the OIC marriage prep program.

Ashley was a Methodist when she and her then-fiancé, Andrew, signed up for OIC at their parish.

"I thought it was going to be a lot of Catholic knowledge being shoved down my throat. I was surprised," she says. "After the first night I came home, and it gave me so much to think about."

"They talked about birth control and other things that are hard to talk about. No one talked to me before about why Catholics have the views they do on certain subjects. The more I learned and prayed about it, I felt the Church was where I belonged," says Ashley. "I decided to go through RCIA and became Catholic last year at Easter. OIC really changed my life."

It actually changed both of their lives—and added a new life to the world. After learning more about NFP, Ashley and Andrew decided to open themselves to God's gift of children early in their marriage. They were married on July 2, 2011, and now have a 1-year-old daughter, Olivia.

Amy Butz and her fiancé, Peter Blackett, had a similar experience when Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, requested they complete the OIC program.



Couples participating in the "One in Christ" marriage preparation program listen as Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, explains the Mass in the parish's chapel on April 13.



Tim and Mandy Hill present a session on God's plan for marriage and sexuality at the "One in Christ" marriage preparation program held at St. Luke the Evangelist Parish in Indianapolis on April 13.

"We were like, 'Three weekend days out of our lives?' It was just one more thing to check off the list of a million things to do," says Butz.

But like Ashley, she walked away from the program with a new perspective.

"I had an 'ah-ha' moment when I heard that within the marriage sacrament, it becomes your job to get your spouse to heaven. Never in a million years had I thought about that."

Three in a marriage

The post-session evaluations speak volumes about the program's efficacy, says administrator Michelle.

"We see the same comments over and over, that now they know the 'why's' of Church teaching on covenants, contraception, NFP, *in vitro* fertilization, etc., and how that has changed their perspective on marriage and fertility and birth control."

One couple who recently completed the OIC program commented that, "We never thought about the fact that there are three in marriage, even in intimacy, and that God uses the bride and bridegroom as a main expression of his covenant. It's really humbling to be held at that level. It made us realize that this is a real vocation we're taking on."

In light of such a statement, Father Aschenbrener's program seems to be on its way to achieving the goal he felt God was calling him to strive toward with the creation of the OIC program:

"If we have holy couples, we're going to have holy families, which means we'll have holy vocations. And if we have holy families and vocations, we'll have a holy society, and that's the whole meaning of Gospel."

(For more information on the OIC program or to register, log on to www.OICindy.com, e-mail info@OICindy.com or call 317-495-1901.) †

New 'One in Christ' renewal program for married couples to be offered this fall

Based on the positive feedback that Father Thomas Aschenbrener of the Archdiocese of Chicago received for his "One in Christ" course for engaged couples, he wanted to create a tool to help married couples enhance their sacramental covenant as well.

One In Christ: A Spiritual Workout to Strengthen Your Marriage is a program and book written by Father Aschenbrener and Coleen Kelly Mast. The book and program are based on "Marriage: Love and Life in the Divine Plan," a pastoral letter of the U.S. Conference of Catholic Bishops.

One in Christ (OIC) marriage renewal is touted as a "spiritual workout" intended to strengthen marriages and help couples come to a deeper understanding of their vocation in Christ.

The program is designed to be a home study supported by group meetings. It starts with a kickoff group meeting, followed by four monthly group sessions guided by an OIC-trained facilitator who has made a pledge of fidelity to the magisterium (teaching authority of the Church).

St. Luke the Evangelist Parish in Indianapolis will host the first-ever OIC Marriage Renewal in the Archdiocese of Indianapolis this fall. The program is open to anyone in the archdiocese.

The dates for the fall sessions will be announced soon.

Married couples interested in learning more or participating in the upcoming OIC Marriage Renewal may contact Mark and Michelle Overholt at 317-495-1901 or info@OICindy.com. †

Events Calendar

May 10

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, Carmel (Diocese of Lafayette). **Seton Adult Faith Formation and Marian University, "Catholic Roots of J.R.R. Tolkien, Dr. Peter Kreeft,"** presenter, 7 p.m. no charge. Information: 317-846-3850 or AdultFormationInfo@seas-carmel.org.

May 11

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Masters of the Ivory Keys,"** 7 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, pro-life Mass**, 7:30 a.m., followed by prayer at Planned Parenthood at 30 S. 3rd St., 9:30-10 a.m., followed by prayer at St. Patrick Parish Adoration Chapel at 1807 Poplar St. Information: mcbroom.tom@gmail.com, or 812-841-0060.

May 12

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **University of Notre Dame Liturgical Choir, Mother's Day Concert**, 6:30 p.m., free-will offering. Information: 317-634-4519 or andy@ssppc.org.

May 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, meeting, 12:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

May 14-June 18

Prince of Peace Parish, Parish Life Center, 305 W. State St., Madison. **Bereavement Support Group, "Season of Hope,"** six sessions, session one, 7-9 p.m. Information: 812-265-4166.

May 15

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m.

Information: 317-784-4439 or www.catholiccemeteries.cc.

May 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Cornerstone Campground and Conference Center, 3406 S. Memorial Drive, New Castle. **"Cultivating a Generous Culture Workshop,"** Father Thomas Clegg, presenter, 9 a.m.-4:30 p.m., early registration, \$79 per person. Information: 877-383-5831 or www.GenerousLife.net.

May 16-18

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **Mayfest**, games, rides, food, live music, Thurs. 5-11 p.m.; Fri. 5-midnight; Sat. 3 p.m.-midnight. Information: 317-784-9144.

May 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Butler Way," Dr. Kent Millard and Judith Cebula, authors of the book *Lead Like Butler*, presenters, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

May 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Fr. Robert Robeson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Malachy Parish, 940 S. Locust Lane, Brownsburg. **Haiti awareness walk/run**, family fun and fitness, 8:30 a.m. registration, \$25 per person, \$80 family. Information: 317-407-2384 or jmeyer@indy.rr.com.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale**,

8 a.m.-2 p.m. Information: hines7710@att.net.

May 19

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Health Fair**, 10:30 a.m.-12:30 p.m. Information: 317-634-2620 or jerlenbaugh@holycrossindy.org.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

May 19-21

St. Simon the Apostle Church, 8155 Oaklondon Road, Indianapolis. **Parish mission, "Finding the Fullness of Faith in the Catholic Church,"** Father Dwight Longenecker, presenter, 7 p.m. each evening. Information: 317-826-6000.

May 20

Plum Creek Golf Course, 12401 Lynnwood Boulevard, Carmel (Diocese of Lafayette). **Catholic Radio 89.1 FM golf outing**, Mass, 11 a.m., shotgun start, 4-person scramble, 12:30 p.m., \$125 per person or \$450 foursome, lunch and dinner included. Information: 317-573-9900.

May 25

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizen2016@gmail.com.

May 27

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Retreats and Programs

May 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Feast Day of Our Lady of Fatima**, Mass, 11 a.m., Father Jim Farrell and Father Keith Hosey, celebrants, tour the grounds, enjoy lunch, goodwill donations accepted. Information: 317-545-7681.

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

May 15

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

May 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Community Labyrinth Walk,"** Annie Endris, facilitator, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Pentecost choir concert to be held on May 19 at SS. Peter and Paul Cathedral

The archdiocesan Office of Multicultural Ministry and the Multicultural Ministry Commission of SS. Peter and Paul Cathedral in Indianapolis will host a Pentecost choir concert at SS. Peter and Paul Cathedral, 1347 N. Meridian St., from 2-4 p.m. on May 19.

The event celebrates the feast of

Pentecost, when the Holy Spirit brought together people of different nations and languages to hear of the marvels of God. All are invited to the choir concert to hear of the marvels of God as sung by people of different nations and languages in the Archdiocese of Indianapolis.

Admission to the choir concert is free. †



Thank you, Sister Rita

Franciscan Sister Rita Vukovic looks on as she is presented with a special Cardinal Ritter High School blanket in honor of her 42 years of teaching at the Indianapolis high school during a tribute on April 11. Nearly 300 friends, former students and colleagues joined together to salute the former English teacher, who retired in 2012. The event was hosted by Msgr. Joseph Schaedel, and included tributes to Sister Rita from students representing each of the decades that she taught at Cardinal Ritter High School.

VIPs



Charlie and Mary (Haessig) Jackson, members of St. Barnabas Parish in Indianapolis, celebrated their 60th wedding anniversary on May 9.

The couple was married on May 9, 1953, at Sacred Heart Church in Indianapolis.

They are the parents of two children, Kathy Jackson Able and Terri Moore.

They have five grandchildren and six great-grandchildren. They will celebrate with a trip to the Smoky Mountains, where they spent their honeymoon. †



Mike and Margi (Carr) Logan, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 11.

The couple was married on May 11, 1963, at St. Philip Neri Church in Indianapolis.

They are the parents of five children, Beth, Trisha, Brian, Joe and Tim Logan.

They have seven grandchildren. They will celebrate with their family on May 11. †



Raymond Leonard and Eleanor Marie (Bajt) Meunier, members of St. Malachy Parish in Brownsburg, will celebrate their 60th wedding anniversary on May 16.

The couple was married on May 16, 1953, at Holy Trinity Church in Indianapolis.

They are the parents of eight children, Theresa Crowe, Byron, Devin, Mark, Michael, Paul, Thomas and Vince Meunier.

They have 13 grandchildren and two great-grandchildren. †

Saint Meinrad monk displays ceramic art at Saint Meinrad Archabbey Library

Saint Meinrad Archabbey Library Gallery in St. Meinrad will host an exhibit of recently completed ceramic works by Benedictine Brother Martin Erspamer from May 7 through June 8.

Brother Martin has been a monk of Saint Meinrad Archabbey since 2005. Prior to that, he was a member of a Marianist community in Saint Louis, Mo., beginning in 1971.

He has a master's degree in fine arts from Boston University, and a bachelor's degree in fine arts from the Art Institute of San Antonio, Texas, and St. Mary's University in San

Antonio.

Brother Martin works as a liturgical artist and designs stained glass for churches throughout the U.S.

The exhibit includes a selection of functional slipware and tableware. It also features new sculptural ceramics.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/hours/. †

FAITH

continued from page 1A

From secular to sacramental

Adam Sheets was baptized as a Catholic as an infant, but his family did not attend church on a regular basis.

"I always had faith and even prayed the rosary, but never went to church," Sheets said of his faith once on his own.

He and his now-fiancée, Ashley Shellhorn, traveled the path of living together and raising their daughter, Alexia, now 11 years old.

Then a work situation arose for Sheets in the spring of 2012.

"I was afraid I would lose my job," he recalled. "I started praying like never before. I prayed the rosary every day. And I just started to feel this peace. I promised myself I'd start going to church if I made it through."

Sheets kept his job. He mentioned going back to church to Shellhorn, who was raised as a Mormon but no longer practiced her faith.

"I was thrilled," said Shellhorn. "We both had been missing church."

Sheets approached Father William Williams, pastor of Most Holy Name of Jesus Parish in Beech Grove.

"I was terrified. I didn't think I could ever be accepted back into the Church because of my lifestyle," Sheets said. "Father Williams was so comforting. He said we didn't have to move apart because that was not in Alexia's best interest, but he did ask us to live chastely. It's been tough, but it's worth it."

Sheets met several times with Father Williams, went to confession and received the sacrament of confirmation at SS. Peter and Paul Cathedral in Indianapolis in the summer of 2012.

But the story doesn't end there.

"My first time going to the Catholic Church, I felt so welcomed and it just felt so right," said Shellhorn.

The couple enrolled Alexia in Holy Name School, and Shellhorn started RCIA at Holy Name with Sheets as her sponsor.

Shellhorn and Alexia were both baptized and received the Eucharist at Holy Name's Easter Vigil on March 30. Shellhorn was also confirmed.

She and Sheets will be married at Holy Name on May 11.

"Having more faith in our relationship has made it so much better. We didn't realize how important it was until we started going [to church]," said the soon-to-be Mrs. Sheets.

As for their daughter, said Shellhorn, "Alexia is the happiest she's ever been. She's talked about maybe becoming a nun."

Sheets sees the work of God in his and Shellhorn's relationship.

"For 14 years, we put off getting married. I think there was a reason. I think God wanted it to be this way, in the Church."

No longer afraid

Vicky Bai of Beijing, China, was struggling with a fear of death.

"I was crying every night because I was afraid of dying, because I was afraid that if you died, you just no longer existed."

Bai had no faith to ease her anxiety. Her parents encouraged her to practice Buddhism when she was young, but "it didn't feel right."

"I tried to force myself, but I just didn't believe in it. It seemed like a lot of people didn't really believe in their faith. They were just interested in, 'What's in this for me?'"

Bai's mother had a Catholic friend speak with her daughter about her fear of death. He said he, too, had had the same fear, but his faith alleviated it.

"He took me to church a few times, and he gave me a Bible. When I'd start to cry at night, I'd start reading the Bible. It made me feel at peace."

Bai started college last fall at DePauw University in Greencastle. She joined the Catholic Student Association (CSA) and started RCIA at St. Paul the Apostle Parish, which serves as the Newman Center for the university.

"I just wanted to learn more at first, but after studying in RCIA I got more understanding, not just knowledge," she

said. "I can't name an exact moment, but I started to believe it and to live it."

Bai was received into the Church through the sacraments of initiation during the Easter Vigil at St. Paul the Apostle Church on March 30.

"I was the only one who was baptized at that Mass. I was excited, but I was nervous, thinking of all those people looking at me," she said. "But when Father [Darvin Winters] started pouring the water over my head, I didn't think about the people any more. All I felt was this washing away the old and this feeling of really being born again."

"As an international person here, it can sometimes be hard to fit in," said Bai. "But being part of the Catholic Church feels like being part of a really big family. Everyone has been so nice, so warm and welcoming."

While she said she'll miss the learning and sharing that comes with RCIA, Bai hopes to continue learning through her involvement with CSA next semester. She is also considering serving as an RCIA team member next year.

First, she will return to Beijing for the summer. According to www.NationMaster.com, which provides a compilation of statistics based on data from the United Nations and other global agencies, the Catholic population of China is less than 1 percent. Despite the low percentage, Bai is grateful that her home in Beijing is close to a Catholic church.

But mostly, she is grateful to have found the truth about eternal life through Christ and the Church.

"I'm not afraid anymore," she said.

Journeying to Catholicism together

When Kerry met Brad Lloyd in 2004, she had just started RCIA. She had been exposed to Catholicism throughout her life and wanted to learn more. Brad was battling with disillusionment of his Mormon faith.

"I knew he was a Mormon, so I quit RCIA, and then we did nothing [regarding faith]," Kerry said.

But even after their marriage in August of 2006, Brad kept reading and searching for something to replace his former faith.

In January of 2012, he read a book that inspired him to be open to attending Mass.

"I knew Kerry was interested in going, so I thought, 'Why not give it a whirl?'" Brad said. "But I didn't count on converting."

The couple started attending Mass at St. Simon the Apostle Church in Indianapolis. In May of that year, they had their two children, Grace and Brendon, baptized, while allowing Lydia, Brad's daughter from a former marriage, to decide if and when she might choose to join the Church.

Kerry started RCIA that fall.

"I went to support her and the kids, and because I wanted to learn more about the Church from an educational point of view," said Brad. "But then the Holy Spirit kicked in and took things to a whole new level."

"One day I was walking out of work thinking about transubstantiation, and I thought, 'Do I believe this? Could I believe this?' And at that moment, I just opened up and embraced the concept without abandon."

The liturgy continues to draw Brad.

"The Mass is so special. It seems so simple, but each part has a purpose. Everything points to Jesus."

Kerry is drawn to the Church's active role in social concerns.

"I love how the Church is so socially caring and helps the poor," she said. As her confirmation patron, she chose St. Brigid of Ireland, who was dedicated to serving the poor and distressed.

As an unexpected benefit, the Lloyds' faith journey brought an additional dimension to their relationship.

In order to be baptized into the Church, Brad pursued an annulment of his first marriage. The annulment was received quickly, since his first wife had been married previously, thus rendering her and Brad's marriage invalid in the eyes of the Church.

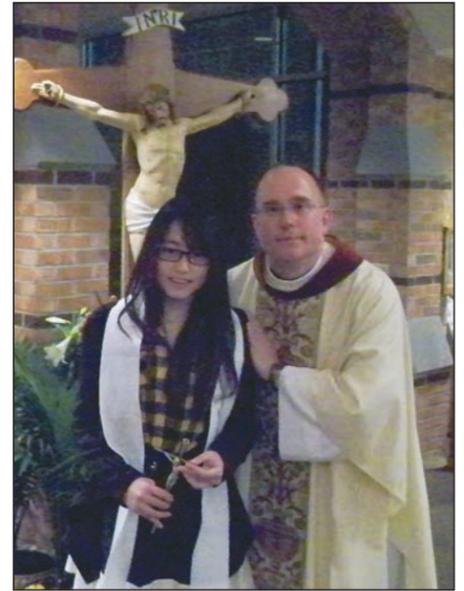
"We're still madly in love," said Kerry, "and we know we married each other's best friend. We thought everything was good. But now we feel even closer. Sharing our



Brad and Kelly Lloyd, middle, pose with their sponsors Kathleen Wright, left, and Mj Krauter, right, after the Easter Vigil at St. Simon the Apostle Church in Indianapolis on March 30.



Adam Sheets, Ashley Shellhorn and their daughter, Alexia, pose after the Easter Vigil Mass at Most Holy Name of Jesus Church in Beech Grove on March 30. Shellhorn and Alexia were baptized during the Mass.



Vicky Bai poses with Father Darvin Winters, pastor of St. Paul the Apostle Parish in Greencastle, after the Easter Vigil Mass at St. Paul the Apostle Church in Greencastle on March 30.

faith and talking about our faith with each other has made our relationship deeper and more meaningful."

Seeking spirituality is what prompted their journey together to Catholicism.

"Taking the first step was hard," said Brad. "But the rewards have been incredible."

From world religion to the one true religion

Dr. Amenti Sujai's story starts best in the middle.

In the last few semesters, the professor found herself telling her world religion and church history students, "If you want to be a good Christian, you should be Catholic."

But Sujai herself was not Catholic—she was an occasionally-practicing Baptist.

The road that led her to making such a statement to her students began with the study of religion in general from an academic point of view.

"I grew up in a Christian home, but in high school and college I didn't attend much. Then I married and had children and joined the Baptist church," she recalled. "But it never really clicked with me."

Yet Sujai said she always had an interest in religion. This led to her earning a master's degree in theological studies from Garrett Evangelical Theological Seminary, and then her doctorate in theological studies from Northwestern University, both in Evanston, Ill.

She took a position at Claflin University in Orangeburg, S.C., teaching church history, world religion, women in religion, and ethics.

"Every time I taught a class in world religion, I'd have to delve into each religion so I could have a grasp to teach my students. I studied Buddhism, Hinduism and others," Sujai recounted. "But the last two years my heart as well as my head got into Christianity."

"I studied how the Christian church began and developed. I studied the rituals of the Catholic Church, and I began to understand that the Catholic Church was how all Christianity began after the Resurrection of the Christ."

So Sujai found herself telling students that good Christians were Catholic.

One day in May of 2012 after she made this statement to her students, Sujai said she "heard this voice in my mind that said, 'Well, Amenti, why aren't you Catholic?'"

As Sujai began to consider converting to Catholicism, she and her husband accepted positions at Martin University in Indianapolis. She searched online for Catholic churches in the Indianapolis area and came upon the site for Holy Angels Parish.

"The first time I attended [Holy Angels] was in June 2012. I fell in love with the Church and decided to come in to the Church in that community."

Sujai professed the Catholic faith during an Easter Vigil Mass at Bishop Chartrand Memorial Chapel at Marian University in Indianapolis on March 30, where members of Holy Angels Parish worship after their 109-year-old church had to be razed in August of 2012. Her husband and family attended in full support of her discernment to join the Church.

While Sujai said there are numerous facets she values about her Catholic faith, three aspects particularly stand out: history, the Eucharist and prayer.

"There's never been a history in the whole history of human nature like the Catholic faith," said the professor of world religion and church history. "It shows us who we are as human beings. ... You get an understanding of the struggle in walking the path toward God, stumbling, getting up, and saying, 'Let's do this over and see if we can get this right.'"

"I also appreciate the Eucharist and the whole worship that leads to the Eucharist, how beautiful it is, how it is so much a part of who I am now and who I'll become."

Sujai also treasures the prayer life found in the Catholic faith.

"I may study Liturgy of the Hours—I use that as much as I can. I pray the rosary. Prayer is part of what my own soul needs in order to grow in this path."

While that path stemmed from what Sujai called a "rational study of religion," she said she is "happy to have found the path that is just right for me."

After all, she noted, "Not many people recognize that my name begins with 'Amen.'" †

Welcome, new Catholics

We welcome the new Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil on Saturday, March 30. The names listed here were provided by religious education leaders in local parishes.

The 444 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist.

The 500 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their formation in the faith and the sacraments of initiation. †



Nancy Phan is baptized by Father Eric Johnson, pastor at Our Lady of Perpetual Help Parish in New Albany, during the Easter Vigil at the church on March 30. Also pictured are Deacon Jeff Powell and sponsor Katelyn Walker.

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
Whitney Creemer, Chris Jackson, Michelle Jackson, Karrie Powers and Allison Spielman (candidates)

St. Louis, Batesville
Darin Milen and Joshua Scott (catechumens); Sara Burlage (candidate)

St. John the Evangelist, Enochsburg
Meghan Bedel, Lillian Eldridge, Brady Espinda, Lily Meyer and Emerald Simmonds (candidates)

St. Mary, Greensburg
Vickie Bagwell, Christopher Chapman, Katie Ertel, Ashley Krieger and Chris Stephens (catechumens); N. Glen Barker, Michael Fields, Stacie Fogle, Bill Metz, Emily Stewart, Eric Wade, Patrick Wells and Zachary Welsh (candidates)

St. Lawrence, Lawrenceburg
Melany Longo, Ashley Martini, Mark Mix, Zachery Mix and Adryenne Slayback (catechumens); Joshua Arriaga, Quentin Hampshire, Sherri Horn, Carla Huffman, Lisa Lansing and Sarah Slayback (candidates)

St. Charles Borromeo, Milan
Sarah Combs and Anthony Lloyd (catechumens)

St. Paul, New Alsace
Kelly Roth (candidate)

Holy Family, Oldenburg
Stacey Ferreira, Donald Lewis and Jakeb Ryle (catechumens); Amanda Farmer and Cassie Mumaw (candidates)

St. John the Baptist, Osgood
Courtney Walker (catechumen)

St. Mary-of-the-Rock, Franklin County
Bernadine Patten (catechumen)

St. Maurice, Decatur County
Eilana Cox, Lainey Crites, Branden Geis, Owen Geis, Emily Kinker, Nathan O'Dell and Paige Wesseler (candidates)

St. Vincent de Paul, Shelby County
David Harp, Steve Heiny, Steve McCracken and Chelsea Smock (candidates)

St. Joseph, Shelbyville
Jennifer Jersan (catechumen); Hope Fraser, Brad Jones, Michael Swazay, Amy Wisker and Jim Wisker (candidates)

St. Martin, Yorkville
Michael Bess II (catechumen); Dorothy Latham (candidate)

Bloomington Deanery

St. Vincent de Paul, Bedford
Cameron Burns, Carl Duncan, Alexandra Garcia, Rey Garcia, Tanner Hawkins, June Lindley, Nicholas Lindley, Gilbert Mata, Sophia Mata, Hailey Smith, Amber Walker and Owen Walker (catechumens); Jessica Fortner, Amy Lindley, Alana Muldanado, Hope Nett, Marissa Ohl, Ellen Underwood and John Underwood (candidates)

St. Charles Borromeo, Bloomington
Thor Coons, Theresa Cooper, Anthony Cristobal, Michelle Cristobal, Troy Glickstern, Benedict Hobson, Mary Lyda Hobson, Haleigh Howe, Eric Trowbridge and Sara Vik (catechumens); Brianna Alexander, Dylan Canete, Sabrina Esper, John Paul

Ewing, Erika Jenns, John Keenan, Sarah Meyer, Gabrielle Steenberger, Michael Tindall and Kelsea Webb (candidates)

St. John the Apostle, Bloomington
Lindsey Helms and Angelo Lloyd (catechumens); Duane Potts and Tricia Potts (candidates)

St. Paul Catholic Center, Bloomington
Michael Marietta, Gladys Newsom and Elisha Tempest (catechumens); Ashley Allen, April Armstrong, Andrew Cheney, Lee Harris, Kristin Iovino, Andrew Lumsdaine, William Mahoney, Wilhelm Meya and Matthew Sheley (candidates)

St. Martin of Tours, Martinsville
Elizabeth Bolin, Terri Bruksch, Natasha Denney, Nicole Denney, Jacob Haggard, Jonathan Haggard, Ross Lines, Kyle Nowak and Bradley Williams (catechumens); Jacqueline Kaufman and Elizabeth Lines (candidates)

St. Agnes, Nashville
Elizabeth Volland (catechumen); Judy Kline, Bob Massengale, Marilyn McConnell and Judy Swift (candidates)

St. Jude the Apostle, Spencer
Jason Corder, Meghann Hampton, Amanda Leonard and Bryan Minnick (candidates)

Connersville Deanery

St. Michael, Brookville
Krista Pinkerton (catechumen); Christopher Smith (candidate)

St. Gabriel, Connersville
Breanne Bergen, James Fraley, Brent Harris, Elizabeth Hauger and Curtis Tipton (candidates)

St. Bridget of Ireland, Liberty
Patricia Cox (catechumen); Joseph Finch, Gregory Greene, Charlene Phillips, Melissa Posco and Steven Posco (candidates)

Richmond Catholic Community, Richmond
Erin Bilben, Marilou Harvey, Chris Higgins, Mike Higgins and Vickie Jordan (catechumens); Robert Beatty, Allison Blanford, Sarah Clarke, Robert Kay Jr., Heather Lanman, Jennifer Marty, Blake Middleton, Stacie Perkins, Cynthia Poe, Remonda Rector and Craig Towns (candidates)

St. Mary, Rushville
Bradley Means (catechumen)

Indianapolis East Deanery

Holy Cross
Jerold Kinney (candidate)

Holy Spirit
Daisy Balladares, Samantha Barnett, Frida Carpio, Adrian Carrillo, Matthew Chappelow, Elmer Garcia, Elmer Garcia Jr., Christian Gonzalez, Darcey González, Dominick González, Kimberly Gonzalez, Katelyn Hartman, Richard Hasket, Matthew Jimenez, Chad Jordan, Amanda Leftridge, John McWhorter, Nicole Melendres, Karina Moore, Kate Nolasco, Rebecca O'Daniel, Deon Paisano, Vanessa Perez, Debra Ramirez, Aiden Rolfson, Liam Rolfson, Shannon Rolfson, Stacy Sánchez, Mary Beth Sears and Madonna Williams (catechumens); Mary Kay Chappelow, Debra Dillingham, Debbie Dubensky, Kevin Porter and Bruce Talbot (candidates)

Our Lady of Lourdes
Rebecca Black, Toni Smith and Rachael Wahl (catechumens); David Black and Lucille Parish (candidates)

SS. Peter and Paul Cathedral
Regina Shidler (candidate)

St. Bernadette
Brian Hall and Angenette Prudente (catechumens)

St. Mary
Ashley Cabezas, Jacky Cabezas, Jennifer Cordova, Judit Flores, Elsy Garcia, Kelly Garcia, Zechariah Green, Joel Martinez, Jessica Orozco, Aristeo Santamaria, Jesús Santamaria, Monserrath Santamaria, Anahy Torres and Joselyn Torres (catechumens); Genevieve Green, Frank Hanou, Skyley Minton and Robert Taylor (candidates)

St. Philip Neri
Vanessa Orellana and Erika Rosas (catechumens); Brittany Davis (candidate)

St. Therese of the Infant Jesus (Little Flower)
Deborah Brewer, Victor Franco, Evelen Hernandez, Sarah Nevins, Marisela Ruiz, Tim Williamson and George Winters (catechumens); Angel Adorey, Robert Burgin, Catharine Diehr, Stacy Kinder, Andrew Reed, Kristin Reed, Cara Riley and Brian Speer (candidates)

St. Michael, Greenfield
Renda Burke, Abby Detzler, Abigail Hembree, Benjamin Hembree, Jonah Hite, Ty Hite, Braden Kappel, Tabitha Kappel, Jennifer Keller and Ryan Kihlstrum (catechumens); Kevin Krogan, Noah Hite, Teresa Hite, Brian Hunt and Aaron Koehler (candidates)

Indianapolis North Deanery

Christ the King
Jesse Lihota and Allison Smith (catechumens); Jeff Ayres, Kelli Ayres, Jonathan Goodman, Sean McGann, Jeffrey Reed, Julie Saunders, Mike Saunders, Bill Schmidt and Sarah Treadway (candidates)

Immaculate Heart of Mary
Greg Harden, Kristopher Peirout and Lauren Sanders (catechumens); Adam Basch, Kelly Caskey, Jennifer Drewry, Bryant Eismeier, Ella Furlong, Erika Furlong, Alicia Gentile, Allison Lechleiter, Chris LeFevre, Randy Motz, Jodi Peirout, Kyle Sanders and Prescott Sanders (candidates)

St. Joan of Arc
Scott Bebee, William Dunigan, Andrea Immel and Marques Keys (catechumens); Eriks Berzups, Lori Bottom, Michele Countryman, Terri Hudson, Donntae Jackson, Ryan Jourdan, Amber Powers, David Schermerhorn and Deborah Schermerhorn (candidates)

St. Lawrence
Alex Herrera, Estefani Herrera, Anibal Ibarra, Xavier Kyser, Cristin Orman, Melissa Riuz and Keliana Vega (catechumens); David Batie, Kristina Dulin and Mark Farman (candidates)

St. Luke the Evangelist
Jaiden Malichi, Lele Nguyen and Caroline Pfunder (catechumens); Dave Bartz, Jocelyne Buchanna, Huntington Hardisty, Kelly King, Jessica Pfunder, Molly Pfunder, Patti Phillips and Bob Steck (candidates)

St. Matthew the Apostle
Caige Harris and Joseph Pankiewicz (catechumens); Jennifer Bruce, Jaime Linenberg, Michael Mckilligan, Phoebe Shackelford and Kyly Siders (candidates)

St. Pius X
John Barbee, Abra Ha and John Payne (catechumens); Stuart Cary, Janet Mulvaney, Jackson Nierste, Katy Quigley and William Sickles (candidates)

St. Simon the Apostle
Craig Brandenburg, Amanda Church, Matthew Church, Cynthia Reese, James Shelton and Benjamin Slocum (catechumens); Deborah Jo Cragen, Catherine George, Bradley Lloyd, Kerry Jo Lloyd and Jennifer Slocum (candidates)

St. Thomas Aquinas
Erika Miller (candidate)

Indianapolis South Deanery

Good Shepherd
Andrew Cole, Ina Cole and Steven Cole (catechumens)

Nativity of Our Lord Jesus Christ
Jason Ary, Andrew Beard, Angela Hofmann, Charles Miller and Richard Proffitt (catechumens); Kelly Ary, Amanda Beikes, Krystal Broom, Jennifer Devine, Karen King, Josh Nolting, Amy Pitcher, Jake Pitcher and Matt Reidenbach (candidates)

Our Lady of the Most Holy Rosary
Samantha Garrison, Michael Hartkopf, Cody Mortensen, Brodie Riddle, Jennifer Riddle, Natalie Riddle and Jeri Webber (catechumens); Mariah Clark, John Griffiths, Brinda Mortensen, Julia Ragsdale, Scott Riddle and Jennifer Thuma (candidates)

Sacred Heart of Jesus
Carl Boster, Eyda Hizer and John Ramsey (catechumens); Juanita Chambers and Robert Hogan (candidates)

St. Barnabas
Amanda Cook, Kelly Lally, Nathan Sandefur, Amanda Schotts and Emiko Sparks (catechumens); Jennifer Barrett, Penny Barrett, Brad Dozier, Jack Freeman, Katie Niehoff, Lisa Rutherford, Kevin Skartvedt and Joshua Sparks (candidates)

St. John the Evangelist
Kimberly Linder, Aaron Martin, Shoaib Rasouli, Joshua Smith and Cameron Walter (catechumens); Peter Blackett, Clare Carpenter, Diana Davis, Adam Ehret, Lisa Gebhard, Getsemiani Gonzalez, Josephat Gonzalez, Grant Hankins, Carlos Hernandez, Kelly Hofer, Ashley Mayanja, Margaret Miley, Jim Mitchell, Erik Murray, Kyle Prifogle, BJ Rogers, Robyn Scherrer, Brandon Seitz, Katie Shore, Annie Smiley, Marita Thurman, Daniel Trujillo, Pam Vornholt, Emily Watson and Tricia Wilson (candidates)

St. Jude
Clayton Bullock, Donald Fisher, Michael Hinson, Lisa Hostetter, Daniel Howard, Greg Jackson, Sarah Law, Candi Liberto, Melisa Manship, Judith Norton, Michael Reynolds and Kate Vannooy (catechumens); Donald Abbott, David Griggs, Matthew Hayes, Matthew Houze, Megan Knigga, Autumn McClatchey, Ryan McMaster, Ronald Purvis and Jeffrey Wilson (candidates)

St. Mark the Evangelist
Ashlen Brennan, Kaila Dunning, Bryce Miller, Ethan Miller, Gavin Miller, Hannah Miller, Rita Miller, Chloe Morgan, Larry Peach, Becky Sheldon, Lauren Sheldon, Madison Sheldon, Stephen Sheldon, Karissa Svreck and Nicholas Vopelak (catechumens); Elaine Alexander, Larry Alexander, Gregory Ayres, David Dunning, Karly Harlan and Lindsey Miller (candidates)

St. Patrick
Marisol Cervantes, Adrian Cuautle, Kevin Cuautle, Luz Gonzalez, Alisia Mahuiz, Ricardo Mahuiz and Ari Montes (catechumens)

St. Roch
Beth Adams, Morgan Beckham, Lauren Colvin, Anthony Cooper, Stevie Cooper, Charlie Dick, Kebra Fischer, Jessica Kocher, Jarrett Law, Thomas Rogers, Robert Strader, Paige Wells, David Wilson and Larry Zimmerman (catechumens); Terry Beals, Bryan Beckham, Jeffery Crawley, Gregory Hatcher, Shannon Morgan, Haley Prewitt and Kacy Prewitt (candidates)

Holy Name of Jesus, Beech Grove
Alexia Sheets, Ashley Shellhorn and Demarcus Smith (catechumens); Tamara Clouse, Courtney Lewis, April Rinks and Nathan Rinks (candidates)

Our Lady of the Greenwood, Greenwood
Earl Bentley, Robert Billhimer, Tara Deal, Bayli Drane, Martha East, Chelsea Emerson, Manuel Gallegos, Jackson Hibbert, Elliot Meyers, Pam Meyers, Mandy Miller, Dennis Sullivan and Tim Tester (catechumens); Donna Billhimer, Suzayne Davis, Heather Devore, Diane Fouch, Christina Garnica, Sara Jordan, Wyatt McClish, Elisabeth Meyers, Robert Meyers, Paige Miller, Michele Mills, Teresa Petro, Crystal Sullivan, Deron Tippet and Briana Xochitlatoa (candidates)

SS. Frances and Clare, Greenwood
Robert Brandon, Jared Chandler, Heidi Coy, Bryan Epperson, Christina Epperson, Leah Havener, Kyle Huber, Stephenie Jay, Ryan Kunz, Kara Maples, Merrillinda Nichols, Patricia Schilling, Dustin Starnes, Allison Thomas and Sarah Vance (catechumens); Xavier Ake, Timothy Anderson, Aaron Atwell, Chandra Baker, Donald Breeden, Joshua Deckard, Veronica Peyton, Bryan Seacat and Shannon Starnes (candidates)

Indianapolis West Deanery

St. Malachy, Brownsburg
Sierra Beeler, Jennifer Carlson, Moullicath Gbeda, Marcus Genova, Noel Knapp, Ethan Laskowski, Katelyn MacPherson, Glenda Reed, Joey Richards, Anthony Rinehart, Isaac Samuels, Nolan Samuels, Carlos Sanchez, Jennifer Sanchez, Rosa Sanchez, Silvia Sanchez, Chelsea Steele and Kate Tien (catechumens); Chris Carrero-Malave, Lauren Dotsu, Samuel Garcia, Uriel Garcia, Devin Hayden, David Heath, Adam Laskowski, Alexis Ortega, Lauren Rinehart, Mark Rinehart, Kristy Schwenk, Nathan Smith and Mark Stanley (candidates)

Mary, Queen of Peace, Danville
Melissa Hendershot, Angela Miller and Laurel Voigt (catechumens); Joseph DesJarlais (candidate)

Holy Angels
Hollis McGee and Patricia Scott (catechumens); Thomas Gardner and Amenti Sujai (candidates)

EVANGELIZATION

Simple as P.I.E.?



By Peg McEvoy

As I was growing up, my mom’s pie was revered by family and friends alike, especially her apple pie. She had a knack for making great crust from scratch, and the filling had just the right combination of sweet and tart. Because she did such a great job of making pie, I was a bit intimidated to try it myself. She made it look so simple, but was it really?

Evangelization for Catholics is a bit like making pie. For so many years in the U.S., Catholic culture was filled with priests, sisters, brothers and strong Catholic families who took care of sharing the Gospel. All most of us had to do was follow along. They made it look easy.

Today, however, things have changed, and we are acutely aware that we are “all” called to speak and live the Gospel as disciples of Jesus. Some of us are excited by this reality, but some of us may feel a bit intimidated. Can something so important actually be simple?

Evangelization is about building disciples, those already present in our parishes and those who are not yet present.

Our best example of how to build disciples comes from our Lord. Jesus prepared the way with kindness and conversation. He invited his disciples very clearly, and then proceeded to engage the disciples in learning and sharing the Good News.

In a parish, we can recreate these steps in an

intentional way. It will take effort from a focused parish evangelization team and the parish as a whole. Let’s consider how this can be done:

- **Prepare**—This is important! We need to pray for openness and a welcoming spirit as we assess what groundwork needs to be done in the parish.

The parish evangelization team gathers and becomes formed in and informed about the new evangelization.

The parish prepares through prayer, reflection and homilies to welcome and receive newcomers and those returning to the Church.

- **Invite**—Once you’ve prepared, then it’s time to invite.

The parish evangelization team evaluates the needs and plans a campaign to reach out to those whose faith has faded, or who may want to come to the faith for the first time.

Parishioners invite friends and family who have been inactive or are curious about the Catholic faith.

- **Engage**—This step is all about following through on the invitation from Christ expressed by his disciples—the parishioners.

The parish evangelization team works with leadership groups in the parish to hold low-key opportunities for newcomers and returning folks to ask questions, pray and to feel they are or can be part of the community.

Parishioners step up to be mentors to newcomers, ready to help them connect with Jesus and the parish.

• **PREPARE**
• **INVITE**
• **ENGAGE**

These steps need to be ongoing, and may not always be in sequence, but, by the grace of God, these basic steps in a parish will produce fruit.

Because every parish and surrounding community has unique characteristics, resources and needs, the concrete activities will likely look different from one parish to the next. However, the activity of building disciples will bring the same fruit—a renewed faith for all involved.

So back to the original question: Can evangelization be as simple as pie? Yes, as long as we Prepare, Invite and Engage all Jesus’ disciples well.

Now back to the pie. Mine looks a little different than my mom’s and tastes a little different, but my kids think it is the best.

It’s a little like handing down the faith: If we share the timeless Tradition, allowing it to speak to today’s realities, then more will come to know him who is truly the best.



Peg McEvoy is the archdiocesan associate director for evangelization and family catechesis. For questions about and/or help starting a parish evangelization team, contact McEvoy at pmcevoy@archindy.org. †

Parishes start evangelization team to share the faith, page 2B.

Young adult Catholics find creative ways to evangelize about their faith, page 2B.

Office of Catholic Education offers workshop on building parish evangelization ministry, page 3B.

Catholic radio evangelizes non-Catholics and Catholics alike, page 4B.

Parishes start evangelization team to share the faith

By Sean Gallagher

When Pope Emeritus Benedict XVI announced that the Catholic Church would observe a special Year of Faith during 2012 and 2013, his purpose was to renew the faith of Catholics around the world and to help them be more effective evangelizers in their everyday lives.

Four small parishes in southeastern Indiana are thousands of miles away from the Vatican in Rome, but their pastor, Father Scott Nobbe, and the Catholics there heard the pontiff's call loud and clear.

Members of St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace have had many opportunities to grow in their knowledge of the faith since the Year of Faith began last October.

And a group of members of the parishes have been preparing since then to reach out to non-practicing Catholics as the Year of Faith comes to a close in the fall.

This group, known as the parishes' Evangelization Team, has been guided in their preparation by "Disciples Called to Witness," a resource developed by the U.S. bishops' Committee on Evangelization and Catechesis.

Father Nobbe sees the faith enrichment efforts in the parishes as a whole and the preparation of the Evangelization Team as essential steps to make the upcoming outreach as effective as possible.

"We're always evangelizing, whether we know it or not," he said. "The majority of the time, we're doing that implicitly in our lives. And so the more that we can equip people in the faith to be comfortable and confident living their faith, they'll be better evangelizers in the

long run."

Among the initiatives that have been launched in the Batesville Deanery faith communities to strengthen members' knowledge of the faith are CDs on the faith produced by the Mary Foundation that have been available for free.

"That has had a tremendous response," Father Nobbe said. "We didn't order enough CDs the first time around. They all got gobbled up, and they've asked for more."

Questions about the faith are asked in the weekly parish bulletins with the answers to be found there as well. The questions are often tied to what is happening in the Church at a particular time. For example, at the beginning of May, questions about Mary were asked since this month is traditionally dedicated to her.

And a parish mission focused on evangelization was held just before Holy Week.

"I've talked with numerous people since then, and they thought it was wonderful and had great content," Father Nobbe said.

When Father Nobbe invited various members of the parishes to be a part of the Evangelization Team, he chose people with different experiences of the faith. Some were lifelong Catholics. Others had had been raised in the faith, fallen away for a period and then returned. Still others were converts.

Brandy Bittner falls into the last category. Raised as a Methodist, she was received into the full communion of the Church in 2012 and is now a member of St. Joseph Parish in St. Leon.

When Father Nobbe asked her to be a member of the team, she was hesitant at first because she was so new to the faith.

See PARISHES, page 4B

Submitter photo



Father Scott Nobbe, pastor of St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace, leads members of the Batesville Deanery faith communities in worship during a Mass celebrated on Oct. 7, 2012, at East Central High School in St. Leon to kick off the observance of the Year of Faith. During the Year of Faith, the parishes have started their Evangelization Team that will reach out in the coming months to inactive Catholics in the area.

Young adult Catholics find creative ways to share their faith with others

By John Shaughnessy

At first thought, it's hard to make the faith connection between a young couple enjoying cold beers on a relaxing summer evening and strangers stopping by an apartment building to deliver a basket containing chocolate candy.

Yet both approaches are part of the creative ways that young adult Catholics at the parish level have tried to bring non-Catholics and fallen-away Catholics

to a life in the Church.

Of course, informal discussions of faith in a relaxed atmosphere while drinking a favorite beverage have long been the emphasis of Theology on Tap events, but they led to some intriguing conversations between young married couples when they were started last summer in the Richmond Catholic Community.

"In our Theology on Tap series, we were blessed to have a number of Catholic women married to non-Catholic men join us

as a couple," says John Aikin, 27, one of the leaders of Richmond's young adult Catholic group for the parishes of Holy Family, St. Andrew and St. Mary. "There were a few discussions about the importance of marriage, the Church's role in marriage, and what Christ intended for his Church.

"Some of the women told us that the days following those discussions were filled with some of the best conversations about religion and marriage that they had ever had with their spouse, and the experience brought them closer. Their husbands expressed gratitude for inviting them to come. The husbands told them that because it wasn't in a formal Mass setting and was at a laid-back venue as an informal discussion, they felt relaxed, and ended up opening their ears and eyes in a discussion they normally shut off."

The lure of chocolate and flowers

That openness and those kinds of conversations are major goals as young adult Catholics increasingly become more involved in efforts to evangelize in their parishes, according to Megan Fish, director of evangelization and communications at St. John the Evangelist Parish in Indianapolis.

"It gives young adults a way to share their faith and grow their relationship with Christ even deeper by sharing that love of Christ with others," says Fish, who is 26.

"So many young people are searching and seeking something authentic, and the Catholic faith provides them with the fullness of this authenticity. It's a powerful witness to see young adults living their faith, and having a deep personal relationship with Jesus Christ."

During Holy Week this year, that powerful witness at St. John Parish came with a delicious taste of chocolate and the sweet fragrance of a spring flower bulb. Teams of parishioners distributed 500 Easter baskets to apartments and homes in the downtown area, and to students at Indiana University Purdue University Indianapolis (IUPUI).

Besides the candy and the flower bulb,

each basket contained a card listing Holy Week Masses, a pamphlet that described the core of Catholic doctrine, a magnet listing St. John's Mass schedule, and the book *Rediscovering Catholicism* by Matthew Kelly.

"We've had such great feedback," says Anne Marie Brummer, team director of Fellowship of Catholic University Students (FOCUS) at St. John Parish and IUPUI.

"A freshman gave it to her professor who is Catholic, and they've been talking about the book *Rediscovering Catholicism* in their classroom. One of the students in a fraternity at IUPUI said that all of the Greeks were talking about it the day we gave them out on campus. One girl we passed an Easter basket to in the dorm just could not believe it was a free gift. I think people felt very honored that the Church would reach out to them—people who they didn't even know."

Brummer's best story involves one of the students to whom she gave a basket. He told her that he had always had an interest in the Catholic Church, but he also had concerns about it that kept him away.

"He took the Easter basket, and a week later I received a text from him asking me if he could attend Mass," says Brummer, who is 26. "He came to Mass on Divine Mercy Sunday and then joined the eucharistic procession after it."

"He has since come to Mass every Sunday and is reading *Rediscovering Catholicism*. He's been asking how he can join the Church."

Striving for three goals

Hannah Brescher hopes that young women will respond to the first-ever retreat at St. Monica Parish in Indianapolis for women ages 20 to 40. The June 15 retreat is one of the evangelization efforts of the parish's young adult program that was started a year ago.

See CREATIVE, page 3B



Anne Marie Brummer, left, and Amanda DeRoche smile as they show off the Easter baskets that they helped to deliver to downtown Indianapolis residents during Holy Week. Members of St. John the Evangelist Parish delivered 500 baskets containing chocolate, flowers and faith-related materials to non-Catholics and fallen-away Catholics to invite them to the church.

Josh Cole, left, and Emily Gillman enjoy pizza during a recent Thirsty Thursdays program at St. Monica Parish in Indianapolis. Young adult Catholics can attend any part of the weekly program, which includes 5:30 p.m. Mass at the parish church, followed by pizza, snacks, time to socialize and discussions of the upcoming Sunday readings.



Submitter photos

Office of Catholic Education offers workshop on building parish evangelization ministry team

Criterion staff report

“Go, therefore, and make disciples of all nations ...” (Mt. 28:19).

Just as Christ commanded his followers—for all generations—to “take and eat,” he also commanded them—for all generations—to spread the Gospel.

To help accomplish this, the U.S. Conference of Catholic Bishops (USCCB) created a document in 2012 titled “Disciples called to Witness: The New Evangelization.”

This document provides the backbone for a new evangelization workshop offered by the archdiocesan Office of Catholic Education.

Peg McEvoy is the associate director for evangelization and family catechesis for the archdiocese. She developed and will be presenting the workshop.

“[‘Disciples Called to Witness’] helps us understand the ‘new evangelization’ and how we can respond to the call to evangelize right here at home. It names the reality of our culture, but also describes realistic ways to respond,” said McEvoy. “It can help us bridge the gap between what happens at church and daily life.”

The workshop, titled “Dessert and Discipleship: Building a Parish Ministry Evangelization Team that Takes the Cake,” will be offered at seven parishes in the archdiocese during the month of May.

It will cover the topics of team formation, witnessing as a Catholic, and growing the parish with an evangelization team. In addition to instruction, time will be set aside for prayer, listening and sharing ideas.

The workshop is open to everyone, said McEvoy, “from pastors and staff members to folks who are just beginning to feel the ‘tug’ to do more to share the faith. It’s designed to leave the folks feeling energized and excited about evangelization and helping the Holy Spirit build disciples.”

Archbishop Joseph W. Tobin will offer a recorded statement during the 90-minute workshop, sharing his own thoughts on parish evangelization.

The workshop schedule is as follows:

- St. Joseph University Parish, 113 S. Fifth St. in Terre Haute, 7-8:30 p.m. on May 13.
- St. Charles Borromeo Parish, 2222 E. Third St. in Bloomington, 6:30-8 p.m. on May 14.
- St. Augustine Parish, 315 E. Chestnut St. in Jeffersonville, 7-8:30 p.m. on May 16.
- St. Michael Parish, 145 St. Michael Blvd. in Brookville, 6:30-8 p.m. on May 20.
- St. Gabriel the Archangel Parish, 6000 W. 34th St. in Indianapolis, 7-8:30 p.m. on May 21.
- St. Louis Parish, 13 St. Louis Place in Batesville, 7-8:30 p.m. on May 23.
- Our Lady of the Greenwood Parish, 335 S. Meridian St. in Greenwood, 7-8:30 p.m. on May 30.

The workshop is free, but registration is required at least one week prior to the scheduled evening.

With the current Year of Faith and call for “new evangelization,” McEvoy said the time is right for launching the workshop to help parishes and individuals learn about evangelization.

“I hope individuals and whole parish evangelization teams at any stage of their formation will come together to pray, learn and share with others about how we can share the Good News of Jesus and his Church,” she said.

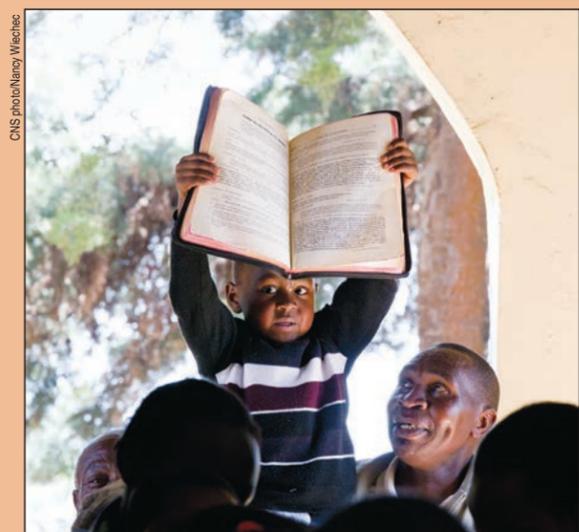
(For more information or to register, contact Theresa Brydon at 317-236-1431 or 800-382-9836, ext. 1431, or e-mail her at tbrydon@archindy.org.) †



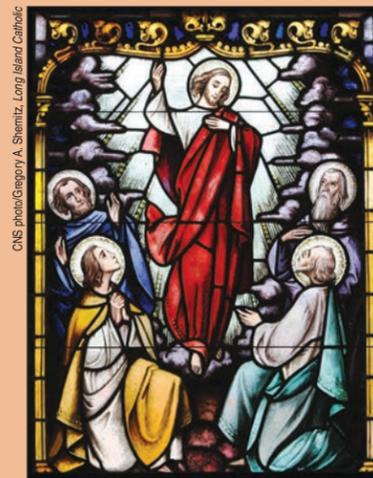
Father Anthony Vinson prepares to baptize Joe Dumas, left, and Dale and Amber Kelley at the Easter Vigil on March 30 held at St. Meinrad Church in St. Meinrad for the parishes of St. Boniface in Fulda and St. Meinrad.



The Church capitalizes on technology with the iMissal application, available on iPhone, iPod Touch, iPad and Android phones. It provides daily readings, Catholic prayers and Bible verses.



A boy holds the Scriptures aloft in a procession during Sunday Mass at St. Joseph Church in Mutunguru, Kenya on March 4, 2011. That same day, an outline of the 2012 Synod of Bishops was issued at the Vatican. The synod looked at “new evangelization,” proclaiming and living the Gospel today.



Christ’s ascent to heaven is depicted in a stained-glass window at St. Therese of Lisieux Church in Montauk, N.Y. The feast of the Ascension, observed on May 12 this year, celebrates the completion of Christ’s mission on Earth and his entry into heaven.

CREATIVE

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“We have been planning it since January,” says Brescher, who is 28. “We think it will be a great gathering for women in and outside of St. Monica wanting to go deeper in their faith.”

She felt that same desire five years ago after graduating from college.

“It was hard to connect with other people my age,” she recalls. “It frustrated me, and I began looking outside of the Church

for my spiritual growth and fellowship. I joined some non-denominational groups, which were great, but I still yearned for a more Catholic-centered group of people my age that I could bounce questions off and go deeper with.”

She helped start that kind of group at St. Monica, a group that has developed a Thirsty Thursdays spiritual growth program. The program begins with 5:30 p.m. Mass in the parish church, followed by pizza, snacks, time to socialize and a discussion of the upcoming Sunday readings.

“We want to be a group that meets the social needs of people, but we also want to meet their spiritual needs, and specifically engage them in the sacramental life of the parish and Church,” says Patrick Sullivan, 24, who leads the young adult ministry at St. Monica.

Striving for those three goals can lead to a faith-filled community of young adults that enhances the life of a parish and evangelizes to people who aren’t part of the Catholic faith, Sullivan believes.

“We’re trying to create a vibrant community that is joyful, welcoming

and committed, so that someone who has never walked through the door sees a place where they can be fed spiritually,” he says.

“When we engage in the social life of the Church, the spiritual life of the Church and the sacramental life of the Church, we can then take it into the workplace, and that becomes a form of evangelization by the way we carry ourselves and live our faith.”

And sometimes it can all start with the offer of a drink or a basket containing chocolate, flowers and an invitation. †

Catholic radio evangelizes non-Catholics and Catholics alike

By Natalie Hoefler

In a world where today's innovation quickly becomes tomorrow's dinosaur, Catholic radio has remained a consistent, fruitful tool for evangelization.

For Travis Gilmour, Catholic radio waves watered the seed of his call to Catholicism.

The seed was planted by a friend, who consistently invited the strayed Protestant to Mass at St. Joseph University Parish in Terre Haute.

Once Gilmour relented, he was impressed and wanted to know more about the Catholic faith.

"Early on, I noticed an ad in the bulletin for [Terre Haute Catholic radio station 99.1 FM] WHOJ. I had a bit of a commute to work at the time, so I thought I'd listen."

Gilmour listened his way right into the Church, joining in 2005.

"Catholic radio was really important to me becoming Catholic," he said. "I started hearing the same questions I had on the live call-in shows. As a guy, I didn't want to ask a question because I was afraid it might be stupid. So it was nice to hear those same questions on the radio where I was just listening. And the answers were coming from smart, well-informed people."

WHOJ station manager Mike Moroz sees anonymity as one of the advantages of Catholic radio as an evangelization medium.

"It's a tool where if someone has left the faith or isn't Catholic, where else will they get so many answers so easily? It's non-threatening. It's not like someone just walking into Mass who doesn't know anything or is afraid that someone will see them," he said. "They can listen privately and hear answers. If that's not evangelization, I don't know what is."

The same questions, answers and other information on Catholic radio that can lead non-Catholics like Gilmour to the Church, can also reignite the faith of practicing Catholics.

While he never stopped attending Mass, Mark Schmalz of Annunciation of the Blessed Virgin Mary Parish in Brazil found himself desiring to grow in his Catholic faith after a divorce.

"There weren't a lot of good places to get answers. Then, here came Catholic radio. I learned more and more, and I started buying tapes and videos," said Schmalz, who listens to Catholic radio station 89.1 FM WSPM out of Indianapolis and Cloverdale.

Catholic radio helps Catholics like Schmalz and Gilmour not just to grow in their own faith, but to evangelize others as well.

"To this day, I listen to Catholic radio," Gilmour said. "And now it's come full circle because the questions I hear on the radio reflect the questions my family and people at work ask me. So I'm better equipped to answer them."

In a society where so many get their news from secular sources, Catholic radio is imperative, said Franciscan Friar of the Immaculate Father Elias Mary Mills. He helps operate Catholic radio station 89.9 FM WOMB (With Our Mother Blest), an apostolate of the Franciscan Friars of the Immaculate, whose friary is located at Mother of the Redeemer Retreat Center just west of Bloomington.

"We can reach [Indiana University] and get the truth to [the students]," he said, "so they can get the story of the Church from something besides the secular media."

"And I know students have been listening, because shortly after we started in August 2011, I heard an IU student call in to [one of the call-in shows]."

Catholic radio also evangelizes by broadcasting daily Mass.

"Shut-ins who can't get to Mass every day like they'd want can still feel connected to the Church, even though they can't physically go to a church," said Father Elias.

But for Gilmour and Schmalz who are still mobile, they found that Catholic radio inspired them not just to go to Mass,



In this file photo, Jim Ganley, station manager of Catholic Radio Indy 89.1 and 90.9 FM, works in the station's production studio in Indianapolis. Catholic radio stations across central and southern Indiana continue to be an effective tool of evangelization.

but also to get involved in their parishes.

"If you're doing your faith right, you should be drawn to do more than just go to Mass," said Gilmour. "Catholic radio gets people excited about their faith and helps them realize [the Church] keeps working if we keep giving of our time and talents at the parish level."

Gilmour is currently on his parish's pastoral council and has served as a lector and an extraordinary minister of holy Communion.

Schmalz had the same experience.

"That's what was behind me getting involved in the parish. Until I started listening to Catholic radio, I never got involved in anything," he said. "Since then, I've been a religious education teacher, taught RCIA [Rite of Christian Initiation of Adults], been on the parish council, lead rosary twice a month before Mass ..." and more.

Bryan Weiss, a member of SS. Francis

and Clare Parish in Greenwood, believes so strongly in Catholic radio as an evangelization tool that he made his business, Marian Financial Partners, Inc., an underwriter for the non-profit station 89.1 FM WSPM. Weiss also serves as a board member for the station, which is funded solely through listener donations, underwriters and fund raisers.

"[Catholic radio] is a very painless way to evangelize," Weiss said. "You never know who you're going to touch through the radio. I personally know several people who have converted to the faith from an evangelical Christian background who would never even talk to a Catholic. God used the radio station to convert them."

"There's nothing better for evangelization," said Schmalz. "There's so much you can learn from Catholic radio. I'd have it on my ears all day long if I could." †

Three full-time, one part-time Catholic radio stations available within archdiocese

Within the Archdiocese of Indianapolis, there are three full-time and one part-time Catholic radio stations. All of the stations broadcast Eternal Word Television Network (EWTN) programming.

The EWTN lineup includes news shows, call-in programs, apologetics (from the Greek word *apologia*, meaning "to defend or explain"), Bible studies and many other formats, as well as daily Mass, the rosary and Divine Mercy Chaplet.

The full-time stations also provide a limited amount of locally produced shows.

• **89.1 FM WSPM**—Indianapolis and Cloverdale—Operated by the non-profit Inter Mirifica, Inc. the station covers Indianapolis and areas west of the city. Inter Mirifica, Inc. has been leasing the station, but will own it by the end of the year. It also operates 90.9 FM WSQM in Noblesville in the Diocese of Lafayette, and hopes to start a new station soon near Kokomo. The

stations are funded by listener support, underwriters and fundraisers. To learn more or to listen online, log on to www.catholicradioindy.org.

• **89.9 FM WOMB**—With Our Mother Blest Radio, Ellettsville—An EWTN affiliate and part of the AirMaria Catholic Radio Network, the station is owned by Mary's Children Inc. with volunteer staffing provided by the Franciscan Friars of the Immaculate. The friars are building a new studio on the grounds of Mother of the Redeemer Retreat Center, where their friary is located, just west of Bloomington, and they soon hope to increase the amount of locally produced content broadcast on the station. The broadcast area includes Ellettsville, Bloomington and Spencer. To learn more about this station and the Air Maria network, log on to www.airmaria.com.

• **99.1 FM WHOJ**—Terre Haute—An affiliate of Covenant Network, it is broadcast out of St. Patrick Parish

in Terre Haute and covers a portion of the northwestern area of the archdiocese. The station is funded by Covenant Network. To learn more about this station and the Covenant Network, log on to www.covenantnet.net.

• **105.5 FM WQRK and 1340 AM WBIW**—Bedford—These stations provide discounted airtime for one hour of Catholic programming a week per station. The stations cover a large area in the central southern portion of the state. WQRK airs Catholic programming from 7-8 a.m. Sunday morning, and WBIW has Catholic programming from 9:30-10:30 a.m. on Sunday morning. WQRK also broadcasts Christmas Eve Mass. The Catholic programming is funded by advertising.

There are also two full-time Catholic stations in Ohio and Kentucky that can be heard in portions of the archdiocese—89.5 FM WHSS in Hamilton, Ohio, 740 AM WNOP in Cincinnati, and 1040 AM WLRC in Louisville. †

PARISHES

continued from page 2B

But her experience of the team's monthly meetings, the formation they have participated in together and looking forward to reaching out to share the faith with others has made her excited.

"Now I'm ready to go, ready to start putting plans into place," said Bittner, 31.

She thinks having people from a variety of faith backgrounds is a strength of the team. For example, she sees herself as being able to reach out effectively to people who have never been Catholic, while a previously inactive Catholic might be able to work well with a person with a similar experience.

"It's really helped us to be able to potentially meet the needs of everyone," Bittner said. "Whatever the case may be, we're prepared to meet that."

Mark Schmidl is another team

member. A lifelong Catholic, Schmidl, 46, is a member of St. Paul Parish in New Alsace.

He said the formation that the team has participated in has helped him grow in his own life of faith, see ways to live out his faith more consciously and take the chance to talk about it when the opportunity presents itself.

"If you're living the faith and then sharing your life, you're sharing the faith," Schmidl said.

While he appreciates the chance to be a part of the Evangelization Team, Schmidl recognizes the seriousness of its task and how tremendous it would be for him to help people who have left the Church return.

"It's hard to put into words ... that there are souls out there that are lost who come back," he said. "We're talking about eternal consequences. How do you even put it into words to be a part of that?"

Before the team can reach out to inactive Catholics, they have to gather names from parishioners of such people who might be open to having a conversation about the faith.

Father Nobbe hopes that his parishioners will be "bold enough" to share those names.

"My only hope is that we have the opportunity to dialogue with people ... and see where that leads," he said.

Father Nobbe sees parishes as logical places to center evangelization efforts instead of just working at the diocesan level, or only leaving it up to individual Catholics.

Doing it at the parish level is important for Father Nobbe because "people [at the local level] know each other. They know who are professed Catholics but not practicing their faith."

And even if individual Catholics take their call to evangelization seriously, it should always be referred back to the

parish, he said, because of the essential communal aspect of the faith.

"We do not walk to God by ourselves," Father Nobbe said. "We walk to him together."

Each parish, Father Nobbe said, should have organized evangelization efforts.

"In my view, this is one of the essentials of a parish," Father Nobbe said. "If it's not part of a parish, then we're not recognizing our full identity as a parish community. The Eucharist calls us to be a community."

(If you are interested in learning more about how to form an evangelization team in your parish, call Peg McEvoy, associate director for evangelization and family catechesis of the archdiocese's Office of Catholic Education at 800-382-9836, ext. 1432 or 317-236-1432 or send her an e-mail at pmcevoy@archindy.org.) †

CATHOLICS

continued from page 9A

St. Anthony

Loretta Chavez, Martha Garza, Carolyn Gonzalez and Honoria Gonzalez (catechumens); Kristal Calderon-Zayas, Anthony Chavarria, Jeremy Ford, Xochitl Frias, Eliana Garcia, Adriana Gonzalez and Monica Martnez (candidates)

St. Christopher

Jean Burkert, Damanti Dickey, Nalani Dickey, Lauren Olsen, Rachael Ramos and Sally Robertson (catechumens); Cheryl Brooks (candidate)

St. Gabriel the Archangel

Jeff Minor (catechumen); Larry Allison, Rose Mary Chavez, Daniel Cruz, Francisco Cruz, Katherine Ellis, Nancy Esquivel, Alberto Flores-Morales, Reynaldo Gerardo, Guadalupe Gonzalez, Jesenia Granado, Adela Rojas, Manuel Suarez, Anabel Torales, Ana Torres and Catelina Garcia Velazquez (candidates)

St. Michael the Archangel

Kelsay Scott (catechumen)

St. Monica

Brian Anaya, Karen Anaya, Giselle Angulo, Jose Angulo, Victor Angulo, Edgar Avila, Yahir Bautista, Andrew Buckley, Kristina Buckley, Juana Burgara, Juan Cabanaz, Frida Castaneda, Charlotte Clayton, Athena Estrado-Martinez, Ceira Estrado-Martinez, Arturo Hernandez, Ryan Holohan, Mary Jackson, Ronald Jackson, Luis Rodriguez Lopez, Hatontola Malawo, Jennifer Margarito, Yadira Marin, Yoana Marin, Alyssa McCallister, Frank Nieto, Brittany Ramos, Dairy Ramos, Nataly Ramos and Loren Ricardo (catechumens); Cynthia Aguilar, Santiago Albarran, Carolos Alvarez, Rocio Amaya, Mariana Anaya, Marcos Angulo, Judith Avila, Diego Barragan, Guillermo Barranco, Mario Bautista, Deneby Bermudez, Jacqueline Bermudez, Leslie Bermudez, Michelle Bermudez, Desmond Bunnell, Olivia Carranza, Bryan Castaneda, Wendy Catalan, Brian Cruz, Lindsay Cruz, Eva Diaz, Destiny Dominguez, Miguel Dominguez, Gerald Encarnacion, Kenia Figueroa, Kelly Fisher, Arelly Galan, Felipe Galan, Alejandro Garcia, Alexis Garcia, Crystal Garcia, Geovany Garcia, Diana Gutierrez, Katerin Gutierrez, Roldofo Gutierrez, Blanca Hernandez, John Higgins, Gabriela Jimenez, Suzanne Kyle, Bryan Lopez, Jason Lopez, David Love, Alma Martinez, Jose Martinez, Valentina Mata, Nestor Mendoza, Miguel Mezo, Valeria Nieto, Brad Odom, Jason Ondiek, Brenda Penaloza, Andrea Ramirez, Carina Ramirez, Jessica Ramirez, Verence Ramirez, Santos Ramos, Enoelia Rivera, Juan Rosales, Henry Ruano, Isaiah Salgado, Virgilio Santiago, Yancy Sanz, Mariah Smith, Carlos Xochitecatl and Carlos Zamora (candidates)

St. Thomas More, Mooresville

Doug Blackburn, Harry Maginity, Sue Maginity and Eric Sipe (candidates)

St. Susanna, Plainfield

Toni Bui, Amie Cumberland, Jeffrey Dunaway, Nicholas Everhart, Michael Frye, Marcus Lee, Dylan Maples, Kain Maples, Mark Partlow, Abigail Thompson, Grace Thompson, Megan Thompson and Sandra Thompson (catechumens); Sarah Bragg, Andrea Dykes, Susan Holmes, Edith MacLaughlin, Harley Maples, John Maples, Charles Pirtle Jr. and Jeffrey Robinson (candidates)

New Albany Deanery

St. Michael, Bradford

Carly Alderman and Noah Buechler (catechumens); Chrissy Buechler, Shirley Hill and Matt Reardon (candidates)

St. Michael, Charlestown

Darion Decker, Jalen Decker, Kaylie Plyer and Clyde Ritchie (catechumens)

St. Anthony of Padua, Clarksville

Jesse Alexander, Terra Devarenne, Brian Miller, Dakotah Reinbold, Della Reinbold and Greg Reinbold (catechumens); Trenton Gentry and Charlea Reinbold (candidates)

St. Mary-of-the-Knobs, Floyd County

Scott Gordon, Tony Hedrick, Kari Meier and Julie Taylor (catechumens); Holly Bayes, Keith Getty, Randy Gianfagna, Heather Marlman, Martin Moretti,



Lillian McGuire is received into the Catholic Church through baptism by Father Eric Johnson during the Easter Vigil at Our Lady of Perpetual Help in New Albany on March 30. Looking on are her parents, Rikki and Pat McGuire, her brother, Liam, and Deacon Jeff Powell.

Mindy Moretti and Sarah Spanopoulos (candidates)

Sacred Heart and St. Augustine, Jeffersonville

Bryton Bullins, Alexandria DeLeon, Christian DeLeon, Joseph DeLeon, Oscar DeLeon, Carrie Densford, Kathy Jenkins, Malachi Maulden and Noah Maulden (catechumens); Matthew Begin, Maxwell Begin, Chris Bennett, Danielle Bledsoe, Janice Boling, Jacque Hayes, Priscilla Hayes, Stephanie Jenkins, Denise Myers, Catherine Pierce, Christina Pierce, Bradley Schnatter and Larissa Sigler (candidates)

St. Mary, Lanesville

Matthew Byrd (catechumen); Jessica Starke (candidate)

St. Mary, Navilleton

Amanda Cooper and Matt Payne (catechumens)

Holy Family, New Albany

Amy Harshey, Sue Huffman and Allen Wyatt (catechumens); Andrei Negrus, Eric Stewart and Elizabeth Thatcher (candidates)

Our Lady of Perpetual Help, New Albany

Sharon Fisher and Nancy Phan (catechumens); Angela Caudill, Kristina Hornung, Pat McGuire, Rikki McGuire, Sarah McNulty, Mark Taylor and Hilda Tiller (candidates)

St. Mary, New Albany

Pearl Mae Ferguson, Robin Martin and Michelle Trevino (catechumens); Deanna Banet and Suzanne Jones (candidates)

St. Joseph, Clark County

Shaun Buckland (catechumen); Joseph McElfresh and Ruth Pickerill (candidates)

St. Paul, Sellersburg

Wyman Ritter and Victoria Weathers (catechumens); Roger Adams, Kerri Money, James Shelton and Shaylon Taylor (candidates)

Seymour Deanery

St. Bartholomew, Columbus

Elizabeth Albertson, Nicholas Albertson, Wyatt Albertson, Holly Carmer, Giselle Valencia Cruz, Carolyn DePaul, Joshua Harden, Tad Perry, Angelina Rossittis, Gabrielle Rossittis, Harold Scoggin, Jacob Weichman and Mark Weichman (catechumens); Hayley Belding, George Breeden, Chad Buehler, Molly Connor, Michael Cornelius, Jacqueline Meinders, Fabiola Ordenez, Letiz Ordenez, Natalie Perry, Shelby Perry, Shelby Satterfield, Tim Stephensen, Patti Torre and Melissa Vardzik (candidates)

Holy Trinity, Edinburgh

Dulce Hernandez Moreno and Gabriela Lira Sosa (candidates)

St. Rose of Lima, Franklin

Jake Sappenfield (catechumen)

St. Ann, Jennings County; St. Joseph, Jennings County and St. Mary, North Vernon Isaiah Anderson, Brian Crane, Stephanie Ebbing,

Chaz Feider, John Gilbert, Kyle Graham, Natalie Keller, Jason Ramey and Debora Rivera (catechumens); Troy Cook, Dawn Deaton, Beth Hauerperger, Angie Kelley, Jerrod Kelley, Sandra Royalty, Jake Speer and Daniel Wheeler (candidates)

Prince of Peace, Madison

Hunter Henderson, Wesley Henderson, Briar Ray-Boldery, Holly Ray-Boldery and Travis Stevens (catechumens); Shawna Birge, Stephen Brooks, Billy Cline and Jenny Wysinski (candidates)

St. Ambrose, Seymour

Richard Blaker, Jacob Creemer, Monica Davidson, Corey Fugate, Jackie Scott, Elizabeth Soto, Cheryl Wheeler, Corey Wilson and Jose Zezama-Davidson (catechumens); Rebecca Bujwid, Stacy Ward, Melisa Wilson and Andrea Zagata (candidates)

Tell City Deanery

St. Paul, Tell City

Laura Fischer, Carolyne Harding and Evan Neuman (catechumens)

St. Pius V, Troy

Robert Edwards and John Mathena (catechumens)

Terre Haute Deanery

Sacred Heart, Clinton

Lori Magee and Natalie Riggen (catechumens); Phyllis Costello, Marlene Davis and Paula James (candidates)

St. Paul the Apostle, Greencastle

Vicky Bai and Kevin McCammack (catechumens)

St. Mary-of-the-Woods, St. Mary-of-the-Woods

Brittany Bennett, Breanne Newton, Kristin Schalburg and Rob Schalburg (candidates)

Sacred Heart of Jesus, Terre Haute

Matthew Skinner and Lowell Touchton (catechumens)

St. Benedict, Terre Haute

Harolyn Haines and Will Kelley (catechumens); Delmar Evans Jr., Brooke Mansard, Clifford McCracken and Seth Porter (candidates)

St. Joseph University, Terre Haute

Adisun Foli, Emily Peterson and Rachel Peterson (catechumens)

St. Margaret Mary, Terre Haute

Linda Behrendt and David Callahan (candidates)

St. Patrick, Terre Haute

Daniel Nowicki, Michael Spice and Adam Wagner (catechumens); Jason Embry, Amanda Gardner, Chad Gardner, Benjamin McConnell, Kathryn Miller and Courtney Richey (candidates) †

Families are the prime teachers of the virtue of charity

By Daniel Mulhall

Some of the best advice one could ever hope to hear is offered every time an airplane leaves the gate: Put your oxygen mask on before helping someone else.

The reason for this announcement is simple. In a decompressing plane, a person only has a few seconds to act before the brain begins to lose focus from a lack of oxygen. If you help someone else put on his or her mask first, you may be too fuzzy-headed to ever put on your own mask.

What makes this such good advice is that in all aspects of life, it is important that the caregiver take good care of himself or herself. How often do we see the parents of newborns run ragged from lack of sleep as they adjust their lives to the lives of the needy infant? How frequently do we find ourselves exhausted from taking care of the needs of others? Caring for oneself isn't being greedy. It is being practical.

As the saying goes, "You can't give what you don't have." If you are exhausted, how can you keep giving? Would those you are trying to help be better served from having you rested, or totally drained of all energy?

As selfless as Jesus was, he always took time away to be nurtured with prayer. His 40 days in the wilderness following his baptism were spent preparing for his ministry. It is no surprise that Judas knew where to find him on the fateful night on which he betrayed his Master. All he had to do was lead people to where Jesus frequently went to pray.

Jesus' followers are called to give of themselves. This point is made frequently throughout the Gospels, but it is made most clearly in Matthew 25:31-46, where Jesus describes the Last Judgment.

According to this passage, our eternal fate will be determined by our generosity, or charity, to those in need: whether we fed the hungry, gave drink to the thirsty, clothed the naked, welcomed strangers, visited the sick and imprisoned, and cared for the dying. These acts are known as the corporal works of mercy. Along with the spiritual works of mercy, they provide guidance for how a Christian is to live by offering charity to others.

The word "charity," which is also interchanged with love, is generally defined as generous actions done for others. These generous actions can be the sharing of our time, talents and treasures. However, it isn't enough that we simply give, we must also do so out of love, as the story of the Good Samaritan in Luke 10:29-37 makes clear.

In 1 Corinthians 13:13, St. Paul notes that there are ultimately only three things that last—faith, hope and love (also referred to as charity). But the greatest of these virtues is charity.

The *Catechism of the Catholic Church* notes in #1827 that we are capable of living as Christians only because we are animated by charity, by this willingness to give lovingly



Greg Armbruster holds his newborn daughter, Catherine Michelle, as her mother, Laura, gives her a kiss during the sign of peace at Our Lady of the Greenwood Church in Greenwood on Dec. 1, 2012. It is within the family that the virtue of charity is instilled in the lives of all of its members.

of ourselves. We are changed through loving acts of giving, the catechism says in #1829.

The catechism adds, "Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving: 'Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it' " (Lk 17:33, #1889).

As Christians, we are called to do what Jesus did and to follow what he said in John, "to love one another as I have loved you" (Jn 13:34-35). According to the catechism, the "entire law of the Gospel is contained" in this "new commandment" (#1970). Charity is the "perfection of Christian life" (#1973), the catechism notes.

Most people learn to practice Christian charity by experiencing the love of their parents and siblings, and practicing how to love them back. As St. John said in his First Letter: "How can we love God whom we cannot see when we don't love our family, whom we do see?" (1 Jn 4:20).

In our relationships with members of our family, we

learn to live lives of generosity. From these relationships, we learn to treat others with dignity and respect, as we are treated with dignity and respect. By creating a home where tenderness, kindness, forgiveness, fidelity and self-giving are seen daily, our parents provide an education in Christian virtues and raise us to be children of God, says the catechism in #2223.

It is in this setting that we grow in solidarity with others, learn to feel compassion and empathy for them, and take on the communal responsibility for the welfare of others. In this way, one becomes a disciple of Jesus.

In this case, the old adage, "charity begins at home," is doubly true. Not only do we first learn to act with love in our homes, but we also recognize that we must take care of our personal and spiritual needs first before we will be able to assist others.

Doing good works for others while ignoring the needs of our own families is not very charitable.

(Daniel Mulhall is a catechist, speaker and writer who lives in Laurel, Md.) †

Christians learn to love by following Jesus Christ's example

By H. Richard McCord

An ancient yet familiar hymn reminds us: "Where charity and love prevail, there God is ever found." Why is this so?

The First Letter of St. John explains that "God is love, and whoever remains in love remains in God and God in him" (1 Jn 4:16). The soaring musical conclusion of *Les Miserables* says it in another way: "To love another person is to see the face of God."

Charity and love are the sure signs of God's presence in us and through us. Are charity and love different or



Volunteers serve breakfast to people in need at a shelter in Mount Clemens, Mich., on Jan. 17. For Christians, caring for the needs of others is ultimately rooted in Christ's self-sacrificing love.

equivalent realities? Do we use them interchangeably? Sometimes we do; sometimes we don't.

In English, "charity" often is associated with philanthropy. This, in turn, means making financial gifts to needy persons and worthy causes. Such generous behavior is good and necessary. However, it can be an action inspired by love or simply by a sense of obligation. The phrase "cold charity" is not entirely without meaning.

On the other hand, "love" has a nearly endless variety of meanings and levels of complexity. We are accustomed to speak of love in situations that range from the most intimate of human relationships to the most trivial of preferences. Given its multiplicity of meanings, love often seems a vague or empty reality.

What light might sacred Scripture shed on these terms? We find that "love" appears quite often in the New Testament. It is a translation of the Latin "*caritas*," which is sometimes rendered also as "charity."

"*Caritas*" is a translation of the Greek word "*agape*" in the original version of the New Testament. Interestingly, "*agape*" was not a common term for love in classical Greek. The choice of it indicates that the biblical authors intended to convey something unique about the Christian meaning of love.

Love and charity are used interchangeably for "*agape*." Both express the dual nature of God's love as creative and responsive. His love is creative because it comes to us first and freely without merit. Because we have been loved into existence, we can then love God

and others. Thus, God's love is also responsive.

The First Letter of John expresses this two-fold relationship: "In this is love; not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we must also love one another" (1 Jn 4:10-12).

The fullness of divine love is expressed in Jesus Christ, who creates love in the world and in our hearts and who responds in love by dying and rising for our salvation. We are called to follow Christ's great commandment in which love of God and love of neighbor are placed on the same level. This means that our love must be modeled on his creative and responsive love.

We do this when we bring charity and love together in our lives. This will happen when our charitable acts truly arise from love of the neighbor and the stranger as Jesus taught in his parable of the Good Samaritan.

This will happen also when our love moves beyond good intentions to practical acts of service, as Jesus said would be remembered on the final day of judgment (Mt 25:31-46).

If charity is a concrete application of love and love flows into concrete acts of charity, then these two realities will prevail as one. God will be found in them and in us.

(H. Richard McCord is the former executive director of the U.S. Conference of Catholic Bishops Secretariat of Laity, Marriage, Family Life and Youth.) †

From the Editor Emeritus/John F. Fink

Year of Faith: What about Marian apparitions?

Next Monday, May 13, is the 96th anniversary of the first appearance of the



Blessed Virgin Mary to three children in Fatima, Portugal. There were six more appearances, on the 13th of each of the following months, culminating on Oct. 13 with a solar phenomenon witnessed

by about 50,000 people.

Fatima is only one of many sites where people believe that Mary has appeared. More than 1,500 visions of Mary have been reported around the world. However, the Catholic Church is very careful about approving them.

In the past century, only nine cases have received the Church's approval as worthy of belief. That doesn't mean, though, that the Church thinks that the others didn't occur. The Church simply has high criteria that have to be met before gaining approval, and it begins with the presumption that there is a natural explanation.

So do Catholics have to believe in Marian apparitions? No. Mary's appearance, and

that of other saints, is considered a private revelation, and we don't have to believe in whatever was revealed in them.

Do we have to believe that Mary actually appeared at Guadalupe, Lourdes, Fatima, and Knock, Ireland? No again. But it seems to me that it would be pretty foolish not to believe it.

In the case of Guadalupe, we have St. Juan Diego's *tilma* or cape, which should have fallen apart centuries ago. The image of Our Lady of Guadalupe is on it. Scientists have been unable to determine how it was created and how it has survived from the 16th century.

At Lourdes, a stream appeared that had not been there before. Although many miracles have been claimed from its water, the Church carefully examines each case and has approved only 67 since 1858. The last was approved in 2005.

At Knock, Ireland, large numbers of people viewed apparitions of Mary, St. Joseph and St. John the Evangelist on four occasions in 1879 and 1880. Unlike the appearances at Guadalupe, Lourdes and Fatima, Mary didn't speak at Knock.

There are large basilicas today at

Guadalupe, Lourdes, Fatima and Knock, as well as numerous other sites where Mary has appeared. Millions of people visit them every year, especially Guadalupe in Mexico City, and Lourdes, France.

Today, many Catholics have a great devotion to Our Lady of Medjugorje because of alleged apparitions of Mary in Medjugorje, Bosnia, beginning in 1981. Although the Church has neither approved nor disapproved these apparitions, Medjugorje has become a place of pilgrimage, and the seers have become well known to pilgrims.

Why does Mary sometimes appear to people? And how are those people chosen? Only God knows—literally. We believe that Mary is in heaven with Jesus and sometimes he sends her to Earth. She might have messages God wants people to hear, but they usually are exhortations to prayer, penance and sacrifice.

Although we sometimes hear about secrets in those messages and forecasts of things to come, there is never anything beyond the teachings of Jesus in the Bible and through oral tradition. Mary usually calls us to conversion, sorrow for our sins, and a return to God. †

Cornucopia/Cynthia Dewes

Surprise! Motherhood was not what I expected

Before I had kids, I thought motherhood would be a snap. Of course, I loved my



mom something fierce, and also the other mothers I knew, including my grandmas. I knew they had worked hard and made sacrifices and all that, but to become a mother myself seemed

a fairly easy prospect.

Well, I was wrong. And I'm not talking here about the physical aspects of motherhood, the morning sickness or the off-balancing tummy that made me look like the Little King in old comic strips. Nor do I mean the pain of birthing the baby. The way I figured, women had been doing this since Eve, so I guessed I could manage it.

Of course, there were other unexpected problems accompanying these facts, like feeling nauseated on the way home from Mass and worrying about throwing up the host, and finding ways to buy the new clothes necessary to fit me, despite our slim budget. Somehow, God's grace always took care of all this and more.

No, the surprising part of motherhood came later. The sweetness of baby breath on my cheek, the tiny fingers grasping

mine, and the newly focused gaze of pure love fixed on me, were merely the lulling preliminaries to the main events that followed.

For one thing—or six, as it turned out—the babies kept coming with such rapidity that my father-in-law joked that he'd forgotten to give the birds and bees speech to my husband. Of course, this was the time when the rhythm system for spacing births was the only approved method short of abstinence. Thus we weren't the only young Catholic couple with a large family. It was rhythm, all right, and it never missed a beat.

Then, cautious as we were, there was the parade of broken bones, an arm here, an ankle there. Two of the kids had disabilities, so there was the playing out of the grieving process, with guilt, blame-laying, anger and finally, joyful acceptance. There was homework, teacher conferences, preparation for Santa and new clothes for Easter.

There were first Communion and confirmations. There were little friends overnight and neighbor kids showing up unexpectedly for dinner. There were beagles, and a salamander named Sam who turned out to be a cannibal when we tried to introduce a new friend into his bowl.

There was the logistical task of fitting

eight people into a three-bedroom ranch house with two bathrooms. Today, that would fit the definition of child abuse. Not to mention the occasional swat on juvenile behinds and the mom hollering, also frowned upon nowadays. Speaking of hollering, I'm reminded that when one of my aunts criticized another niece who screamed at her child, everyone grinned because she had a reputation for doing the same. It must be in the mom genes.

Later, there were disputes over driving the cars, of which we had so many that the side yard looked like a used-car lot. And the rules we laid down about no drinking, no teenaged visitors when the parents were away, and turning down their music when I arrived home from work. Drugs were not a common problem then, or we would no doubt have made rules about that, too.

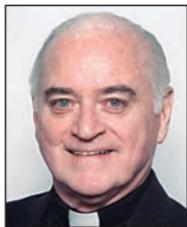
All these, and more. However, and this is a huge however, the unexpected motherhood problems were far surpassed by the overwhelming joys created by that condition. So I say, to myself and to all the other lucky ladies who qualify, Happy (!) Mothers' Day!!

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

Spirituality for Today/Fr. John Catoir

Does the election of Pope Francis signal great change ahead?

In April, *The Wall Street Journal* featured an article written by Stacy Meichtry and Alessandra Galloni titled "Fifteen Days in Rome: How The Pope Was Picked."



Cardinal Jorge Mario Bergoglio arrived in Rome on Feb. 27, after a 13-hour flight from Buenos

Aires, Argentina. He was a "beloved figure" back home, known especially for his work in the city's slums, the article said. But in Rome, he was only one of 115 cardinals converging on Vatican City who would elect a new pope.

Pope Benedict XVI officially stepped down Feb. 28. He was the first pope to do so willingly since Pope Celestine V left the papacy on Dec. 13, 1294.

Now that the Catholic Church was in need of a new leader, there was a great deal of speculation about who the next pope would be. A news service article from Vatican City listed 12 "papabili" (or likely prospects) to keep an eye on during the voting process. Cardinal Bergoglio was not on that list.

Most insiders never seriously considered

him to be a contender. Cardinal Jorge Bergoglio was already 76, and the cardinals were said to be looking for a younger candidate.

How did this unknown cardinal from South America break through the ranks to gain the endorsement of such a sharply divided College of Cardinals?

According to the article, the tide began to turn in his favor on March 7, the day he delivered a speech to the assembled cardinals. Each cardinal is allowed to speak to the entire college before the voting session. Many cardinals focused on specific issues such as evangelization and Church finances.

"Cardinal Bergoglio, however, wanted to talk about the elephant in the room: the long-term future of the Church and its recent history of failure," *The Wall Street Journal* said.

"The leaders of the Catholic Church, our very selves, Cardinal Bergoglio warned, had become too focused on its inner life," Meichtry and Galloni wrote. "When the Church is self-referential," he said, "inadvertently, she believes she has her own light. She ceases to be the 'mysterium lunae,' and gives way to that very serious evil, spiritual worldliness." †

Wow. Think about that sentence. He went on to say, according to the article, that the Church needed to "shift its focus outward, to the world beyond Vatican City walls, to the outside."

More than 50 years ago, Cardinal Leo Jozef Suenens was chosen by Pope John XXIII to help him design the agenda of the Second Vatican Council. Together, they wrote the council agenda amid flurries of controversy and concluded that the council had two goals, namely, to reform the Church "at the interior" and "at the exterior."

The writers wrote that when he became Pope Francis, the former Cardinal Bergoglio said, "The core mission of the Church is not self-examination, rather it is getting in touch with the everyday problems of a global flock most of whom were battling poverty, and the indignities of socio-economic injustice."

Before the start of the conclave, a new narrative was beginning to take hold among the cardinals, and Cardinal Bergoglio now was a contender.

The rest is history.

(Father John Catoir writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Starry night: The power of prayer, wherever you are

A woman's mind is like a teleprompter of to-dos that never stops turning.



Unanswered e-mail, unwritten thank-yous, unfolded laundry. Tupperware that needs to be washed and returned. Overdue RSVPs and expired milk. Empty gas tank, full memory card.

Birthdays and deadlines, the personal and the professional knotted together beyond the point of repair.

Which is why Tammy Block needed a plan for the pool. The 39-year-old from Rosemount, Minn., is raising two children and running her own law firm. When she added a weekly swim to her exercise routine, she found herself drowning in her thoughts. "My mind was all over the place," she told me. "I was getting more stressed out. It wasn't doing me any good."

She knew she needed to find a focus, something that could quiet her head, and one day she came up with a remedy—the rosary.

Now, Tammy prays a rosary during her morning swim. It times out just right for a workout, running 45 minutes to an hour, and it helps regulate her breathing.

"It's perfect," she said. "It has this calming effect."

I've been reflecting on the many forms of prayer as we mark the halfway point of the Year of Faith initiated by one pope and advanced by another. "The 'door of faith' is always open for us," Pope Emeritus Benedict XVI wrote in his apostolic letter, "ushering us into the life of communion with God and offering entry into his Church. ... To enter through that door is to set out on a journey that lasts a lifetime."

Jacob Rudd's journey brought him to the seminary and, this past January, to a lakeside retreat center. On the last night of his silent retreat, after a week of cloudy skies, it finally cleared up. The late hour and freezing temperature didn't deter him.

"Something drew me to go outside, so I bundled up and went out onto the lake," the 23-year-old from Oshkosh, Wis., told me.

Gazing up at the stars, he spotted the Orion constellation and turned to his go-to devotion, the 15 prayers of St. Bridget. It was a night of serenity and intimacy with God, a memory he keeps close as he discerns his future and plows through the final weeks of the school year.

Young adulthood is an important time to delve deeper into prayer, which I once approached as a poetry competition. Spiritual life was a classroom where I sat in the front row, raised my hand often and requested extra credit.

Now I just focus on showing up, being present and being myself. We aren't graded on form. Prayer is an honest measure of what's on our hearts at any given moment, however ugly or ill formed. It's handing those emotions over to the Carpenter who can sand our raw timber into character.

I've learned there is something profound in the elementary, that the simplest prayers often come from the deepest places.

Cardinal Timothy Dolan of New York expressed a similar view last year on Twitter, writing: "A big chunk of my morning prayers are the words of St. Peter. Prayers like, 'Lord, it's good to be here' and 'Save me, Lord, I'm drowning!'"

Thanks! Help! Every prayer we utter ultimately boils down to one of these two words. They are a lifeline to God. Offer them up freely, wherever you are, however you feel—in the pool or in the chapel, behind the wheel, before the meeting, after the sunset.

Then prepare for a shift—a lighter struggle and a brighter view.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Solemnity of the Ascension of the Lord/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 12, 2012

- Acts of the Apostles 1:1-11;
- Ephesians 1:17-23;
- Luke 24:46-53

The date for celebrating the feast of the Ascension of the Lord is optional in this country. The decision is made by bishops of each ecclesiastical province, for their province.



These reflections are based upon readings when the feast is celebrated on what otherwise would be the Seventh Sunday of Easter.

The Acts of the Apostles supplies the first reading, a story of the Ascension of the Lord from Earth into heaven. This passage begins Acts.

As with the Gospel of St. Luke, Acts seems to have been composed for one person whose name was Theophilus. It is not known if this was a proper name, or if it was a title. (In Greek, "Theophilus" means "friend of God.")

Regardless, Acts opens with a powerful message. Resplendent is the Ascension of Jesus into heaven, or the lifting of Jesus from earthly space and time to return to the eternity of heaven. This act of ascending, not of being assumed, reveals, as does the Resurrection, that Jesus came from God, is with God, is eternal, and possesses the power of God.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them by a divine act. The Holy Spirit came upon them.

Jesus taught the Apostles as no one else was taught. Jesus guided and directed them. They obeyed him. They witnessed the Ascension. They were especially trained because they had a unique mission. Yet, they were humans and confused. But Jesus promised that the Holy Spirit would give them insight and wisdom. Indeed, the Holy Spirit came to them, as the Church celebrates on Pentecost.

To underscore the divinity of Jesus, and the Apostles' mission, angels appear after

the Ascension telling the Apostles to go forward with their mission to preach the Gospel and to bring into the world the mercy, love and presence of God in Jesus.

St. Paul's Epistle to the Ephesians, the source of the second reading, is a beautiful prayer, asking God to give the followers of Jesus wisdom and perception. It counsels believers to put everything under the feet of Jesus, the "head of the Church."

St. Luke's Gospel, the last reading, also offers an Ascension narrative. Jesus leads the Apostles to a place near Bethany. (The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany.) Jesus tells the Apostles that the Scriptures have been fulfilled. This, too, is proof of the identity of Jesus.

It also is proof of God's communication with people through the centuries, and of God's mercy.

The Gospel further establishes the Apostles as the chief witnesses and primary students of the Lord. The Apostles watch the Ascension of Jesus and then return to the city, determined and committed, to pray in the temple constantly and to proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. He rose again to life after being crucified and dying—literally. Jesus ascended into heaven. He was not "assumed" into heaven or taken to heaven. He went to heaven, breaking the bonds of the Earth, with the power of God, but not forsaking the people of the Earth, then or in all the subsequent years.

The readings are strongly ecclesial, stressing the identity of the Apostles, who learned from Jesus. The Holy Spirit would come to guide them.

Important for us today, and for the continuing unfolding of salvation, the Apostles formed the Church, of which true believers are part. Through the Church, in Christ, God lives and touches us still.

The Easter story and the story of salvation are approaching their climax. Jesus lives still in the Church. He has not gone from us. †

Daily Readings

Monday, May 13

Our Lady of Fatima
Acts 19:1-8
Psalm 68:2-7
John 16:29-33

Tuesday, May 14

St. Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Wednesday, May 15

St. Isidore
Acts 20:28-38
Psalm 69:29-30, 33-36c
John 17:11b-19

Thursday, May 16

Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 17

Acts 25:13b-21
Psalm 103:1-2, 11-12
John 21:15-19

Saturday, May 18

John I, pope and martyr
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezra 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27, 28,
29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, May 19

Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29b-30,
31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

Question Corner/Fr. Kenneth Doyle

Attending Sunday Mass is still required in ordinary circumstances for all Catholics

QI was taught as a child that it was a mortal sin to miss Mass on Sunday, and that if you did that and failed to confess it before you died, you would go to hell. Then, I thought, the Second Vatican Council changed this and said it was not a mortal sin anymore.



But just recently I read in our diocesan

newspaper that Catholics still have a serious obligation to attend, and now I'm confused. Personally, I can't believe it could be that grave. Can you help to clarify? (Cedar Rapids, Iowa)

AThe Second Vatican Council has been blamed for—or sometimes credited with—making a variety of changes it never discussed. One of the things Vatican II did not do was to change Church teaching on the obligation to attend Sunday Mass.

The *Catechism of the Catholic Church* states that teaching clearly: "The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants]. Those who deliberately fail in this obligation commit a grave sin" (#2181).

Gravity of matter, of course, is just one of the three necessary conditions for a mortal sin—the others being complete consent of the will and full knowledge of the sinful character of the act or omission. Certain circumstances can excuse one from attendance at Mass on a particular Sunday.

The catechism mentions illness and the care of infants, but others might be unavoidable work obligations, lack of transportation, or inclement weather sufficient to put one's safety at risk. To skip Mass to go shopping, to play golf or to get a couple extra hours of sleep clearly does not qualify and shows that other priorities have been allowed to replace the Lord.

To appreciate the seriousness of the obligation, it helps to understand the centrality of the Mass. From the earliest days of the Church, disciples of Jesus have gathered for Eucharist on the first day

of each week to mark the day of Christ's Resurrection.

In the Mass, the events of Holy Thursday, Good Friday and Easter Sunday coalesce, and those events comprise the core of our faith.

Not incidentally, the Mass also happens to be the one specific way that Jesus asked the Apostles to keep his memory alive, and the reception of Communion unites us intimately with Christ and strengthens us to live in the manner that Jesus taught.

QIs there a book you can suggest that would help a senior citizen to understand the Bible, one that does not require a DVD, etc.? (Indianapolis)

AI'm sure that there are many such books, and you would probably get as many answers as the number of priests you asked. One that I have found helpful over the years is called *The Collegeville Bible Handbook*.

It was published by The Liturgical Press in 1997, and contains a one-page summary of each of the 73 books of the Bible as well as a short commentary on the significant sections of each book.

What I particularly like about this handbook is the abundance of color maps and "timelines." People learn in different ways. For me, it's helpful to be able to "picture" things, and I seem to be able to do that easily with this book. (I've just learned, too, that this 350-page hardback is currently on sale for under \$5—and I don't even get a commission.) †

My Journey to God



Interlude

By Cindy Leppert

Cindy Leppert is a member of St. Christopher Parish in Indianapolis. In this file photo, traders watch a news broadcast while standing on the floor of the New York Stock Exchange.

So much to do, never enough time, Plans, commitments, deadlines, Other people's expectations, Interruptions, struggles.

In defense, I schedule time for You And I can breathe again. It is here in this space that You come To carry me away for awhile.

When I return, All things have a new order. Time is my servant And I am awash with peace.

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. 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 46206 or e-mail to critterion@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.

BELL, Donald K., 72, St. Pius X, Indianapolis, April 23. Husband of Rose Mary Bell. Father of Elizabeth Linville, Christopher and Gregory Bell. Brother of Deborah Becher. Grandfather of five.

BIELEFELD, Rosemary, 68, St. Mary, New Albany, April 27. Wife of Joseph Bielefeld. Mother of Amy Hardin, Gregory, Eric and Mark Bielefeld. Sister of Carol Kamer and Helen Tucker. Grandmother of seven.

CARTER, Millicent (Laun), 80, Holy Family, New Albany, April 21. Mother of Leslie Hartman, Susan Schmidt, Linda Williams-Campbell, Daniel Carter and James Harris. Sister of Jonathan Laun. Grandmother of seven. Great-grandmother of one.

CASPERSEN, Charlie Anthony, 18, Immaculate Heart of Mary, Indianapolis, April 16. Son of Kevin Caspersen and Stacy Hennessy. Brother of Kathleen and Niels Caspersen. Grandson of Donia Caspersen, James and Barbara Hennessy.

COUNTRYMAN, Betty Ann, 92, Immaculate Heart of Mary, Indianapolis, April 17. Mother of Elizabeth Allen, Marianne Zagorski, Sandra, Christopher, Frank Jr. and Stuart Countryman. Grandmother of 15. Great-grandmother of 23.

GLOTZBACH, Thomas J., 59, St. Mary, Lanesville, April 24. Brother of Mary Voelker, Terri, Tim and Tony Glotzbach.

JELAVICH, Charles, 90, St. Charles Borromeo, Bloomington, April 23. Father of Mark and Peter Jelavich. Grandfather of two.

KOEBEL, Arthur E., 78, St. Jude, Indianapolis, April 27. Husband of Esther Koebel. Father of Patricia Kirkman, Jean Sanders, Arthur Jr. and John Koebel. Brother of Rosie McMahan. Grandfather of nine. Great-grandfather of six.

LAWLER, Ralph, 90, St. Mary, Richmond, April 19. Husband of Maxine Lawler. Father of Linda Johnson, Bonnie Oler and Joyce Wilson. Grandfather of seven. Great-grandfather of 13.

MAUER, Leonard J., 100, St. Mary, Greensburg, April 25. Father of Ruth Cook, Angela Kelly, Mary Jo Nieman, Judy, Nita, Larry, Mark, Michael, Roger and Timothy Mauer. Brother of Edwin and Louis Mauer.

Grandfather of 21. Great-grandmother of six.

McLAUGHLIN, Elizabeth Celeste, 98, St. Lawrence, Lawrenceburg, April 25. Mother of Mary Beth Hedrick, E.G., Michael and Thomas McLaughlin. Grandmother of nine. Great-grandmother of two.

MEYER, Janet M., 66, Christ the King, Indianapolis, April 20. Wife of Creighton Meyer. Mother of Cynthia, Heidi, Julia, Melanie, Gregory, Jeffrey, Jonathan, Nicholas and Paul Meyer. Sister of Julie and Greg Meyer. Grandmother of 14.

MILLER, Monnie, 75, Holy Family, New Albany, April 20. Wife of Ronald Miller. Mother of Shara Augsburg, Julie Killermann, Leslie Lowe, Ronda Stumler, Dawn Wilson and Chris Miller. Grandmother of 16. Great-grandmother of three.

MOSBY, Mary Helen, 85, St. Pius V, Troy, April 18. Wife of Chester Mosby. Mother of Terri Brockman, Karen, Robert and Thomas Mosby. Grandmother of six. Great-grandmother of 10.

PETERS, Agnes K., 89, St. Michael, Brookville, April 28. Mother of Eleanor, Mary, Andy, Joe and John Peters. Sister of Marge Krajewski Eleanor, Joseph, Robert and Victor Kotso.

RODAL, Clara, 86, St. Andrew, Richmond, April 27. Wife of Richard Rodal. Mother of Christopher, Denis, Mike and Stanley Rodal. Sister of Howard Elstro. Grandmother of eight. Great-grandmother of seven.

SEIPEL, Teresa Marie, St. Mary, Lanesville, April 27. Wife of Robert Ehrhardt. Daughter of Dr. Stanley and Joan Seipel. Sister of Ann Hudgins, Helen Lhotka, Martha Wingate, Jane, Mary, Benedictine Brother Brendan Seipel and Dr. Joseph Seipel.

STOLLE, Mary, 99, St. Andrew, Richmond, April 20. Mother of Catherine Fullerton and Patricia Wright. Grandmother of 11. Great-grandmother of 18.

STRAHL, Joseph A., 91, St. Mary-of-the-Knobs, Floyd County, April 26. Husband of Celeste (Hanka) Strahl. Father of Celeste, Dolores, Mary, Joe and Robert Strahl. Grandfather of eight.

SULLIVAN, Mary Jane, 83, St. Malachy, Brownsburg, April 24. Wife of Virgil Sullivan. Mother of Sandra Chastain, Rebecca and Michael Sullivan. Sister of Patricia Dwenger Mulvaney, Ralph and Russell Dwenger. Grandmother of five. Great-grandmother of nine.

VESPER, Nicholas Joseph, 73, Immaculate Heart of Mary, Indianapolis, March 29. Husband of Jeannine Vesper. Father of Chris, David and Tim Vesper. Grandfather of five. †



Tim Day walks with his daughters, Erin, and Clare, on the way to Erin's first Communion Mass at Strong Memorial Hospital in Rochester, N.Y., on April 26. Day is confined to the hospital as he awaits a heart transplant, so special arrangements were made for Erin to receive her first Communion from retired Bishop Matthew H. Clark of Rochester in the hospital's Interfaith Chapel.

Hospitalized N.Y. dad gets to see daughter's first Communion

ROCHESTER, N.Y. (CNS)—Confined to Strong Memorial Hospital as he waits for a heart transplant, Timothy Day of Kenmore, N.Y., wasn't going to be able to attend his 8-year-old daughter Erin's first Communion.

So Erin decided the celebration of the Eucharist should come to him.

"I gave her the choice if she wanted to go through with her class or have it here with me, and she said she wanted to do it with me, and that's pretty special," said Day, who has been living at the hospital for nearly two months.

"The most special part was just being with my dad," Erin told the *Catholic Courier*, newspaper of the Rochester Diocese, in a telephone interview after the Mass on April 26.

Several weeks ago, staff at the family's parish, St. Paul in Kenmore, in the Buffalo Diocese, approached the Rochester Diocese to see if a priest would be available to celebrate a first Communion Mass in the Interfaith Chapel at the hospital.

They were told it would be possible if they were willing to have the first Communion on a Friday, and if they would be willing to have retired Bishop Matthew H. Clark of Rochester celebrate the Mass. Day also received the sacrament of the sick during the Mass.

Both the Day family and Bishop Clark said the honor was all theirs.

"I am going to go home a happy man for having experienced your company," Bishop Clark said during the Mass.

Day, a Tonawanda, N.Y., police officer, said the Mass was special not only to have taken place, but to have included the participation of Bishop Clark.

"I think somebody upstairs was pulling strings for us," he said.

In a telephone interview after the Mass, Sherry Brinser-Day, Day's wife and Erin's mother, said the Mass so far exceeded their expectations that

the event almost felt surreal. But the family was honored that everyone thought so highly of them to attend, she said.

"We want to make the best memories we can in the midst of all the trials we are going through," Brinser-Day said. "I am overjoyed at the outpouring of support. I am floored."

The event also included a large contingent of family, including Erin's younger siblings Clare, 6, and Henry, 4; representatives of St. Paul Parish; hospital chaplains and personnel; a flock of local journalists; and a choir of local college students from the University of Rochester, Eastman School of Music and Rochester Institute of Technology who skipped end-of-semester activities to attend.

To all of them, Bishop Clark spoke about the importance of drawing the community through the Eucharist.

"I know [Erin] is honored by your presence and draws strength from your company," Bishop Clark said. "We are companions along the journey, trying to draw strength from each other in our faith."

The bishop noted that all are subject to the frailty of the human condition and that the faithful draw healing and nourishment from the Eucharist.

"None of us owns tomorrow," he said. "We don't own our health."

That point is keenly noted by Day, who is one of 43 people hospitalized or at home waiting for a heart transplant through Strong Memorial Hospital. He was diagnosed in October with an autoimmune disorder, which damaged his internal organs, including his heart.

He said the hospital staff has been very accommodating, which has made his long-term stay easier.

"They are doing this for me this afternoon," he said about the first Eucharist Mass. "They have gone above and beyond. I consider that a blessing that I have such great caregivers." †

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Pope Francis welcomes retired Pope Benedict back to Vatican

VATICAN CITY (CNS)—For the first time in history, the Vatican is home to a pope and a retired pope.

Pope Francis welcomed his predecessor, Pope Emeritus Benedict XVI, to the Vatican on May 2 outside the convent remodeled for the 86-year-old retired pontiff and five aides. Pope Francis and Pope Benedict entered the convent's chapel together "for a brief moment of prayer," said Jesuit Father Federico Lombardi, Vatican spokesman.

Pope Benedict had been staying at the papal summer villa in Castel Gandolfo since retiring on Feb. 28. Pope Francis traveled to the villa 10 days after his election to visit, pray and have lunch with Pope Benedict. The new pope also has telephoned his predecessor on at least two occasions.

In response to questions about the fact that Pope Benedict seemed to be much frailer than he was two months ago, Father Lombardi told reporters, "He's an elderly man, weakened by age, but he is not suffering from any illness."

In the last year of his pontificate, Pope Benedict was seen walking with a cane on more and more public occasions. After Pope Benedict retired, Father Lombardi confirmed that he had had a pacemaker inserted before becoming pope in 2005 and had undergone a brief procedure in November to replace its battery.

While the Vatican is now home to a pope and his predecessor, neither lives in

the papal apartments of the Apostolic Palace. Pope Francis continues to live in the Domus Sanctae Marthae, the Vatican guesthouse just south of St. Peter's Basilica where the cardinals stayed during the conclave. The Mater Ecclesiae Monastery where Pope Benedict is living is just to the north of the basilica.

Arriving in Castel Gandolfo a couple hours before his retirement became official, Pope Benedict told a crowd gathered in the town square to welcome him, "I am a simple pilgrim who begins the last stage of his pilgrimage on this Earth."

"With all my heart, with all my love, with my prayers, with my reflection, with all my interior strength, I still want to work for the common good and the good of the Church and humanity," he said, reaffirming his plans to spend his retirement in a "hidden life" of prayer and study.

The location he chose as his residence had served since 1994 as home to four different communities of cloistered nuns—Poor Clares, Carmelites, Benedictines and Visitandines—who each spent a five- or three-year term there in a life dedicated to praying for the pope and the Church.

The structure includes what was once the Vatican gardener's house. Before the first group of nuns took up residence, Blessed John Paul II had it expanded to about 4,600 square feet, including a large chapel, refectory and infirmary.

Since the Visitandine nuns moved in November, the building has undergone a remodeling, including an expansion of the library specifically for Pope Benedict.

The retired pope will live in the Mater Ecclesiae Monastery with Archbishop Georg Ganswein, his secretary, who also serves Pope Francis as prefect of the papal household; and with four consecrated laywomen from Memores Domini, Father Lombardi said. The building also has a guestroom designed particularly for visits from Pope Benedict's older brother, Msgr. Georg Ratzinger.

Jenna Cooper of Cornwall, N.Y., who is studying at the Pontifical University of the Holy Cross in Rome, said she came to the St. Peter's Square "because I love Pope Emeritus Benedict. I wanted to be here to offer my prayerful support. I wanted to witness this historic event."

"It's a beautiful witness that he's dedicating his life to prayer. It shows how important prayer is for the life of the Church," Cooper said.

Father Bryan Jerabek of the Diocese of Birmingham, Ala., also studying at Holy Cross, said he came to see the retired pope fly back and was hoping the Vatican would show video on the monitors, "but he asked to be hidden from the world" so perhaps he asked that there not be live coverage. "But it was nice to see the helicopter."



Pope Emeritus Benedict XVI greets Pope Francis at the Vatican on May 2. The 86-year-old retired pontiff, who had been staying at the papal summer villa in Castel Gandolfo since retiring on Feb. 28, returned to the Vatican to live in a monastery in the Vatican Gardens.

As for having a pope and a retired pope living in the Vatican, Father Jerabek said: "It's absolutely unprecedented. We're all still trying to figure out what it means."

Noting that Pope Francis has visited and phoned Pope Benedict, Father Jerabek said, "It's obvious he wants to have a close relationship with his predecessor. And now he can take a 15-minute walk to see him." †

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Mary is a mother who helps Christians grow, pope says at rosary

ROME (CNS)—Mary is a mother who helps Christians grow, face the difficulties of life and use their freedom to make lasting commitments, Pope Francis said.

Marking Catholics' traditional celebration of May as the month of Mary, Pope Francis led the recitation of the rosary on May 4 at the Basilica of St. Mary Major.

After the service, he went to the steps of the basilica to greet thousands of people who were unable to get inside, and he asked them to say three Hail Marys "for me, because I need it." He also led the crowd in chanting "Viva la Madonna" (Long live the mother of God).

At the beginning and end of the service, Pope Francis venerated the basilica's famous icon of Mary "Salus Populi Romani" (health of the Roman people).

In a reflection after the recitation of the glorious mysteries of the rosary, Pope Francis said there are three primary ways in which Mary, as a mother with "great and tender love," promotes the healthy growth

of Christians.

Like a good mother, he said, Mary "wants her children to grow and to grow well. For that reason, she teaches them not to give in to laziness," but to take responsibility for their actions, to commit themselves to projects and tasks, and to hold on to their ideals.

"She helps us to grow humanly and in the faith, to be strong and not give in to the temptation of being men and Christians in a superficial way, but to live with responsibility, always reaching upward," the pope said.

Also like a good mother, he said, Mary does not try to shield believers from every difficulty, but gradually teaches them how to face and overcome problems.

"A life without challenges does not exist; and a young man or woman who does not know how to face challenges," he said, simply will be "spineless."

"Like a good mother, she is close to us so that we never lose the courage to face the adversities of life, to face our own weaknesses, our own sins,"

Pope Francis said.

With her example of saying "yes" to God's plan for her life and with her encouragement, he said, Mary also helps Christians make lasting commitments, using their freedom to do good and to follow God's will.

Freedom "certainly isn't doing everything we want, allowing passions to dominate us, moving from one experience to another without discernment, [and] following the fads of the moment. Freedom doesn't mean throwing everything we don't like out the window," he said. True freedom is the ability to say "yes" to what is good and to make "definitive choices."

"How difficult it is in our time to make definitive choices," the pope said. "The ephemeral seduces us. We are victims of a tendency that pushes us toward the provisional, as if we wanted to remain adolescents."

"We must not be afraid of definitive commitments, of commitments that involve and have an effect on our whole lives," the pope said. "In this way, our lives will be fruitful." †



Pope Francis prays the rosary during a service at the Basilica of St. Mary Major in Rome on May 4.

What was in the news on May 10, 1963? The need for more priests in Latin America, and a question about the continuity of the council

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*. Here are some of the items found in the May 10,



1963, issue of *The Criterion*:

- Missouri 'walk-in' points up explosive school bus issue
- 16 clergy assignments announced by chancery
- Christians told to seek rift causes
- Liturgy Commission work in final stages
- Groundbreaking slated for new retreat house
- A challenge to Christians

- Canadian cardinal: Calls council 'beginning of era'
- Ignorance of the faith seen major Latin problem
- Lay consultors seen for council
- Task for council: Better distribution of clergy predicted

"LIMA, Peru—A better distribution of the clergy throughout the world is one of the pressing needs of the Church today, according to Cardinal Juan Landazuri Ricketts, O.F.M., Archbishop of Lima. Cardinal Landazuri recalled that 'the pope himself has expressed the wish that more [priestly] aid be given to Latin America.' He said that the need for better distribution of the clergy is immediately obvious to anyone who traveled in both Latin American and West Europe. In Europe, he said, there are 'tiny settlements enjoying their own pastor, whereas there are areas of tens of thousands of Catholics in Peru without a single priest.'"

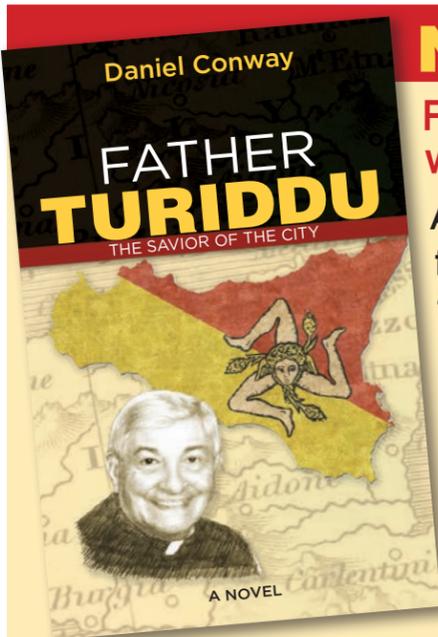
- Question Box: Will the council stop if the pope dies?

"Q. If Pope John XXIII should die before the Second Vatican Council completes its sessions, would that terminate the work of the council? ... A. The law states that the council is

interrupted [suspended, discontinued] if the pope dies. While it is not, technically, terminated, it can take no action, exercise no authority, until it is reconvened by another pope. And he is free to use his own judgment about resuming or continuing it. If Pope John should die [May the Lord prevent it!] and if his successor should order the council resumed, it would still be known as Vatican II, no doubt. At least that was true of the Council of Trent, which lasted 18 years, counting interruptions. It held 10 sessions under Paul III and six under Julius III. Then their successors, Marcellus II and Paul IV, failed to reconvene it. Pius IV called it back in 1561 for nine final sessions."

- Pessimistic outlook on religious disputed
- Council press leaks seen as 'beneficial'
- Story of the Church is television feature
- 'Historic significance': Protestant theologians hail 'Pacem in Terris'
- Explains why new school won't have saint's name

(Read all of these stories from our May 10, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



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