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A Promise to Keep

Chastity program celebrates 20 years of helping youths, page 7.

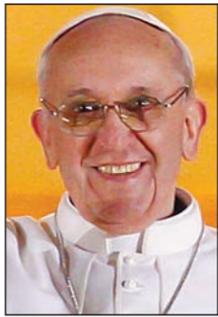
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No boring homilies, pope tells new priests at ordination

VATICAN CITY (CNS)—Ordaining 19 men to the priesthood, Pope Francis not only told them to make sure their homilies were not boring, but he offered them advice on how to ensure their preaching would touch people: speak from your heart.



Pope Francis

Priests are called to nourish the faithful, he said, so they must ensure

“that your homilies are not boring, that your homilies arrive directly in people’s hearts because they flow from your heart, because what you tell them is what you have in your heart.”

Celebrating the Mass on April 26, the World Day of Prayer for Vocations, Pope Francis planned to use the set homily given in the ritual book for priestly ordinations. But as he has done in the past, he added his own reflections as well, including his homily tips.

The prepared homily speaks of the effectiveness of a holy priest’s example. The pope added, “Examples edify, but words without examples are empty words, they are just ideas that never reach the heart and, in fact, they can harm. They are no good!”

Pope Francis told the thousands of people gathered for the Mass in St. Peter’s Basilica that the men were accepted and put forward by their bishops. “And the bishop risks—he risks!—and chooses them, just as the Father has risked for each one of us.”

Reading the prepared homily’s exhortation for priests to be mindful always of the mystery they celebrate when they preside at Mass, Pope Francis told them, “Never rush it!”

And, he read, you will bring new faith into the people of God through baptism.

See PRIESTS, page 2



The joy of Joyce

At 92, Rachel Joyce shares a laugh with four of the third-grade students that she tutors at St. Christopher School in Indianapolis. From left, Noah Ratz, Alex Rios, Shelby Rendes and Matthew Hosp join in the joy as Joyce adds fun and work in a lesson about multiplication. (Photo by John Shaughnessy)

92-year-old shares gifts, life lessons and love as volunteer at St. Christopher School

By John Shaughnessy

At 92, Rachel Joyce likes to share life lessons—and a humorous threat—when she tutors the third-grade students at St. Christopher School in Indianapolis.

Her life lessons to the children include this advice, “We’re all going to have bad times. Going to church will help you get through the bad times.”

As for her humorous threat, she makes it to the children when she thinks they need to commit more time to practicing their multiplication tables.

“I told one boy, ‘If you don’t know 7 times 4 is 28 by next week, I’m going to boil you in oil.’” Joyce says with a laugh. “On the way home that day, I thought about what I said and wondered what a

parent would think: ‘What kind of person is helping my son who says she’ll boil him in oil?’

“I have to be careful. My sense of humor is different.”

Then in the next breath, she adds, “The next week I asked him, ‘What is 7 times 4?’ He said, ‘28.’ I told a little girl next to him, ‘Go in the kitchen and tell them to turn down the fire.’”

To teach is to touch a life forever

While the fire can be turned down in the kitchen, the passion still burns in Joyce when it comes to educating children. Consider this:

Joyce spent 37 years as a teacher before she retired. Then in her retirement, she has spent the past 25 years substituting

as a teacher or volunteering as a teacher’s assistant.

Joyce’s passion for teaching children led her to strike up a conversation with St. Christopher School principal Karen King after a Sunday Mass in the parish church during this school year.

“She stopped me and said, ‘I’d love to volunteer here,’” King recalls. “Our third-grade teacher had told me she wished she had someone who could come in and help. At 90-plus, she has a true love of learning to want to come back and help kids learn. My brother-in-law was a student of hers. She’ll see him at Mass and recall a story from his childhood of 40-plus years ago.”

That’s the connection that Joyce has

See JOYCE, page 2

Pope prays for quake victims, sends donation, urges solidarity; archdiocesan collection is planned

VATICAN CITY (CNS)—Pope Francis offered his prayers to all of those affected by a deadly earthquake in Nepal, encouraged rescue and emergency workers in their efforts and sent an initial donation of \$100,000.

As *The Criterion* went to press, more than 4,600 people were known to have been killed and an estimated 1 million people were left homeless after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu on April 25. The devastation included not just buildings collapsing from the tremors, but also people and

See NEPAL, page 10

Survivors look at destroyed buildings on April 27 following an earthquake in Bhaktapur, Nepal. More than 4,600 people were known to have been killed and more than 6,500 others injured after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu on April 25. (CNS photo/Abir Abdullah, EPA)



JOYCE

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always strived for as a teacher.

"I have a little plaque on my kitchen wall that says, 'To teach is to touch a life forever,'" says Joyce, who spent seven years of her teaching career at St. Christopher School.

"When I come to Mass, I see some of my former students, and they treat me like a queen. One of the boys I taught is an usher at Mass here, and he always gives me a kiss. That's a wonderful feeling when the kids you taught still like you. So many of my former students have been successful, and I love that."

The joy of Joyce

Joyce's love for children and her desire to see them succeed still radiates when she helps the third-grade students at St. Christopher with their math lessons.

"She's kind, she's good with math, and she's fun," says Alex Rios, one of the students who benefitted from her help with multiplication on a recent afternoon.

Her sense of humor also connects with the students. Before the help session started, third-grader Noah Ratz asked Joyce if she had brought her pot—the one for the boiling oil.

"She said she would boil us in oil if we didn't practice our math facts," Noah says with a laugh. "I thought it was funny."

Humor has always been one of her best tools in teaching, Joyce says.

"A sense of humor is very important. My students loved to tease, and they knew I wouldn't get mad. The day I hated to teach was April Fools' Day. One time, my students took away my planning book and my grade book from my desk. I knew it was April Fools' Day, so I acted like nothing had happened. I said, 'We've been working so hard this year, so let's have some fun today.' All day, the kids were mad at me because I didn't let on to what they had done."

Her laughter soon turns to a knowing smile as she recalls another secret to her teaching success.

"I always tried to be fair and honest. I wanted them to reach the point where when they came to school, they wanted to come and learn. I always felt we had a lot of fun in my class as we were learning."

The sunny side of life

One of the best lessons she has learned is how blessed she has been in her life. She glows when she mentions her two sons and her two grandchildren. She beams when she talks about her marriage of 60 years to her husband Tom.

"Tom said he fell in love with me at first sight. I fell in



Third-grade student Elijah Wittman poses for a picture with volunteer tutor Rachel Joyce moments after he greeted her in the cafeteria at St. Christopher School in Indianapolis. (Photo by John Shaughnessy)

love with him soon after." Her smile changes to a wistful look when she adds, "I've gone through some tough times, with Tom dying eight years ago. My faith has helped me through those tough times. My faith is very important to me."

Her faith and her students remind her of the gifts and the love that she still has to share.

"I've always seen the sunny side of life."

At 92, she still drives and still lives in her home. Besides tutoring, her other interests include shopping, playing bridge and serving as the president of an associate chapter of Tri Kappa, a philanthropic sorority involved in different causes around the Indianapolis area. She also enjoys socializing with a group she calls her "younger friends."

"They're all in their 70s," she says, smiling. "They invite me to all of their parties."

She then shares one of the foundations of the joyful attitude she brings to life.

One more lesson to share

"My motto is to give one compliment every day. And it has to be sincere," she says. "There are so many lonely people out there, so many. This morning, I was at the

doctor's office. While I was waiting for my son to pick me up, I gave people some compliments, and their faces just lit up."

The compliments flow her way at St. Christopher School.

"I love Mrs. Joyce," says the third-grade teacher, Krystal Koucouthakis. "It's so nice to have her help, and all her experience and wisdom. I always know she will have work for my kids to do. And she's so nice. And the kids adore her."

"One of the things I've been talking to my kids about this year is being polite. When they're with her, they're so loving and caring. They'll ask, 'Can I walk Mrs. Joyce to her car?' They're learning from her in that way, too."

Joyce has one more lesson to share before she ends her teaching for the day. She delivers the lesson with a smile.

"When you get older—if you're not careful—you have nothing to look forward to when you get up. I look forward to coming over here. When the kids see me and say, 'Hi, Mrs. Joyce!' that's nice."

"This is like a breath of fresh air for me. This is good for me. I'm having a lot of fun." †



PRIESTS

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But he added, "never refuse baptism to those who request it."

In the sacrament of reconciliation, he said, "you will remit sins in the name of Christ and of the Church. And I—in the name of Jesus Christ the Lord and his spouse, the holy Church—ask you never to tire of being merciful. You will be in the confessional to forgive, not to condemn. Imitate the Father, who never tires of forgiving."

A priest, the prepared homily says, must be intent only on pleasing God and not himself. "It is ugly to see a priest who lives to please

Pope Francis ordains one of 19 new priests in St. Peter's Basilica at the Vatican on April 26. In his homily, the pope told the new priests to make sure their homilies were not boring. (CNS photo/Paul Haring)

himself, who acts like a peacock" strutting around, the pope said.

The 19 new priests included 13 for the Diocese of Rome and six for other dioceses around the world. As bishop of Rome, Pope Francis asked the 13 if they promised "me and my successors your filial respect and devotion." But for the other six, he asked, "Do you promise your ordinary filial respect and devotion?"

After he placed his hands upon their heads and prayed a prayer of consecration, the 19 were vested as priests. They again went up to the pope, and he lavished oil all over their palms, consecrating their hands.

Moving to the window of the Apostolic Palace for the midday recitation of the "Regina Coeli" prayer, Pope Francis brought two of the newly ordained priests with him to thank people for their prayers and to offer a blessing with him.

The pope spoke briefly about the

day's Gospel reading about Jesus as the Good Shepherd. "The bad shepherd," he said, "thinks about himself and exploits the sheep. The good shepherd thinks about the sheep and gives himself for them."

The only aim of a good shepherd, the pope said, is "that of leading, nourishing and protecting his sheep."

By sending Jesus to lay down his life for all humanity, he said, God showed the depths of his love for each person. "His is the highest and purest kind of love because it is not motivated by any need, it is not conditioned by any calculation" and is not looking for anything in return.

"It is not enough to contemplate and thank him," the pope said. "We must follow the Good Shepherd. In particular, those who have the mission of guiding in the Church—priests, bishops, popes—are called to not assume the mentality of a manager, but that of a servant in imitation of Jesus." †



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ICC reports successes for 2015 session of General Assembly

By Brigid Curtis Ayer

The Indiana Catholic Conference (ICC), the Indiana bishops' advocacy organization for public policy matters in Indiana, worked to promote a consistent life ethic and the common good during the 2015 session of the Indiana General



Assembly, which adjourned during the final week of April.

Glenn Tebbe, executive director of the ICC, said his efforts of bringing the Church's teaching of the consistent life ethic and the common good to the Statehouse took "many forms" this year.

According to Tebbe, the consistent life ethic encompasses a comprehensive pro-life message which touches on a wide range of issues.

"The consistent life ethic reaches the whole person, from conception to natural death—and all the stages in between," Tebbe said. "Within this consistent life ethic, the ICC works to forward it through the legislative channels."

The ICC marked dozens of bills as priorities. The following are some of the ICC's legislative successes:

Legislation to allow growth in availability for school choice scholarship opportunities passed in the state budget bill, House Bill 1001. The school choice expansion allows more students from lower-to-moderate-income families the choice to attend a public or private school of the parents' choice. Tebbe said the expansion came in the form of an increase in the threshold for the scholarship tax credit program, which allows donors who give to privately funded scholarships through a Scholarship Granting Organization to receive a tax credit.

The ICC supported the original version of the state's Religious Freedom

Restoration Act (RFRA.) Tebbe said, "Unfortunately, the debate became so factually distorted that the intent of the legislation became lost in the controversy of whether it was discriminatory or not."

"The purpose and intent of the original religious freedom legislation from legal scholars' perspective, and in its application, is to allow people of faith and their institutions, like Catholic hospitals or schools for example, to be able to carry out the Church's mission," he said. "This right, or freedom of religion, is not just the freedom to worship God, but to be able to exercise this faith beyond the church walls in the public square. Religious freedom allows people of faith to engage in active ministry and outreach, without the government forcing it to act in ways contrary to matters of conscience, doctrine or mission. That is the essence of the original religious freedom legislation."

According to Tebbe, due to misperceptions about RFRA, lawmakers were compelled to amend it to demonstrate that discrimination would not take place. "While discrimination was neither the intent nor the legal application of existing RFRA's across the country for 20 years," Tebbe said, "it is still unclear if the new RFRA language, which Indiana lawmakers adopted, will provide religious liberty in its application or practice as it relates to the free exercise of religion."

"Unlike the original RFRA language, the new RFRA language has not been tested or applied," Tebbe continued. "While the ICC is supportive of the principle of religious freedom, it is unclear at this point if Indiana's new law will accomplish its intended goal."

The ICC supported legislation to protect the unborn and those in infancy. Legislation passed to expand Indiana's safe haven law. The newborn incubator bill, House Bill 1016, aims to help reduce infant mortality by expanding the



'Religious freedom allows people of faith to engage in active ministry and outreach, without the government forcing it to act in ways contrary to matters of conscience, doctrine or mission. That is the essence of the original religious freedom legislation.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

safe haven law through creating a baby drop box for mothers to surrender their unwanted babies, rather than abandoning them in unsafe conditions.

Lawmakers also passed House Bill 1093, which create resources through the Indiana Department of Health for parents who receive a preborn diagnosis of a disabled child, thus providing parents needed information and support systems to carry the child to term rather than aborting the child.

Preborn infants will benefit from legislation dubbed the safety pin bill, House Bill 1004, which passed. The bill helps provide funding for better prenatal care for low-income families. The RU 486 clarification bill, Senate Bill 546, which passed, allows for regulation of the drug to take place after it was held up in court last year. The human egg transfer bill, Senate Bill 208, which aimed to expand the use of human eggs from out-of-state entities, was opposed by the ICC and was defeated.

In the area of death and dying, the ICC opposed two bills which would have allowed human remains to be dissolved through the alkaline hydrolysis process after death.

Tebbe said, "The ICC opposed the

bills because the process of dissolving the body and having it run down into the sewer system was not deemed a respectful way to dispose of a human being." The bill was defeated.

The aborted fetal remains bill also passed. The legislation, Senate Bill 329, recognized the right of a woman who has an abortion to direct the final disposal, including a proper burial of the remains of her aborted fetus.

While the ICC supported a bill to ban the death penalty, the bill did not get a hearing this year and died.

The ICC also supported a bill to increase the Earned Income Tax Credit (EITC) to help families. While provisions of the EITC passed in the House, agreement could not be made during the conference committee phase and the legislation died. Tebbe said he expects a version of the EITC to return again next year and will continue to work toward its passage.

To view the details of legislative action and bill summaries in the final days of the Indiana General Assembly, log on to www.indianacc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

More than 800 graduating from three Catholic colleges in archdiocese

Criterion staff report

Students, families, friends and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.



Saint Meinrad Seminary and School of Theology

Sixty-one students are expected to receive master's degrees when Saint Meinrad



Bishop Timothy L. Doherty

Seminary and School of Theology in St. Meinrad holds its commencement on May 9.

The ceremony will be at 2 p.m. Central Time in St. Bede Theater on the Saint Meinrad campus. Bishop Timothy L. Doherty of the Diocese of Lafayette in Indiana will deliver the graduation address.

Mass for the graduates and their guests begins at 10:30 a.m. Central Time on May 9 in the Archabbey Church.



SAINT MARY-OF-THE-WOODS COLLEGE

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its commencement on May 2 when the 90 graduates of its Class of 2015 will be honored.



Suzanne Crouch

The ceremony, which begins at 2 p.m., will be the first commencement to be held in the college's new Jeanne Knoerle Sports and Recreation Center that was completed in late 2014.

The commencement speaker will be Suzanne Crouch, the auditor and chief financial officer for the state of Indiana. The former Indiana state representative received the 2012 Public Policy Award from Arc of Indiana for her legislative efforts on behalf of people with disabilities.

The college will also present its Distinguished Alumnae Award to Providence Sister Barbara Doherty and Dr. Melanie Waller.

The co-chancellor of Saint Mary-of-the-Woods College, Sister Barbara is also an author, scholar and theologian who served as the president of the school from 1984 to 1998.

Waller served in many medical roles with the United States Navy before retiring as a captain from her 20-year career. She currently is the vice chief of the medical staff at Richland Memorial Hospital in Olney, Ill.

MARIAN UNIVERSITY Indianapolis

When Marian University in Indianapolis celebrates its commencement at 10 a.m. on May 9, the Franciscan college will confer degrees on 652 graduates.



Dennis Bland

The commencement speaker will be Dennis Bland, president of the Center for Leadership Development, an Indianapolis non-profit organization dedicated to empowering African-American youths for academic, college and career success. He will also receive an honorary Doctor of Arts and Humane Letters degree during the ceremony, which will be held at St. Vincent Health Field on the Marian campus.

Albert and Christine Hackl will also receive honorary Doctor of Arts and Humane Letters degrees during the commencement. The husband and wife are being honored for the ways their commitments to their families, their careers and their Catholic faith have made a difference to their communities, including the establishment of several endowments for the benefit of the poor, the practice of medicine and endeavors in the Catholic Church. †

Holy Father's prayer suggestion: Remember when you first met Jesus in your life

VATICAN CITY (CNS)—In every relationship, including one's relationship with Jesus, it is important to remember that "first encounter," that initial, life-changing moment of love, Pope Francis said.

Celebrating Mass on April 24 in the chapel of the Domus Sanctae Marthae, Pope Francis used the first reading's account of the conversion of St. Paul to begin a homily about a whole list of

encounters Jesus had with individuals in the Gospels.

After John and Andrew met Jesus, they stayed with him "the whole evening" and became his disciples; Simon became Peter, the "rock" on which Jesus built his Church; one man with leprosy healed by Jesus came back to thank him; and a woman was healed just by touching the hem of Jesus' robe, the pope said.

"Look at the many stories there [in the

Gospel] and see how Jesus encounters people, how he chooses the Apostles—all the encounters with Jesus there," the pope told the small congregation.

Catholics should read their Bibles, paying special attention to those stories of encounters and look at details that might be similar to their own meeting with Jesus even though "everyone has their own" story to tell.

"He never forgets, but we forget our

encounter with Jesus," the pope said. "This would be good homework: Think, 'When did I really feel the Lord close to me? When did I feel I had to change my life or be better or forgive someone? When did I meet the Lord?'"

"This is a beautiful prayer, and I recommend you do it every day," the pope said. "And when you remember, rejoice in it because that memory is a memory of love." †



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Editorial



Pope Francis embraces Catholicos Karekin II of Etchmiadzin, patriarch of the Armenian Apostolic Church, during an April 12 Mass in St. Peter's Basilica at the Vatican to mark the 100th anniversary of the Armenian genocide. (CNS photo/Cristian Gennari)

The Armenian genocide of 1915

Pope Francis stirred up a hornets' nest on April 12 during his commemoration of the 100th anniversary of the deaths of a million and a half Armenians. He used the word "genocide," which most historians accept, but which Turkey strongly denies. In retaliation, Turkey called its ambassador to the Holy See home for "consultations."

On April 15, a vote in the European Parliament commended the pope's statement and urged Turkey to accept the massacres as genocide.

So what's this all about?

Armenia can boast that it was the first nation in the world to become officially Christian, which it did in 301 A.D., before Constantine legally tolerated Christianity in the Roman Empire. The Apostles Thaddeus and Bartholomew are credited with bringing Christianity to Armenia. Today, up to 95 percent of Armenians profess Christianity.

In 1915, beginning on April 24, the Turks tried to eliminate the Christians in the Ottoman Empire. They were rounded up and either killed or deported into the Syrian desert, where they died of hunger or disease.

On the occasion of the centenary of this mass killing, Oxford University Press has published a new book titled *Great Catastrophe: Armenians and Turks in the Shadow of Genocide*, written by Thomas de Waal. He says that, in 1913, there were about 2 million Armenians in the Ottoman Empire. After the mass deportation, there was barely a tenth of that number, the rest either exiled or killed.

De Waal's book concludes, somewhat reluctantly, that the killings do come under the United Nations Convention on Genocide, which was signed by 146 countries. That convention defines genocide as killing, inflicting physical or mental harm, forced adoption and eugenics when done "with intent to destroy in whole or in part a national, ethnical, racial or religious group."

Turkey, though, has never admitted that it was genocide, claiming that the Armenians were deported because they were siding with Russia against the Ottomans during World War I. The U.N. convention did not include politically or ideologically motivated killings, it says. Besides, says Turkey, the extermination of so many Armenians

was a side-effect of the deportation, not its intent, as specified in the definition.

During Pope Francis' visit to Turkey last November, he refrained from referring to the massacre as "genocide" upon the request of Turkey's president, Recep Tayyip Erdogan. However, he used the "g-word" on April 12, quoting a declaration signed in 2001 by St. John Paul II and Catholicos Karekin II of Etchmiadzin, patriarch of the Armenian Apostolic Church.

That declaration noted that humanity had lived through "three massive and unprecedented tragedies the past century: the first, which is generally considered 'the first genocide of the 20th century,' " struck the Armenian people. The other two were those "perpetrated by Nazism and Stalinism."

Pope Francis told the Armenians that recalling "that tragic event, that immense and senseless slaughter, which your forefathers cruelly endured," was a duty to honor their memory "because wherever memory does not exist, it means that evil still keeps the wound open."

It's regrettable that the pope's comments have caused a diplomatic break with Turkey. We naturally hope that it will be temporary because, up until now, the Holy See has had warmer relations with Turkey than with any other Muslim country. The present government in Turkey is friendlier to Christians than those in the past.

Just two months ago, it approved the building of a new church, the first since the founding of the Turkish Republic by Kemal Ataturk in 1923. While former governments confiscated churches and turned them into mosques or museums, the present administration is returning Church properties.

We agree with Armenian Catholic Patriarch Nerses Bedros XIX Tarmouni, who defended Pope Francis, telling the media that his remarks were not a provocation against Turkey. He said that the pope is concerned "about all the oppressed, the poor, the sick of every nation and religion. He has never separated the sufferings of Christians from the sufferings of others, as all of his pronouncements about the conflict bathing the Middle East have shown."

We hope that this flap will soon blow over because the Holy See needs Turkey in our fight against Islamic terrorists.

—John F. Fink

Reflection/Daniel Conway

Remembering Cardinal George

Nearly 12 years ago, I had the privilege of introducing Cardinal Francis E. George, then Archbishop of Chicago, to a group of colleagues gathered for a conference in Chicago. When I was finished with my introduction, Cardinal George said, with his customary humility and wit, "Thank you for that very kind introduction. Save it for my obituary." I did as the cardinal requested.

Here, edited slightly for the purposes of this column, is my "obituary" for my dear friend and mentor, Francis George, who returned to the Lord on April 17, 2015.

I have the distinct privilege of introducing our special guest Cardinal Francis George. This is no easy task. The cardinal's curriculum vitae is



pages long, and I run the terrible risk of embarrassing him—and boring you—with all the details of his life and ministry.

To keep this simple, I would like to introduce Cardinal George in three words that I

believe are essential to understanding this gifted man and his very special ministry in the Church. The three words are oblate, bishop and steward.

An oblate is someone whose life is dedicated to the Lord. The word "oblate" comes from the same Latin root as the

See related story, page 8.

word "oblation," which we know from Sacred Scripture means an offering to

God, a sacrificial gift returned to the Lord with increase.

Cardinal George is a native of Chicago. Early in his life, he made the decision to dedicate his considerable gifts and talents to the Lord. He joined a religious order, the Missionary Oblates of Mary Immaculate, which was founded in France in 1826 to preach the Gospel to the working poor and which rapidly spread throughout the world as a teaching and missionary society.

Cardinal George served his community as a teacher and scholar, earning doctorates in philosophy and sacred theology, and teaching in prestigious Catholic universities in the Midwest and southern United States. He also served for many years as a major religious superior responsible for the spiritual and temporal welfare of his order.

The Missionary Oblates of Mary Immaculate are present in 68 countries and five continents throughout the world. They are often referred to as

"specialists in difficult missions" because they are willing to go places where missionary work is especially difficult, and where preaching the Gospel seems hopeless. Perhaps this is one reason why Pope John Paul II chose an oblate to serve as Bishop of Yakima, Wash., Archbishop of Portland, Ore., and Archbishop of Chicago. Cardinal George would be the first to say that the ministry of a bishop today qualifies as a difficult mission!

Cardinal George takes his special responsibilities as a metropolitan archbishop and a cardinal very seriously, but if you spend any time with him at all you quickly learn that it is his ministry as a bishop that occupies most of his time and attention.

The Catholic Church is quite clear in its teaching about the role of a bishop in the Church. According to the *Catechism of the Catholic Church*, a bishop exercises his ministry "in persona Christi Capitis" (#1548), in the person of Christ, the head of the Church. A bishop is called to be the chief pastor in his diocese, the shepherd of his flock, the primary sacramental minister and the principal teacher of eternal truth. In the words of St. Ignatius of Antioch, the bishop is an icon, the living image of God.

The catechism makes it very clear that this awesome responsibility should not be misunderstood. The bishop is not some superhuman figure. Still less is he a celebrity or person of privilege who is exempt from human weakness, including the temptation to abuse his authority, to make serious mistakes or to sin.

The *Catechism of the Catholic Church* teaches that the bishop is effective in his ministry to the extent that he empties himself and is filled with the grace of Christ. In other words, it is not the bishop who is the head of the Church, who shepherds the flock, who presides at the Eucharist and the other sacraments, or who teaches us the truth. It is Christ acting in and through the bishop.

I was privileged to work closely with Cardinal George for two years. During that time, I saw his human weakness (as he certainly saw mine), but I also experienced personally the power of his ministry as a bishop. I can tell you without exaggeration that as a result of Cardinal George's ministry, I grew in my understanding and practice of the Catholic faith. I developed a deeper devotion to the Eucharist, and I came to appreciate more fully the profound relationship between stewardship as an expression of Christian discipleship and the call to share my faith with others through evangelization.

I experienced Christ working through Cardinal George, and I believe the 2 million Catholics in the archdiocese of Chicago have also been touched by the

See CONWAY, page 9

Letter to the Editor

Instead of cutting money to social programs, congressman needs to bring more and better paying jobs to state

In the April 17 issue of *The Criterion*, Rep. Todd Rokita wrote to express his objection to comments made in a prior issue regarding the cutting of social program dollars from the U.S. budget. He talks a good story, but when we continue to cut these social programs that have as their goal to help the poor to be lifted out of poverty, then it is only a story with no help.

As usual, Congress wants to balance the budget on the backs of the most vulnerable Americans. Where is the mercy preached by Jesus in this?

On page 14 of the same issue of *The Criterion*, state Sen. Veneta Becker states "that 69-71 percent of all jobs in

Indiana do not pay a living wage." So, as the Congress cuts the very programs for those who need them so desperately, where are these working poor going to turn?

I would expect Rokita, as a congressman, to look beyond the Republican/Democrat problems in Washington, D.C., and do something through his contacts from across this country to bring more and better paying jobs to Indiana. When this is done, then, and only then, will it make sense to cut social programs.

The congressman should quit worrying about critics, and start working to help the very people who elected him and pay his very good salary with great benefits. Those working poor voted for him. Now he needs to find a way to help them other than cutting programs they depend on to supplement their meager incomes.

Jean Milharcic
Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Christ has set us free, and freedom is our responsibility

In the darkest days of the old Soviet Union, when atheistic communism was especially strong, a Christian man was arrested and sent to a Gulag (concentration camp) because he refused to renounce his faith.

For 25 years, the man labored in prison with no comforts, no companionship and no hope of ever seeing his wife and family again. Then one day, the Soviet Union was no more. Marxism had failed miserably, and the Soviet political and economic system was exposed as corrupt and inhuman. Many prisoners, including the Christian man who had been condemned to the Gulag for his faith, were set free.

After a few years, the former Soviet prisoner emigrated to the West. There he made his living writing about his imprisonment and about his observations of life under a brutal dictatorship. He also wrote about his Christian faith—how it sustained him in the Gulag, and gave him the comfort and hope that were denied him by his oppressors in the old Soviet system.

After several years, this Christian writer made a powerful statement that

caused many to question his sanity. He said that it was easier for him to live his Christian faith in the Gulag than in the so-called “free society” of the Western world.

When pressed to explain his statement, the former Soviet prisoner said, “In the Gulag, I had very few distractions or temptations. I was able to pray undisturbed and to direct my full attention to the God who was my only hope. Now, I am bombarded with temptations of every sort, and it’s easy for me to forget that I owe everything—my life, my freedom and my happiness—to the Lord who died and rose to set me free.”

In the Gulag, it was impossible to forget that he was a prisoner who needed to be rescued and set free. In the circumstances most of us live in, it’s tempting to think that we are self-reliant, a free people who have no need of salvation or redemption. Perhaps we have it too good. We are too easily distracted by the comfort and the freedom we take for granted. We forget that we too are prisoners, the slaves of selfishness and sin, who need to be set free.

Pope Benedict XVI once said that “man’s greatest sin is hubris,” which is the arrogance that we are so self-sufficient that we forget or deny that we are dependent on God.

Pope Francis echoes that theme when he admonishes us, “Beware of getting too comfortable!” When we take our life for granted and assume we are entitled to all the gifts God has given us, we neglect our responsibilities as free people, and we are in danger of losing God’s most precious gift, our souls.

Fortunately, the Easter season reminds us that we have been ransomed by the cross of Christ. The unending love of God has shattered the walls of our prisons and shown us the way out. Sin and death have been overcome by the selfless love of Christ. This is why we rejoice in the cross of Christ, why we sing alleluia, and why we give thanks to God for the gift of his saving grace. We have been liberated by the risen Christ. As a result, no one can ever take away our fundamental rights or our dignity as the free daughters and sons of the living God!

As the former Soviet prisoner discovered, freedom is a gift that has

to be nurtured and developed. Left untended, freedom too easily becomes confused with license, the notion that we can do whatever we want without suffering any consequences. We mistake freedom for a sense of entitlement that persuades us that we deserve everything that has been given to us—without regard to the sacrifices of others.

But true freedom is the opposite of an irresponsible sense of license or entitlement. True freedom is a gift that we must cherish and take seriously. True freedom, when we recognize it, is a source of joy and gratitude because we know how rare it is and how easy it is to lose this precious gift as a result of our own carelessness.

This Eastertime, let’s thank God for the gift of freedom. Let’s resolve to be good stewards of this precious gift. And let’s combine our experience of Easter joy with a sober recognition that our freedom is something we can easily lose sight of if we begin to take it for granted.

May our risen Lord bless us abundantly during this Easter season. May his words and examples inspire us always! †

Cristo nos ha librado; velar por la libertad es nuestra responsabilidad

Durante la época más aciaga de la antigua Unión Soviética en la que el comunismo ateo estaba en pleno vigor, un cristiano fue arrestado y enviado a un Gulag (un campo de concentración) porque se negó a renunciar a su fe.

El hombre fue sometido a trabajo forzado durante 25 años, sin ningún tipo de consuelo ni compañía, y sin esperanzas de volver a ver a su esposa y su familia. Pero un día, la Unión Soviética dejó de existir. El marxismo había fracasado amargamente y había quedado al descubierto el lado corrupto e inhumano del sistema económico y político soviético. Muchos presos, incluso el cristiano que había sido condenado al Gulag por su fe, fueron liberados.

Luego de algunos años, el ex presidiario soviético emigró a occidente. Allí se ganaba la vida escribiendo sobre su encarcelación y sus impresiones sobre la vida bajo un régimen dictatorial cruel. También escribió acerca de que su fe cristiana lo sostuvo en el Gulag y le brindó el solaz y la esperanza que le negaban sus opresores del antiguo sistema soviético.

Después de muchos años, este escritor cristiano realizó una declaración impactante que hizo que muchos cuestionaran su lucidez: dijo que para él

había sido más fácil vivir su fe cristiana en el Gulag que en la supuesta “sociedad libre” del mundo occidental.

Cuando le pidieron que explicara su declaración, el ex presidiario soviético expresó:—En el Gulag tenía muy pocas distracciones o tentaciones. Podía rezar sin interrupciones y concentrar toda mi atención en el Dios que era mi única esperanza. Ahora, tentaciones de todo tipo me bombardean constantemente y fácilmente me olvido que le debo todo—mi vida, mi libertad y mi felicidad—al Señor que murió y que resucitó para librarme.

En el Gulag le resultaba imposible olvidar que era un prisionero que imploraba ser rescatado y liberado. En las circunstancias de la vida de la mayoría de nosotros podemos caer en la tentación de que somos un pueblo autosuficiente y libre que no necesita redención ni salvación. Tal vez todo sea demasiado cómodo para nosotros. Nos distraemos fácilmente y no le tomamos el verdadero valor a los confortos y las libertades de los que gozamos. Olvidamos que nosotros también somos prisioneros, esclavos del egoísmo y del pecado, que necesitan ser liberados.

El papa Benedicto XVI dijo una vez que “el pecado más grande de los hombres es el orgullo desmedido,” es

decir, la arrogancia de que somos tan autosuficientes que olvidamos o negamos que dependemos de Dios.

El papa Francisco se hace eco de esta afirmación al advertirnos “no se pongan demasiado cómodos.” Cuando no le damos el verdadero valor a la vida y asumimos que tenemos derecho a todos los obsequios que Dios nos ha dado, descuidamos nuestras responsabilidades como personas libres y corremos el peligro de perder el obsequio más valioso que Dios nos ha entregado: el alma.

Afortunadamente el tiempo de la Pascua nos recuerda que hemos sido redimidos por la cruz de Cristo. El amor infinito de Dios ha destruido los muros de nuestra prisión y nos ha enseñado la vía de escape. El amor desinteresado de Cristo ha vencido sobre el pecado y la muerte. Es por ello que nos regocijamos en la cruz de Cristo, por lo que entonamos el aleluya y por lo que le agradecemos a Dios por el obsequio de su gracia salvadora. Cristo resucitado nos ha liberado y, gracias a ello, ¡nadie jamás podrá despojarnos de nuestros derechos fundamentales ni de nuestra dignidad como hijos libres del Dios vivo!

Tal como el ex presidiario soviético descubrió, la libertad es un obsequio que debe ser cultivado. Si se descuida, la libertad puede llegar a confundirse

fácilmente con el libertinaje, la noción de que podemos hacer lo que queramos, sin sufrir consecuencias. Malinterpretamos la libertad como un sentido de derecho que nos convence de que nos merecemos todo lo que nos han dado, sin importar los sacrificios que hayan hecho los demás.

Pero la verdadera libertad es lo opuesto al libertinaje o a creer que algo nos corresponde por derecho. La verdadera libertad es un obsequio que debemos atesorar y tomar en serio. Cuando finalmente la reconocemos, la verdadera libertad es una fuente de alegría y gratitud porque sabemos lo valiosa y rara que es, y lo fácil que es perderla a consecuencia de nuestro descuido.

Durante el tiempo de Pascua démosle gracias a Dios por el obsequio de la libertad. Decidámonos a ser buenos administradores de este precioso obsequio. Y combinemos nuestra alegría pascual con el reconocimiento aleccionador de que nuestra libertad es algo que podemos perder de vista fácilmente si no le damos su justo valor.

Que el Señor resucitado nos bendiga abundantemente durante este tiempo de Pascua. ¡Que sus palabras y sus ejemplos nos inspiren siempre! †

Traducido por: Daniela Guanipa

Events Calendar

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

May 1

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

May 2

Ivy Tech Community College, 50 Walnut St., Lawrenceburg. **Pregnancy Care Center of SE Indiana, "Life Walk/Run 2015,"** registration, 8:30 a.m., walk/run, 9 a.m., \$20 entry fee. Information: 812-537-4357.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Joseph Parish, 1875 S. County Road 700 W., North Vernon. **Blessing of Catholic Charities Disaster Response Logistics Center**, Mass 10 a.m., blessing follows Mass, coffee and donuts available. Information: Jane Crady at 317-642-7322 or jacc1@tds.net, or Bill McDonald at 812-621-0049 or mcdonaldkofc@hughes.net.

May 6

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **World Meeting of Families information night**, 7-8 p.m. no charge. Information: 317-784-5454.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New

members welcome. 6:30 p.m. Information: 317-243-0777.

May 8

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Pro-Life ministry and the Sanctity of Life Committee of St. John the Evangelist Parish, Pro-Life film, "Eggsplotation,"** 6:30-8:30 p.m., admission is free, simple supper will be served. Registration: 317-408-0528 or holyrosary.prolife@gmail.com.

May 9

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Day trip to Saint Mary-of-the-Woods**, hosted by Knights of Peter Claver Ladies Auxiliary Court #191 to raise money for scholarship funds, 6:30 a.m.-7 p.m., \$50 includes lunch, tax and tip, registration deadline April 28. Information: 317-832-2532 or noonie8000@att.net.

St. Luke the Evangelist Church, 7575 Holliday Drive, Indianapolis. **Indiana Regional Cenacle of the Marian Movement of Priests (MMP)**, Mass noon, Cenacle following Mass, Father Charles Becker presenter, bring an appetizer or dessert to share. Information: 317-709-6095.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Wine tasting**, 4 p.m., \$45 per person. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

May 10

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

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

O'Shaughnessy Dining Room, Providence Spirituality and Conference Center, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mother's Day Brunch**, 9:30 a.m.-2 p.m., \$22.50 adults, \$20.50 ages 65 and older and military personnel, \$12.25 ages 4-11, children 3 and younger free. Advance tickets available by calling Sodexo at 812-535-4285 or at the Sisters of Providence's Linden Leaf Gifts store. Information: 812-535-4285 or ProvCenter.org.

May 12

St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

May 13

Sisters of St. Francis, 22143 Main St., Oldenburg. **Our Lady of Fatima Shrine, May devotions**, 6:30 p.m. Information: 812-933-6460.

May 14

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

10-01 Food and Drink, 1001 Broad Ripple Ave., Indianapolis. **Theology on Tap, trivia night**, 7 p.m., \$5 per person. Information: 317-592-4067 or ksahm@archindy.org.

May 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Faith, in the Face of Tragedy," Danny O'Malia presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

May 16

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

Roncalli High School, 3300 Prague Road, Indianapolis. **Katie's Run/Walk for Hope**, 5k walk/run and one-mile Kiddie Romp, 8:30-9:30 a.m. registration, walk/run and Kiddie Romp 10 a.m., \$25 per person, \$15 for students or \$100 for a family. T-shirts available if register by May 8. Registration: www.katieshope.org. Information: Marty or Kathleen Lynch at 317-783-7119.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **New Albany Deanery Catholic Youth Ministries, 5K Friar Run, 1 Mile Family Walk**, 8 a.m. registration, 8:30 a.m. run. Information: 812-923-8355 or sandy@nadyouth.org.

May 17

Holy Cross **Holy Cross and St. Philip Neri, 19th annual Health Fair**, 10:30 a.m.-12:30 p.m. Information: 317-637-2620, 317-631-8746 or jerlenbaugh@holycrossindy.org.

St. Mary youth group in North Vernon hosting Vocations Day on May 22

The youth group at St. Mary Parish in North Vernon is inviting fifth-graders through young adults from throughout the archdiocese to participate in a Vocations Day on May 22 at St. Mary's Parish Center in North Vernon. Doors open at 6:30 p.m. Activities begin at 7 p.m.

The youth group, "Called to Holiness, Called to Love," has 10 religious attending the fun, interactive evening, where they will share their vocations stories.

Desserts will be provided. Please RSVP to kahunter20@gmail.com or text her at 1-812-350-4631. †

Catholic Radio Indy golf outing set for May 12 at Plum Creek Golf Club

Catholic Radio Indy will host a fundraiser golf outing at Plum Creek Golf Club, 12401 Lynnwood Blvd., in Carmel, Ind., in the Diocese of Lafayette, starting at 10 a.m. on May 12.

Registration begins at 10 a.m., and Mass will be offered at 11 a.m.

Lunch will follow the Mass. Golfing begins with a shotgun start around 12:15 p.m. Dinner will be catered by Sullivan's.

The cost for single golfers is \$125, and \$450 for a foursome.

For \$250, hole sponsors can have a sign with their name on the course.

Registration for the event is available by logging on to www.CatholicRadioIndy.org.

To sign up as a sponsor, contact Barb Brinkman at 317-870-8400 ext. 12 or by e-mail at Barb@CatholicRadioIndy.org. †

Father Donald Buchanan invites all to 50th anniversary Mass of Thanksgiving on May 3

Father Donald Buchanan, a priest of the archdiocese and a retired United States Navy chaplain, will celebrate his 50th anniversary Mass of Thanksgiving at the Church of the American Martyrs, 270 S. Bond St., in Scottsburg at 2 p.m. on May 3. A reception will follow from 3-5 p.m. All are invited.

Father Buchanan was ordained on May 2, 1965. During his 50 years as a priest, he served in the archdiocese in various capacities as follows: in Indianapolis at St. Andrew the Apostle Parish, Father Thomas Scecina Memorial High School and then-Marian College; in Madison at the former St. Mary-St. Michael Parish and Father Michael Shawe Memorial Jr./Sr. High School; in Terre Haute at St. Patrick Parish, the former St. Ann Parish and the former Schulte High

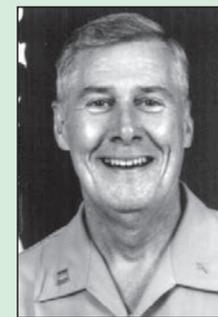
School; in China near Madison at the former St. Anthony Parish; and in

Vevey at the Most Sorrowful Mother of God Parish.

He also served as a chaplain in the archdiocese at the Indiana Boys' School, Indiana Girls' School, Indiana Reception-Diagnostic Center and the Indiana Youth Center.

Father Buchanan served as a chaplain for the U.S. Navy from 1985-98, when he retired.

For more information about the Mass of Thanksgiving, call 812-794-0866. †



Fr. Donald Buchanan

SS. Francis and Clare of Assisi School in Greenwood to host Fun Run on May 9

SS. Francis and Clare of Assisi School, 5901 Olive Branch Road, in Greenwood will host a one-mile kids' Fun Run at 9:30 a.m. and 5K run/walk at 10 a.m. on May 9.

The event will raise funds for the parish School Ministry's general fund, which serves the needs of the parish's early childhood learning center and grade school.

The cost to register is \$10 for any student or teacher (not just students and teachers of SS. Francis and Clare School),

\$20 for adults and \$50 for families with five or more members.

All participants will receive a race T-shirt.

Online registration is available by logging on to www.ss-fc.org through May 7. In-person race registration and packet pick-up is available in the school cafeteria from 1-6 p.m. on May 8, or 8-9:45 a.m. on May 9.

For more information, log on to www.ss-fc.org or e-mail Katie Dollens at Katherine.Dollens@gmail.com. †

Holy Family Home Educators Conference set for May 15-16 at Marian University in Indianapolis

Holy Family Home Educators has scheduled a conference at Marian University's Mother Theresa Hackelmeier Memorial Library, 3200 Cold Spring Road, in Indianapolis from 1:30 p.m. on May 15 to 2:45 p.m. on May 16.

The cost is free, although a \$20 donation per couple is suggested.

The conference includes such topics as reading, math, history, literature, homeschool styles, elementary science, moving from middle school to high school, transcripts and records, and virtual home schooling.

The event will also include Mass celebrated by Father C. Ryan McCarthy,

pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, a used book sale, door prizes, mentoring, a food court, vendor hall and scholarship giveaways.

Registration begins at 1:30 p.m. on May 15 at the library entrance, and workshops last from 2-8 p.m.

On May 16, registration begins at 7:45 a.m. at the library entrance, and sessions last from 9 a.m.-2 p.m., with homeschool Speed Mentoring offered from 2-2:45 p.m.

To register or to view the conference schedule, log on to hfheindy.com.

For more information, call 317-786-3629 or log on to hfheindy.com to send an electronic message. †

Retreats and Programs

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

Change in start time for dedication of Sisters of Providence marker on May 2

The start time for the dedication of a marker recognizing seven Sisters of Providence, who served as nurses during the Civil War, has been changed to 1 p.m.

The event will still take place outside the cemetery on the grounds of the Sisters of Providence motherhouse at Saint Mary-of-the-Woods, St. Mary of the Woods. †

Office of Catholic Education

Chastity program celebrates 20 years of helping youths live lives of 'honesty, decency and integrity'

By Natalie Hoefler

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

A Promise to Keep (APTK) started in 1994 as a pilot program sponsored jointly by St. Vincent Health and the archdiocesan Office of Catholic Education.

Margaret Hendricks and Sylvia Brunette have led the program from the start. Despite two decades of dedication, they point to the high school mentors as the real heroes.

Each year, those heroes are invited to a luncheon in their honor. This year, about 170 of the 374 mentors attended the program at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on April 16.

The event featured talks by Archbishop Joseph W. Tobin, Father Eric Augenstein, archdiocesan director of vocations, and a keynote address by Aaron Hollowell—a teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis—and his fiancé, Jenny Lutgring.

At the conclusion of the lunch, five mentors shared their stories and thoughts about the APTK program. At the right are excerpts from their talks.



Archbishop Joseph W. Tobin addresses the high school mentors of A Promise to Keep, an archdiocesan chastity program, during a luncheon at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on April 16. (Photos by Natalie Hoefler)

Caroline Combs—a senior at Cathedral High School in Indianapolis:



"By expressing my beliefs in chastity and purity, I have positively impacted my friends and family, encouraging them to follow God's will as well. By doing so, I have discovered that my relationships have become a lot stronger, as we are constantly encouraging one another to not succumb to potentially harmful situations.

"Reflecting back on my junior high days, I recall looking forward to the A Promise To Keep visits. Going to a small Catholic school, I wasn't exposed to many harmful circumstances in middle school. But once I reached high school, I understood the purpose of it all.

"I learned that even though some pressuring situations are more serious than others, everyone still goes through some sort of peer pressure during high school. A Promise to Keep has taught me, as a spectator and as a mentor, how to cope with just about any uncomfortable situation that I have come across. With this, I have set my standards higher for myself and have truly become a stronger and more secure person as a whole."

Macy Pohl—a senior at Bishop Chatard High School in Indianapolis:



"I can honestly say that this program has truly made an impact on my life. In high school, we are faced with so many challenges and obstacles that will test our faith. Growing up, we are taught what is right and what is wrong. When we get to high school, we start to make our own choices and decisions.

"For me, I always knew that I wanted to stay chaste and abstain from alcohol and drugs. A Promise to Keep has always kept me on the right path, and is a constant reminder of the kind of person I want to be for the rest of my life.

"When I was in grade school, I remember the days we would have A Promise to Keep come to our school. It made me think at an early age of how I can handle situations where my faith could be tested. Now having gone through most of my high school, I am very thankful for this program and how it has prepared me."

Anthony Ryback—a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis:



"These kids see our message, and see the embodiment of that message in us, and see that living a life of chastity and purity can be done. We are role models, we are leaders, we are the outliers in a society that can sometimes have differing views from ours.

"The Promise to Keep program's message of honor, integrity and purity resonates with me. It has helped keep me grounded, and has helped me down the road to becoming the man I want to be.

"This program isn't just about pre-marital sex. It's about honesty, decency and integrity."

Libby Stahl—a senior at Roncalli High School in Indianapolis:



"I really and truly believe in the message that we as mentors spread to grade schools within the different deaneries.

"I remember sitting in my eighth-grade religion class listening to the presentations from the [APTK] high school seniors. One of the mentors was a senior volleyball player [from Roncalli]. As an awkward, hopeful, future Roncalli Rebel volleyball player, I took every word she said as the absolute truth.

"Now I'm in the position she was in four years ago, and I realize the responsibility that has been placed on me as a role model.

"I have witnessed people fall victim to the empty promises of the media. When we hear this message every single day and see it everywhere we go, it becomes difficult to differentiate between the false positives of society and the actual truths from the Church that we as mentors spread.

"This program has helped me as an individual not only become stronger in my faith, but also gives me the ability to work to fight against the empty promises of the media and its followers."

Beth Tindall—senior at Father Thomas Scecina Memorial High School in Indianapolis:



"With facing all of these obstacles on spring break [declining offers of alcohol and drugs in Myrtle Beach, S.C.], it showed me how much being a peer mentor has affected me. It has made me a better person, it has helped me come closer with my spiritual side, and it has also helped me decide that I want to become a teacher, because I love teaching and I love being in the school environment.

"I would like to thank everyone in this room for helping younger students learn about making better life choices and leading by example. 'For God did not give us a Spirit of fear, but of power and love and self-control' [2 Tim 1:7-8]."



To watch videos of the speakers from this year's luncheon, including Archbishop Tobin, Father Augenstein, Aaron Hollowell and Jenny Lutgring, and the five APTK mentors, log on to bit.ly/1Qgsjo3 or scan the QR code. For more information on A Promise to Keep, log on to oce.archindy.org/a-promise-to-keep.aspx. †

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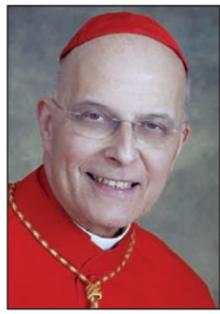


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Cardinal George remembered for close relationship with God

CHICAGO (CNS)—Cardinal Francis E. George was fond of reminding people that their relationships with God and with each other are what endures and everything else “goes to the grave,” Seattle Archbishop J. Peter Sartain told worshippers at



Cardinal Francis E. George

Holy Name Cathedral during the cardinal's funeral Mass.

“The only thing we take with us when we die is what we have given away,” Archbishop Sartain quoted Cardinal George as often saying.

The hundreds of people who attended the funeral on April 23, the feast of St. George, reflected on relationships with him, whether they knew him personally or as their archbishop. “I think with the cardinal, he was always approachable,” said Jim Murray, director of liturgy at St. Gilbert Parish in Grayslake, Ill. “You could come to him and talk with him about any concerns you might have.”

Murray, who once worked at the archdiocese's Office for Divine Worship, said the funeral is the third for a Chicago archbishop that he has attended. The Mass celebrated for the cardinal was very well done, he said, and he was pleased to see people from across the archdiocese as well as the presence of hundreds of priests and bishops from around the United States and beyond.

Archbishop Carlo Maria Vigano, apostolic nuncio to the U.S., nine American cardinals and 65 bishops and archbishops attended the Mass, including Chicago Archbishop Blase

J. Cupich.

Angie and Frank Sevilla, members of Holy Family Parish in Inverness, Ill., said they were impressed with the way the congregation mirrored the composition of the archdiocese. Frank Sevilla served on the archdiocesan pastoral council for two years and respected the cardinal's work.

“Now we just have to continue,” he said.

Angie Sevilla said the cardinal was a friend to the Filipino community.

“He was a great supporter of Simbang Gabi,” the Filipino novena leading to Christmas, she said.

For Kathy Wallace of Chicago's St. Ailbe Parish, the funeral Mass was “an opportunity to pay our respects to a great leader of the archdiocese.”

The funeral was the culmination of three days of services, which included an all-night vigil attended by lay ecclesial movements. Cardinal George died on April 17 after a long battle with cancer.

Archbishop Sartain spoke of the cardinal's great faith, and the way his suffering from polio when he was 13 and cancer later in life formed him to the cross. It was the cardinal's request to be buried with his leg brace, which he wore for more than 60 years.

“He offered a life joined to the cross of Christ,” said Archbishop Sartain, who was selected by the cardinal to be the homilist. “The crosses of Francis George transformed him both exteriorly and interiorly into a man of compassion for all who suffered, no matter the cause. It was with the Lord's own love, poured out on the cross, that he loved us.”

Cardinal George's faith was expressed through a “brilliant mind in love with God,” giving his talks and writings a foundation of clarity, creativity and the “natural interplay between faith



Archbishop Blase J. Cupich of Chicago celebrates the Liturgy of the Eucharist at Cardinal Francis E. George's funeral Mass at Holy Name Cathedral in Chicago on April 23. The retired archbishop of Chicago died on April 17 after a long battle with cancer. (CNS photo/John Smierciak, Catholic New World)

and reason,” the archbishop said.

“I console myself with the fact that even though I could never have written the books he wrote or prepared the talks he gave, I could understand them,” Archbishop Sartain joked.

But, he added, sometimes the afterthoughts, the off-the-cuff responses Cardinal George offered could be just as eloquent and incisive.

“What did Cardinal George offer to the Lord, what did he give away?” Archbishop Sartain asked. “He offered a life joined to the cross of Christ; a life of faith, hope, conviction and courage; a soul devoted to prayer; a brilliant mind in love with God; a vision of the New Jerusalem. Because he gave these things and more away, he took them with him to meet the Lord. ... What Francis George received, he handed on to us. So has it ever been in the Church, and so shall it ever be, now through you and me.”

At the end of the Mass, Archbishop Cupich offered words of condolence and support to

Margaret Cain, Cardinal George's sister, and the rest of his family. He thanked the dignitaries who attended, including Illinois Gov. Bruce Rauner and Chicago Mayor Rahm Emanuel, for their support, and thanked the media for carrying the services surrounding the cardinal's death to a wider audience. Rauner declared April 23 “Francis Cardinal George Day” in Illinois.

The Mass ended with Archbishop Roger L. Schweitz of Anchorage, Alaska, a member of the Oblates of Mary Immaculate, the order to which Cardinal George belonged, offering the final prayer of commendation, imploring God to “open the gates of paradise to your servant.”

Then his casket was carried out of the cathedral by a group of pallbearers made up of priests ordained by Cardinal George in the past two years. Overall, the cardinal ordained 222 priests for the archdiocese.

Following Mass, a funeral procession, which included four buses of mourners, made

its way to All Saints Cemetery in Des Plaines, Ill., where Cardinal George requested to be buried in his family plot. Other Chicago cardinals and archbishops are buried either at Mundelein Seminary or in the bishops' chapel at Mount Carmel Cemetery.

In a move reserved mostly for U.S. presidents, a portion of the Kennedy Expressway was closed just before rush hour so the procession could travel past Cardinal George's home parish and school, St. Pascal, in the city's Portage Park neighborhood. Students from the school waved to the procession as it passed, and other mourners lined the route to the cemetery.

More than 200 people greeted the procession at All Saints, including a homeschooling group that held a sign reading “Eternal rest grant unto him, O Lord.”

“We loved Cardinal George,” said Wanda Glitz, who came with the group. “We just wanted to come and say goodbye and honor him as he comes to his final resting place.” †

Supreme Court considers place of same-sex marriage in states that bar it

WASHINGTON (CNS)—The questions raised by Supreme Court justices as they considered on April 28 whether they should rule that marriage for couples of the same sex is right guaranteed by the U.S. Constitution covered a gamut of rights concerns—religious, equal protection, and states' ability to enact their own laws.

In two and a half hours of oral arguments, the line of questions and the answers by attorneys representing both sides made clear that all concerned recognize the potential for the court's ruling to be history-making.

Even the justices who sounded inclined to allow states to continue to define marriage as exclusively between one man and one woman, and refuse to recognize marriages from other states where its definition was broadened seemed to recognize that it is no longer a question of “if,” but “when” and “who decides” that the definition of marriage should be legally changed.

“The issue is not whether there should be same-sex marriage, but who should decide,” said Justice Antonin Scalia in an exchange with Mary Bonauto, attorney for James Obergefell and other petitioners seeking the right to have same-sex marriage allowed or recognized in their states.

Chief Justice John Roberts observed that the country has moved quickly from firm opposition to such marriages—and a nationwide prohibition on them—to the current status of broad acceptance and a majority of states allowing couples of the same sex to marry. He seemed to draw a connection to the speed with which the nation was made to accept the legality of abortion when the court ruled in 1973 that it is constitutionally protected.

“If you prevail,” he told Bonauto, “the nationwide legal debate about the issue will be over, but the people who are still making up their minds how they feel about same-sex marriage will be deprived of the chance to weigh in about how their states act.”

“People feel very differently about something if they have a chance to vote,” Roberts said.

In consolidated oral arguments, the court took up cases from the states of Tennessee, Michigan, Kentucky and Ohio.

As of late April, 37 states and the District of Columbia have had their legal definition of marriage changed to allow couples of the same sex to marry. This has happened in most states through federal and state court rulings. In the remaining states, a combination of state laws and constitutional provisions limiting marriage to one man and one woman have all been challenged in court. Some counties in Missouri also have been issuing marriage licenses, and the state respects same-sex marriages performed in other states.

The four cases under review are all from the 6th U.S. Circuit Court of Appeals. A three-judge panel of the 6th Circuit ruled in November that laws defining marriage as exclusively between one man and one woman are constitutional. That 2-1 ruling came in the case of a lesbian couple in Michigan, who sought to jointly adopt the special needs children they are raising together. The state will not allow adoption by couples that are not married and its legal definition of marriage excludes couples of the same sex.

The opinion said it is better to make changes regarding the definition of legal marriage through a political process than a court ruling. The 6th Circuit was the first federal appeals court to rule that the U.S. Constitution allows states to put forth their own definition of marriage. Four other federal appellate courts have found ruled that the Constitution guarantees the right of same-sex couples to marry.

The Supreme Court court bundled the appeals under the title of the Ohio case, *Obergefell v. Hodges*. That case arose after the October 2013 death of John Arthur of Cincinnati. He and his longtime partner, James Obergefell, had married earlier that year in Maryland. When the local Ohio registrar agreed to list Obergefell as the surviving spouse on Arthur's death certificate—which is key to a range of survivor's benefits—the state attorney general challenged the status because Ohio law defines marriage as exclusively between one man and one woman.

The other cases under consideration include: *Tanco v. Haslam*, the Tennessee case, and *Bourke v. Beshear*, the Kentucky case, which similarly challenge those states'

refusal to recognize marriages between couples of the same sex performed in other jurisdictions, and *DeBoer v. Snyder*, the Michigan adoption case.

In agreeing in January to take the cases, the Supreme Court said it would consider two constitutional questions:

- Does the 14th Amendment require a state to license a marriage between two people of the same sex?
- Does the 14th Amendment require a state to recognize a marriage between two people of the same sex when their marriage was lawfully licensed and performed out of state?

The U.S. Conference of Catholic Bishops was among Catholic organizations that filed “amicus” or friend-of-the-court briefs urging the justices to maintain the definition of marriage as applying just to one man and one woman.

The Catholic Church teaches that marriage is a union of one man and one woman. The Church teaches that homosexual attraction itself is not sinful, but homosexual actions are. Any sexual activity outside of marriage is considered sinful.

The cases heard on April 28 found a fast track to the Supreme Court, coming quickly—in the timespan of judicial procedures—after the high court's 2013 rulings in marriage redefinition cases.

In one ruling that year, the court overturned key parts of the federal Defense of Marriage Act (DOMA), which had limited the definition of marriage for federal purposes to the union of a man and a woman.

In a second opinion the same day, the court sent back to lower courts the question of the constitutionality of a California state constitutional amendment defining marriage as exclusively between one man and one woman. The 9th U.S. Circuit Court of Appeals subsequently allowed marriages of couples of the same sex to proceed.

In the ruling on DOMA, the court said that under the Equal Protection Clause of the Constitution, the federal government could not deny benefits to same-sex couples that were legally married in states that allow such unions.

The court's ruling is expected before it adjourns for the term in late June. †



Archbishop Joseph W. Tobin receives a collection taken up during a March 17 Mass at St. Patrick Church in Indianapolis to celebrate the 150th anniversary of the founding of St. Patrick Parish. Bringing up the collection are, from left, Sheny and Jazmin Perez. Assisting Archbishop Tobin is Deacon Oscar Morales, left. (Submitted photos)

Immigration is at the heart of 150-year-old St. Patrick Parish in Indianapolis

By Sean Gallagher

Immigration was the driving force behind St. Patrick Parish in Indianapolis becoming a bustling faith community in the years after it was founded in 1865.

At that time, it was a large influx of Irish immigrants to the city in the mid-19th century that gave St. Patrick its name and filled it with a vibrant life of faith.

Now, as the parish celebrates its 150th year, immigrants from Mexico and other Latin American countries have continued to breathe new life into St. Patrick during the past two decades.

Franciscan Father Larry Janezic has served as St. Patrick's pastor for nearly two years, following Franciscan Fathers Tom Fox and the late Arturo Ocampo, who ministered to the growing Hispanic community in the parish beginning in the mid-1990s.

"It gives me a great deal of joy and satisfaction. It's very enriching," said Father Larry.

At the same time, he recognized that overseeing a parish with a wide array of ministries aimed at strengthening the faith of its largely immigrant community keeps him on his toes.

"It's a challenge to manage," Father Larry said. "But it's a job you do. You have to work at it."

Father Larry also serves as pastor of nearby Sacred Heart of Jesus Parish.

Originally, St. Patrick Parish was named after St. Peter. But when its first small brick church no longer accommodated its quickly-growing congregation in just six years, the larger structure to take its place (and the parish as a whole) was named after St. Patrick, the patron saint of Ireland.

In the decades to follow, St. Patrick Parish established two schools, one for girls and another for boys. Members

of the Sisters of Providence of Saint Mary-of-the-Woods operated the former, while the Brothers of the Sacred Heart ministered at the latter.

Father Denis O'Donaghue served as pastor of St. Patrick from 1885-1910. For the last decade of his tenure, he was also an auxiliary bishop of the then-Diocese of Indianapolis. His time at St. Patrick came to an end when he was appointed to lead the Diocese of Louisville, Ky.

A series of challenges over the course of several decades confronted the parish beginning in 1927, when an arsonist set fire to the parish's church. Although parish staff members and neighbors ran into the blazing church to rescue the Blessed Sacrament and some vestments and sacred vessels, the church was gutted by the fire.

Thankfully, it was able to be rebuilt prior to the start of the Great Depression and World War II.

In the years that followed the end of that conflict, however, many descendants of the early members of St. Patrick Parish moved out of the surrounding neighborhood to the quickly-growing suburbs of Indianapolis.

The exodus was accelerated when the construction of interstates 65 and 70 through downtown Indianapolis took out large swaths of the old Fountain Square neighborhood in which St. Patrick is located.

Longtime parishioner Jessie Stewart, 88, who previously served as a housekeeper when St. Patrick had a resident pastor, was saddened to see the church largely empty by the early 1990s.

"It was sad," she said. "But I can sit at church and see all of [the former parishioners], even the ones that have passed on. To me, the church is full. I love

this parish."

Today, St. Patrick Church is not just full of memories for Stewart: it's full of living, breathing people, too, who emigrated to Indianapolis from Mexico and other Latin American countries.

"They needed some place to go. And God sent them here," she said. "I hope they stay. I hope the whole church just stays full. It's filled now like it used to be—standing room only."

Eva Morales was on staff at the parish in 1994 when its ministry to the Hispanic community began. She has been active in the parish ever since. Today, she coordinates weddings and the decoration of the church.

Although she is pleased about the way that the parish has reached out to the Hispanic community during the past 20 years, early on it was hard for her to keep up with the growth in its ministry.

"We were very busy," Morales said. "We didn't even think about how fast it was growing. We were just thinking about what else we could do to extend services and meet other requirements."

Maria Teresa Aguayo and her husband Norberto, who moved to Indianapolis from Guadalajara, Mexico, became active at St. Patrick early on in its outreach to the immigrant community. Like Morales, they are pleased with the way that the parish has continued to grow in the past two decades.

"The growth of the community is what spurred on the pastoral care for the Hispanic community—more outreach and ministries for all who were arriving from all places," said Maria Teresa.

Morales expects the parish to continue to be vibrant well into the future in part because, according to her, some 70 percent of the parishioners are 30



Members of the class of 1915 of the school for girls at St. Patrick Parish in Indianapolis pose for a graduation photo. At the time, the parish operated separate schools for boys and girls.

or younger.

"That says the parish has a future in the youth," Morales said. "We keep growing, with more programs and people active in the ministries."

St. Patrick currently has four youth and young adult ministry groups and active Christian Family Movement and Catholic Charismatic Renewal ministries in addition to a bustling catechetical program that serves all age groups.

"For us, St. Patrick is our home, our refuge," Maria Teresa Aguayo said. "We love the Church very much. I don't know how to express it, but we love going every Sunday and seeing our family there."

That growing parish family also includes people who have found a home in the Fountain Square neighborhood as it has become revitalized in recent years.

It also includes people like

Jeannie Raymann, who has ties to families that belonged to the parish long ago but moved away in the years following World War II.

A member of the parish for 10 years, Raymann, 70, helped organize the celebration of the 150th anniversary of the founding of St. Patrick Parish. It culminated on March 17, the feast of St. Patrick, with a festive bilingual Mass at which Archbishop Joseph W. Tobin served as principal celebrant.

Raymann recognizes that the parish is different from the time that her Irish ancestors populated it.

"Part of it is different as far as the nationalities," she said. "As far as being welcoming and helpful, there's really no change. It's the same as it was before. We all get along well."

(Editor Mike Krokos contributed to this story.) †

CONWAY

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cardinal's ministry whether they recognize it or not. Cardinal George has taught me,

and many others, about the importance of Christian stewardship. His commitment to stewardship as a way of living the Gospel has made it possible for me to share in his ministry as an oblate, a bishop and a steward of all God's gifts.

A Christian steward is a disciple of Jesus Christ who is grateful, accountable, generous and willing to give back to the Lord with increase. I personally witnessed these stewardship values in the life and ministry of Cardinal Francis George.

Requiescat in pace!

(Daniel Conway, who serves as senior vice president at Marian University in Indianapolis, is a member of The Criterion's editorial board.) †

NEPAL

continued from page 1

villages being buried by landslides and avalanches triggered by the quake and aftershocks. The number of casualties was expected to be much higher as rescue teams tried to make their way into more remote areas.

"I pray for the victims, those wounded and for all those who suffer because of this calamity," Pope Francis said after reciting the "Regina Coeli" prayer with visitors gathered in St. Peter's Square on April 26.

Before leading people in praying the Hail Mary together, he expressed his hope that those affected by the disaster would "have the support of fraternal solidarity."

The Pontifical Council Cor Unum, which promotes and coordinates charitable giving, announced on April 28 that Pope Francis had sent "a first contribution of \$100,000" to assist the victims.

The money, it said, "which will be sent to the local Church, will be used to support the assistance efforts underway on behalf of the displaced" and others impacted by the quake.

The papal donation is meant to be "a first and immediate concrete expression" of the pope's personal concern for all the quake's victims, Cor Unum said, adding that bishops' conferences and Catholic charities from around the world already have taken an active role in helping survivors.

"Pope Francis was deeply saddened to learn of the earthquake" and the damage it caused, said a telegram sent on April 25 by Cardinal Pietro Parolin, Vatican secretary of state, to Bishop Paul Simick, apostolic vicar of Nepal.

The pope expressed his prayers and

solidarity, and "he offers encouragement to the civil authorities and emergency personnel as they continue their rescue efforts and assistance to those touched by this tragedy," the telegram said.

Huge "tent cities" have sprung up in Kathmandu to shelter those whose homes have collapsed or been damaged and those who dare not return as strong aftershocks continue, Caritas Internationalis reported in a press release on April 27.

"We hope to go back to our house soon, but are hesitating because of the aftershocks," said Renuka Magdalene Thakuri, 54, who sought shelter with other families in Assumption Church in Kathmandu.

Jesuit Father Pius Perumana, head of Caritas Nepal, said the Catholic charity has been supplying tarps, tents and food, and was trying to help protect people from the rain and cold.

"People are still trapped in buildings, and we don't know whether they are dead or alive," Father Perumana told Caritas Internationalis, the Vatican-based umbrella organization for more than 150 Catholic relief and development organizations around the world.

It said Catholic Relief Services, the U.S. Caritas partner, was sending relief materials from north India and working with Caritas Nepal to procure additional relief materials locally and in India.

"What the people need immediately is shelter. Temperatures are dropping at night, and there is also rain.

Children are sleeping outside at night. It is really traumatic for them," Father Perumana said.

Immediate shelter as well as water and sanitation were among the top priorities, Caritas Internationalis said.

Santosh Kumar Magar, 29, said he was attending the ordination of a new priest

Special collection to assist Nepal earthquake victims

Archbishop Joseph W. Tobin has approved a special second collection to take place in parishes throughout the archdiocese the weekend of May 2-3 to assist relief efforts for the millions affected by the April 25 earthquake in Nepal.

To date, more than 4,600 people were known to have been killed and an estimated 1 million people were left homeless after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu.

Checks should be made payable to "Archdiocese of Indianapolis," with "Earthquake Nepal" included on the memo line.

Donations may also be mailed to the Archdiocese of Indianapolis—Mission Office, 1400 N. Meridian St., Indianapolis, IN 46202-2367.

To financially contribute to the earthquake relief effort online through Catholic Relief Services, log on to their Web page at www.crs.org. †



A woman mourns near the body of her 10-year-old daughter outside her destroyed home on April 27 on the outskirts of Kathmandu, Nepal. More than 4,600 people were known to have been killed and an estimated 1 million people were left homeless after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu on April 25. (CNS photo/Narendra Shrestha, EPA)

in Okhaldhunga, a remote part of eastern Nepal, when the earthquake hit.

"I came out of the room, and saw two, three houses falling down around me. Some of the animals died around the same time. The people were saved because all the villagers were gathered for the ordination," he told Caritas.

A boy, identified as Ahmed, who was

staying at the Assumption Church in Kathmandu with his family, said he "felt as if I was flying because my elder brother dragged [me] from the house to the street.

"We came to the church because we know a lot of people here so we can be together and coordinate and help each other out. Now later I feel everything is going to be all right," he told Caritas. †

What was in the news on April 30, 1965? The archdiocese plans a Catholic Center in Bloomington, and the pope ends an ornate tradition

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 April 30, 1965, issue of *The Criterion*:

- **Archdiocese announces plans for new IU Catholic Center: \$500,000 project includes church**
"A new Catholic Center, to be constructed by the archdiocese, is being planned for Indiana University in Bloomington, Archbishop [Paul C.] Schulte announced this week. The \$500,000 project will include a church-auditorium accommodating 1,000 persons, a multi-purpose hall, conference rooms and an attached staff residence. Archbishop Schulte announced the proposed Catholic Center in a letter mailed this week to the 65,000 Catholic households in the 39-county archdiocese. The student facilities, to be located on a tract near campus housing units, will be financed by contributions during a one-day fund campaign throughout the 165 archdiocesan parishes. Archbishop Schulte has asked for 'one adequate contribution' from each parishioner or wage earner. ... At present, the 2,500 Catholic students on the Bloomington campus

worship at St. Charles Borromeo Church, the only parish located in Monroe County. The parish, which has more than 2,500 permanent parishioners, can no longer accommodate the I.U. students."

- **Six to be ordained for the archdiocese**
- **Will pontiff pay visit to Poland?**
- **Diocesan, parish collegiality seen**

"ST. LOUIS, Mo.—Father Bernard Haring, a Vatican Council expert, said here that the principle of collegiality will eventually be adopted on the diocesan and parish level and that the Constitution on the Church will build a 'new atmosphere of freedom' in the Catholic Church."

- **Quell rumor on Jewish statement**
- **Pope drops ceremonial fans**

"VATICAN CITY—Pope Paul VI has ended the use of the ornate ostrich fans and silken canopy, which formally magnified the splendor of papal processions on ceremonial occasions. Earlier this year, he began using the episcopal crosier, which had disappeared from papal usage in medieval times."

- **Criterion travel section: Boothbay, Maine**
- **ND to honor 12 scientists**
- **Unearth site of ancient abbey**
- **Who is John Howard Griffin?**

- **Answers arguments of traditionalists**
- **Statement on liberty advocated**
- **Seccina to host CYO parley; 700 expected**
- **They're so few of them: Yugoslav churches jammed for a reason**
- **Adapt to the times, Latin Church urged**
- **Need public funds to back charities**
- **ND Club pays honor to J. Albert Smith**
- **In Australia: Parents' strike stirs revolt over school aid**
- **'Ecumenical genie is out of bottle'**
- **U.S. clergy lauded for civil rights role**
- **Society announces a new alignment**



Read all of these stories from our April 30, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

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With spiritual guidance, doubt can lead to a strong faith

By Daniel S. Mulhall

The words of Jesus spoken to Thomas the Apostle capture succinctly the issue of faith and doubt. Thomas, you will remember, did not believe that Jesus had risen from the dead and insisted on proof before he believed: “Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe” (Jn 20:25).

Thomas could easily be the patron saint for Christians whose faith is not perfect, for those who have questions and who long for certainty that never seems to come.

Among these Christians you can include a luminary such as St. Augustine, who wrote wonderfully of the doubt that shaped him and helped make him into the deep believer that he would later become. In his work, *Against the Sceptics of the Academy*, Augustine wrote, “I am so constituted that I impatiently desire to apprehend truth not by belief alone but by understanding.”

Augustine was, in many ways, a modern man. He was not comfortable accepting things on faith alone. Instead, he asked questions and sought answers through reason.

While a deep and certain faith is certainly something to be desired, the reality is that few ever reach this marvelous state. Most believers, like Augustine before them, spend their lives seeking understanding.

But perhaps that isn’t such a terrible fate. What if doubt is the way that we reach certainty? What if the searching we do

because of doubt is the only way for us to find the depths of faith?

Rabbi Eric Yoffie, president emeritus of the Union for Reform Judaism, has written that rather than leading people away from faith, doubt is central to belief. According to Rabbi Yoffie, even believers who are secure in their beliefs can struggle with doubt: “It is natural, healthy and an ongoing part of becoming comfortable with God and religious observance.”

In a world that questions everything and where belief is not the prevailing worldview, searching and questioning helps us to better understand the active role God plays in our lives.

The importance of questioning is also raised by Kendra Creasy-Dean in her book, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church*. Her argument is that people today don’t spend enough time in conversation about what they believe.

Because of that lack of conversation, there is no opportunity to express to others our beliefs. This is important because only when people talk about what they believe do they really come to cement those beliefs.

The idea is that a person often holds many different—and perhaps even contradictory—views, but until she or he has to publicly state them, those beliefs can’t be clarified. As Dean puts it, we talk ourselves into believing. Telling others what we believe helps clarify and determine those beliefs.

These faith conversations often take place within the Church, and this is one of the great

values of belonging to it, as an ancient suggests, “I believe as an individual, but my faith can only be lived out within the Church.”

W. Hunter Roberts, who writes about spirituality, says doubt is holy “when it cares enough to inquire instead of merely ingesting.” By asking difficult questions about our beliefs, we are able to move away from half-formed ideas developed during childhood and into a deeper, richer and more adult understanding of God and what God desires of us.

The image of a cleansing fire has been used frequently throughout history as a way to illustrate how faith must be tested in order for a person to grow in faith. Just as gold is smelted in an extremely hot fire in order to purify it by separating it from impurities, so, too, doubt can help us to understand what we believe and to grow deeper in that belief. By questioning and seriously examining our beliefs, we can grow stronger.

There are, however, risks involved with doubt. Some people can become almost paralyzed by doubt. Others can be led astray by the questions or concerns they sought to answer. That is why the Church encourages believers to seek out spiritual counsel when they begin seeking for truth or dealing with doubt.

The purpose of the counsel is to prevent us from being frightened by what we learn, and to guide our feet along the ways of truth so that we don’t wander into error.

Remember that, in all of its catechetical documents, the Church values a laity that has



A depiction of Jesus and St. Thomas serves as a backdrop as Pope Benedict XVI celebrates Mass at the foot of the Mount of Olives in Jerusalem on May 12, 2009. Thomas can be seen as a patron saint for people who struggle with deep questions about their faith in Christ. (CNS photo/Alessia Giuliani, Catholic Press Photo)

been formed in faith and adults who have faced doubts, searched for answers and arrived at a deep, rich faith.

Truly, blessed are those who have not seen but yet believe,

but, also, blessed are the rest of us who seek to understand in order to believe.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Md.) †

Faith, as a supernatural gift, can overcome human doubts

By Marcellino D'Ambrosio

We don’t know where that famous doubter Thomas was; all we know is that he missed it. All the other Apostles were huddling behind locked doors, hoping that the authorities would be satisfied

with the blood of their master and leave them alone.

But Jesus wouldn’t leave them alone. Despite the locked doors, there he stood, glorious in the midst of the Apostles, bringing peace where there had been only fear. Instead of rebuking them for

cowardice, he commissioned them to be ambassadors, indeed instruments, of his divine mercy.

After it was over, they couldn’t believe that Thomas had missed the encounter and couldn’t wait to tell him the news. But Thomas stubbornly refused to believe that what they had seen was anything more than a mirage.

We all think of Thomas when we think of doubt. But it is more important to look at the journey of faith that doubt took him through. Instead of being afraid of doubting, we might look at this biblical account of doubt and how it helped steer this famous doubter toward the path of faith.

In John 20:23, we hear that Jesus returns a week later. This time, Thomas was present. Imagine the look on his face as his eyes and Jesus’ eyes met. Talk about wanting to crawl under the nearest rock! Jesus invited him to satisfy his appetite for proof and probe his wounds.

Thomas decided not to explain, not to defend, but simply to surrender. He is asked to believe that his Master is risen. Thomas rises to the occasion to confess that his master is not just Lord, but God.

Thomas’ confession of Jesus’ divinity can be seen as the climax of the entire Gospel of John, a fitting confirmation of

its very first verse: “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn 1:1).

In the end, for Thomas, and for many, faith overcame doubt. It would take some time, mind you. Eventually, even brutal Roman emperors confessed the very same faith as the formerly doubting Thomas: “And the victory that conquers the world is our faith” (1 Jn 5:4).

Faith has this sort of power over doubt because it is a supernatural gift. Think of Thomas. He seemed powerless to conquer doubt. Yet the breath of the risen Lord unfroze his hard heart. Thomas experienced the joy of faith and assumed his God-appointed task to be one of the foundation stones of the new temple of God, the Church.

Thomas was once known as the doubter. But he and his other doubters came to be called “the believers.” That should give us hope. If we desire it, the Holy Spirit will strengthen our own imperfect faith and perhaps invite us, like Thomas, to become ambassadors of his belief in a skeptical world.

(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †



A man lights a candle on Nov. 25, 2013, as he pays respects to a deceased relative at a mass grave where victims of Super Typhoon Haiyan are buried near St. Joaquin Church in the province of Leyte, Philippines. Faith, as a gift from God, can overcome struggles of doubt. (CNS photo/Athit Perawongmetha, Reuters)

From the Editor Emeritus/John F. Fink

Early Church: Where did the 12 Apostles go?

(Fourth in a series of columns)

After the first Christian Pentecost, where did the Apostles go in order to carry out Christ's command to make disciples of all nations?



In the first column in this series, I wrote that James, the son of Zebedee, might have traveled to Spain, but then returned to

Jerusalem, where he was beheaded by King Herod Agrippa in the year 44, the first of the Apostles to be martyred.

Two weeks ago, I wrote about Peter, who was in Jerusalem in the year 50, embarked on a preaching tour in Asia Minor, and finally was crucified upside down in Rome in 64 or 67.

Last week, I wrote that James the Less *might* have been the leader of the community in Jerusalem. He was stoned to death in 62. But scholars are divided about that. The leader of the community in Jerusalem was a relative of Jesus, but he might not have been an Apostle. If he

wasn't James the Less, we don't know what happened to that Apostle.

John apparently cared for the Blessed Virgin in Jerusalem until her death, probably around the year 50. Sometime after that he moved to Ephesus, where he died at an advanced age, around 100. He wrote his Gospel, with the help of others in the Johannine School who had learned the faith from him, and three letters in the New Testament. If he is the "John" who wrote the Book of Revelation, the man he dictated it to was not the same person who helped him write the Gospel.

Andrew, the first man called by Jesus, apparently left Jerusalem around 42. It's believed that he preached around the Black Sea and in Asia Minor before arriving in Patrae, Greece. He was martyred there in 69 by crucifixion without nails.

Philip is not the Philip in Acts who baptized the Ethiopian eunuch (Acts 8:26-40) or the one who Paul visited in Caesarea (Acts 21:8). That Philip was one of the first seven deacons (Acts 6:5). It's believed that Philip the Apostle preached in Asia Minor and,

like Peter, was crucified upside down.

Bartholomew (or Nathaniel), who was invited by Philip to meet Jesus, apparently preached in present-day Turkey, Armenia and Persia in the 40s, but he was in India around the year 60. He was martyred there by being skinned alive and then beheaded.

Thomas also preached in Armenia, but he was in northern India by the early 60s. He settled in Mylapore, India. He was killed by Hindu priests near Madras on July 3, 72.

Matthew is called Levi, the son of Alphaeus, in Mark's Gospel (Mk 2:14). James the Less is also called the son of Alphaeus (Mt 10:3), but there is doubt that they were brothers as Peter and Andrew, and James and John, were. Matthew seems to have ministered to the Jewish communities in Palestine, but some accounts say that he was martyred in Ethiopia.

Simon and Jude apparently died together after ministering in Persia (modern Iran). It's said that they converted 60,000 people in Babylon before being martyred in 79.

Matthias, who replaced Judas, was stoned to death in Jerusalem in 51. †

It's All Good/Patti Lamb

Any day is a good day to express appreciation to others

Last month, I stopped to pick up something at a local big box store. It



happened to be the day after Easter, and I noticed a woman working feverishly as I passed by the greeting card section. She was buzzing about, briskly removing Easter cards from the

store and promptly replacing the inventory with Mother's Day cards and promotional signage.

I've worked in both retail and marketing, and I've learned all about the race to consumers' wallets for "what's next."

On that particular shopping trip, however, I could feel the sense of urgency with which the woman stocked the cards. Perhaps she had multiple stores to stock, and she was working under time constraints. But it was about 10 a.m., and Easter Sunday had only officially been over for 10 hours. Mother's Day was more than a month away.

The logical part of me knows that retailers are only doing their jobs. Plus, it's important that we are reminded to pause and honor our mothers. Otherwise,

in this harried world, we might forget to send a card.

Now, it's the first of May, and the airwaves are full of commercial reminders to acknowledge mom with candy, flowers, jewelry or brunch. (Personally, I would be elated to receive a new 9 inch by 13 inch cake pan.)

I'm swept up right along with everyone else when it comes to particular "greeting card holidays." I confess that seeing all of the Mother's Day items that morning prompted me to text my sisters and discuss how we would be acknowledging our mother in May.

But then I grew a bit disappointed in myself. Why do I limit my expression of appreciation of my incredible mother to one day? One day isn't nearly enough to acknowledge the sacrifices, faith and love of my mother. I should do it every day.

The older I get, the more I learn that the truest forms of appreciation aren't those that come as if on cue and require a designated section at the big box stores.

The truest forms of appreciation are things like these: An unprompted hug from my daughter when I help her get a knot out of her shoe. The way my son thanks me when I share silly ways to remember the proper spelling of commonly misspelled words. When my

husband sends a kind text ("The meeting went well! Thanks for your prayers. I could feel them.") A handwritten note out of the blue from my friend Pat, encouraging me with her words of faith.

Pleasantries such as these help me to stop limiting my acknowledgement of appreciation to holidays which support the greeting card industry.

I imagine that God must feel this same way. He's thrilled when we stop to express thanks or simply say hello at unexpected times—not just on Sundays or on Easter or Christmas, but any part of any ordinary day.

A recent encounter with my neighbor illustrated this. It was an unseasonably warm day, and I rode past him as he walked to get his mail. "Great day for a bike ride," I proclaimed as I pedaled by, feeling the sunshine on my face.

His reply made me smile. This man, a widower who raised his children alone after the untimely death of his young wife, said, "Great day for *anything*."

It's always a good time to say, "thank you" or "I love you." Any day is a good day to express appreciation to God, to co-workers, to family or friends. No special occasion is required.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Your Family/Bill Dodds

Make an effort to accompany others in times of sorrow

In late 2012, when we knew my wife, Monica, had only a short time to live



because of uterine cancer, people began asking me if I planned on writing a book about widowhood and grief after she passed away.

I told them no, explaining that I didn't know enough about those topics. It was

about a year after her death that I realized I had been through a crash introductory course on the subjects. I still had a lot to learn, but I did know a thing or two.

Then a moment came when I heard television commentators discussing an upcoming recorded interview with actor Liam Neeson. As you may remember, his wife Natasha Richardson died of a traumatic brain injury in 2009. In 2014, he was promoting his latest movie and when asked about her, he described how grief still

impacted his life.

The commentators seemed startled. My immediate thought was, "Well, duh." That was quickly followed by the realization that his words would have surprised me only a few short years ago. Of course, Neeson was still deeply affected.

That was when it dawned on me that I didn't want to write a book about widowhood and grief for those who are experiencing it themselves, but I came up with a book that would help friends and family members get a glimpse of what those early days, months and years of grief can be like.

Fiction seemed the best way of doing that in a way that was more inviting, and less intimidating, to the reader. The result was a novel titled *Mildred Nudge: A Widower's Tale*, published on the second anniversary of Monica's death.

It has been gratifying that some who have read it tell me they have a deeper appreciation of what a parent or

grandparent went through. What a friend or family member is going through. There's a newfound sympathy and understanding.

At the same time, I now better realize how little I know about so many other tremendous hardships people go through: the death of a child, marriage that ends in divorce, the loss of a job that results in the loss of a home, drug addiction, chronic illness or pain. The list is long and varied.

I want to stay "blissfully ignorant," but I also want to be better at sympathizing and offering support.

That's one way of looking at a recurring theme in Pope Francis' messages to all of us: Look around, become more aware of others who are hurting. Find ways to walk with them and talk with them. Simply, and not so simply, be with them in times of sorrow.

(Bill Dodds writes for Catholic News Service.) †

Faith, Hope and Charity/

David Siler

Vitriol in religious freedom debate contaminates dignity, passion of discussion

I really hesitate to write this column. Like most of you, there is a big part



of me that would just like to leave the whole Indiana Religious Freedom and Restoration Act (RFRA) business behind, and move on to easier, much less controversial topics.

However, in the same way that I

live both my personal and professional life, I work hard to see every trial as an opportunity to learn, grow and become stronger. I attempt to look for the lessons that can be learned, so that mistakes can be avoided, new habits can be formed, and healing can take place.

As I observed the most volatile public reaction on a social topic in my adult lifetime—regardless of where people stood on the issue—I immediately began to put on my sociology hat and observe our reactions with great fascination.

It occurred to me that while we so often blame our politicians at every level of government for their inability to communicate effectively, to reach compromise, to be respectful to one another and to get things done, I observed that they are really just a reflection of us.

Regarding people's actions and reactions on both sides of the issue of Indiana's RFRA, I could not help but become dismayed at the way we treated one another.

I hope that you, like me, became repulsed by the name-calling, judging, self-righteousness and downright wicked way that many people communicated with one another with regard to this contentious issue. It is no wonder that our politicians cannot seem to find common ground—most of our society is no longer even willing to look for common ground.

I suppose some would say that the "fix" to the RFRA legislation was that common ground, but I have noticed that no one really seems to feel satisfied. And if we look at the wake of destruction left in the path of the "debate" about the issue, I would suggest that any common ground has been contaminated.

I remember many years ago in debate class in college how we were taught to have respectful and intelligent debate without resorting to name-calling, nastiness or blaming. We were taught to do our research, analyze the facts, and present our argument with conviction and passion while listening to the other side of the argument. It was OK for us to agree to disagree at the end of the debate, but we didn't have to destroy one another in the process and compromise our own dignity or the dignity of our opponent. I think our entire society needs to learn those lessons.

I suggest that this lesson we all witnessed in our democratic process is merely a microcosm of where we are as a society. No longer do we hold up as most important one another's dignity, charity and our respect for differing opinions. We have become willing to compromise everything to be right, to get our point across no matter the consequences. Is it any wonder why we see so many arguments settled among our young people today with violence?

We used to say as kids, "sticks and stones may break my bones, but words will never hurt me." I see far too many words doing far too much hurt.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 3, 2015

- Acts of the Apostles 9:26-31
- 1 John 3:18-24
- John 15:1-8

The Acts of the Apostles once again furnishes the first reading for the liturgy in the season of Easter.



This weekend's reading is about Paul and Barnabas. In the story, Paul, who was converted on the road to Damascus and then spent much time learning about Jesus, attempts to join the Christian community in

Jerusalem. The community understandably fears him. After all, Paul had been a strident opponent of the Christian Gospel, and had persecuted Jerusalem's Christians.

Understandably, these same Christians must have wondered what dark purpose lay beneath Paul's wish to enter their community. Was he looking for ways to entrap Christians or to gather evidence regarding them to take to the authorities?

Barnabas, already part of the community, spoke for Paul, urging his admission into the community. Eventually, Paul was accepted.

Paul remained in Jerusalem, speaking boldly about Jesus wherever he went. Such fervor was not always appreciated among those not of the Christian fold. Some tried to kill him, but the Christians rescued him by taking him to Caesarea, the Roman capital of the region, a seaport on the Mediterranean located slightly north of modern Tel Aviv. There, they put Paul on a ship bound for Tarsus.

Meanwhile, as Acts says, the Church in Palestine was growing and its faith was deepening.

The First Epistle of St. John again supplies the second reading.

As was the case in the readings for the past weekends, this passage is moving and compelling in its eloquence. John refers to his readers as "children" (1 Jn 3:18). This form of address in itself is highly expressive.

Believers, as all humans, are vulnerable. They are weak. They are limited. They are "children," but God's children. If they are without sin, God will protect them from peril.

St. John's glorious Gospel provides the last reading.

Last weekend, the Lord gave us the beautiful image of the Good Shepherd. He is our leader. He guides us away from danger.

This weekend, the image is no less telling and descriptive. Jesus is the vine. We believers are the branches. This image was as immediate in its message to the first hearers of these words as was the story of the Good Shepherd. The society in which Jesus lived was agrarian. Viticulture was popular. Everyone knew about vines, and everyone knew what vine growers did for a living.

Reflection

In last weekend's Gospel, Jesus appeared as our guide and protector. In this weekend's reading, the link between believers and Jesus is revealed. His life is within believers. He is bonded with believers. Without Christ, they can accomplish nothing. In Christ, they can live forever.

The key to this wonderful relationship is our willingness to love the Lord. His love for us is uncompromising, constant and complete.

Our love requires absolute trust and commitment.

Achieving this supreme level of love means recognizing the Lord, and setting nothing above our desire to be disciples. Paul is a good model of this. After despising Jesus, he changed his heart, completely, totally.

The Church is frank this weekend in giving us these details about loving God absolutely. It is more than a question of good intentions or personal conviction. Christ lives in the Church, and we must spiritually incorporate ourselves into the Church to be joined into the vine that is the Lord.

To look again to Paul as a model, he indeed was converted, but the process was not instantaneous. Elsewhere, Acts speaks of his intense study and reflection as he sought to learn about Jesus. For him, discipleship was no solitary experience. He wanted to be part of the Church.

A secondary lesson is about evangelization. Barnabas reached out to Paul to bring him into the community. †

Daily Readings

Monday, May 4

Acts 14:5-18
Psalm 115:1-4, 15-16
John 14:21-26

Tuesday, May 5

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

Wednesday, May 6

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

Thursday, May 7

Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 8

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

Saturday, May 9

Acts 16:1-10
Psalm 100:1b-2, 3, 5
John 15:18-21

Sunday, May 10

Sixth Sunday of Easter
Acts 10:25-26, 34-35, 44-48
Psalm 98:1-4
1 John 4:7-10
John 15:9-17

Question Corner/Fr. Kenneth Doyle

The Church holds that non-believers can be saved, but still through Christ

Recently I read that Pope Francis said the following: "It is not necessary to



believe in God to be a good person. In a way, the traditional notion of God is outdated.

One can be spiritual but not religious. It is not necessary to go to church ... for many, nature can be a church. Some of the best people in history did not

believe in God, while some of the worst deeds were done in his name."

That strikes me as a strange quote to be coming from the pope. Can you confirm for me whether he actually said it? (Pennsylvania)

AI have never seen the quote attributed to Pope Francis and I cannot believe, in particular, he would say that "the traditional notion of God is outdated" or that "it is not necessary to go to church."

I imagine this quote is a "gloss," a fanciful expansion of two things that Pope Francis actually did say. In a homily in May 2013, Pope Francis told morning worshippers at the Vatican that "the Lord has redeemed all of us, all of us, with the blood of Christ: all of us, not just Catholics. Everyone." To which he added: "Even the atheists."

Following that, in September 2013, in a

letter published in the Italian newspaper *La Repubblica*, as to whether the God of Christians can forgive unbelievers, Pope Francis wrote: "Given that ... God's mercy has no limits if he who asks for mercy does so in contrition and with a sincere heart, the issue for those who do not believe in God is in obeying their own conscience."

Note that the pope did not say salvation is automatic. The opportunity for salvation (for anyone, including atheists) comes through the redemptive work of Jesus Christ—but to receive that salvation, effort and sincerity of heart are required.

Although these two papal quotes were sensationalized by some in the secular media as breaking new theological ground, they were simply restatements of what is solid Catholic belief.

The *Catechism of the Catholic Church*, quoting the Second Vatican Council document "*Lumen Gentium*," states: "Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart and, moved by his grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may attain eternal salvation" (#847).

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

From His Heart the Rivers Flow

By Ken Ogorek



From His Heart the rivers flow—
Living water for our salvation.
Love to last and grace to grow,
Soothing streams to heal our nation.
Nations, powers and saints shall know:
From His Heart the rivers flow.

Sacred Heart and Sacred Head
Both with thorns and love surrounded.
Offering unlimited grace,
Love divine and mercy unbounded.
Teach the nations to hear His call;
Our Lord Jesus Savior of all.

Many rivers from one Just Source,
Unity in diversity splendid.
Still we teach 'til all are one,
True rights safe and injustice ended.
Many cultures saved by one Lord—
Let the Savior be adored.

In the water we daily wade,
Casting nets, the Spirit guiding;
Drawing all to Jesus Christ
With the Father and Spirit abiding.
May their presence in us impart
Life to every human heart.

(Ken Ogorek is director of catechesis for the archdiocese and is a member of St. Pius X Parish in Indianapolis. In this Feb. 9 photo taken during the archdiocesan Holy Land Pilgrimage, the Jordan River in Israel, in which Christ was baptized, flows between verdant banks.) (Photo by Natalie Hoefler)



Hilary of Arles

circa 400 - 449
feast - May 5

This French aristocrat, a pagan holding high office in a local government, was converted to Catholicism by his relative, St. Honoratus, and became a monk at Lerins. An austere and strict monastic, Hilary succeeded Honoratus as bishop of Arles when he was just 29. As bishop, he preached notably, donated his earnings from manual labor to the poor, ransomed captives by selling sacred vessels, and built and visited monasteries in his diocese. But he got into trouble by claiming metropolitan jurisdiction over other bishops and tried to depose one who appealed to the pope. As pope, St. Leo the Great restricted Hilary's authority, but later recalled him "of blessed memory," perhaps signaling a reconciliation before Hilary's death.



Matthias

first century
feast - May 14

Matthias was the replacement for Judas Iscariot in the Twelve Apostles. Two men, Matthias and Joseph Barsabbas, met the condition set down by Peter in the Acts of the Apostles (1:21-22): That he "accompanied us the whole time the Lord Jesus came among us, beginning from the baptism of John until the day on which he was taken up from us." After praying first, the apostles chose Matthias by drawing lots. Later traditions had Matthias evangelizing in Judea, Cappadocia (now Turkey) or Ethiopia, before being martyred. Perhaps more reliable is the early writing of Clement of Alexandria, who said Matthias insisted on the importance of mortification and was among the 72 disciples sent out by Jesus in the Gospels.

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.

ATELSKI, Mary J. (Farren), 62, former member St. Christopher, Indianapolis, April 4. Wife of Steve Atelski. Mother of Shannon and Brian Hayes. Sister of Bridget, Neil and Owen Farren. Grandmother of one.

BANET, Richard L., 63, St. Mary-of-the-Knobs, Floyd County, April 12. Father of Ashley Banet. Son of Raymond and Evelyn Banet. Brother of Linda Schmidt.

BOCARD, Joseph, 85, St. Mary, New Albany, April 10. Brother of Therese Williamson.

BRIDDLE, James Milton, 84, St. Rose of Lima, Franklin, April 11. Husband of Patty Briddle. Father of Beverly and John Underwood, Nancy Webster, Jeffrey and Joseph Briddle. Brother of Lucy and Art Briddle. Grandfather of 10. Great-grandfather of 11. Great-grand-grandfather of four.

COON, Ruth E. (Dusing), 92, St. Mary, Rushville, April 14. Mother of Frances Kieffer, Mindy Lower, Denise Vivian, Beth Walsh, David and Donald Coon. Grandmother of 13. Great-grandmother of 12.

DOLL, Alberta T., 80, St. Anthony of Padua, Morris,

April 15. Wife of Floyd Doll. Mother of Mary Huntington, Millie Shane, Kathy Schuman, Janet Ward, Marcy Wurtz, Greg, Jim, Nick, Tom and Tony Doll. Sister of Bernice Lambert and Joe Hoog. Grandmother of 30. Great-grandmother of 22.

DORSEY, Dr. Timothy Michael, 63, St. Luke the Evangelist, Indianapolis, April 16. Husband of Marilyn Dorsey. Father of Meghan Isles, Erin Thompson and Ryan Dorsey. Brother of Daniel and Michael Dorsey. Grandfather of three.

GAUER, Harold W., 89, St. Patrick, Terre Haute, April 15. Husband of Margie Gauer. Father of Mary Ann Clark, Leisa Gustin and Michele Laine. Grandfather of six. Great-grandfather of two.

GEORGE, Mary E., 96, St. Anne, New Castle, April 6. Mother of Grace Jackson-Riley. Grandmother of two. Great-grandmother of four.

HEITZ, Mary Alma (Monroe), 93, Prince of Peace, Madison, April 16. Mother of Mary Jacque Hall, Ann Wisman, Michael and Norbert Heitz. Grandmother of three. Great-grandmother of six.

HOGGATT, Robert F., 68, Sacred Heart, Clinton, April 16. Husband of Elizabeth Hoggatt. Father of Gloria Bailey, Karen Cunningham, Mary Louise Galbraith, Donna Jo Kemper, Gina Smith, Robert and William Hoggatt. Grandfather of 15. Great-grandfather of seven.

LELLI, Paul J., 80, St. Lawrence, Lawrenceburg, April 15. Husband of Joyce Lelli. Father of Diane, Daniel and Paul Lelli Jr. Brother of David and Jack Lelli. Grandfather of eight.

LOUDER, Anne M., 90, St. Lawrence, Indianapolis, April 4. Mother of Andrew, Fred

and James Louder. Sister of Nancy Malloy. Grandmother of six. Great-grandmother of two.

MARTINI, Gloria Louise, 65, St. Lawrence, Lawrenceburg, April 12. Wife of Dennis Martini. Mother of Kevin and Tracy Martini. Sister of Bill Girdler. Grandmother of two.

MASCHINO, Dolores Ann, 95, St. Ambrose, Seymour, April 11. Sister of Loretta Henkle, Dorothy Hess, Angela Hill, Mildred Thomas and Marvin Maschino. Aunt of several.

MEEHAN, Marie B. (Holtel), 90, Nativity of Our Lord Jesus Christ, Indianapolis, April 19. Mother of Maureen Mathes, Kathleen Robertson and Christopher Meehan. Grandmother of six. Great-grandmother of 12.

MEISSNER, Mary Ann, 83, St. Luke the Evangelist, Indianapolis, April 10. Wife of George Meissner. Mother of Maureen Lakin, Peggy Loeffler, Patty McKenzie, Michael and Terry Meissner. Grandmother of 13. Great-grandmother of nine.

MILLER, Lillian Beatrice (Batliner), 100, St. Mary-of-the-Knobs, Floyd County, April 11. Mother of Rosemary Miller and Charlene Uhl. Grandmother of three. Great-grandmother of six.

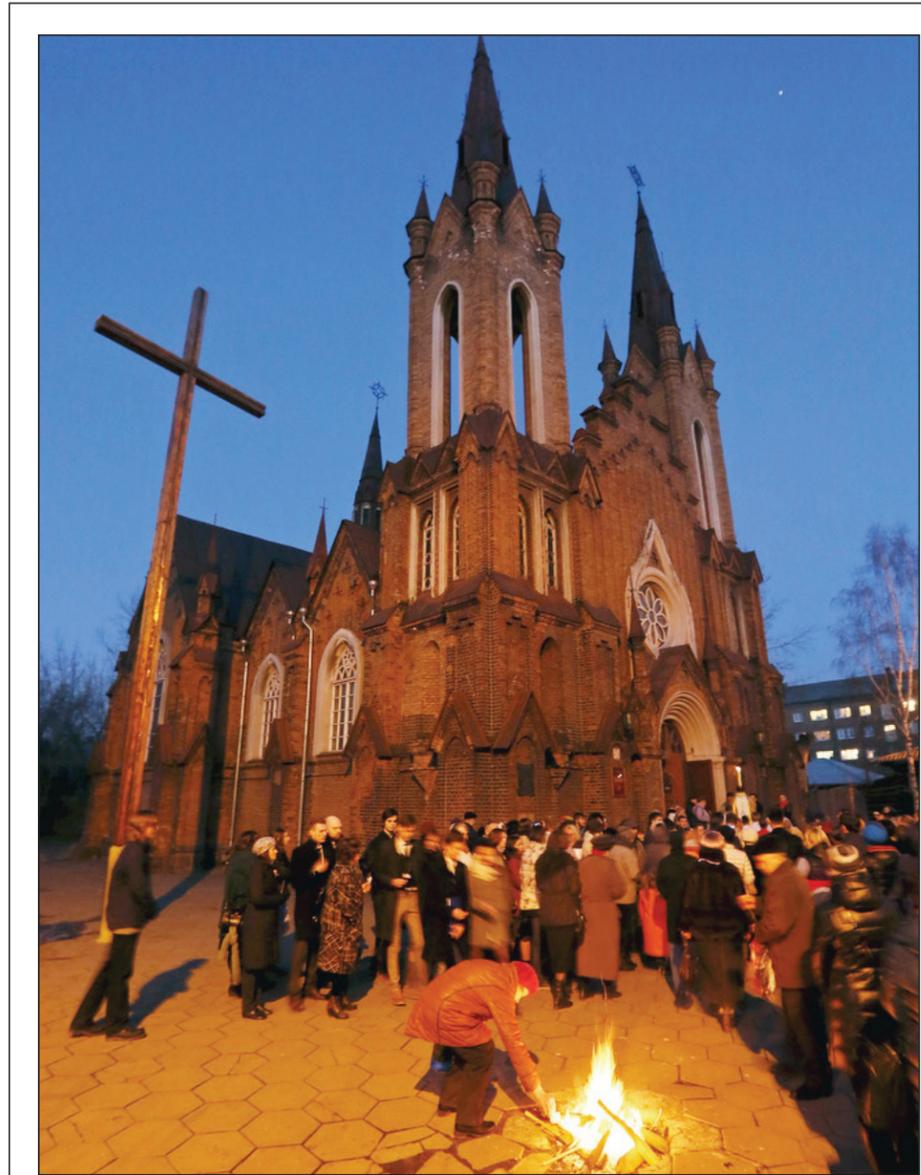
MORAN, Gloria Marie, 82, St. Mary, Rushville, April 5. Wife of David Moran. Mother of Dawn Trent and David Moran. Grandmother of one. Great-grandmother of two.

MORRIS, Barbara Anne (Ryan), 87, St. Mark the Evangelist, Indianapolis, April 13. Mother of Karen Smith, Frank and Michael Morris. Grandmother of seven. Great-grandmother of 10.

MORRISON, James Robert, 72, St. Mark the Evangelist, Indianapolis, April 19. Husband of Mary Louise (LaRosa) Morrison. Father of Michelle Johnson, Colleen, James, Joseph and Phillip Morrison. Brother of Thomas Morrison. Grandfather of 10.

PARKER, Doris, 84, St. Lawrence, Indianapolis, April 4. Mother of Karen Stewart. Sister of Vennesse Harris and Amanda Strong. Grandmother of one.

RONNEBAUM, Joyce M., 82, St. Louis, Batesville, April 12. Mother of Carol Becker, Teresa Ziegler, Jim, John, Ken and Larry Ronnebaum. Sister of Marjorie Schoetmer and Allen Bohike. Grandmother of 12. Great-



Easter in Russia

People light candles in front of a Catholic church during the Easter Vigil in the Siberian city of Krasnoyarsk, Russia, on April 4. A Russian Church official said their bishops' conference is studying the implications of a new government law tightening control over the funding of churches and religious associations. (CNS photo/Ilya Naymushin, Reuters)

grandmother of 12. Great-great-grandmother of one.

RUDDICK, Kathleen, 89, St. Mary, Rushville, April 11. Sister of Marcella Gould. Grandmother of six. Great-grandmother of 13.

SCHINDLER, Carl, 91, St. Mary, New Albany, April 10. Husband of Virginia Schindler. Father of Carla Harrod, Pam Hobbs, Sue McCune and Terry Schindler. Grandfather of nine. Great-grandfather of 11.

SCHULTZ, Eugene Morris, 84, St. Michael, Brookville, April 12.

SMITH, Lloyd K., 81, St. Mary-of-the-Knobs, Floyd County, April 16. Father of Jacinta Neidiffer, Bruce and Michael Smith. Brother of Ronnie Smith. Grandfather of five. Great-grandfather of nine.

STEPHAN, David Anthony, 66, Prince of Peace, Madison, April 18. Husband of Marie Elena (Torres) Stephan. Father of Tamara and James Stephan. Son of Alice (Geyman) Juengel. Brother of Bert Bromley, Gert Hendrick, Thersa Herring, Aggie Hunter, Mary Jacobs, Bernie Napier, Patty Whitham,

Ginny Yount, Billy Morris, Dan, George, Jim, John and Loy Stephan. Grandfather of five.

WELCH, Carolyn (Finn), 87, St. Luke the Evangelist, Indianapolis, April 12. Mother of Maura Abernethy, Beth and Bob Welch Jr. Grandmother of seven.

WILDS, Terry G., 66, St. Catherine of Siena, Decatur County, April 15. Husband of Barbara (Wietlisbach) Wilds. Father of Annie Hostkoetter, Daniel and Michael Wilds. Brother of Stephen Wilds. Grandfather of two. †

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Hispanic Ministry Coordinator

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Hispanic Ministry Coordinator to facilitate opportunities that foster full participation of the Hispanic community in the life of the Catholic Church. Responsibilities include collaborating in the development, implementation and evaluation of the Hispanic Pastoral Plan, serving as a resource for parishes and agencies, coordinating leadership training, promoting youth ministry and social ministry, supporting Apostolic Hispanic Movements, communicating and translating, and representing the Archdiocese at the local, state, regional, and national levels.

Applicants should be professed and practicing Catholics with knowledge of Church teachings and the needs, cultures and traditions of Hispanic Catholics. Fluency in speaking, reading, and writing in Spanish and English is essential. A bachelor's degree in a related field and at least 5 years of experience in Hispanic ministry in a paid or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

Please send cover letter, résumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
Fax: (317) 261-3389

ARCHDIOCESE OF INDIANAPOLIS
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Providence Sister Catherine Arkenberg ministered in education for 39 years, including in Indiana

Providence Sister Catherine Arkenberg, formerly Sister Jean Loretto, died on April 16 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on April 27 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Catherine Ankerberg was born on May 2, 1921, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan 5, 1939, and professed final vows on Aug. 15, 1947.

During her 76 years as a member of the Sisters of Providence, Sister Catherine ministered in education for 39 years in schools in Illinois, Indiana and Washington, D.C. From 1980-91, she served as the bookstore manager at Mother Theodore Guérin High School in Illinois and served as coordinator of its audio-visual department for three more years. Although she retired in 1994, she continued to volunteer at the school until 1998 when she returned to the motherhouse. In 2004, she committed herself entirely to prayer.

In the archdiocese, Sister Catherine served at St. Philip Neri School in Indianapolis from 1941-43 and at the former Holy Trinity School in New Albany from 1946-47.

Surviving are two sisters, Marian Domkowski of Chicago and Zita Andree of Lombard, Ill., and a brother, Raymond Arkenberg of Brookfield, Ill.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



St. Bernadette/Intercultural Ministries Institute

Decree

Whereas, by my decree of May 21, 2014, the former St. Bernadette Parish of Indianapolis was merged by extinctive union into Our Lady of Lourdes Parish of Indianapolis on November 30, 2014; and

Whereas no recourse was filed against this decree; and

Whereas the legal and equitable assets and liabilities of the former St. Bernadette Parish became assets and liabilities of Our Lady of Lourdes Parish by virtue of the extinctive union; and

Whereas the former parish church of St. Bernadette Parish is located within a larger structure, the majority of which structure was not dedicated to Divine worship; and

Whereas the parish leadership has decided to convey that larger structure to the Archdiocese of Indianapolis for use by the Intercultural Ministries Institute; and

Whereas the Intercultural Ministries Institute desires to continue to use the space of the former parish church for

purposes of Divine worship; and

Whereas such use does not require the relegation of the former parish church to profane but not sordid use; and

Whereas I have determined that such use is useful to the spiritual life of the Archdiocese, particularly insofar as it will foster multicultural and intercultural worship;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the Archdiocese of Indianapolis, hereby decree:

1. The parish church of the former St. Bernadette Parish shall remain dedicated to Divine worship.
2. The former parish church shall, from the effective date of this decree, that is, the 21st day of April, 2015, be established as an oratory.
3. The oratory shall be named the St. Bernadette Oratory at the Intercultural Ministries Institute.

4. That permission for the reservation of the Most Blessed Sacrament of the Eucharist in the St. Bernadette Oratory is granted, provided that the safety and dignity of the Sacrament are safeguarded pursuant to all relevant canonical and liturgical laws and regulations.

5. The sacrament of baptism is not to be celebrated in the St. Bernadette Oratory.

6. Weddings and funerals may be celebrated in the St. Bernadette Oratory only with the express permission of the Ordinary. Such permission will be granted only if such celebrations are to the pastoral advantage of those served by the Intercultural Ministries Institute or those who were members of the former St. Bernadette Parish at the time of its merger by extinctive union into Our Lady of Lourdes Parish.

7. This decree is to be published to the pastor of Our Lady of Lourdes Parish and to the director of the Intercultural Ministries Institute.

8. The parishioners of Our Lady of Lourdes Parish are to be given notice of this decree upon its receipt by the pastor

of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.

9. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.

10. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 21st day of April, 2015.

Joseph W. Tobin, C.Ss.R.
 Most Reverend Joseph W. Tobin, C.Ss.R.
 Archbishop of Indianapolis

Annette "Mickey" Lentz
 Annette "Mickey" Lentz
 Chancellor

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Employment



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 Beech Grove, Indiana

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Applicants should be passionate about ministry, energetic, and committed to feeding the spiritual needs of our parish community. A Successful candidate will know and love the Catholic faith and be able to clearly communicate this with others. Organization, delegation and collaboration are essential to this position as well as initiative to lead and complete projects. This position includes non-standard work hours that may require extended hours beyond the standard work week.

For more information about Holy Name of Jesus visit www.holyname.cc.

Salary is commensurate with education and experience.

For more information and/or to submit supporting documentation (i.e., resume, cover letter, reference letters, etc.), contact:

Joseph Chrisman
 Director of Sacred Music
 Holy Name of Jesus Catholic Church
 89 N. 17th Ave.
 Beech Grove, IN 46107
 317-784-5454
jchrisman@holyname.cc

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For Sale

Two adjoining cemetery plots on the walkway at Our Lady of Peace Cemetery in Indianapolis. Current price per lot is \$2500 each. Will sell both for \$4400. Call 317-308-9496.

Employment

JOINT COORDINATOR OF YOUTH MINISTRY

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The Terre Haute Catholic Community is seeking a full-time Joint Coordinator of Youth Ministry to share the planning, implementation and evaluation of a Total Youth Ministry Program with the 5 Catholic parishes for youth in grades 9-12. Programming includes, but not limited to, religious education, Confirmation, retreats, prayer and liturgy, service projects, fellowship, and leadership development. In addition, responsibilities include volunteer recruitment/coordination and fundraising.

Applicant should be a practicing Catholic and possess a love for and knowledge of the Catholic faith, as well as a strong commitment to the faith development of young people. The applicant must have the ability to organize, collaborate with co-coordinator, work well with volunteers, exhibit good leadership skills, creativity and initiative. Professional work ethic and excellent communication skills, both written and verbal, are essential. Bachelor's Degree and Youth Ministry programming experience preferred. Possession of a Youth Ministry Certificate or the willingness to obtain one is essential. Some travel, evening and weekend work is required.

Direct Inquiries by May 15, 2015 to:

Kay Scoville
 Director of Youth Ministry
 Office of Catholic Education and Faith Formation
 Archdiocese of Indianapolis
 1400 N. Meridian St.
 Indianapolis, IN 46202
kscoville@archindy.org
 Fax: 317-261-3364



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Carla Hill, Archdiocese of Indianapolis,
 P.O. Box 1410, Indianapolis, Indiana 46206-1410

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St. Louis de Montfort Catholic Church

Fishers, Indiana

School Principal

Seeking a strong leader to serve as School Principal for the 2015-2016 school year. Candidates must be active participating Catholics committed to the educational mission of the Church and faith formation of the children. We seek a strong spiritual and academic leader who will maintain our academic excellence as a Blue Ribbon School and lead our children to Christ in the Catholic tradition through religious education and faith formation.

Qualifications include:

- Indiana Building Level Administrator's license
- Appropriate graduate degree from an accredited college or university
- 3-5 Years' experience as a Catholic school administrator
- Exceptional interpersonal, oral and written communication skills
- A great love for and familiarity with the Catholic faith

Qualified and interested individuals may reply by emailing a cover letter and resumé to:

Jeff Oelker
 St. Louis de Montfort Catholic Church
 11441 Hague Road, Fishers, IN 46038
joelker@sldmfishers.org
 or call 317-842-6778 X233

Coordinator of Children's Religious Education

Seeking a full-time Coordinator of Children's Religious Education. The primary goal of the position is to provide vision and support, and to initiate programs that offer the opportunity for children (pre-K through grade 5) and family religious education and faith formation, specifically for families whose children do not attend the parish school. The Coordinator will have responsibility for training, recruiting, and evaluating lay leadership and will have administrative support.

Qualifications:

- Experience with a pre-K through grade 5 religious education program in a Catholic parish
- Demonstrated skills in program organization and administration
- Excellent written and oral communication skills, clear and kind in person, in writing, and by phone
- Practices a deep prayer life rooted in regular participation in the Sacraments of the Catholic Church
- Desire to know God, and to share God's love with children and their families
- Able to adapt to a flexible schedule (frequent evenings and weekends) while also holding regular office hours at some time during the week
- Patient and adaptable
- Diligent and thorough about following up with people and tasks
- Prefers working in a collaborative, creative process within a team
- Bachelor's degree in Theology/Religious Studies or equivalent

Applicants are encouraged to show their interest as soon as possible. Interested applicants should send a cover letter and resumé to:

Sandy Schrader
 St. Louis de Montfort Catholic Church
 11441 Hague Road, Fishers, IN 46038
sschrader@sldmfishers.org



Nativity dedication

Above, Daniel Elsener, president of Marian University in Indianapolis, addresses those in attendance on March 25 after the unveiling of a 16-foot by 16-foot brick sculpture of the Nativity adorning the east wall of Alumni Hall on the campus. The date of the blessing and unveiling of the sculpture coincided with the feast of the Annunciation of the Lord, which celebrates the angel Gabriel's appearance to the Virgin Mary, telling her she would become the mother of the Son of God. It was also the 78th anniversary of the founding of Marian College in Indianapolis. Left, also pictured is Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, blessing the new sculpture with holy water during the dedication. Assisting Father Robeson is Cincinnati Archdiocese seminarian John Paul Hennessey, a sophomore at the seminary. (Submitted photos)

Mother and son: Pope Francis shares personal, intimate devotion to Mary



VATICAN CITY (CNS)—From Easter to Pentecost—and especially during the Marian month of May—Catholics recite the “*Regina Coeli*” prayer “with the emotion of children who are happy because their mother is happy” that Jesus has risen from the dead, Pope Francis said.

Although his devotion to the Mother of God is profound, it is simple in many ways: Mary is a mother to every believer; Jesus would not leave his followers orphans.

While his connection to Mary clearly is a matter of heart and mind, it is also physical. Whenever Pope Francis passes a statue or icon of Mary, he kisses it or allows his hand to rest tenderly upon it.

Honoring the Mother of God, of course,

Pope Francis prays in front of a statue of Mary as he arrives to lead his general audience in St. Peter's Square at the Vatican on Feb. 11. The pope is deeply devoted to Mary and often expresses his devotion by praying in front of Marian statues or then gently touching them.
(CNS photo/Paul Haring)

is a solid part of Catholic tradition and a mainstay in the devotion and teaching of the popes. St. John Paul II's motto, “*Totus Tuus*” (“All yours”), and the large M on his coat of arms were just the most graphic elements of a devotion that led to a whole body of teaching about Mary, her role in Catholics' faith life and the importance of praying the rosary.

Pope Francis would not have an argument with any of St. John Paul's Marian piety or discourse.

But there are differences.

“The sense of Pope Francis' devotion to Mary is a little more personal, more intimate” than St. John Paul's was, said Redemptorist Father Sabatino Majorano, a professor at Rome's Alphonsianum Institute. Pope Francis expresses “that feeling that exists between a son and his mother, where I think Pope John Paul's was more that of a subject and his queen.”

The difference, he believes, comes from their roots: Pope Francis' Latin roots—not just in Argentina, but also from his Italian family—and St. John Paul's Slavic, Polish culture.

Retired Pope Benedict XVI spoke and wrote less about Mary than his predecessor and successor, but one now-solid Marian custom began in his pontificate: Whether or not it is a Marian feast day, a statue of Mary is placed prominently near the altar at papal liturgies.

Pope Francis' habit of touching images of Mary is a typical Latin American gesture, one Father Sabatino said he saw repeated thousands of times at Brazil's Shrine of Our Lady of Aparecida, which is staffed by his brother Redemptorists. “The tactile experience is part of praying. It's a spirituality that takes flesh, becomes concrete; it is not just an idea or a theory.”

At Mass and other formal liturgical services, Pope Francis uses incense to bless the Marian images. He notices the images and often comments on them.

In Caserta, Italy, last July, Pope Francis celebrated the feast of St. Anne, Mary's mother. A locally loved statue of St. Anne holding the hand of her little girl, Mary, was placed to the side of the altar.

In his homily, the pope said, “When I was using the incense, I noticed something very beautiful: The statue of St. Anne does not have a crown, but her daughter Mary is crowned. St. Anne is the woman who prepared her daughter to become queen, to become queen of heaven and Earth. This woman did a great job.”

Visiting Naples in March, Pope Francis told priests, nuns and seminarians that one way to make sure Jesus is the center of their lives is to ask “his mother to take you to him. A priest, a brother, a nun who does not love Mary, who does not pray to her—I would even say one who does not recite the rosary—well, if you don't love the mother, the mother will not give you the Son.”

In the same talk, the pope spoke again about how he recently read *The Glories of Mary*, a hefty book written in 1750 by St. Alphonsus Liguori. “In this book, I like reading the stories about Mary that are behind each chapter; in them you see how Mary always leads us to Jesus.”

Father Sabatino, an expert in the writings of St. Alphonsus, said he and his confreres were not surprised to hear Pope Francis praising the 265-year-old work of their founder.

The style St. Alphonsus uses to speak of Mary reflects the Latin culture he and the pope share—“warm, written with the heart more than the head, although it is intelligent,” Father Sabatino said. “In general, St. Alphonsus in his books shows a great knowledge of patristic works and other Church writers—he cites them continually—but this work on Mary is written more with the heart.”

The two focal points of St. Alphonsus' life, he said, were “the crucifix as an expression of God's love—not his justice—and Mary. They were the two realities that motivated his preaching and what he proposed in his missions.”

St. Alphonsus focused on Mary's role as the “Queen of Mercy,” the Redemptorist priest said. “The basic characteristic he emphasizes is that Mary is God's welcome; that is, when we are afraid to approach God because of our sins, she welcomes us and helps us turn to him. So, her mercy is acceptance and her mercy is her ability to intercede for us, and her mercy is to always anticipate our needs, like she did at the wedding at Cana.”

In his official proclamation of the 2015-16 Year of Mercy, Pope Francis wrote, “Mary attests that the mercy of the Son of God knows no bounds and extends to everyone, without exception. Let us address her in the words of the ‘*Salve Regina*,’ (‘Hail Holy Queen’) a prayer ever ancient and new, so that she may never tire of turning her merciful eyes toward us, and make us worthy to contemplate the face of mercy, her son Jesus.” †

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