Young adult Catholics eager to be a part of community while nurturing their lives of faith

(Editor’s note: This story is the second in a continuing series about the challenges that young adult Catholics face, and the contributions that they make to the archdiocese and the broader Church.)

By John Shaughnessy

As a young adult Catholic, Erica Heinekamp has experienced different challenges to living her faith—starting with the uncomfortable situation she faced as a college student.

After graduating from Roncalli High School in Indianapolis in 2002, Heinekamp enrolled at a state university in southern Indiana where she encountered a group of students from a different faith denomination she pointedly told her that her Catholic faith was “flawed.”

“Were there a lot of arguments about the Bible and the emphasis that Catholics have on Mary,” the 29-year-old Heinekamp recalls, “I could see that we could only be friends if I denounced my Catholicism.”

She has also endured challenges from fellow Catholics at the parish level. “When I was looking for a parish, I signed up at one parish for ministry positions as a lector and a eucharistic minister, and I never got called,” she says. “Young adults are eager to serve and know they are part of the Church.”

In both instances—during college and after college—Heinekamp’s experiences reflect some of the challenges that many young adult Catholics face in living their faith. Her experiences also offer a glimpse of one of the most driving forces in their lives—the desire to belong.

As part of the 18- to 35-year-old age group, young adult Catholics long for friendships that connect them. They want to be loved and give love in a deep relationship with another person. They also seek a faith that sustains them, creates a community for them and brings them closer to God.

“Our generation really wants to belong,” says Katie Sahm, 30, coordinator of young adult ministry for the archdiocese. “They go places where they want to fit in. They want to love and be loved.”

Father Rick Nagel has witnessed that desire as pastor of St. John the Evangelist Parish in Indianapolis, a parish that has great success in attracting and supporting young adult Catholics.

Oils blessed and priestly promises renewed at chrism Mass

By Sean Gallagher

The 147 parishes of the Archdiocese of Indianapolis are spread out across 39 counties and more than 13,000 square miles in central and southern Indiana. Yet all of that distance spiritually disappeared in a special way on March 26 during the archdiocese’s annual chrism Mass at Sts. Peter and Paul Cathedral in Indianapolis.

Lay representatives from most of the parishes, some 120 priests and members of religious communities ministering in the archdiocese and scores of deacons came together to worship with Archbishop Tobin.

Lay representatives from most of the parishes, some 120 priests and members of religious communities ministering in the archdiocese and scores of deacons came together to worship with Archbishop Joseph W. Tobin at the annual Holy Week liturgy. It was his first time celebrating the archdiocese’s chrism Mass since being installed as shepherd of the Church in central and southern Indiana last December.

During the liturgy, Archbishop Tobin blessed holy oils to be used in various sacraments and led the priests attending in renewing the promises they made at their ordination.

“My brothers and sisters, it is a real delight to welcome you to this unique celebration of the unity of the Archdiocese of Indianapolis,” Archbishop Tobin said. “We reflect in our assembly the richness of the Church and the joy of our vocation. The oil of gladness is poured out on us.”

In comments after the Mass, Archbishop Tobin likened this first occasion to celebrate a chrism Mass in the archdiocese to “going to a restaurant where you have good food and nice music and then eating even better food.”

Rachel Worden, a young adult member of St. John the Evangelist Parish in Indianapolis, receives her faith community’s holy oils from transitional Deacon John Kamwendo during the annual archdiocesan chrism Mass celebrated on March 26 at Sts. Peter and Paul Cathedral in Indianapolis.
School voucher expansion passes Indiana Senate panel

By Brigid Curtis Ayer

School choice advocates experienced a major victory under the state capitol dome during the final week of March as the Indiana Supreme Court rendered a landmark decision on March 26 upholding the 2011 choice scholarship law as constitutional. (See related story, page 1.)

In their 5-0 decision to uphold school voucher programs, the justices noted, “We hold that the Indiana school voucher program, the Choice scholarship program, is within the legislature’s power under Article 8, Section 1, and that the enacted program does not violate either Section 4 or Section 6 of Article 1 of the Indiana Constitution.”

Tebbe was pleased by the court’s unanimous decision.

“Tebbe said if the bill goes to a conference committee, he is hopeful some of the provisions which were taken out in the Senate could be added back to the bill before the end of the session.

State Scholarship Act, the largest school voucher program in the country, passed in 2011, allows income eligible families to receive a partial scholarship to use to pay tuition at a nonpublic school of the families’ choice. At last count by the Indiana Department of Education, that number doubled from roughly 3,900 last year to more than 9,000 for the 2012-13 school year.

According to the Alliance for School Choice, the national organization which tracks school choice, approximately 150,000 children nationwide are benefiting from 16 school choice programs in nine states and the District of Columbia this academic year.

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A day later, state lawmakers in the Senate approved House Bill 1003—a proposal to expand the current statewide voucher program. While House Bill 1003 has not met final passage, the Indiana Supreme Court removed a potentially major obstacle—the question of constitutionality of the original voucher program, which passed in 1999, and in years to come, more possible.

A day after the court decision, the Senate Education Committee passed a trimmed back version of the voucher expansion. A member of the panel, State Sen. Luke Kenley, R-Noblesville, who also chairs the Senate Appropriations committee, offered an amendment to House Bill 1003 that would allow parents to choose a nonpublic school of their choice. Kenley’s amendment, which passed the panel by a 12-0 vote, removes kindergarten eligibility requiring income-eligible children to attend a public school for two years. The amendment removes the preschool tax credit scholarship program, and removes eligibility for children of military families and foster children.

School choice expansion now includes access to a voucher for children with special needs and allows siblings of current voucher students to also be eligible to receive a scholarship. Students who are income eligible can receive a voucher as early as kindergarten if their home school received an “F” on its state report card. The bill increases the scholarship cap from $4,500 to $4,600 for fiscal year 2013-14, and from $4,600 to $4,700 in fiscal year 2014-15.

Gov. Mike Pence, in his State of the State address, reiterated his commitment and high priority to early childhood education. Early childhood education also was part of his “Roadmap to Indiana” campaign.

State Rep. Robert Behning, R-Indianapolis, author of House Bill 1003, told lawmakers earlier this year that the preschool scholarship tax credit program and the voucher expansion to help military families, special needs children and foster children were provisions initiated by the governor. With the exception of special needs children, all provisions of the House version of the bill were removed from House Bill 1003 by the Senate.

Even though the Senate made significant changes to the expansion, the bill could potentially be changed again.

Tebbe explained that the House will have an opportunity to “concur” or “dissent” on the Senate changes. If the House disagrees on the Senate changes, House Bill 1003 will go to a conference committee. This four-member committee will iron out the differences between the House and Senate versions of the bill.

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(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on pending legislation the Church is following, log on to www.inndiocese.org.)
At Easter, pope calls Christians to be agents of mercy, justice, peace

VATICAN CITY (CNS)—With Jesus’ Resurrection “love has triumphed, mercy has been victorious,” Pope Francis said in his first Easter message “urbi et orbi” (to the city and the world).

“Let us become agents of this mercy, channels through which God can water the Earth, protect all creation and make justice and peace flourish,” the pope said after celebrating Easter morning Mass on March 31.

Pope Francis offered special prayers for peace in Syria and the rest of the Middle East, for an end to violence in Africa—especially in Mali, Nigeria, Congo and the Central African Republic—and in Asia, particularly on the Korean peninsula.

He prayed for “peace in the whole world, still divided by greed looking for easy gain, wounded by selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this 21st century.”

Pope Francis said he would like to bring the good news of Christ’s Resurrection to each person on Earth, “to every house and every family, especially where suffering is greatest—in hospitals, in prisons.”

Easter, he said, “means that the love of God is stronger than evil and death itself. It means that the love of God can transform our lives and let those desert places in our hearts bloom.”

Easter dawned with blue skies and sunshine in Rome, but as the crowds gathered in St. Peter’s Square, dark clouds began gathering overhead. Still, some 250,000 people gathered for the Mass, and thousands more arrived for the pope’s “urbi et orbi” blessing.

However, the pope said that passage must be renewed in every age and in every human heart.

“Tremendous passages, such as in Deuteronomy 6:6—love the Lord our God with all our heart, soul, mind and strength—must be lived every day,” he said.

Pope Francis urged people to “remember the road we have traveled. This disfigured face mysteriously he is watching us, the same time, the face in the shroud conveys a great peace, this tortured body expresses a sovereign majesty.”

—Pope Francis

The Shroud of Turin is seen on display in the Cathedral of St. John the Baptist in Turin, Italy, in this 2010 file photo.

**Image on Turin shroud is reminder of God’s love, pope says in message**

**VATICAN CITY (CNS)—** Gazing upon the image of a crucified man on the Shroud of Turin, Catholics contemplate Jesus and are called on to remember his great love for them and for all who suffer, Pope Francis said.

The face on the shroud “has eyes that are closed; it is the face of one who is dead, and yet mysteriously he is watching us, and in silence he speaks to us,” the pope said in a video message broadcast on March 30 on Italian state television.

The pope’s message was part of a special Holy Saturday exhibition of the shroud as part of the Year of Faith.

According to tradition, the 14-foot-by-4-foot Shroud of Turin is the linen burial shroud of Jesus. The shroud has a full-length photographic image of a man, front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his Passion and death.

Housed at Turin’s cathedral, the shroud is usually kept from public view in a specially designed, high-tech case to prevent its disintegration and other damage. But briefly on public display on Holy Saturday, the shroud was the centerpiece of a prayer service where the sick were the special guests, read the prayer petitions and were the first to venerate the holy image.

The entire service was broadcast live on the main channel of Italian state television.

“This image, impressed upon the cloth, speaks to our heart and moves us to climb the hill of Calvary, to look upon the wood of the cross, and to immerse ourselves in the eloquent silence of love,” Pope Francis said in his message.

“This disfigured face resembles all those faces of men and women marred by a life which does not respect their dignity, by war and violence which afflict the weakest,” the pope said. “And yet, at the same time, the face in the shroud conveys a great peace, this tortured body expresses a sovereign majesty.”

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**...the power of the love of God, the power of the Risen One overcomes all things.**

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“How many deserts, even today, do humans beings inhabit?—above all, the desert within, when we have no love for God or neighbor, when we fail to realize that we are guardians of all that the Creator has given us and custodians to give us.” Pope Francis said.

“God’s mercy can make even the dreariest land become a garden, can transform life to dry bones,” he said.

During the Mass, he welcomed into the Catholic Church 23-year-old Anthony Dinh Tran of the United States was identified as one of the newness which God brings us, the newness which God makes justice and peace flourish,” the pope said after celebrating Easter morning Mass on March 31.

Pope Francis said he knows there are many times in life when it is difficult to believe in the power of God to bring forth new life. It is easier, he said, to be like the women in the Gospel and “look for the living among the dead.”

The women in the Gospel are told to remember their life with Jesus and the things he had said and done. Only then do they conjure their fear and share the news of the Resurrection with the other disciples.

“To remember what God has done and continues to do for me, for us, to remember the road we have traveled. This is what opens our hearts to hope for the future,” he said.

“May we learn to remember everything that God has done in our lives.”

The pope ended his message with a prayer: “Dear brothers and sisters, let us not be closed to the newness that God wants to bring into our lives. Are we often weary, disheartened and sad? Do we feel weighed down by our sins? Do we think that we won’t be able to cope? Let us not close our hearts, let us not lose confidence, let us never give up.”

The risen Jesus is risen for all time, he said, meaning that his is forever victorious “over everything that crushes life and makes it seem less human.”

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Letters to the Editor

Sticking to traditional family model leaves many orphans out in the cold, reader says

In his opinion column in the March 22 edition, The Criterion, Father Pacholczyk says: "Facing the downstream effects of same-sex parenting," Father Pacholczyk says: "Facing the downstream effects of same-sex parenting," Father Pacholczyk's likely intent is to support the traditional family. However, the effect of limiting adoption to those families that adhere to his strict criteria leaves many children desperate for a home out in the cold.

There are currently more than 153 million orphaned children in the world. Living with a family has been shown to be better for children than living in an institution. The conclusion of a large study of 3,800 children in 19 countries documented an average IQ 20 points lower in children raised in orphanages compared with foster homes. The conclusion from another such study was that institutionalized children suffer "risk of harm in terms of attachment disorder, developmental delay and neural atrophy in the developing brain." In our society, we do not regulate who can have and subsequently raise children. Therefore, the circumstances in which children grow up are varied.

Some, unfortunately grow up in two-heterosexual-parent homes with drug, alcohol, mental illness or abuse and suffer lifelong ill effects. Others are raised by a loving single parent or same-sex couple and are nurtured and protected. By limiting who can adopt a child based on the parent's sexual preference or sexual status we are depriving many children of a much-needed home.

Pope Francis told journalists, "How I would like a poor Church for the poor." It will be interesting to see what he does about the Vatican Bank.

This does not mean that the Vatican is wealthy. It has an annual operating budget under $300 million. As reported by John Allen Jr. of the National Catholic Reporter has pointed out, "Harvard University, arguably the Vatican of elite secular opinion, has a budget of $3.7 billion, meaning it’s 10 times greater."

Then there’s the clergy sex-abuse scandal that simply won’t go away. Pope Emeritus Benedict was the first high official in the Vatican, as Cardinal Joseph Ratzinger serving as prefect of the Congregation for the Doctrine of the Faith, to realize the seriousness of this problem, and he tried to make the changes begun in the United States applicable worldwide. But there seem to have been some in the Roman Curia who thwarted those attempts.

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Letters Policy

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WASHINGTON (CNS)—Thousands of people who gathered at Church or parish groups from nearby or had traveled alone or with one or two others from states across the country, including Massachusetts, New York, Minnesota and Florida. When the groups dispersed, those supporting traditional marriage continued their march back to the rally point on the mall where numerous speakers echoed the message that marriage should not be redefined.

Under sunny, blue skies that offset chilly temperatures, those taking part in the March for Marriage cheered and applauded speakers who addressed the crowd from a platform under the banner: “Every Child Deserves a Mom and Dad.” The crowd, primarily adults, stood on muddy grass on the mall between the U.S. Capitol and the Washington Monument. Tour groups, including some on Segways, passed the group, and asked those on the periphery including some on Segways, passed the platform under the banner: “Every Child Deserves a Mom and Dad.” The crowd, primarily adults, stood on muddy grass on the mall between the U.S. Capitol and the Washington Monument. Tour groups, including some on Segways, passed the group, and asked those on the periphery, “It’s OK to be countercultural,” she added.

Marriage, Family Life and Youth. †

other speakers noted that this was an issue they intended to keep defending, no matter how the Supreme Court ruled. As one speaker put it: “We are here to be the conscience of America.”

Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, sent a message praising Catholics’ support for and participation in the march as a “witness to the beauty and value of Catholic belief and practice, which sees in marriage and the family a unique resource for the good of all humanity.”

The archbishop also said the eccumenical character of the march was important because it demonstrated the importance many Americans see in marriage, particularly on the day when the U.S. Supreme Court will begin hearing arguments in cases involving the definition of marriage.

“I think it is important as well that the march is being held during Holy Week because that time in the life of the Church not only makes us more aware of the great sacrifice that Jesus made in giving his life for us, it also reveals how he did so in the context of relationship that are mirrored in the life of every family,” the archbishop wrote.

Archbishop Paglia’s letter was addressed to Archbishop Cordileone and to Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., chairman of the U.S. Bishops’ Committee on Laity, Marriage, Family Life and Youth. †

What was in the news on April 5, 1963? The pope begins work on his third major goal: appointing a commission to revise Canon Law Code

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$38 per person includes meals, the program and all materials. Liturgy will be celebrated.

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**Events Calendar**

**April 4-June 6**
St. Simon the Apostle Parish, 8155 Oakland Road, Indianapolis. The Archdiocese of Indianapolis Family Ministries, “Seasons of Life” Retreat Support Group, six-week program, 7-9 p.m. Information: 317-228-0066 or b4kovo@att.net.

**April 5**
Maran University, Bishop Charrard Chapel, 3200 Cold Spring Road, Indianapolis. Lutheran Service meeting, Mass, 6:30 a.m., breakfast and fellowship. Information: 317-435-3447 or HumphreyCPA@ymail.com.

**April 8-15**
St. Aloysius Gonzaga Parish, 7575 Holliday Drive, East, Indianapolis. Office of Family Ministries, “Divorce and Beyond Program,” six sessions, 11 a.m., lunch following Mass. Information: 317-860-2070 or mwoodsworth@archindy.org.

**April 9**
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, Mass for National Travelers, 10 a.m., Mass and luncheon. Information: 317-865-0910 or cpwhihan@comcast.net.

**April 12**
St. Bartholomew Church, 1007 27th St., Columbus. Mass, Father Clem Davis, celebrant, 7 p.m. Information: 812-379-9353.

**April 13**
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. Mini-retreat, “Matthew Kelly: ‘Passion and Purpose,’” 9:15-10:30 a.m., $35 per person, reservations limited to the first 80 attendees. Information: 317-674-6397 or allabouteck@comcast.net.

**April 15**
St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. St. Benedict's Circle, caregiver support group, 5:30-7 p.m. Information: 317-261-3379 or mwwoodworth@archindy.org.

**April 17**

**April 18**
St. Luke the Evangelist Parish, Father Courtney Room, 7375 Holliday Drive, East, Indianapolis. Mini-series on Church History, “The Primitive Church to Medieval Times.” Rick Tinkle, presenter, 7:30-8 p.m. Information: 317-259-4573 or davidfl@chikok.org.

**April 19**
Maran University, 3200 Cold Spring Road, Theater, Indianapolis. Global Studies Speaker Series, “The Situation in South Sudan,” Dan Griffin, Program/Advocacy Officer for Catholic Relief Services, 7 p.m.

**April 20**
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Mass, 10 a.m., refreshments. Information: 812-379-6276.

**April 24**
Bach's "St. John's Passion," performed by the Brentwood College Choir in collaboration with the Bloomington Community Choir, 7 p.m., $5; $4 seniors. Information: 317-938-7900 or info@bloomingtoncc.org.

**April 27**
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Rosemary procession, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithhub@citizen2016.com.

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**Benedict Inn Retreat and Conference Center offers series on ‘The Formation of the Catholic Christian Tradition’**

Benedictine Father Matthew Neuman will lead a five-part series titled “The Formation of the Catholic Christian Tradition” on five consecutive Tuesday evenings beginning April 16 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

For more information or to register, call 317-788-7581 or send an e-mail to benedictin@benedictin.org.†

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**Focolare movement offers conference on cooperating for positive change**

Father Matthias is a monk of Saint Meinrad Archabbey. For nearly 30 years, he taught at Saint Meinrad Seminary and School of Theology and the former Saint Meinrad College. He currently ministers as chaplain for the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove.

“The building a renewed humanity” will be the theme of an event at the Benedict Inn Retreat and Conference Center on April 16. A full-day conference sponsored by the Focolare movement offers a series on “Cooperating for Positive Change.”

The program will also include an interreligious dialogue with Robert van der Veen, a Dutch panelist representing the Catholic, Evangelical, Muslim and Jewish traditions.

A pre-concert reception begins at 4 p.m. Registration for the conference is $199 for Focolare members, $21 non-members. Details and more information are available at www.focolare.org/ndi.

Registration is recommended at least two weeks in advance.

Tickets can be ordered and the promo code used by visiting www.indychoir.org/article/an-invitation-to-seniors-their-antoinette_46107@yahoo.com.†

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**Our Lady of Grace Class of 1963 members invited for 50-year reunion**

All members of Our Lady of Grace Academy Class of 1963 are invited to attend its 50-year reunion celebration, Mass and dinner at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove on April 27. The event, which includes Mass and dinner, costs $15. Registration is required by April 15.

To register or for more information, contact Sister Antionette Purcell at 317-787-1287, ext. 3022 or e-mail Antionette.d6107@yahoo.com or Suze Dell Collins at Collins@purdue.edu.

Overnight accommodations are available for a fee. To reserve a room, contact Sister Sheila Marie Fairpatrick at 317-788-7581 or e-mail amenities@archindy.org.

Help is needed to reach members of the Class of 1963. Members are invited to share this information with classmates or to share information with Sister Antionette at 317-787-3287, ext. 3022 or Antionette.d6107@yahoo.com.
Proclaiming the Gospel of Life in a society often dominated by a culture of death requires Catholics to be witnesses of joy in their everyday lives—and in social media.

That’s the message shared by Father John Hollowell, pastor of Annunciation Parish in Brazil, as the keynote speaker for the Sanctity of Life Dinner on March 14 in Indianapolis.

More than 500 people packed the Riverview Banquet Center in Indianapolis for the event, which raised funds for the archdiocese’s Office for Pro-Life Ministry.

The dinner was also an occasion to honor pro-life volunteers in the archdiocese with Sanctity of Life Awards.

Beverly Jones, a member of St. Andrew the Apostle Parish in Indianapolis, and Stephanie Hunter, a member of Our Lady of the Apostle Parish in Indianapolis, were honored for assisting mothers in crisis pregnancies to receive material support from Birthline, a program of the archdiocesan pro-life office.

Pauline Kattady, a member of St. John the Evangelist Parish in Indianapolis, was recognized for her ministry to post-abortion women and men.

And Steve and Patty Dlugosz, members of St. Monica Parish in Indianapolis, were honored for their involvement in various pro-life ministries.

Father Hollowell said that there are many people in society who have basic questions about life to which Catholics can offer meaningful answers.

“They may not come to us directly, but they’re watching at work and listening to how you talk, and seeing how you interact with your family at the restaurant,” he said. “How are we presenting Christianity to a hungry world? Sometimes, and I’m in there, I’m hungry. I’m watching everyone who is watching you at work and listening to how you talk and seeing how you interact with them. They’re watching us, too.”

Father Hollowell then proposed that being a witness to joy in everyday life and in the digital world will help the broader world realize that the Church’s teachings “are not ends in and of themselves. They’re a launching pad to joy, to happiness, to peace.”

At the end of his presentation, Father Hollowell said that Pope Francis, who had been elected the day before the dinner, and Archbishop Joseph W. Tobin were two examples of lives centered on Gospel simplicity and joy.

“Our new pope is, I believe, God showing us the type of life we ought to be modeling in our own lives,” Father Hollowell said. “God is saying, ‘Do you want to be a fisher of men and women? If so, live simply. Do you want to attract people to the truth? Do it humbly. Do it with joy.’”

In reflecting on Archbishop Tobin, Father Hollowell recalled the archdiocese’s annual Solemn Observance of Roe v. Wade, which started with a Mass celebrated by the archbishop at St. Peter and Paul Cathedral in Indianapolis on Jan. 25.

Following the liturgy, a rosary procession on Meridian Street took place, in which hundreds of worshipers participated.

“[Archbishop Tobin] was walking out front of the line and leads a march for life, after the Mass,” Father Hollowell said. “As the song is still going, he takes his chaplain off, grabs a rosary and puts on a Notre Dame stocking cap, gets in the front of the line and leads a march for life, praying the rosary.”

This example and the witness of Pope Francis, Father Hollowell suggested, are images that Catholics in central and southern Indiana should imitate in their daily lives.

“If we are open to the joy of Christ, we’ll soon become simple people. And if we are open to the simplicity and the poverty of Christ, we will soon become joyful,” Father Hollowell said. “May God give us the grace to imitate our shepherds, to walk out the doors of our churches, rosary in hand and lead a joyful march as we fight to free souls from the prison of the enemy and march to take back long-held territories from the culture of death.”

Live joy-filled lives to proclaim the Gospel of Life, priest says

By Sean Gallagher
"It’s been a surprise for me in this ministry for young adults of how important it is to create community," Father Nagel says. At 27, Katherine Seibert echoes that longing.

"Young adults are trying to find a place, and establish their life and their faith," says Seibert, a member of St. Michael Parish in Greenfield.

Hoping to make a connection
While the desire to belong is strong in young adult Catholics, so is the archdiocese’s desire to connect them more closely to their faith, according to Matt Faley, the archdiocese’s director of young adult and college campus ministry. "We have great hope," Faley says. "We are able to see on a daily basis how young adults are having their eyes opened, and they’re where they want to be in the Church. For those who are active, their faith is not just another thing. It really does inform everything in their lives."

Heinekamp reflects that approach in her life.
"My Catholic faith is inseparable from my being," says Heinekamp, who is single, a teacher at St. Susanna School in Plainfield and a member of St. John the Evangelist Parish. "I'm so grateful for the church. They helped me."

So does Scott Seibert, the husband of Katherine Seibert.
"My Catholic faith is my life," says Scott Seibert, 26, a social worker and a member of St. Michael Parish in Greenfield. "Every decision, every action is formed by my faith and my relationship with Christ. That’s what I strive for."

Yet Heinekamp, the Seiberts and other young adult Catholics who live their faith deeply are in the minority, according to a 2010 study by the Knights of Columbus and the Marist College Institute for Public Opinion. The study noted that just 25 percent of young adult Catholics attend a religious service at least once a month. And Faley notes that "statistics show that 85 percent of college students—from the time they were freshmen through their senior year—fall away from their faith."

It’s a challenge that the archdiocese’s office of young adult and college campus ministry is trying to overcome. It has established an active ministry at 10 college campuses in the archdiocese, with two more in the works. It has also begun to work with parishes to create an active, young adult presence. Nineteen of the archdiocese’s 147 parishes are on board so far.

There are also programs that include small group studies, First Friday prayer services and Theology on Tap, a program where young adults meet in non-traditional religious settings, such as bars, to hear speakers talk about their faith and the Catholic approach to life. A Catholic intramural sports program in Indianapolis and Theology of the Body programs are also planned for the fall of 2013.

Overwhelmingly, the programs and approaches are designed to create a feeling of community that can lead to a deeper relationship with God.

"When young adults find that community, they start to ask questions," Father Nagel says. "Then it's not hard to have them enter into something more in-depth in their spiritual life."

As her faith was being tested in college, it was also being supported by young Catholics who are part of Communion and Liberation, a lay movement within the Church that views "the presence of Christ as the only true response to the deepest needs of human life," according to the movement’s website for the United States. "My first day at college, a girl invited me to the group," Heinekamp recalls. "I remember them valuing my opinion and the way I perceived my life. There was also something mature about the way they lived their faith. I was really moved by that. They helped me."

So did Father Nagel after she struggled to find a parish where she felt welcomed and needed. Father Nagel needed help at St. John the Evangelist Parish when he started a 7 p.m. Mass on Sundays for college students and young adults. Heinekamp offered her assistance.

"I'm a greeter, a eucharistic minister, a lector," she says with delight. "I'm on the Haiti committee and the committee for the 175th anniversary of the parish. She also leads the Indianapolis chapter of Communion and Liberation, which meets every Monday at 8:30 p.m. at St. John's. And she's the fourth-grade teacher at St. Susanna School. "The most tangible example of living my faith in my everyday life is with my students," she says. "They need my affirmation. They need my care and support. Communion and Liberation has taught me that all share these core needs to be affirmed, to be loved and to belong. "When I can recognize people’s needs, I recognize that Christ came to fulfill those needs. For me, serving my students is Christ for them. And they’re Christ for me. That’s when I really experience Christ’s love."

That need for connection runs deep in her generation.
"It’s important to provide us with a community," Heinekamp says. “A lot of us might be living on our own. We don’t have a family nearby to go back to. A lot of the reason St. John’s is successful is because it builds community. There are a lot of social events. After Mass, a lot of us go out to dinner together. "The reason you come back to a parish is because you like the people who are there. We need opportunities for friendship."

(Visit the website www.indycatholic.org for information about events, programs and service opportunities for young adult Catholics in the Archdiocese of Indianapolis.)
Pope Francis says good priests bring joy and comfort to those in need

**VATICAN CITY (CNS)—** Pope Francis called on the world’s priests to bring the heart of the Lord’s love and of God’s grace to everyone in need, to stay close to the marginalized and to be “shepherds living with the smell of the sheep.”

Those priests “who do not go out of themselves” by being mediators between God and men can “gradually become intermediaries, managers,” he said on March 28 during the chrism Mass in St. Peter’s Basilica.

When a priest “doesn’t put his own skin and own heart on the line, he never hears a warm, heartfelt word of thanks” from those he has helped, the pope said in his homily.

“I am really willing to help others?” the pope asked himself. “Am I really willing to help others?” He urged all the detainees to turn the Mass into “a way of living.”

Pope Francis washed feet of young detainees to serve them from the heart

**VATICAN CITY (CNS)—** Pope Francis said good priests bring joy and comfort to those in need.

During the evening Mass at Rome’s Casal del Marmo prison for minors, Pope Francis washed the feet of 12 young people of different nationalities and faiths, including at least two Muslims and two women, who are housed at the juvenile detention facility.

The ceremony of washing another’s feet “is important,” the pope said, because it shows that “the person who is most high among us must be at the service of the others.”

Pope Francis knelt on both knees in front of the nearly 50 detainees, including about a dozen women, attended the Mass. Detainees prostrated themselves in reading and led the prayers of the faithful.

Pope Francis celebrated the Holy Thursday chism Mass in St. Peter’s Basilica at the Vatican on March 28.

**Pope Francis celebrates the Holy Thursday chism Mass in St. Peter’s Basilica at the Vatican on March 28.*** CNS photo/Paul Haring

**Pope Francis kisses the foot of a prison inmate during the Holy Thursday Mass of the Lord’s Supper at Rome’s Casal del Marmo prison for minors on March 28.*** CNS photo/Paul Haring

**The Criterion Friday, April 5, 2013**

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**The power of grace “comes alive and flourishes to the extent that we, in faith, go out and give ourselves and the Gospel to others,” giving what little ointment we have to those who have nothing, nothing at all,” the pope said.**

**The pope said he wanted to go somewhere “where there are people who perhaps can help me more in being humble, to be a servant as a bishop must.”**

**“This sign is a caress from Jesus,” he said, “because Jesus came exactly for this, to serve and to help us.”**

**Pope Francis explained what the ritual he was about to perform “is not ‘function,’” where bringing others “to put out into the deep,” where bringing others “to put out into the deep,”**

**“This precious sacramental oil ‘is not intended just to make us fragrant, much less to keep us in a jar, for then it would become rancid and the heart bitter,’” the pope said.**

**“We need to ‘go out,’ then, in order to experience our own anointing, its power and its redemptive efficacy—to the ‘outskirts’ where there is suffering, bloodshed, blindness that longs for sight, and prisoners in thrall to many evil masters,’” the pope said.**

**“If people leave Mass ‘looking as if they have heard no good news,’ then the priest has clearly done his job well, the pope said.**

**“When we have this relationship with God and with his people, and his grace passes through us, then we are priests, mediators between God and men,” he said.”**

**“If that person ‘asks you a favor, do it. Let’s help each other,’” he told them.**

**“This is precisely the reason why some priests grow dissatisﬁed, lose heart and become collectors of antiquities or novelties—or instead of being shepherds living with ‘the smell of the sheep,’” he said.**

**“Deacons carried the sacramental oils in the Holy Thursday liturgies up to which the pope referred, which reflects on the call to imitate Jesus by serving one another and to be ‘shepherds living with the smell of the sheep,’” he said.**

**“This sign is a care from Jesus,” he said, “because Jesus came exactly for this, to serve and to help us.”**

**“This precious sacramental oil ‘is not intended just to make us fragrant, much less to keep us in a jar, for then it would become rancid and the heart bitter,’” the pope said.**

**“Do it. Let’s help each other,” he told them.**

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WASHINGTON (CNS)—On Capitol Hill, when it’s spring it’s time to debate the federal budget.

Republicans and Democrats set spending parameters for fiscal year 2014 by adopting two starkly different budget plans before recessing a week before Easter. What is expected when Congress returns on April 8 is a lengthy debate over whether austerity and lower taxes or modest adjustments in government spending supplemented with selected tax law changes to boost revenues is the way to go.

The debate will come as the impact of the March 1 automatic spending cuts in hundreds of government-funded programs—known as the sequester—begins to pinch social service providers.

“The longer this has gone on, the more concerned our agencies are becoming,” Candy Hill, senior vice president for social policy and government affairs at Catholic Charities USA, told Catholic News Service on March 27.

That is because local agencies are unsure how large the funding losses will be, Hill said. While the sequester set cuts at 5.2 percent, the fact that the cuts are coming midway through the fiscal year means the funding losses will be more severe—in some cases double digits, she said.

Hill provided a partial list of diocesan Catholic Charities programs that will be squeezed—refugee assistance, Head Start, homeless services and education, and the Social Services Block Grant that funds feeding, child abuse prevention and substance abuse programs. Cuts in the Special Supplemental Nutrition Program for Women, Infants and Children likely will mean more families showing up at hunger centers, she added.

Overall, programs serving youth, families, the elderly, people with disabilities and migrant workers will see $29.9 billion in cuts by Sept. 30, the end of the fiscal year, the assembly reported.

For Hale, Catholic social teaching and its emphasis on human dignity illustrates the balance that policymakers must staked out positions.

“While we lack the competence to offer a detailed critique of entire budget proposals, we do ask you to teaching in reiterating their concern in a March 18 letter to all members of Congress that government programs serving poor and marginalized people deserve the highest priority.

An analysis by the Washington-based Tax Policy Center projected that the plan would reduce government revenues by more than $5.7 trillion over the next decade, leading to drastic cuts in domestic spending. Ryan spokesman Kevin Seifert said the congressman was unavailable to comment on the analysis.

Sen. Patty Murray, D-Wash., Senate Budget Committee chairwoman, has said the spending plan reflects a balanced approach to solving the country’s budget concerns. In introducing the proposal, Murray said the budget “tackles the deficit and debt the American people want done.”

As the congressional votes neared, advocates for the poor raised their voices in an attempt to minimize budget cuts on programs benefiting people whose voices go largely unheard on Capitol Hill. A diverse pool that included Catholic Charities, the U.S. Conference of Catholic Bishops (USCCB) and Network, Catholic social justice lobby, blanketed Congress with their concerns that the budget reflect society’s moral obligation to care for “the least of these.”

Among the most persistent voices have been the chairman of two USCCB committees. Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development, and Bishop Richard E. Pates of Des Moines, Iowa, chairman of the Committee on International Justice and Peace, cited Catholic social

This NEW book authored by our own Rev. Noah Casey provides a faith-strengthening path as a way of walking through the days of the Easter Season.

Grounded in the “Rule of Saint Benedict”, a fundamental guide for Christians committed to the monastic movement, Father Casey promotes a historical treasure of spiritual wisdom written in the light of modern-day Christianity. From Death to Life: A Walk with Christ through the Easter Season is patterned to chapter four of the Rule which guides seekers to a personal, spiritual renewal journey and a new life.

An indispensable guide for daily reflections in the journey from the Resurrection to Pentecost.
Divine Mercy heals people in the root of their suffering

By Marcelino D’Ambrosio

Several years ago, Blessed John Paul II designated the Sunday after Easter as “Divine Mercy Sunday.”

That raises two questions—what exactly is “mercy” and what does it have to do with the Easter season?

Mercy is not pity. Neither is it simply sparing someone from punishment. Mercy can be defined as love’s response to suffering.

When mercy encounters suffering, it ultimately seeks to alleviate it. God the Father is so rich in mercy that St. Paul, in his Second Letter to the Corinthians, calls him “Father of compassion and God of all encouragement,” and, in some translations, “the Father of all mercies” (2 Cor 1:3).

Jesus is the perfect human image of the Father’s mercy. When he meets those suffering from hunger, he feeds them. When he encounters people suffering from physical illness, he heals them. True mercy is not superficial, but radical. It goes to the root of suffering.

Jesus recognizes that the deepest suffering in human life, the root cause of all other suffering, is sin. Sin debases us, robs us of dignity, weakens and even ruptures our connection with the source of our life, namely, God.

Thus, when he encounters people suffering from physical illness, he heals them. True mercy is not superficial, but radical. It goes to the root of suffering.

Jesus recognizes that the deepest suffering in human life, the root cause of all other suffering, is sin. Sin debases us, robs us of dignity, weakens and even ruptures our connection with the source of our life, namely, God.

Sin, then, is not just a transgression of some arbitrary law. It is a violation of our nature. It creates a wound in us that can fester and, if left unattended, corrupt us entirely. True mercy seeks to alleviate this deeper suffering that can potentially lead to eternal suffering.

It was to address this most profound of all wounds that Jesus gave up his life. And the risen Christ instituted the sacrament of penance to apply mercy to each individual sinner at the moment of their deepest need.

Where does the Bible say Jesus instituted the sacrament? In St. John’s Gospel. Despite the locked doors, he stands amid the sacrament? In St. John’s Gospel.

That means that Jesus Christ is ultimately the one who comes to meet you in the sacrament of penance and reconciliation. He comes not just to forgive but also to heal, to liberate, strengthen and transform.

His merciful love means that he did not die simply to “cover our sins” and wipe them off God’s record book, leaving us the same miserable creatures we had always been. In the sacrament of reconciliation, Jesus invites me, as he did with Lazarus, to come out of the tomb, a place of darkness and decay. He says to his priestly confessors the same thing he said to the people standing around Lazarus’s tomb: “Untie him and let him go” (Jn 11:44).

That’s divine mercy.

(Marcelino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization. For more information, log on to www.crossroadsonline.com.)

By Dr. Lawrence Mick

In the responsorial psalm for the second Sunday of Easter, some will hear the repeated refrain, “His mercy endures forever” (Ps 118:1). The house of Israel, the house of Aaron and all those who fear the Lord are called upon to proclaim God’s enduring mercy.

Unfortunately, however, the English word “mercy” does a poor job at adequately translating the rich meaning of the Hebrew word that it represents here. The Hebrew is “hesed,” which cannot be adequately translated by any single English word. It suggests faithfulness, especially to the covenant. It connotes justice and righteousness. It speaks of God’s will to save and to have pity on the helpless.

In his Dictionary of the Bible, the biblical scholar Jesuit Father John McKenzie wrote: “The entire history of the dealing of Yahweh with Israel can be summed up as “hesed.” It is the dominating motif which appears in his deeds and the message which gives unity and intelligibility to all his dealings with men.”

If we were to choose one phrase that might come closest to the meaning of “hesed,” it might be “God’s steadfast love.” That’s what we seek when we pray, “Lord, have mercy.”

We often use that phrase as part of the penitential rite at Mass, which can lead us to think that it is only asking for forgiveness. But it really seeks much more than that. It asks for God’s constant and unfailing love and saving grace.

That’s why the phrase is sometimes used as the response to petitions that have nothing to do with forgiveness, but simply seek God’s loving care. We find such prayers, for example, at the rite of committal at the graveside in the funeral rites and at the beginning of the Litany of the Saints.

In fact, the “Lord, have mercy” in the penitential rite is really a remnant of a longer litany of petitions, much like our current prayer of the faithful. It was moved to the beginning of the Mass and was later shortened so that only the responses were sung, with the intentions omitted.

So when we pray for God’s mercy, we are asking for much more than avoiding punishment for our sins. Forgiveness is included, of course, for God’s saving will involves reconciling us to himself. But remission of sin is only a part of a larger experience of being caught up in God’s amazing love for us.

We are forgiven because God loves us and has entered into a covenant with us, an everlasting covenant. God is always faithful to that covenant, no matter how faithful or unfaithful we are. We can always rely on God’s faithful and steadfast love.

We can always count on God’s acceptance of us and his desire for our salvation. That’s something of what the Hebrew word “hesed” tries to express. That’s what we mean when we cry out, “Lord, have mercy.”

That’s the confidence we express when we sing with the psalmist, “God’s mercy endures forever.”

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.)

For more information, log on to www.crossroadsonline.com.
A new day begins when we see what is important. It’s an historic event, not just a religious ritual. It's true that Jesus had told his Apostles all about it, (1 Cor 15:6). A lot of people, not just a few, saw it happen. The news about Jesus’ resurrection from the dead spread by word of mouth for decades before it was put down on paper. It was Paul who first did that, in a letter he wrote likely in the year 56 from Ephesus, in modern Turkey, to the community he started in Corinth, Greece. This was about 26 years after Jesus’ resurrection, but still barely thirty years before any of the Gospels were written.

Some people confuse resurrection with rejuvenation. Catholics are hardly the only people to think that Jesus was reanimated as were Lazarus, the son of the widow of Nain and the daughter of Jairus. Jesus rose from the dead with a glorified body, one that could pass through the locked doors where the Apostles stayed, one that could appear to the disciples on the road to Emmaus and could just as quickly disappear. And yet it was the body of a man, a human body. Thomas could touch when he was invited to examine Jesus’ wounds.

Christian faith tells us that Jesus’ Resurrection has met with incomprehension and opposition from the beginning. In the early fifth century, the great St. Augustine wrote, “No one doubts the Christian faith encounter more opposition than on the resurrection of the body.” Yet it has always been, and remains today, the cornerstone of the Christian faith.

He quickly realized, however, that even 24 hours might be too big of a chunk for my worried mind. So he tweaked his advice and said, “Better yet, take one minute at a time and ask God for the strength to get through that minute.”

He said that I could call upon someone around me to act as my own Simon and help me shoulder my burdens. In his humanity, Jesus fell three times while carrying the cross. I view Simon’s participation on Good Friday as evidence that God doesn’t cross. I view Simon’s participation on Good Friday as evidence that God doesn’t worry mind. So he tweaked his advice and said, “Better yet, take one minute at a time and ask God for the strength to get through that minute.”

He told me that this minute—right now—is where I am so I shouldn’t give thought to what lies ahead or behind. Instead, I should imagine God into the minute, and his grace would be with me through. That minute is where I am, as the situation seemed slightly more bearable. And it helped me to focus on the only thing I can influence, which is the present. My dad’s words reminded me of a plaque I once read that said, “Even the darkest hour has six minutes.”

He then pointed out that God has given all of us a “Simon.” Dad was referring to St. Simon of Cyrene, who was pulled out of the crowd by the Romans to help Jesus carry his cross on the road to Calvary. The Human Side/Fr. Eugene Hemrick

As I listened to the stories of students working with those who are homeless, I wondered why they said they wanted to continue their work. The students were part of the Service Learning and Community Outreach program at St. Vincent’s College in Latrobe, Pa. Their community outreach had taken them to the border between Peru, Africa and Kolakota in India. Although the college helps pay for some of their expenses, the students are responsible for part of the bill.

One student spoke of witnessing entire families sleeping in the streets, horrendous traffic and pollution everywhere. As she spoke, I remembered being in San Juan de Lurigancho—an area void of Catholic and witnessing people living in shacks high up on the side of a ridg, dusty mountains

Faith, Hope and Charity/ David Siler

Cling to Easter’s promise in life’s difficult moments

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The Acts of the Apostles supplies this weekend’s first reading. The first several chapters of Acts are fascinating since they so well depict the life of the early Christian community in Jerusalem. This depiction begins with the story of the Lord’s Ascension itself and proceeds forward.

Vitality important in the life of the community in Jerusalem was the leadership of the Apostles, with St. Peter as their head. The people held them in great esteem. Such status of the Apostles was not surprising. After all, Jesus had called the Apostles individually, commissioning them to continue the work of salvation after the Ascension.

In this reading, the Apostles work many miracles. When Peter moved among the sick, merely to be beneath his shadow was enough to be cured of sickness or infirmity. It is a very powerful description of Peter’s place in Christianity.

The implication is clear. Jesus did not leave the Christian body without guidance nor without access to God’s grace. The Acts says that the Apostles, again with Peter as the leader, came together with the community for the “breaking of the bread,” for prayer, for providing aid to the needy, and for healing the sick.

For its second reading, the Church provides a passage from the Book of Revelation. In the reading, John, the author of Revelation, assumed by tradition to have been the Apostle John, tells of being in exile on the island of Patmos. It is traditionally believed to have been the island of Patmos in Turkey. John was subsequently exiled to an island in the Mediterranean Sea. In the second reading, from the Book of Revelation, we are told of the Apostle’s vision in Patmos during his exile. The Church in its liturgy uses this text each year during the celebration of the Easter Vigil. This weekend, just a week after Easter, the Church hurries to tell us that the Risen Lord is with us still, visibly, tangibly and dynamically.

Christ still is present with us through the Apostles. The Church insists that it was just the same way that the Apostles came after the Lord. They represented the Lord.

In the second reading, from the Book of Revelation, we are told of John’s extraordinary encounter with the Risen Lord.

John’s Gospel, in the third reading, continues this process of reporting the Lord’s granting to the Apostles the very power of God itself, by giving them the ability to forgive sins. As sins affront God, only God can forgive sins. Yet Jesus conveyed this power to the Apostles.

Thomas is important to the story. He doubted—not an unusual human reaction to the amazing assertion that Christ had risen from the dead. Then Thomas saw Jesus and uncompromisingly believed.

The Church is saying that we today encounter Christ through the Apostles. Through the Apostles the Lord heals and redeems us. It is a clear and direct self-testimony of the Church’s own sense of its identity.

The Church is saying to us today: “The Church has the mission of Christ.” Go to him, ask him—his mercy he’ll pour out on you. In desire to give mercy to those who ask—sprinkled by his own pastor. It also helps to create the ambience of heaven, for as we are told in the Book of Revelation, “And angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne” (Rev 8:3).
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. Obligations of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included, here they are natives of the archdiocese or have other connections to it or those are separate obituary on this page.


MEHDI, Michael S., 39, St. Malachy, Brownsburg, March 15. Father of Angela Downey and Sue Kitchin. Grandfather of four. Great-grandfather of eight.

JOAN SCULLY was born on Oct. 8, 1926, in Evanston, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1949, and professed final vows on Jan. 23, 1957. Sister Estelle earned a bachelor’s degree in English and journalism at Saint Mary-of-the-Woods College, and a master’s degree in American studies at the University of Notre Dame in northern Indiana.

During 63 years as a Sister of Providence, she ministered as an educator for 23 years in Catholic schools in California, Illinois and Indiana. In the archdiocese, she taught at the former Schulte High School in Terre Haute from 1957-60, at Saint Mary-of-the-Woods College from 1961-1975 and 1976-75, and at Cathedral High School in Indianapolis from 1976-77.

Sister Estelle later ministered in communications and public relations for 20 years in a number of dioceses and Catholic ministries across the country, including the dioceses of Cheyenne, Wyo., Little Rock, Ark., and Orlando, Fla., and the Archdiocese of Miami. She later returned to her order’s motherhouse and volunteered in various local ministries. Beginning in 2008, Sister Estelle dedicated herself completely to prayer.

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.
40 Days for Life spring campaign opened eyes, saved lives

By Natalie Hoefler

Greg Breese shivered outside the abortion center in the minus 2 degree wind chill. “The cold wind often forced me to turn my head away or close my eyes,” he said.

In retrospect, he realized this reaction was precisely how “so many of us in society have acted in regard to abortion,” turning heads or closing eyes.

Breese—and more than 800 people of various faiths—participated in the 40 Days for Life spring campaign during Lent. The purpose of the effort was to fast and pray—privately or in front of an abortion center—for an end to abortion. Through these efforts, 12 lives were known to have been saved from abortion at the Planned Parenthood facility at 86th St. and Georgetown Road in Indianapolis.

“There’s a real tragedy in what is happening—‘tragedy isn’t strong enough, maybe ‘holocaust,’” said Carol Feick, a 40 Days for Life participant and teacher at Lumen Christi Catholic School in Indianapolis. “When mothers kill in the womb, there’s something desperately wrong, and we need to address it. Once God opens your eyes, you can’t resist the call to do something.”

Breese heard his call to act by listening to Catholic radio programs—but not before a time of conversion. “I was pretty much a pew warmer most of my adult life,” said the member of St. Monica Parish in Indianapolis. “I began listening to WETN [Eternal Word Television Network] on Catholic radio. “Largely through their programs, I became aware that I could no longer remain silent on the holocaust being waged against innocent life. Like Breese, Feick grew in understanding of the abortion tragedy through Catholic radio. “Having access to Catholic media is so important because we’re surrounded by the other,” she said. “It’s easy to get lost by what the other is saying.”

Breese, Feick and many others chose to witness by praying at the Planned Parenthood center during the 40 Days for Life spring campaign.

“Standing in front of Planned Parenthood is not minus 2 degree wind chill. “At first, my sister dragged me into it,” admitted Chris Doak, a member of St. Monica Parish in Indianapolis. "But before long I realized how much it helps, how people are coming by to let us know they’re praying and they’re doing and we’re not condoning but just helping for a correction.”

When mothers kill in the womb, there’s something desperately wrong, and we need to address it. Once God opens your eyes, you can’t resist the call to do something. Life which is a gift from God.”

Lisa Martin, a member of St. Malachy Parish in Brownsburg, also participated in the campaign by praying outside the Planned Parenthood facility.

“It’s completely non-confrontational. You can just stand there and pray. I like to hold a sign that says, ‘HONK if you are for Pro-Life.’ Truck drivers who go by there usually honk, and I’m pretty sure they can hear it inside the center,” said Martin. “Just a little reminder that we’re out there, and we’re witnessing to what is going on inside.”

Members of the Pro-Life Club at Cardinal Ritter Jr./Sr. High School in Indianapolis came by several times during the campaign to pray at the Planned Parenthood center.

“When mothers kill in the womb, there’s something desperately wrong, and we need to address it. Once God opens your eyes, you can’t resist the call to do something.”

Breese admitted. “However if I do nothing, I believe I’m complicit in this evil affair to the sanctity of life which is a gift from God.”

For Martin, the experience feels more somber. “I truly believe that I am standing at the foot of the cross when I go there. I am witnessing to the culture of death—that it needs to stop.”

(For more information on the national 40 Days for Life campaign, go to www.40daysforlife.com.)
with your family.

“... meant celebrating the
Eucharist in close union with the presbyterate, which was
gathered around the altar and with the faithful,”
Archbishop Tobin said. “Even though I’ve only been here a
short time, I have a real family feeling for the archdiocese.”

Deacon Rick Cooper attended the chrism Mass from St.
Mary Parish in Lanesville. He was amazed by how many
people from so many places came together for the liturgy.

“But it is still our Church, here in one place celebrating
this joyous Mass,” he said.

As a member of St. Patrick Parish in Indianapolis,
Myra Lopez, 22, only had to drive a short distance. But in
another way, she came from very far.

She and her family immigrated to Indianapolis when she
was 11. Now she is studying at Indiana University Purdue
University Indianapolis to become a teacher. At the chrism
Mass, she proclaimed the first reading in Spanish.

She and her family who attended the Mass appreciate how
Archbishop Tobin values the Latinos in the Church in central
and southern Indiana.

“We are very blessed to have him,” said Lopez. “It feels
good that he is very into our culture. He wants to help
us, and is interested in learning more about culture. He’s
willing to help us to become part of the traditions of the
American culture.”

Pam Deveary considers attending the chrism Mass a gift
she gives to herself every Holy Week. The music director
of Prince of Peace Parish in Madison, Deveary received the
blessed oils for her parish.

“I get to listen to the music. It’s always wonderful. I get to
see all of the priests come in and make their renewal of vows,
which is always a very moving thing. It’s uplifting—and
I’m not responsible for any of it,” said Deveary with a laugh
before the Mass.

Benedictine Sister Antonette Purcell, a member of
Our Lady of Grace Monastery in Beech Grove, also attended
the Mass and has participated in it annually for years.

“It’s a celebration of the whole Church,” she said. “It’s a
delight to be able to share in that.”

In his homily, Archbishop Tobin reflected on the meaning
of the three oils—the oils of catechumens, the sick and holy
chrism—that are blessed in the liturgy.

The oil of catechumens is used to anoint individuals
before they are baptized. They are people, Archbishop Tobin
said, who are searching for God. He encouraged those among
his listeners who were already baptized to remain spiritually
catechumens, always seeking after God.

“We might ask ourselves whether we remain truly restless
for God,” he asked the congregation. “Have we been perhaps a
bit resigned to keeping him in a box? Or do we seek simply
to be self-sufficient, our own people?”

“I don’t think we should let our humanity be diminished
in this way because to try and live without God finally is
inhuman. Let us remain constantly on a journey toward him,
longing for him, always open to receive new knowledge and
new love.”

In speaking about the oil of the sick, Archbishop Tobin
said that healing is a vital part of the Church’s ministry, but
that “the first and fundamental healing takes place in our
encounter with Christ who reconciles us to God and mends
our broken hearts.”

He also thanked the many religious and lay Catholics in
the archdiocese “who bring healing and love to the sick, who
comfort the aged, irrespective of their race or creed.”

In reflecting on holy chrism, Archbishop Tobin reminded
his listeners that while this oil is used in conferring holy
orders on priests and bishops, all of the baptized share in a
common priesthood and are thus commissioned to make God
known to the wider world.

“Are we truly God’s shrine in central and southern
Indiana?” Archbishop Tobin asked. “Do we open up the
way to God for others or, rather, do we conceal it? Have
we allowed our faith to be so privatized as to be practically
unrecognizable? A bell is not a bell unless it is ringing. And
light for the world is not light unless it is seen.”

After his homily, Archbishop Tobin led the priests present
in renewing their ordination promises.

Watching the priests during that moment was transitional
Deacon John Kamwendo, who is scheduled to be ordained a
priest on May 18 in SS. Peter and Paul Cathedral.

“It was so moving and so inspiring to see that,” said
Deacon Kamwendo, a native of Tanzania and member of
St. Charles Borromeo Parish in Bloomington. “I reflected
that that is where I’m heading to. I look forward to it. At the
same time, it’s something that, as a human being, I’m a little
nervous about. I’m glad to have been able to see it, though. It
was so inspirational.”

Also inspired by the liturgy was Luke Weisenbach, a
17-year-old member of St. Mary-of-the-Rock Parish in
Franklin County, who attended the Mass to receive his faith
community’s blessed oils.

“It was a great experience,” said Luke after the Mass. “I’m
glad that I was able to be here and experience the Mass with
the archbishop. It’s enlightening to be here with so many
people from all over.”

(For more photos from the chrism Mass, log on to
www.CriterionOnline.com)