Luke Bielawski plans to hit a golf ball across the country from California to South Carolina in the hope of raising $100,000 to fund 12 scholarships at Providence Cristo Rey High School in Indianapolis.

Golfer hopes ‘fore’ support during cross-country journey to raise money for student scholarships

By John Shaughnessy

Luke Bielawski laughs when he mentions that some people tell him that his idea is crazy. At the same time, other people smile when they tell the 24-year-old Catholic how cool his plan sounds.

So judge for yourself.

Starting on May 8, Bielawski plans to spend the next 110 days hitting a golf ball across the country—from California to South Carolina—in the hopes of raising at least $100,000 to help at-risk youths receive a Catholic education in high school.

He figures it will take him about 48,000 shots—a average of 436 drives, chips and puts a day—across a desert, around mountains, down country roads, over rivers and through numerous other natural and man-made obstacles before his self-described “unique and fun adventure of a lifetime” comes to an end.

And if his “From Tee to Shining Tee” journey sounds cool and/or crazy, then so is the story of how Bielawski came up with the plan to combine two passions in his life. It’s a plan that owes a debt to Forrest Gump.

“I’ve always wanted to help the youth in my community get a college preparatory Catholic education because I saw how truly transformative that time was in my life—because of the Catholic influence,” says Bielawski, a 2007 graduate of Cathedral High School in Indianapolis.

“Those years had a profound impact on my life. I want to give back, to help at-risk youth attend such a school so they’ll have the same transformative experience.”

He became aware of Providence Cristo Rey when his parents—Joe and Julie—began exploring the possibility of having their small business be one of the corporate work-study sites for the school’s students. He became impressed when he made a visit to the school.

“You truly see God working his magic when the passing periods [times between classes] are over and the students are outside talking to the kids and having a good time.”

Bill to regulate chemical abortion, improve informed consent passes in Indiana General Assembly

By Brigid Curtis Ayer

A bill to regulate chemical abortion and improve informed consent law for abortion in Indiana passed both the House and Senate, and is headed to Gov. Mike Pence’s desk.

The bill supports the Indiana United Life-Values Initiative’s efforts to dispense a drug to terminate a pregnancy. The bill was amended to include Senate Bill 489, which requires a woman seeking an abortion to see an ultrasound and hear fetal heart tones, unless she certifies in writing that she declines. It also requires the Indiana Department of Health to provide color illustrations, rather than black and white ones, showing fetal development stages for abortion centers to provide to abortion clients.

Rep. Sharon Negele, R-Attica, House sponsor of the bill, said, “It amends the definition of abortion to specifically include abortions by surgical procedures and by abortion-inducing drugs—RU 486. It does not include the morning after pill, otherwise known as ‘Plan B.’

“RU 486 is a regimen of drugs starting with an artificial steroid that block progesterone, which is a hormone that is needed to continue a pregnancy,” she continued. “After two days, another drug is given to induce contractions to help expel the embryo.”

According to Negele, an abortion-inducing drug is defined specifically as a drug that is designed and dispensed with the intent to terminate a pregnancy.

Negele said the bill makes changes to the consent form a woman must sign before having an abortion.
Church leaders say all feel deep sorrow for victims of explosions

BOSTON (CNS)—Within hours of two explosions that marked the finish line of the Boston Marathon on April 15, Cardinal Sean P. O’Malley sent a message of prayer and support for those injured, their loved ones and those who experienced the trauma of the tragedy.

“The Archdiocese of Boston joins all people of good will in expressing deep sorrow following the senseless acts of violence perpetrated at the Boston Marathon today,” he said.

Close to 3 p.m., the Boston Police Department reported that officers had responded to two large explosions along the Boston Marathon route that left three people dead, including an 8-year-old boy, and more than 170 wounded.

The child was identified as Martin Richard, a former student at Pope John Paul II Catholic Academic in the Dorchester neighborhood of Boston. His mother and sister also were critically injured.

“The citizens of the city of Boston and the commonwealth of Massachusetts are blessed by the bravery and heroism of many, particularly the men and women of the police and fire departments and emergency services who responded within moments of these tragic events,” the cardinal said.

Pope Francis responded to the bombings in Boston by invoking peace for the souls of those departed, for the suffering and strength for emergency and medical personnel.

In a message sent to Cardinal Bertone, Vatican secretary of state, the pope said, “deeply grieved by the loss of life and grave injuries caused by the act of violence perpetrated near the finish line of the marathon.

“In the aftermath of this senseless tragedy, His Holiness invokes God’s peace upon the dead, his compassion upon the suffering and his strength upon all those engaged in the continuing work of relief and response,” the message said.

“At this time of prayer and mourning, Holy Father prays that all Bostonians will be united in a resolve not to be overcome by evil, but to combat evil with good, working together to build an ever more just, free and secure society for generations yet to come,” the message said.

Many expressed fear that the explosions, which were seconds apart, were carried out by terrorists, and the Associated Press reported that federal officials were treating the bombings as an act of terrorism.

As of early April 16, no one had yet stepped forward to claim responsibility for the act, which took place on Patriot’s Day, a civic holiday in Massachusetts that commemorates the first battles of the American Revolution.

Cardinal O’Malley commended the leadership efforts of Massachusetts Gov. Deval Patrick, Boston Mayor Thomas Menino and the city’s police commissioner, Ed Davis.

“They are providing the leadership that will see us through this most difficult time and ensure that proper procedures are followed to protect the public safety,” Cardinal O’Malley said.

The cardinal also commended those who rushed to help at the scene of the tragedy.

“In the midst of the darkness of this tragedy we turn to the light of Jesus Christ, the light that was evident in the lives of people who immediately helped to those in need today,” he said.

Cardinal O’Malley promised the Catholic Church’s support for other faith communities, promoting a message of hope in response to the somber reality.

“We stand in solidarity with our ecumenical and interfaith colleagues in the common ground of the greater power of good in our society and to work together for healing,” the cardinal said.

New York Cardinal Timothy M. Dolan of New York, as president of the U.S. bishops’ conference, urged all “to pray for the souls of those injured, the healing of those injured and the restoration of peace for all of us unsettled by the bombings at a world-renowned sporting event.

“Our special prayers are with the Archdiocese of Boston and the people there who are working in the aftermath of this crisis to address those wounded in so many ways by these events,” he added in a statement issued a few hours after the explosions.

“The tragic end” to the marathon “reminds us all that evil exists and that life is fragile,” Cardinal Dolan said.

“The growing culture of violence in our world and even in our country calls for both wise security measures by government officials and an examination by all of us to see what we can personally do to enhance peace and respect for one another in our world,” he said.

In a press briefing President Barack Obama offered the nation’s condolences to the victims and their families, saying he was confident residents of the “resilient town” that Boston is would pull together to take care of one another.

“...and as they do, the American people will be with them every single step of the way,” he said.

Obama urged people not to “jump to conclusions” as to the reason for the bombings, and said a full investigation was well under way. “We will get to the bottom of this....Any responsible individuals, any responsible groups will feel the full weight of justice,” the president said.

In Boston, archdiocesan spokesman Terence C. Donilon said the pastor at Our Lady Comforter of the Afflicted Parish, Father James DiPerri, was to offer a special eucharistic Holy Hour with the rosary for the Boston bombing victims at Our Lady's Parish in Waltham.

Massachusetts’ governor also called for prayer in a statement issued after the explosions.

“This is a horrific day in Boston. My thoughts and prayers are with those who have been injured,” Patrick said. †

Kansas and Virginia join states passing new restrictions on abortion

WASHINGTON (CNS)—Kansas and Virginia have joined the growing list of states that this year have passed new restrictions on abortion.

In Kansas, a bill declaring that life begins “at fertilization” and which bans sex-selection abortions was passed.

A new Virginia law requires clinics to undergo an inspection of clinics and sanitary facilities that are staffed with trained individuals to be certified by a state or federal health agency.

In Kansas, the state’s Board of Health gave its approval to an 11-2 vote on April 12 on new regulations for existing clinics—there are 20 in the state—from the governor’s office.

In Virginia, the state’s Board of Health approved a ruling, Dr. Karen Remley, the state health commissioner, stated.

The regulations are an outgrowth of a 2011 law passed by Virginia lawmakers giving the Board of Health the authority to regulate clinics.

“The abortion industry in the commonwealth (of Virginia) has self-regulated. The countless health violations that turned up in recent inspections speak volumes," said an April 12 statement from Virginia Gov. Robert F. McDonnell, associate director of the Virginia Catholic Conference. “Virginia women deserve clean, sanitary facilities that are staffed with trained individuals and equipped with life-saving equipment.”

The Board of Health last year had decided to exempt existing clinics—there are 20 in the state—from the building regulations. But state Attorney General Kenneth Cuccinelli II, a Republican who is now running for governor, ruled the exemptions were illegal under the terms of the 2011 law, adding that board members could find themselves personally responsible for legal fees if they were sued over their decision.

After the board reversed itself following Cuccinelli’s ruling, Dr. Karen Remley, the state health commissioner, resigned in protest.

In Kansas, the state’s Catholic conference had testified in support of a bill there in February.

“Our is a generation that looks upon unborn children in the womb through the marvel of 4-D sonograms and has no doubt that we are seeing a baby, and yet many of these same people go about their lives untroubled by the fact that there are 1.2 million abortions per year,” said Michael Schmittdiel, Kansas Catholic Conference executive director, in his Feb. 11 testimony to the Kansas Senate’s Public Health and Welfare Committee.

“We will undoubtedly be told that the right to specifically target an unborn child for destruction purely because she is female must be protected in the name of women’s rights,” Schmittdiel added. “With this Orwellian claim, the profound moral confusion of the abortion advocacy movement is laid bare.”

Other provisions of the Kansas bill ban tax breaks for abortion providers and prevent them from furnishing materials or instructors for sex education classes in public schools.

Earlier this year, Kansas banned most abortions after the 12th week of pregnancy, and North Dakota barred abortions as early as the sixth week of pregnancy.
Archbishop praises teenagers for mentoring youth on chastity

Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 11.

Right, former A Promise to Keep mentor Liz Miskowiak of the Church of the Most Holy Name of Jesus Parish in Beech Grove, now an advisor for A Promise to Keep, delivers the keynote address at the A Promise to Keep luncheon held on April 11.

Margaret Hendricks

Adult stem cells offer ethical and effective cures, Vatican speakers say

“First, you’re telling the truth of the beauty and freedom of being a human being. You’re telling the truth about God’s creation, that God creates good, God doesn’t make junk. To be a Catholic means to esteem and reverence our bodies first and foremost because God, in becoming a human being, chose to have a body.”

Archbishop Tobin also noted that A Promise to Keep mentors share a second truth — “the Church loves and esteems sexual love.”

“When St. Paul was searching for an image to describe God’s close union and love for his people, the Church, as we read in the letter to the Ephesians, he uses the image of sexual love, of the union that takes place between a husband and a wife,” the archbishop said.

“You’re promising not only to use this gift the way it was intended, but to help younger people do that. I think that’s the most impressive part of A Promise To Keep, that you’re willing to mentor people that are younger than you.”

With experience from presenting to junior high students, Greenhagle High School senior Alex Abbuhl of St. Paul the Apostle Parish in Greenhagle summarized “the beauty of this program” in his address to his fellow mentors.

“The more involved we got with the kids—the more we contributed as people with our talents, our time and, most importantly, our experiences—we began to see the beauty of this program, a program dedicated to making bold, joyful Catholics, young adults who are unashamed to simply do the right thing.”

By Natalie Hoever

Warriors come dressed in odd clothing these days: bright floral dresses, plaid skirts, polo shirts and khakis. And they’re young—from 15 to 18 years young. But to Margaret Hendricks, coordinator of the archdiocese’s A Promise to Keep: God’s Gift of Human Sexuality chastity program, the 350 high school mentors of the program are indeed warriors. “They really are on the front line,” Hendricks said. “It’s kind of like it’s a battle. They are soldiers in proclaiming God’s message of truth for marriage, for the sanctity of family and relationships.”

Through A Promise to Keep, teenagers serve as mentors to junior high school-aged students in Catholic grade schools and religious education classes, speaking to them about the beauty and truth of the Church’s teaching on human sexuality and God intended.

The students must apply and be accepted into the program. The mentors meet periodically and are trained by adults on how to present to junior high students on seven specific topics—freedom and peer pressure, media, consequences, assertiveness, sex and drugs, healthy dating and parenthood.

Encouraging and sharing their values as peer mentors once did for them is a motivating factor for many of the current participants. Several of the more than 150 mentors who attended a luncheon held in their honor on April 11 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis commented on the impact the program had on them in junior high, and how that inspired them to serve as mentors when their time came.

“When I was a seventh grader, the Promise to Keep people came and talked to us at our school,” said Peyton Schneider, a senior at Roncalli High School in Indianapolis. “There was a specific mentor who really had an impact on me. That really made me want to get involved so that I could maybe do the same thing for another kid.”

Senior Carolyn Keating of Cardinal Ritter Jr./Sr. High School in Indianapolis agreed.

“When I was younger, some mentors came to our school. I think it’s really important to keep that tradition up, especially with today’s media. It’s important to teach them how to choose the right media to listen to or watch, so they understand those messages aren’t always positive.”

The junior high students are not the only ones who benefit from the program. The mentors themselves grow from the experience.

“This program has had a huge impact on my faith,” noted Roncalli senior Kylie Schreiber. “It is a motivation to keep praying to God about the choices I’m making, and to make sure I’m making the right choices for myself and for my body.”

Her classmate, senior Alex Allery, presented a witness to the mentors at the program. He also spoke of the relationship with God that the program nurtures.

“When I got asked to mentor, I remember I was one of a few of the mentors, and they seemed to be the happiest kids in school. I now understand why they were, “Alex said. “They had such a strong relationship with God that they connected him to live a pure and chaste life until they were married, and even in marriage.”

Talking to the teens during the luncheon, Archbishop Joseph W. Tobin lauded their promise, their actions and the program.

“I think the promise you’re making is really important because, whether you’re aware of it or not, you’re telling the truth,” the archbishop said.

Below, Lori Lewis, A Promise to Keep coordinator for St. Paul the Apostle Parish in Beech Grove, now an advisor for A Promise to Keep, delivers the keynote address at the A Promise to Keep luncheon held on April 11.

Margaret Hendricks

Archbishop Joseph W. Tobin and keynote speaker Liz Miskowiak pose with the A Promise to Keep high school mentors at St. Paul the Apostle Parish in Greenhagle after the annual A Promise to Keep: God’s Gift of Human Sexuality peer mentor luncheon at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 11.

Below, Lori Lewis, A Promise to Keep coordinator for St. Paul the Apostle Parish in Greenhagle, listens with high school mentors from the parish as Liz Miskowiak delivers the keynote address at the A Promise to Keep luncheon held on April 11.

U.S. Secretary of Health and Human Services and former governor of Wisconsin.

In his speech, Thompson admitted he had been a proponent of “limited” embryonic stem-cell research during his tenures at both the federal and state levels.

“Embryonic stem-cell research was born in the state of Wisconsin,” at the state university in the 1990s while he was governor, he said.

At the time, he said, only embryonic stem cells were talked about and they were supposed to be “the next big thing,” that is, “super cells” meant to save the lives of countless people.

“When you’ve got their lives to think about, you’ve got to make a call,” he said, “so I made the call that I did” to support such research even though he was Catholic.

But he said, “I wouldn’t have made that call had I known what I learned about adult stem-cell research. Now that that science is better known, he urged other leaders to “follow my lead” and embrace adult stem-cell research not only because it is more effective, but it’s also “ethically safe,” he said.†

VATICAN CITY (CNS)—Finding safe and effective cures to disease and illness does not have to go against moral and ethical principles. That was the message of a three-day conference at the Vatican on adult stem-cell therapies.

“Addressing global suffering, one does not have to choose between faith and science. . . . These two ideas fit together symbiotically,” said Dr. Robin Smith, chairman and CEO of the for-profit NeoStem biopharmaceutical company and president of its non-profit Stem for Life Foundation.

The two groups helped sponsor the April 11-13 conference together with the Pontifical Council for Culture and its foundation—STOQ International, which is an academic and research group and the Ontological Quest.

The groups’ second “International Vatican Adult Stem Cell Conference” focused on regenerative medicine and how new discoveries are being made for treatments of multiple sclerosis, cardiovascular disease, cancer, diabetes, and tissue injuries.

Smith told journalists before the conference that the main aim was educating the public about the promises offered by adult stem-cell therapies, “which come with no ethical blemishes.”

She said, “the political arguments that erupted over the last 20 years over embryonic stem-cell science, have created great confusion” and “ultimately clouded global awareness of the ethical research” found in adult stem cells.

The Catholic Church opposes any research that harms the human embryo. However, the Church supports research and therapies utilizing adult stem cells, which can develop into a variety of specialized cells, alleviating degenerative illnesses by repairing damaged tissues.

Mojo. Tomas Traity, head of the Pontifical Council for Culture’s science and faith department, said the conference aimed to help inform the general public about the new therapies since “modern science increasingly appears inscrutable and impenetrable to non-experts.”

Among the dozens of speakers invited to help translate the new developments into layman’s terms were Nobel Prize winner John B. Gurdon—a pioneer of adult stem-cell research—and Tommy G. Thompson—former gallon.†
Following Pope Francis’s example

“GDP should follow new pope’s example.”

That was the headline on one of the “Conversations” pages of the April 2 issue of The Indianapolis Star— the newspaper reprinted a photo of Pope Francis washing the feet of residents of a shelter for drug users during Holy Thursday Mass in 2008 at a church in a poor neighborhood of Buenos Aires, Argentina. The 76-year-old Jesuit became the first Latin American pope on March 13, taking the name Francis.

But we think that someone should also advise Democrats to put as much emphasis on the fundamental right to life as it does on ensuring that children are fed and educated.

We should be calling on the Democratic Party to be Catholic because the Church has always emphasized social justice issues as well as life and marriage issues.

In his latest book, Evangelical Catholicism, George Weigel wrote, “Pope Benedict XVI firmly cemented the life issues into the thinking of the Catholic Church as social justice issues, making clear that there is not, and cannot be, ‘social justice Catholics’ here and ‘life issues Catholics’ there” (p. 218). There is only one Catholic Church.

Weigel believes that the Catholic Church has been in a state of transformation ever since the election of Pope John XIII in 1958. He noted that it was he who issued the first social encyclical, Rerum Novarum (“On Capital and Labor”), in 1914, the document that somehow led to the idea that the members of the Church to “go out” to those in need. That’s what the Church has done, and is doing, better than any other organization.

It’s what Catholic Charities is doing in the cities of the Archdiocese of Indianapolis as well as nationwide, and it’s what Catholic Relief Services does for the poor and vulnerable in countries throughout the world. It’s what the all-volunteer St. Vincent de Paul Society does, and what Catholic hospitals and homes for the aged do.

But we think that someone should also advise Democrats to put as much emphasis on ensuring that children are fed and educated as it does on their fundamental right to life. “Good advice,”

—John F. Fink

Editorial

Making Sense Out of Bioethics Fr. Tad Pacholczyk

Resuscitating a patient who undergoes a cardiac arrest or stops breathing often involves multiple procedures. A specific code is called “Cede Blue” or to a TV show—something like a medical “flash mob” comes together to try to save the patient.

The sequence of events typically involves a combination of CPR, airway assistance, medications and shocks to the heart when the resuscitation is performed in a clinical setting. Sometimes these interventions can be unwarranted or extreme, and people wonder whether it would be OK to cut it out “Don Not Resuscitate” order (DNR) for themselves or for a family member.

We would declining permission to resuscitate someone who they are abandoning their love? Each crisis or emergency situation will have unique contours, and the determination of our medical duty to provide resuscitation will vary with the details of each case. So, in other words, a DNR order will be a reasonable choice. Other times, it will not.

If a DNR order is chosen, the condition of the patient must be such that the intervention would be of no significant benefit to him or her. Sometimes out of a generalized fear of medical technology, people may decide to put a DNR in place years many places before any serious medical situation arises.

Without knowing the medical particulars of their own future situations, however, this would result in an unwarranted and ill-advised step. It can also be premature to declare a full code early in the course of a progressive disease, as resuscitation might well offer a bridge to healing or to another extended period of life.

A patient’s condition worsens, though, he or she may later decide that a full code has become unreasonable, and insist on a DNR at that point. These judgments are tricky to make because the specifics of each case differ, and those specifics change with time and disease progression.

DNR’s should be put in place only when the circumstances warrant it, that is to say, on a case-by-case, patient-specific basis.

In other words, when CPR/resuscitation could obviously be of no benefit, we should longer offer a hope of benefit to the patient, or if it entails an excessive burden to him, at that time a DNR can be put into place.

Some of the possible burdens that may need to be considered in deciding whether to pursue resuscitative interventions for a patient would include some of the following—the risk of rib or other bone fractures, puncture of the lungs by a broken bone (or from the trauma of lung compression and decompression), bleeding in the chest of the central, cerebral dysfunction or permanent brain damage, the small risk (about 3 or 4 percent) that the patient might end up entering a vegetative state and, of course, the consequences of a patient ends up staying on a ventilator for an extended period following the resuscitation.

During resuscitative efforts, elderly patients are more likely to experience complications than patients who are younger. Younger patients, on the other hand, tend to show a greater resilience and are often better able to tolerate CPR.

Patients suffering from advanced cancer are also known to fare poorly following resuscitative efforts.

In terms of overall statistics, when a patient codes in the hospital and all resuscitative measures are exhausted, patients frequently do not end up leaving the hospital, especially when they are elderly or have other co-occurring conditions.

Based on data from the National Registry of Cardiopulmonary Resuscitation (NRCPR), studies have determined that patients who undergo cardiac arrest in the hospital have an overall survival to discharge rate of about 17 percent. The rate drops even lower—to around 13 percent—for cancer patients.

No less important were the number of cards from parish religious education programs, the sacraments, the faith community programs.

Many also contacted by many Catholic organizations and groups on both the local and national levels. The list of parishes, Catholic-based groups and dioceses who contacted us is an overwhelming one.

We are also very appreciative of the number of donations sent to us to assist our parish in our continuing ministry to
Pope Francis reaffirms Vatican's call for reform of U.S. nuns' group

VATICAN CITY (CNS)—Pope Francis reaffirmed the Vatican’s call for reform of the U.S.-based Leadership Conference of Women Religious (LCWR).

Archbishop Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, told the U.S.-based nuns’ group that he had “recently discussed the doctrinal assessment with Pope Francis, who reaffirmed the findings of the assessment and the proposal for reform for this conference of major superiors.”

The doctrinal congregation met on April 15 with the LCWR leadership and Seattle Archbishop J. Peter Sartain, who had been assigned by the Vatican to oversee the reform of the pontifically recognized leadership group. LCWR, in a statement on its website, said its representatives included Franciscan Sister Deacon Fr. Mike McKinney, president, Sister Carol Zinn, a Sister of St. Joseph, president-elect, and Sister Janet Mock, a Sister of St. Joseph and the organization’s executive director.

LCWR is a Maryland-based umbrella group that claims about 1,500 leaders of U.S. women’s communities as members, representing about 80 percent of the country’s 57,000 women religious.

The organization said in its statement that “the conversation was open and frank. ‘We pray that these conversations may bear fruit for the good of the Church,’ it said without further elaboration.

Last April, the doctrinal congregation issued an assessment of LCWR, citing “serious doctrinal problems which affect many in consecrated life.” ‘The assessment called for the organization’s reform to ensure its fidelity to Catholic teaching in areas including abortion, euthanasia, women’s ordination and homosexuality and the Vatican’s canonical status is called the Holy See.”

During the April 15 meeting at the Vatican, Archbishop Muller said the group, like any conference of major superiors, “exists in order to promote common efforts among its member institutes as well as cooperation with the local confederation of bishops and with individual bishops.

“For this reason, such conferences are constituted by and remain under the direction of the Holy See,” he said in the written statement released by the doctrinal congregation. “In that sense, we are called to promote the integral witness of a woman religious, based on a firm foundation of faith and Christian love, so as to preserve and strengthen it for the enrichment of the Church and society for generations to come,” the statement said.

The meeting marked the first time that Archbishop Muller met with the LCWR leadership, giving him the opportunity to express “his gratitude for the great contribution of women religious to the Church in the United States as seen particularly in the many schools, hospitals, and institutions of support for the poor which have been founded and staffed by religious women over the years,” the statement said.

During the meeting, the archbishop “then highlighted the teaching of the Second Vatican Council regarding the important mission of religions to promote a vision of ecclesial communion founded on faith in Jesus Christ and the teachings of the church as faithfully taught through the ages under the guidance of the Magisterium,” it said.

Bishop Leonard P. Blair of Toledo, Ohio, and Bishop Thomas J. Paprocki of Springfield, Ill., were named last year to assist Archbishop Sartain in reviewing and providing guidance and approval, where necessary, of the work of LCWR.

They were also to draw on the advice of fellow bishops, women religious and other experts.

Bishop Paprocki has said, “It is important to note that the doctrinal assessment of LCWR is a call to the faith and life of the 57,000 women religious in the United States” nor is it meant “to call into question the faith and witness of so many dedicated and faithful women religious throughout the country.”

In an article he published last May in the Catholic Times, the diocesan newspaper in Springfield, Ill., the bishop said the major concerns centers on “problematic statements and serious theological, even doctrinal errors” in talks at LCWR’s annual assemblies, “policies of corporate dissent” on such issues as women’s ordination and ministry to homoseuxal persons; and the “prevalence of certain radical feminist themes incompatible with the Catholic faith” in some LCWR programs and presentations.

Bishop Paprocki had said the work with Archbishop Sartain and Bishop Blair included “the development of initial and ongoing formation material that provides a deeper understanding of the Church’s doctrine of the Church and ‘guidance in the application of liturgical norms’” to give the Eucharist and Liturgy of the Hours “a place of priority in LCWR events and programs. †

NEWTOWN
continued from page 4
the community, to help pay the expenses of the victims’ funerals, to support counseling programs, to provide direct aid to the families and so on. Your generosity reminded us that we are not alone during this very sad and challenging time.

On the very day of the shootings, the Archdiocese of Hartford, which includes the archdiocese of Westminster and Diocese of Bridgeport, named Cardinal Francis Arinze, the retired archbishop of Nigeria, to serve as the pastor of the church.

Archbishop Arinze, with more than 50 years of pastoral experience, including 20 years as head of the Congregation for the Doctrine of the Faith, is the first black cardinal to be appointed to the United States.

Cardinal Arinze said then that “the people of Newtown have demonstrated their love and kindness through the various ways in which our Blessed Mother has revealed herself to us! We also want to thank our brother priests, deacons and religious sisters and brothers for their letters of support and encouragement and their spiritual and material, Mass cards, hours of adoration before the Blessed Sacrament and remembrances by many prayer groups in parishes knowing that our intentions are ever before the Lord.

We will receive a many of rosaries, prayer shawls, religious works of art, memorial vestments, reliquaries, books focusing on meditation and recorded religious CD’s and a variety of poems, spiritual reflections and meditation to help guide us in providing comfort and support.

While we tried to acknowledge every letter and gift sent to us, it became an overwhelming task, so please accept this letter as a “thank you” to every person who remembered us as prayer partners the days immediately following the tragedy to these days of recovery and healing.

We know that the road ahead of us will be a long one, but we are given great hope by the ongoing generosity of our love and support. We are truly blessed by your many acts of faith and kindness. Please know that you continue to be in our constant prayer and gratitude for the goodness you have demonstrated to us in so many ways.

God bless,
Msgr. Robert Weiss, pastor
St. John Neumann Parish
Newtown, Conn.

Mary in the Year of Faith: Mother of Encouragement with Fr. Mike McKinney

May 2, 2013 * 9:00 am - 2:30 pm

Fr. Mike McKinney, Pastor of All Saints Church in Logansport returns to alma to discuss the many ways that Mary models faith to us and encourages us in our relationship with her son, Jesus Christ. Come to deepen your understanding of Our Lady's role in the church throughout the various ways in which our Blessed Mother has revealed herself to us!

• Liturgy will be celebrated.
• Continental breakfast and lunch are included.
• $38 per person.
Divorce and Beyond program offered at St. Gabriel Parish in Connersville

A six-session Divorce and Beyond program has been scheduled for Fridays from 7-9 p.m. at St. Gabriel Parish, 232 W. 9th St. in Connersville beginning May 3 through June 7.

The topics for discussion in this peer-ministry group include the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is $30, which includes materials and a book. For more information or to register, contact the archdiocesan Office for Family Ministries at 317-236-1586 or bminut_stb@yahoo.com.

St. Monica Parish offers Mass, dinner and discussion for National Infertility Awareness Week

In honor of National Infertility Awareness Week, the Natural Family Planning Ministry at St. Monica Parish, 6311 N. Michigan Road, Indianapolis, is offering Mass, dinner, a presentation and discussion on April 26.

Mass begins at 5:30 p.m. in the daily chapel, followed by adoration until 6:15 p.m. The dinner, presentation and discussion will follow in the Emmans Center. All are invited to join in prayer and support for those dealing with infertility.

For more information, contact Lori Wilbur at loriw@icloud.com.

Youth art winners


Events Calendar

### April 19
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis Catholic Business Exchange, Mass, breakfast and program. “Helping the Next Generation Become Our Future Leaders,” Joe Heidt, President of Providence Cross Key High School, presenter, 6:30-8:30 a.m., $15 members, $21 non-members. Reservations and information: www.catholicbusinessexchange.org.


### April 20
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Fr. Paul Landwerder, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Monica Parish, 6311 N. Michigan Road, Indianapolis. Educational Series, “Can We Talk,” end-of-life issues, session one of four, 10 a.m. noon, no charge. Information: 317-542-1604 or gkalin@gb.net.

St. Bartholomew Church, 1306-276 St. Columbus, Concert series, “Roses and Pearls,” 7 p.m. Information: 812-379-9353 ext. 237, or bmunt sd@yahoo.com.

St. Maurice Parish, 3623 W. Main St., Napoleon. Smorgasbord, 4:30-7 p.m., adults $10, children 6-12 years of age $4. Information: 812-852-4237 or uulieezz@gmail.com.

Franklin College, 101 Brinjuk Boulevard, Franklin. St. Rose of Lima and Franklin College, “Strike Out Leukemia” 5K family fun run to benefit St. Rose parishioner, Chelea Clark, who has been diagnosed with leukemia, 9 a.m. $25 per person, $50 per family. Information: 317-738-3451 or sluizine@emhart.com.

April 21
Catholic Community of Richmond, 701 N. “A” St., Richmond. Charismatic prayer group, 7 p.m. Information: dcklezco expelled.myspace.com.

April 23
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Parish Nurse and Health Ministry meeting, 5-30-8:30 p.m. resource fair, dinner, speaker. Information: 317-236-1475 or ilebea@archindy.org.

St. Luke the Evangelist Parish, Father Courtney Reception for St. Monica Parish, 7575 Holiday Drive, E. Indianapolis. “The Church Through the Ages: the Medieval Church to the 18th Century,” Rick Trake, presenter, 7:30 p.m. Information: 317-259-4373, ext. 256 or drcole@sldke.org.

April 24
St. Mary Parish, 505 E. Central Ave., Greenwood. Workshop for the Bereaved, “Helping Yourself Heal When Someone You Love is Dying from the Outside In. Mourning from the Inside Out,” 7-7:30 p.m. Information: 812-663-8427, ext. 204 or amcmurrcpek@yahoo.com.

April 25
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Marie Guild, Card party and Quilt Raffle, 11 a.m.-2:30 p.m. Information: 317-865-0919 or gbshowseve@comcast.net.

Fairview Presbytarian Church, 6009 N. Capitol Ave., Indianapolis. Charitable Efforts Indianapolis, caregiver support group, 5-30-7:00 p.m. Information: 317-272-3378 or mvwoodard@archindy.org.

April 26
St. Luke the Evangelist Church, 7575 Holiday Drive, E., Indianapolis. Charismatic Mass, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Rosary procession, following 12:30 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful- christianwomen@gmail.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, Beech Grove. Our Lady of Grace Academy, Class of 1963, 50-year reunion, 5 p.m., $15 per person. Information: 317-787-3287, ext. 302 or Anneyn немкан@msn.com.

St. Monica Parish offers Mass, dinner and discussion for National Infertility Awareness Week

In honor of National Infertility Awareness Week, the Natural Family Planning Ministry at St. Monica Parish, 6311 N. Michigan Road, Indianapolis, is offering Mass, dinner, a presentation and discussion on April 26.

Mass begins at 5:30 p.m. in the daily chapel, followed by adoration until 6:15 p.m. The dinner, presentation and discussion will follow in the Emmans Center. All are invited to join in prayer and support for those dealing with infertility.

For more information, contact Lori Wilbur at loriw@icloud.com.

### April 27

April 29
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. National Catholic Council on Addictions (NCCA), “Addiction and Recovery,” free workshop, 8 a.m.-3:30 p.m. includes complimentary lunch, Mass, 4 p.m. at SS. Peter and Paul Cathedral.

Archbishop Joseph W. Tobin, celebrant. Pre-registration: 800-626-4010, ext. 1200 or LWestcott@guesthouse.org.

May 1
Ritz Charles, 12156 N. Meridian St., Carmel. St. Augustine Guild and Little Sister of the Post, “Flats Off to Spring” luncheon and style show, 11 a.m.-4 p.m. Information: 317-965-8279 or pad041343@att.net.
Archbishop: Love is important part of therapy for those with autism

VATICAN CITY ( CNS)—While the medical world makes technological advancements, it must not forget the power of love and affection in helping those with autism and their families, said Archbishop Zygmunt Zimowski.

“Faced with the problems and difficulties that these children and their parents encounter, the Church proposes, with humility, an approach of service to one’s suffering brethren, accompanying them with compassion and tenderness,” he said. Parishes, Catholic associations, lay movements and people of good will can all work together in providing such forms of service, he said.

The archbishop, president of the Pontifical Council for Health Care Ministry, made his comments in a written message marking World Autism Awareness Day, which was on April 2.

The stereotypes associated with those diagnosed with autism require “profound revision,” he said. Sometimes just the word—autism—“still generates fear today” even in cultures that have become “ever more present in modern health care,” too, he said.

Social stigmas already isolate people who are ill or disabled, making them feel irrelevant or alien to the rest of the community, he said.

The solitude and loneliness evident in the larger culture are also becoming “ever more present in modern health care,” too, he said. Health care in developed countries, while “perfect in its technical aspects,” he said, is “increasingly deprived of and not attentive to the affective dimension, which instead should be the defining aspect of every therapeutic action or approach.”

Health care workers need to avoid making a patient “feel a number,” and instead concretely convey through their actions, attitudes and words an affection and closeness to the patient and his or her family while never losing sight of the whole person and his or her dignity, the archbishop said.

“No procedure, no matter how perfect it may be, can be effective if it is deprived of the ‘salt’ of love,” he said. Bringing joy and peace to patients and their families, as well as effective care, “is the best outcome that will enrich all of us,” he said.

Society and the local Church need to look at ways they can welcome autistic children and help these young people contribute to social, educational, catechetical and liturgical activities in a way that corresponds to each individual’s unique capabilities, he added. †

Catholics called to understand, welcome to Church those with autism spectrum disorder

With April marking Autism Awareness month, the National Catholic Partnership on Disability (NCPD) is calling on parishes and dioceses to emphasize awareness of those with an autism spectrum disorder (ASD), and to welcome them into the life of the Church.

In response to that call, St. Simon the Apostle Parish, 855 N. Oak Avenue in Indianapolis, will have information on ASD available after the 8:30, 9:15 and 11 a.m. Masses on April 21. Kara Favata, archdiocesan assistant director for special religious education, and St. Simon the Apostle member Party Reed, president of Answers for Autism, will be available to answer questions.

According to the Centers for Disease Control and Prevention, autism spectrum disorder is “a set of complex neuropsychological disorders characterized by autistic disorder, Asperger disorder and pervasive developmental disorders not otherwise specified. Children who have ASD display mild to severe impairments in social interaction and communication, along with restricted, repetitive and stereotyped patterns of behaviors, interests and activities.”

NCPD states that the national rate of incidence of children with ASD has increased from one in 150 in 2002 to one in 50 in 2013. To help Catholics understand children in their parish who have ASD, NCPD summarizes the main points of Ellen Notbohm’s book, Ten Things Every Child with Autism Wishes You Knew.

• I am a child. My autism is part of who I am, not all of who I am.
• My autism is not a result of sync. This means that ordinary sights, sounds, smells, tastes, and touches that you may not even notice can be downright painful for me.
• Distinguish between won’t (I choose not to) and can’t (I am not able to). It isn’t that I don’t listen. It’s that I can’t understand you.
• I am a concrete thinker. I interpret language literally. Idioms, puns, nuances, inflections, metaphors, allusions and sarcasm are lost on me.
• Listen to all the ways I’m trying to communicate. It’s hard for me to tell you what I need when I don’t have a way to describe my feelings.
• Picture this! I’m visually oriented. Show me how to do something rather than just telling me. And be prepared to show me many times. Lots of patient practice helps me learn.
• Focus and build on what I can do rather than what I can’t do. Like any person, I can’t learn in an environment where I’m constantly made to feel that I’m not good enough and that I need fixing.
• Help me with social interactions. Teach me how to play with others. Encourage other children to invite me to play along. I might be delighted to be included.
• Identify what triggers my meltdowns. Meltdowns and blow-ups are more horrid for me than they are for you. They occur because one or more of my senses has gone into overload, or because I’ve been pushed past the limit of my social abilities.
• Love me unconditionally. I didn’t choose to have autism. Remember that it’s happening to me, not you. Without your support, my chances of growing up to be successful and independent are slim. With your support and guidance, the possibilities are broader than you might think.
• Three words we both need to live by: Patience. Patience. Patience.
• View my autism as a different ability rather than a disability.
• Look past what you may see as limitations and see my strengths.
• Be my advocate, be my guide, love me for who I am.

(For information about resources and services available for Catholics of all ages with ASD or other special needs, contact Kara Favata, archdiocesan assistant director for special religious education, at 317-236-1448, or e-mail her at favata@archindy.org.) †
Luke Bielawski takes a practice swing at the Brickyard Crossing golf course’s driving range at the Indianapolis Motor Speedway. Bielawski has been hitting more than 400 shots a day to prepare for his plan of spending 110 days hitting a golf ball from California to South Carolina.

Sen. Travis Holdman, vice president of institutional advancement and corporate work study at Providence Cristo Rey High School

‘Luke is inspiring. Here is a young man who has a unique idea, and he’s invested the time and energy to make it come alive—calculating the number of golf balls and number of strokes, researching the route, and identifying churches, companies and people to connect with along the way.’

— Kathryn Densborn, vice president of Providence Cristo Rey

‘The expansion on informed consent for all types of abortion is also an important piece of the bill because it is important that women be fully informed before making an important life-changing decision. We believe it is in the best interest of the state to protect the health of the mother as well as the life of the unborn child.’

— Glenn Tebbe, executive director of the Indiana Catholic Conference

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GOLFER

continued from page 1

classmates roll around,’ he says. ‘These are students who ride as many as three buses each morning to get to school. They’re in classes for long hours four days a week, they’re involved after school, and on the fifth day they go to their work-study experience. They’re extremely busy, and yet when passing period rolls around, they’re energetic and excited to get to the next class. It’s just remarkable to see.’

So Bielawski thought it would be great to start a fundraiser that would raise $100,000 or pay for 12 scholarships to the school. Yet he struggled for months to find a way that would capture people’s imaginations enough to make them want to learn about Providence Cristo Rey and contribute to helping students attend there.

He was still searching for something “unique, fun and adventurous” when he watched the movie Forrest Gump in October.

‘Forest ran across the country,’ Bielawski says with a smile. ‘I was sitting into the character’s distinctive drawl and sharing a few lines from the movie. “When he made it across the country, the light bulb went on. I said this is what I want to do. I’ve been planning it ever since.”

A call out of the blue

Lettsy Densborn has many special people in her role as vice president of institutional advancement and corporate work study at Providence Cristo Rey. She won’t ever forget Bielawski or her first meeting with him.

‘Luke called out of the blue and asked to see the school,’ Densborn recalls. ‘I love showing people Providence Cristo Rey, so I met with him. We set up a tour and then we sat down to talk. I still had no idea why he called. He began by saying— rather pathetically—that he loves golf, and he loves helping non-profits. Then he began to explain his project. My first thought was, ‘This Forrest Gump running across the country!’

‘As he explained it further—all the details, the planning, the calculations—I began thinking of all the possibilities. It has great potential for national sponsorships, networking and publicity. It really is a gift from God.’

She has the same feeling about Bielawski.

‘Luke is inspiring,’ she says. ‘Here is a young man who has a unique idea, and he’s invested the time and energy to make it come alive—calculating the number of golf balls and number of strokes, researching the route, and identifying churches, companies and people to connect with along the way. Usually, people get a good idea and then don’t follow through because other things get in the way. Luke has made this a priority.’

Bielawski will begin the journey after he completes his semester finals at Indiana University School of Law in Indianapolis.

His cousin, Nick Bielawski, will be with him during the 110 days.

“We’ve got a truck that’s going to pull a 28-foot camper trailer, and they’ve both been donated,” says Bielawski, a member of Holy Spirit at Georgetown Parish in Fishers, Ind., in the Lafayette Diocese. “There will be a utility vehicle that’s a make-shift golf cart for me to go from shot to shot. I’ll be taking about 2,000 balls to start.”

His eyes light up when he thinks about hitting shots through the desert.

“I can’t wait to get to the desert. I plan on hitting a three wood for maximum distance,” he says with a smile. “Our route won’t go over any mountains. We’ll be going around them. There will be some tough lies, but it’s all doable.”

Trying to live a life that says thank you

Bielawski has already made a trial run of his estimated 2,500-mile journey.

“We’ve logged about 80 miles in the cornfields, playing the ball where it lies, like we will on the trip,” he says. “I’ve hit through corn fields, soybean fields and tilled land. I’ve hit through yards, over rivers and highways, and putted across bridges. I’ve been hitting 400 to 500 balls a day.”

All the time, he has kept his focus on raising money and awareness for Providence Cristo Rey while enjoying and finishing the country-wide course.

“I will finish even if we lose 40,000 golf balls,” he says. “I hope we touch a lot of people, and perhaps inspire some. We want to have an unforgettable adventure, meet people from all walks of life, see the beautiful landscape and overcome the challenges that all adventures have.”

He knows the challenges and adventures that Providence Cristo Rey students experience, too—learning about them from Densborn.

“When a student first arrives at Providence Cristo Rey, they don’t fully understand what they are going to experience,” Densborn says. “They don’t understand what the scholarships, the job experiences, new skills and connections mean. The realization comes when they get to college. That’s when it becomes real—everything they’ve worked for and what they’ve been given—and they realize they can do it.

‘That is the transformation that’s happening here. People who donate know that this transformation is real, and they can help someone experience it. Giving someone the ability to change their life is inspiring and enriching.’

Bielawski has known that transformation from his Catholic education. His faith guides him to want that transformation available for others.

“My faith is my rock,” he says. “I want to live a life that is worthy of accepting the grace of God. Through his grace, we’re given new hearts. I’m trying to live a life that says thank you, that is worthy of his grace.”

(For more information about Luke Bielawski’s adventure-fundraiser, log on to the website, www.gostrikegreen.com)
Religious leaders mark 50th anniversary of famed King letter from jail

WASHINGTON (CNS)—Fifty years ago, the Rev. Martin Luther King Jr. took a group of white Alabama clergymen to task for suggesting he find ways, other than demonstrations and protests, to seek racial equality.

The civil rights leader did not mince words telling the group that included Protestant pastors, a rabbi and a Catholic bishop—Auxiliary Bishop Joseph A. Durick of what was then the Diocese of Mobile-Birmingham, Ala., that he was “disappointed with the church.”

In their public letter to Rev. King, published in an April 13, 1963, newspaper, the religious leaders urged him to negotiate and wait for court actions and described the civil rights demonstrations in Birmingham as “unwise and unwise.”

Rev. King, held in solitary confinement for eight days for violating the city’s ban on civil rights demonstrations, began his response to the clergymen on April 16, the fourth day of his prison sentence. He used a pencil to write on margins of a newspaper and slips of paper, and he only wrote during the day since his cell had no overhead light.

The letter, addressed to “My Dear Fellow Clergymen” became the famous “Letter from Birmingham Jail.”

Pieces of it were smuggled out with his attorneys, and an associate compiled them and gave them to Rev. King’s secretary to type. The 21-page letter was never sent to the religious leaders. They saw it when everyone else did, published in part in newspapers and magazines on May 19, 1963.

In the letter, Rev. King explained why he felt compelled to participate in demonstrations, marches and nonviolent actions.

“I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham,” he wrote. “Injustice anywhere is a threat to justice everywhere.”

Jonathan Bass, history professor at Birmingham’s Samford University and author of the 2002 book Blessed are the Peacemakers: Martin Luther King Jr., Eight White Religious Leaders, and the Letter from Birmingham Jail, said Rev. King’s letter is “without a doubt the most important written document of the civil rights era.”

He told Catholic News Service on April 15 that the letter was meant for a much broader audience than just those eight religious leaders but, since he wrote to them as a minister, it has deeply spiritual themes.

“Those who read this through a non-spiritual lens miss a lot of these truths,” he added.

For the letter’s 50th anniversary, public readings of the letter are taking place not only in Birmingham, but across the United States and in places around the world.

Religious figures in particular are not just reading the letter but responding to it.

Leaders of U.S. Christian denominations who are part of the ecumenical organization Christian Churches Together gathered in Birmingham on April 14-15 to sign a response to the letter and discuss its meaning then and now.

One participant was Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops. In an April 14 address to the gathering, he stressed the importance of responding to Rev. King’s words by asking forgiveness for past wrongs, appreciating efforts that have been made and being “resolved for more action.”

He commended steps made by the Catholic Church including its Aug. 23, 1963, statement “On Racial Harmony,” issued by the administrative board of what was then the National Catholic Welfare Conference, the predecessor of today’s U.S. Conference of Catholic Bishops. It said: “We must insist that the heart of the race question is moral and religious.”

He also quoted the U.S. bishops’ 1979 pastoral letter “Brothers and Sisters to Us,” which said that “racism is a sin. A sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father.”

In a telephone interview before the two-day gathering in Birmingham, the archbishop told CNS that when he read Rev. King’s letter he “recognized not just with a classic it is, but how touching it is to uncover the soul of someone seriously trying to follow Christ” and trying to move people to action.

He said Rev. King’s words can have an impact today on religious leaders as they listen to one another and try to work together to bring about necessary changes which he described as “prayerful dialogue.”

Bass was able to interview six of the clergymen. Rev. King addressed in his letter. All eight have died.

He described Bishop Durick, who became bishop of Nashville, Tenn., as the “most fascinating.”

He said the bishop went from a “passive segregationist to a desegregationist and an integrationist in a very short period of time.”

Bass said the bishop had grown up in the South and “just naturally accepted the social order of segregation,” but then “recognized the reality that desegregation was coming” and like the other religious leaders who challenged Rev. King, he wanted to be sure the “process of dismantling segregation would be peaceful and gradual.”

Bass said the events of 1963, not just Rev. King’s letter, had an impact on the bishop and changed his views.

After Rev. King’s assassination in Memphis, Tenn., in 1968, Bishop Durick walked in the front ranks of a civil rights march. He marched again the following year in a tribute to the slain civil rights leader.

At the two-day event in Birmingham, U.S. Rep. John Lewis, D-Ga., also addressed the gathering. “The civil rights movement was a religious movement,” he said, adding that he saw the efforts as “love in action.”

Activities included a morning prayer walk on April 15 at Kelly Ingram Park. Those gathered for it were split into two groups, each following a path marking the routes of civil rights marches.

The two groups then rejoined and participants held hands and prayed at the “Kneeling Ministers” sculpture. The statue depicts the Revs. John Thomas Porter, Nelson H. Smith and A. D. King, kneeling in prayer after being confronted by Public Safety Commissioner Bull Connor during an April 7, 1963, protest. Rev. A.D. King was the brother of Rev. Martin Luther King.

What was in the news on April 19, 1963? Superintendents asks for a course in communism, and a priest calls for the end of a migratory worker program

• U.S. government calls encyclical ‘historic’
• Drop ‘bracero’ program, Rural Life chief urges
• Parley will explore problems of youth

(Read all of these stories from our April 19, 1963, issue by logging on to our archives at www.CriterionOnline.com)
**Some Call It Autumn—Scripture Reflections of Belief and Grace**

**Review by Mary Ann Garber**

**Special to The Criterion**

Noted in a review on the book’s back cover is a journey toWalking on the road to Emmaus after the first Easter (Lk 24:13-16).

**James Welter**

James Welter, noted parishioner James R. Welter of Indianapolis, is to attempt to further reveal God’s grace and the mystery of faith documented in the parables, “and see what it is you recognize that homeless person.” Welter said, in order to write the Scripture reflection books.

**James Welter**

**Pilgrims in Prayer**

In 2003, Welter, with help from his wife, Helen, and their sons, Jim and Mark, who was in charge of layout and design work, worked together to release his second book, Some Call It Autumn — Scripture Reflections of Belief and Grace. Mark, an Indianapolis resident, worked with a spouse or a good friend or even a confessor, and now it’s [printed] on a page for the world to see.”

Welter decided to reveal many things about his life in his writing because, he said, “In my judgment, it’s very difficult to define grace. Really, it’s in the experience. We can see grace here and there and in various life challenges.”

One of his favorite experiences of God’s grace and the mystery of faith documented in the parables, “and see what it is you recognize”, Welter said, in order to write the Scripture reflection books.

**WYD organizers expect bump in attendance with Argentine pope**

**SAO PAULO (CNS)—** Members of the local organizing committee for World Youth Day say that, with the recent election of an Argentine pope, they expect up to 2.5 million young people at the international event in Rio de Janeiro.

“With the news of the new pope was his emotional pilgrimage to the Holy Land in 1995 as a promise to his late mother,” Welter said.

Another favorite is a story about Robert, a gentleman I met in San Francisco,” Welter said. “I relate this story about how God spoke to me through that homeless person.”

Welter’s writing style is vivid and compelling, not what many people would expect from a man who made his living as an accountant.

“Lot of painful transitions had to take place in order to see myself clearly, and to recognize hidden gifts and talents, he said, in order to write the Scripture reflection books.”

“The challenge to us is to put our life story alongside the stories that Jesus told in the parables,” Welter said, “and we can draw from that.”

**(To order Some Call It Autumn—Scripture Reflections of Belief and Grace, go to www.ascensionview.com. All of Welter’s books are also available at Angelos’ Corner, Holy Family Reflections of Belief and Grace, and books can be ordered on the website.**

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**Price per person based on double occupancy. Plus $299 tax, services & gratuities. Airfare is extra.**

For all details, itineraries, reservations & the YMT chaplain’s with phone number call 1-305-763-7300. **4:30**

**1-800-736-7300**

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**Wyoming Parish Center**

**Our Lady Fatima Retreat House (To order Some Call It Autumn—Scripture Reflections of Belief and Grace, go to www.ascensionview.com. All of Welter’s books are also available at Angelos’ Corner, Holy Family Reflections of Belief and Grace, and books can be ordered on the website.**

**Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, noted in a review on the book’s back cover that, “What the reader gains is another perspective on, and a new glimpse of, the beauty and power of God which ultimately transcends all limitations.”**

In 2001, Welter, with help from his wife, Helen, and their sons, Jim and Mark, published When Winter Comes—Scripture Reflections for Daily Living in response to the popularity of an online faith-sharing ministry that he founded as part of the website features for St. Monica Parish in Indianapolis.

That daily Scripture reflection can be accessed at www.stmonicaparishindy.org. Four years later, the Welter family again worked together to release his second book, Some Call It Autumn — Scripture Reflections of Belief and Grace, through their Ascending View Publications.

His oldest son, Jim, lives in New Haven, Conn., and served as editor for all three books. Mark, an Indianapolis resident, was in charge of layout and design work for the books. Helen, a nurse and talented poet, wrote the discussion questions after each reflection.

“Another favorite is a story about Robert, a gentleman I met in San Francisco.” Welter said. “I relate this...it is a core theology of all Christian faiths. Writing about grace took me to a deeper level in looking at my personal life,” he said, “that I really was very, very hesitant to share in some of the reflections.”

Encouraged by his sons, Welter shares honest, humble and courageous narratives about painful grief experiences in his life—including his cancer diagnosis—which make the book especially poignant and helpful to readers struggling with various life challenges.

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**Author’s book reveals God’s grace, it can transform lives**

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**Price per person based on double occupancy. Plus $299 tax, services & gratuities. Airfare is extra.**

For all details, itineraries, reservations & the YMT chaplain’s with phone number call 1-305-763-7300. **4:30**

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Faith

Papal transition was a teaching moment given from above

By Joseph Kelly

The election of a new pope, as well as the resignation of Pope Emeritus Benedict XVI, seems to come almost with divine timing for the Year of Faith. At a time when Catholics are asked to learn more about the faith, the convening of the cardinals in Rome to elect a successor to the chair of Peter has provided what educators call a “teachable moment.”

By that they mean that some event of magnitude has occurred that attracts the interest of students, from elementary school, high school, college and beyond. Instructors never pass up these teachable moments. They use them to demonstrate important topics and happenings—and that is certainly true of recent events in Rome.

The papal transition provided the opportunity and setting for Catholics and non-Catholics of all ages to learn about the faith. Many Americans showed surprise at the attention that the events in Rome received. In an age of science and technology, some think religion has declined in importance because we no longer need the supernatural to explain our world. Yet many Americans believe in God, and most of them take religion seriously.

Many of those religious people are Catholics. They look to Rome for instruction and guidance. The news media have recognized this and covered the events in Rome, before and leading up to the election, diligently, often as the lead story on television news or election, to make the day news media have recognized this as an opportunity to lead the world in an understanding of the importance because we no longer need the supernatural to explain our world.

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The last pope to resign was Pope Gregory XII, who did so in 1415, when he resigned because he was a schism in the Church, and Pope Gregory had to contend with two antipopes, that is, bishops claiming to be pope but not recognized as such by the Church. Pope Gregory accepted that the schism could not end without the resignation of all three papal claimants. After calling an ecumenical council to choose a new pope, he resigned for the peace of the Church.

The other pope reporters referred to was St. Celestine V, who resigned in 1294. He was an 85-year-old former hermit who, after several months in office, modestly concluded that he simply lacked the competence to lead so large an institution. But there were likely multiple popes who resigned in the early centuries of the Church when it was being severely persecuted by the Roman Empire. One pope from that time who resigned was St. Pontian, whose papacy ended in 235.

He was arrested by the Roman officials shortly after his election and imprisoned on Sardinia, known to the Christians as the “isle of death” because no one returned from it and its salt mines. Realizing he would never see Rome again, Pope Pontian abdicated so that the community could choose a new leader.

Though many have been through the election of a pope before, not everyone has or remembers it, and this may be their first time hearing the word “conclave.”

The last conclave was in 2005, when many current elementary students were not yet born, and those now in high school may not have understood what was happening. The goings-on of a conclave provide rich information about the Church, the College of Cardinals, how a conclave functions and even about some of the terms we use.

For example, the cardinals are originally bishops of dioceses around Rome, and their title was honorary. But in 1059, Pope Nicholas II made them responsible for electing a pope. The first pope elected by cardinals was Alexander II.

The word for the meeting in which a pope is elected, “conclave,” comes from two Latin words, “cum” (“with”) and “clavis” (“key”) because the cardinals are locked in until they choose a pope. Besides facts and figures, there are many lessons that came from this transition.

As the leader of more than 1 billion Catholics, the pope is one of the most influential people in the world. His words carry great weight for beliefs and behavior. Pope Benedict showed us that his first allegiance was to God’s Church. When he concluded that he could no longer effectively lead the people of God, he had the humility to step aside and trust the Church to choose a new pope.

Humility is a rare virtue, and perhaps his humility has been the most important lesson of all.

(Pope Emeritus Benedict XVI, who did so in 1415, when he resigned because he was a schism in the Church, and Pope Gregory had to contend with two antipopes, that is, bishops claiming to be pope but not recognized as such by the Church. Pope Gregory accepted that the schism could not end without the resignation of all three papal claimants. After calling an ecumenical council to choose a new pope, he resigned for the peace of the Church.)

Pope Emeritus Benedict XVI’s resignation can help us grow in faith

By Father Daniel Merz

Much will be said about events that transpired in the historic papal transition of 2013. It came with a set of events that modern-day Catholics hadn’t seen before. Beyond the historical facts, it brought these important lessons that speak directly to our faith.

• OK if we don’t feel we have enough physical or emotional strength, as long as we never stop trusting in and relying on God.
• Our cross may change, but it is always our cross.
• The only one who is truly indispensable is Jesus Christ, and what is indispensable for us is our faith in him.
• Faith fires us to make good decisions.
• Prayer is an essential part of every important decision.
• The resignation of a pope, as well as the process of electing a new one, has tremendous value for those of us who struggle day to day to make ends meet and who need the supernatural to explain our world.

If we listen closely to the words of Pope Emeritus Benedict XVI, he said that his resignation was not a “coming down from the cross.” We should clarify that the “cross” is not the cross of Christ, even though Benedict was the vicar of Christ.

The cross of universal redemption belongs to Christ alone. Benedict’s cross is his own, entrusted to him when he was baptized, changed when he was ordained as priest and bishop, and when he was created a cardinal, and when he was elected pope, and it changed again in his retirement.

The cross that he took up in his baptism changed as he has changed. It remains the same, and he continues to carry it.

He has promised never to cease praying for the Church and the world. He is not shirking his responsibilities but showing his faith, love and humility. The key to understanding the difference is the faith of Emmanuel—“of God with us.”

Faith says that despite feeling overwhelmed, God is still with us and will continue to care for us. This kind of faith leaves one free to stay in the ring or to bow out responsibly because God’s presence is there, regardless.

In other words, Benedict did not resign because he felt God could no longer work through him to sustain the Church. He knew that God sustains the Church whether the pope is strong or weak, healthy or ill.

Believing that God could continue to use his weakness, he also believed that God could use his resignation.

Apart from faith, we see things only as the world sees them. Apart from faith, Benedict may have thought either that he was indispensable for the job, or that he didn’t care what happened to the job. Faith gives us the humility to know that while ours is striving, God’s is the achieving.

Benedict said that he made his decision after much prayer. It’s not that God told him what to do, but that in prayer, he opened his heart to the heart of God, learning to be in tune with him. Prayer is about conforming our will to God’s and then asking that God’s will be done.

(Father Daniel Merz is associate director of the Secretariat for Divine Liturgy at the U.S. Conference of Catholic Bishops.)

From the Editor Emeritus/John F. Fink

Year of Faith: There are moral absolutes

Relativism. The idea that moral standards depend upon the situation or circumstance. However, the majority of people in all age categories said this:

These people all seem to believe in relativism.

When asked how they base their ethical or moral choices, only 20 percent of teens say they do so on

A picture can be worth a thousand arguments in social media

If you like Grumpy Cat, the photos

We’d like to put a positive spin on the response of those surveyed who say they do “whatever feels right or comfortable.”

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Monday, April 22
Acts 11:1-18
Psalm 42:2-3, 43:3-4
John 10:1-10

Tuesday, April 23
St. George, martyr
St. Adalbert, bishop and martyr
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, April 24
St. Fidelis of Sigmaringen, priest and martyr
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 25
St. Mark, Evangelist
1 Peter 3:3b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

My Journey to God

Reflections of Grace

By Gayle Schrank

Grace is to our souls what flowers are to spring. God in all his mercy...For you...his love he brings. It is Christ who renew our hope inside, when the days seem long and the time begins to wear thin. He encourages and lifts the hearts of those who trust in him. Our Living God comes to us each and every day. He embraces us with his love. His grace reveals our way. And when our spirits are hurting, Christ will restore and bring new life. Remain in him because he promises his path for us is bright.

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Flowers are seen in front of the Franciscan Monastery in Washington on March 20, 2012, the first day of spring last year.)

Bishops sometimes use different strategies in opposing abortion

O ur Catholic bishops in the United States held long discussions at various meetings on the issue of abortion. They have been washed away, precisely by the sacrificial blood shed by the Lord on Calvary. The Good Shepherd found them. He rescues them from the heat of the day and the dryness of earthly life. St. John’s Gospel provides the last reading. This Gospel reading, read immediately after the passage from Revelation, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was very familiar and well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. Moving beyond the symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish. Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father. Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Reflection

This weekend, the Church calls us to celebrate the Resurrection once again. It begins the fourth week of proclaiming the exciting news that it first pronounced at Easter. He lives! With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus lives, literally, and that in the sublime act of Resurrection is evidence that Jesus is God, the Son of God, the eternal Father. As risen, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. There is no substitute for the Lord. The second point, made this weekend and in past weeks, is that the word of Jesus, and the salvation given by Jesus, continue. They did not cease with the Ascension. Jesus lives in the preaching and the good works of the Apostles, and of their followers and successors.

Through Paul, and then through Barnabas, Jesus touched people needing help and salvation, needing to be saved. By emphasizing these points, the Church presents us with its basic belief, Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still.†

A few years ago, I visited our parish priest, Father Nohay, who is a Druid. As we were talking, he mentioned that he had been asked to give a speech on the topic of abortion. I asked him how he would approach the issue. He replied that he would mention the Church’s teachings on the sanctity of life, but that he would also draw attention to the plight of women who are considering an abortion. He mentioned that he would focus on the dignity of every human being, regardless of gender or race. He also emphasized the importance of prayer and the value of the Church’s tradition of prayer for the sick and the dying. He concluded by saying that he hoped his message would be received with a spirit of open-mindedness and respect.

As for the anointing of the sick, the Catechism of the Catholic Church in #1514 and 1515 provides that it be administered to those in “danger of death from sickness or old age,...” just prior to “a serious operation” or “to the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation” or to “the elderly whose frailty operation.”

Question Corner/Fr. Kenneth Doyle

Recently a priest came to visit my elderly mother who is in a nursing home. He gave the sacrament of the anointing of the sick, not only to my mother but also to my sister and me, who happened to be visiting my mother at the time. Then he gave holy Communion to all of us, without inquiring whether we were all practicing Catholics. In fact, my sister, though she was raised a Catholic, never goes to Mass anymore, so it felt awkward to watch her take Communion. What are your thoughts on this? (Wisconsin)

Often when I make Communion calls to the homebound, there is a caregiver or family member with the one who is sick or elderly. Unless I know that person not to be a Catholic, after I have given Communion to the one I am visiting, I turn and ask whether the present would also like to receive.

My expectation is that a non-Catholic or a non-practicing Catholic will decline, and that is what they should do. I do not feel it is my place to “grill” the person by saying, “Are you a practicing Catholic in the state of grace?”

In the case you raise, I would hope that the priest asked whether you and your sister wanted to receive Communion and did not simply hand you the host. If he did ask, your sister should have said simply, “No, thank you.”

As for the anointing of the sick, the Catechism of the Catholic Church in Church in #1514 and 1515 provides that it be administered to those in “danger of death from sickness or old age,...” just prior to “a serious operation” or “to the elderly whose frailty becomes more pronounced.” I’m not sure, then, why the priest included you and your sister in that sacrament.

Questions may be sent to Father Kenneth Doyle at uskfdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.†
Blessing music

A men plays a double bass under a canopy of blossoms from cherry trees outside the Basilica of the National Shrine of the Immaculate Conception in Washington on April 10.

Daughter of Charity Sister Vivian David ministered in health care and pastoral care for 50 years

Sister of Charity Vivian David died on March 16 at Seton Residence in Evansville, Ind. She was 88.

Sister was born on March 23 of Christmas was celebrated on March 18 in the chapel at Seton Residence. Burial followed at St. Joseph Cemetery in Evansville.

Sister was born on Aug. 23, 1924, in Mesinor, Wis.

Before entering the Daughters of Charity, Sister David earned a certificate in nursing from St. Mary's School of Nursing in Milwaukee, Wis., in 1943.

She entered the Daughters of Charity in 1949. She later earned a bachelor of science in nursing education from DePaul University in Chicago in 1953.

During her 63 years as a Daughter of Charity, Sister David ministered in the nursing field for more than 30 years. Beginning in 1982, she began ministry in pastoral care, including serving as a chaplain at St. Vincent Hospital in Indianapolis from 1982-88. For the next two years, she served as a medical records clerk at the hospital.

In 1980, she returned to the order in her mother’s house in Evansville as a pastoral care associate. In 1999, she dedicated herself entirely to nursing.

Memorial gifts may be sent to the Daughters of Charity, Province of St. Louis, 4330 Olive Street, St. Louis, MO 63108.
Mounting sectarian strife scaring Egypt’s Christians into leaving

CAIRO (CNS)—Mounting sectarian violence in Egypt is pushing tens of thousands of Egyptian Christians to look for security abroad, say Church leaders and aid workers.

Some of the most serious sectarian violence occurred on April 7 at Egypt’s main Coptic Orthodox cathedral in Cairo, when a crowd confronted angry Christian demonstrators shouting anti-government slogans as they were leaving the funeral of four Christians killed in a gunfight the previous day.

Police fired tear gas over the walls of St. Mark Orthodox Cathedral and reportedly stepped aside as unknown assailants, armed with petrol bombs and other weapons, attacked those inside the cathedral grounds.

The Cairo office of the U.S. bishops’ Catholic Relief Services reported in mid-March that “almost 11 incidents” of clashes between Muslims and Christians in Egypt had occurred over the past two years, and that as many as “100,000 Christian families” had already left the country over fears for their future.

Coptic Christians account for an estimated 10 percent of Egypt’s nearly 90 million people. Most Egyptians are Sunni Muslims.

Assad Attiya, a 48-year-old clerk in a downtown Cairo department store, said growing violence and a general “state of chaos” since the revolution had frightened him and other Christian families into applying for immigration to the United States through the U.S.-green card lottery system.

“All Egyptians, by nature, are kind [but] circumstances are now making everything bad, so I am afraid of you and you are afraid of me,” he told CNS.

Allied Raouf, a member of the Egyptian opposition party member and a Christian, said the April 7 violence showed that the ruling Muslim Brotherhood has been unable to govern Egypt effectively, much like previous regimes.

“All this sectarian tension is the product of the [former Presidents] Sadat and Mubarak,” said Raouf.

Democratic elections in Egypt last year resulted in a new government controlled largely by the religiously conservative Muslim Brotherhood, whose members were officially banned under the almost three-decade, autocratic rule of former President Hosni Mubarak, who was overthrown in the January 2011 revolution.

Now, anti-Brotherhood and other protests, including among some of the country’s security forces, have resulted in fatalities, lawlessness and heightened crime. Adding to these problems are skyrocketing prices for basic foods and an economy on the verge of collapse due to the almost total loss of international business and tourism, which previously accounted for major sources of Egypt’s national income.

The generally bad state of affairs in the country has worried many Egyptians, especially the Christian minority, who say at times of trouble—and moreover now when there is no strong government force to protect them—they risk becoming victims of attack.

“They feel they are very vulnerable. They are surrounded by the [Muslim] majority [and] they no longer feel comfortable. They feel … as American blacks in America did before civil rights, because there is no system that protects them,” said Maryknoll Father Douglas May, who has lived in Egypt for 18 years.

Father May said that, although under Mubarak there were restrictions on minorities, such as bans on building churches and large gatherings, the Christians felt safer because there was at least a sense that Egypt was under control.

Now, “they feel if there is an issue, there is vigilante violence,” May told CNS in March.

Coptic Orthodox carry the coffins of men who died during Muslim-Christian clashes outside St. Mark Coptic Orthodox Cathedral in Cairo on April 7. At least two people died during the clashes outside the cathedral, and more than 60 were injured.
Through pope’s embrace, Rhode Island boy touches the world

WASHINGTON (CNS)—The legacy of Army chaplain Father Emil Kapaun endures because of the men who knew him on the battlefield and in a prison camp during the Korean War, said the spokesman for the Army Office of the Chief of Chaplains.

“The legacy is kept alive by the stories of the soldiers,” Chaplain Kenneth W. Stice, a colonel, told Catholic News Service at a media round-table on the Pentagon on April 10. “That legacy goes on whether recognized … or not.”

With Stice were the priest’s nephew Ray Kapaun and Father John Hotze, judicial vicar for the Diocese of Wichita, Kan., the home diocese of Father Kapaun.

They spoke to CNS the day before President Barack Obama presented the Medal of Honor posthumously to the war-hero priest in a White House ceremony.

It is the nation’s highest military award for bravery. Ray accepted the medal on behalf of his uncle, who died on May 23, 1951, in a North Korean prisoner of war camp. Many of those who had served with the priest looked on.

In presenting the award, Obama said: “That faith … that even in such hell, there could be a touch of the divine … was perhaps the greatest gift to those men. I’m told that in their darkest hours in the camp in that valley, these men turned to a prayer … Even though I walk in the valley of the shadow of death, I will fear no evil, for you are with me.” (Ps 23:4)

The record shows that the 35-year-old chaplain had the chance to fall back to safety during a battle between U.S. and Chinese forces, but instead chose to stay and was captured along with dozens of men. He ministered to his fellow soldiers even in the prison camp.

“I did not know my uncle … he died before I was born,” Ray told CNS at the Pentagon.

Born six years after the priest’s death, Ray came to know his uncle through the many stories told by his father and mother and the soldiers who knew him in his final days.

The POWs who knew the priest continued to talk about him after their liberation, noted Stice.

“I do believe that he is a saint after all that I’ve found out about him,” Father Hotze said about the late priest, who is a candidate for sainthood. Father Hotze has been investigating the chaplain’s life for his cause since 2001.

“I think what sets him apart is that he was willing to give totally of himself,” he said. “If you look at his life, growing up he was a typical Kansas farm boy, [whose] family did not have much.” He had to be creative with what tools he had, the priest said.

The nephew recalled a story about his uncle that he said he has passed down for generations. The grandparents of the future priest were going into town, and they entrusted their boy with caring for the farm while they were gone.

Young Emil accepted the responsibility with ease, but encountered an obstacle when it came time to milk the cow, because “Grandma was the only one who could milk that cow,” Ray said. “The cow wouldn’t [even] let him get close.”

Emil went back into the house and found his grandmother’s work garments and bonnet. He dressed himself up just the way she would have done, and then waddled out to the barn in just the way “that Grandma would always do … [and] had no problem whatsoever milking the cow,” Ray continued.

“He was a very smart person growing up,” he explained. “He had an uncle as a youngster would always help his classmates, tutoring them, and investing the time to make sure they could complete their assignments.

“Years later in the P翁 camp that was his home in his final days, Father Kapaun used his wins to steal food from the guarded warehouse to supply the starving soldiers with food,” Father Hotze told CNS.

“He gave his life for his sheep,” Army Chief of Chaplains Father Donald Rutherford told a Pentagon Channel reporter during the media round-table.

Father Rutherford, a Catholic priest who holds the rank of major general, said he encourages his young chaplains to look at Father Kapaun as an example of the “Army values: of being soldiers, of loyalty, of respect, of dignity, of selfless service, of honor, [and] of personal courage.”

In his homily on Palm Sunday, April 6, 1941, Father Kapaun said: “Men find it easy to follow one who has saved his life.”

In the Korean War, “soldiers fall wounded on the battlefield, they need someone there to give them encouragement and hope,” Father Rutherford said.

When soldiers fall wounded on the battlefield, they need someone there to give them encouragement and hope. “Father Kapaun did that,” said Stice. He used every opportunity to encourage the troops, gave them a will to live, a meaning and a purpose to keep going, the chaplain said. He trained soldiers to be loyal to their country and their values, and to never let go of that thing that holds all of humanity together—life.

The priest, who was born in May 23, 1921, in a North Korean prisoner of war camp, was honored with the nation’s highest military award for bravery.

On the farm or battlefield, Kansas priest gave ‘totally of himself’