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

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

By Natalie Hoefer

On the surface, Deacon John Kamwendo’s life seems more like a textbook than a story—the 43-year-old transitional deacon has one associate degree, two bachelor’s degrees, two master’s degrees and a doctoral degree. His educational path took him to six institutions from his native Tanzania to South Africa and finally to Indiana.

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

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

The first seed planted for his vocation to the priesthood came in third grade. A priest stopped by his religion class to make sure the children were being properly catechized. But one does not simply join a minor seminary, he recalled. He made proposals for three months. Sixty boys applied, but they only accepted four. I prepared for three months. Sixty boys applied, but they only accepted four.

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

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

“She asked me many times to go to a priest and inquire about joining the [minor] seminary,” he recalled. “But one does not simply join a minor seminary in Tanzania. It’s a very competitive process. I prepared for three months. Sixty boys applied, but they only accepted four.”

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

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

“Humility and meekness: These are the weapons that the prince of the world, the spirit of the world does not tolerate, because he makes proposals for worldly power, proposals of vanity, proposals for riches,” he said in his daily morning Mass homily on May 4.

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

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

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

“The Christian journey is Christ’s journey. There is no other way to follow him, the pope said. “Many Christian communities are persecuted today, more now than in the early days of the Church—today, right now, on this day and at this hour,” Pope Francis said. The reason for this persecution comes from the devil and his hatred. The path of persecution “is a consequence of the hatred of the world and the prince of this hatred in the world.”

New Catholics feel at home in the Church

By Natalie Hoefer

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

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

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

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

Here are four of those special stories.

See HUMILITY, page 3A

See FAITH, page 7A

See KAMWENDO, page 2A

New Holy Angels Parish member Ameni Sujai receives holy Communion from Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis, during an Easter Vigil Mass at Bishop Chatard Memorial Chapel at Marian University in Indianapolis on March 30. Also shown is Father Robert Robeson, rector of Bishop Simon Brute College Seminary in Indianapolis.
KAMWENDO  
continued from page 1

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

What did God want?

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

"I decided not to go back to the major seminary. I felt like I needed time off. It was a tough decision," Deacon Kamwendo admitted. Helping others seemed to be in Deacon Kamwendo’s blood. He spent the next two years earning an associate degree from a teaching college in Tanzania. After graduating, he taught high school physics, chemistry, biology and math from 2002-04.

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

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

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

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

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

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

Prayers are answered

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

First was a pilgrimage he made with Stellenbosch University’s Association of Catholic Youth to the Ngome Marian Shrine in South Africa, the site of reported apparitions of the Blessed Mother to a Benedictine nun between 1955 and 1971.

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

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

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

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

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

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

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

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

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

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

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

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

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

"This is like church at home!

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

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

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

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

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

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

That summer, Deacon Kamwendo met Monsignor Stumpf, now pastor of St. Michael Parish in Greenwood.

"My pastor at St. Charles Borromeo Church in Bloomington had told me that Deacon Kamwendo was going to be going on a pilgrimage to the Holy Land. I was interested in participating, but could not afford the trip. Monsignor Stumpf, now pastor of St. Michael Parish in Greenwood, views Deacon Kamwendo as a “gentle soul. He is very concerned about other people and has so much compassion for other people. He relates well with others. He is very pastoral. He’ll make an excellent priest.”

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

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

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

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com)
Vatican says its congregations collaborate, including on LCWR decision

VATICAN CITY (CNS)—Two days after the head of the Vatican office overseeing religious life said he had done damage to the Holy See by not consulting the Vatican’s doctrinal office about a controversial investigation of American nuns, the two bodies affirmed their “dialogue” and a “common commitment” to reform the U.S.-based Leadership Conference of Women Religious (LCWR).

The statement issued by the Secretariat for Co-ordinating the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, told an international gathering of sisters on May 5 that his office had not been consulted about the doctrinal congregation’s investigation of the LCWR, and he expressed hopes “for a dialogue, something which did not take place previously.”

In newspaper reports, a video of the cardinal’s homily and a video interview, Cardinal Braz de Aviz, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, said the doctrinal congregation’s final assessment of the LCWR—in the LCWR’s case, the statement said—During their meeting, it said, Archbishop Muller and Cardinal Braz de Aviz “reaffirmed their common commitment to the renewal of religious life, and particularly to the doctrinal assessment of the LCWR and the program of reform that the Congregation proposes in accordance with the wishes of the Holy Father.”

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

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

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

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

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

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

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

With his death and Resurrection, Christ “ransomed us” and humanity from worldly power and the devil’s grasp, the pope said.

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

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

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

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

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

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

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

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

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

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

There is no Christian life without the vitality of the Holy Spirit, he said. Otherwise, “it would be a religious, pagan life that believes in God but without the vitality that Jesus wants for his disciples.”
Support for immigration reform is based on Church doctrine

While the U. S. Senate began debating the current immigration reform bill on April 22, two Church leaders from both ends of the country weighed in. Cardinal Timothy M. Dolan of New York and Archbishop Jose H. Gomez of Los Angeles were part of a conference call during which they critiqued some aspects of the Senate bill. Cardinal Dolan, who is president of the U. S. Conference of Catholic Bishops, emphasized that the Church’s support for migrants “isn’t some wild, left-wing cause. This is classic Catholic teaching, an essential element of Catholic doctrine.”

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

We might add that it is also an essential element of Judaism and Islam, and any religion that includes the Old Testament as part of its teaching. For example, the Book of Leviticus, and others like it, goes on to say why the Israelites were to treat aliens as themselves “because you too were once aliens in the land of Egypt” (Lev 19:34).

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

Archbishop Gomez, a Mexican-born immigrant who now heads our country’s largest diocese, also participated in the conference call but was not on the panel calling for reform immigration. He called for reform of immigration policies “the civil rights test of our generation” and said that it’s long overdue.

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

The waiting lists are even longer for applicants from most Latin American countries.

Making Sense Out of Bioethics Fr. Tad Pacholczyk

An incremental approach to changing unjust laws is morally acceptable

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

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

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

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

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

“A particular problem of conscience can arise,” he noted, “in cases where a legislative body would be decisive for the passage of a more restrictive law and at the same time a number of authorized abortions, in place of a more permissive law already passed and ready to go into effect. Such a situation is not unknown.”

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

“In a case like the one just mentioned, when it is not possible to overturn or completely abrogate a pro-abortion law, an elected official, whose absolute personal opposition to procured abortion was well known, could_febrile on principle propose an amendment limiting the harm done by such a law and at lessen its negative consequences at the level of general opinion and public morality.”

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

Many commentators have observed how dramatic progress has occurred in Church teaching on abortion in the United States in recent years because of this incremental approach—eliminating particular birth and late-term abortion provisions, establishing waiting periods, mandating ultrasounds, regulating abortion facilities, and so forth.

Incremental legislation may likewise be needed to respond to certain unethical practices regarding end-of-life care. In Texas, for example, the law allows a physician to unilaterally establish Do Not Resuscitate (DNR) orders for a patient, with no process for review or appeal, when the physician is convinced that resuscitation attempts for that patient would be futile. This means that even in the absence of a patient’s or family’s consent or even input, a doctor can decree a DNR order for that patient. Because this practice has become accepted in Texas, and because stronger corrective legislation was judged unable to garner sufficient votes, the Texas Catholic Conference crafted an incremental legislation in 2013 to address this obviously unethical circumstance that violates a patient’s right to choose.

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

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

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

(Father Tadeu Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Madison, Wis., and is presently is director of education at The National Catholic Bioethics Center in Philadelphia. See www.mcghecenter.org)
One in Christ: a spiritual workout to strengthen marriage and family relationships.

When it comes to weddings, there is no end to the questions and decisions that need to be made. The first Saturday of the OIC program begins by exploring the true nature of marriage as God intended and as Scripture reveals: the covenantal theology of marriage—the sacramental aspects of marriage and how the sacraments of the Eucharist and reconciliation nourish the sacrament of marriage.

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

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

With those foundations laid, the remainder of the three weekends is divided into the unitive and procreative ends of marriage. The couples are led through key biblical and theological topics. We talk about intimacy, surrender, cooperation and infidelity,” says Michelle, who also has her husband in a Master’s degree in Marriage and Family Counseling.

In addition to the theoretical foundation and practical tools for the couples to take away, the program gives couples the opportunity to grow in their faith by the experience of the Eucharist and reconciliation throughout the program.

The OIC program takes place over the course of three weekend days. The first session involves questions, a video and finance in marriage in general, and how the sacraments of the Eucharist and reconciliation nourish the sacrament of marriage.

The post-session evaluations speak volumes about the program’s efficacy, says administrator Michelle. “We see the same comments over and over, that now they know the ‘why’ of Church teaching on contraception, and how that has changed their perspective on marriage and fertility and birth control.”


New ‘One in Christ’ renewal program for married couples to be offered this fall.

Based on the positive feedback that Father Thomas Aschenbrenner of the Archdiocese of Chicago received for his “One in Christ” course for engaged couples, he wanted to create a tool to help married couples enhance their sacramental covenant as well. One in Christ: A Spiritual Workout to Strengthen Your Marriage is a program and book written by Father Aschenbrenner and Cothen Kelly Mast. The book and program are based on “Marriage: Love and Life in the Divine Plan,” a pastoral letter of the U.S. Conference of Catholic Bishops. One in Christ (OIC) marriage renewal is touted as a “spiritual workout” intended to strengthen marriages and help couples come to a deeper understanding of their vocations in Christ.

The program is designed to be a home study supported by group meetings. It starts with a kickoff group meeting, followed by monthly group sessions guided by an OIC-trained facilitator who has made a pledge of fidelity to the magisterium (teaching authority of the Church). St. Luke the Evangelist Parish in Indianapolis will host the first-ever OIC Marriage Renewal in the Archdiocese of Indianapolis this fall. The program is open to anyone in the archdiocese.

The dates for the fall sessions will be announced soon.

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

By Natalie Hofer

When it comes to weddings, there is no end to the questions and decisions that need to be made. The first Saturday of the OIC program begins by exploring the true nature of marriage as God intended and as Scripture reveals: the covenantal theology of marriage—the sacramental aspects of marriage and how the sacraments of the Eucharist and reconciliation nourish the sacrament of marriage.

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Francesc Sister Rita Vukovic looks on as she is presented with a special Cardinal Ritter High School blanket in honor of her 42 years of teaching at the Indianapolis high school during a tribute on April 11. Nearly 300 friends, former students and colleagues joined together to salute the former English teacher, who retired in 2013. The event was hosted by Mr. Joseph Schooled, and included tributes to Sister Rita from students representing each of the decades that she taught at Cardinal Ritter High School.

May 10
St. Elizabeth Ann Seton Church, 10655 Havercraft Road, Carmel (Diocese of Lafayette). Senior Adult Faith Formation and Marian University, “Celebrating the Feast of J.R.R. Tolkien,” Dr. Peter Kreeft, presenter. 7 p.m. no charge. Information: 317-846-3850 or AdultFormationInfo@seton-carmel.org.

May 11
St. Roch Parish, Family Life Center, 3605 S. Meridian St. Indianapolis. Single Senior meet, meeting, 1 p.m., age 50 and over. Information: 317-784-4217.

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

Carmelite Monastery, 59 Allendale, Terre Haute. Help of God’s Precious Infants, pro-life Mass, 7:30 a.m., followed by prayer at the United Nations. Memorial Day. 30th St. 3rd, 9:30 a.m., followed by prayer and Mass at Patrick Parish Adoration Chapel at 1807 Populit St. Information: cmcbrum.tom@gmail.com or 812-841-0060.

May 12
SS. Peter and Paul Cathedral, 1347 N. Meridian St. Indianapolis. University of Notre Dame Liturgical Choir, Mother’s Day Concert, 6:30 p.m., free-will offering. Information: 317-634-4519 or andy@uspce.org.

May 14

May 14–June 18

May 15
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. Mass, 2 p.m.

May 15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Feast Day of Our Lady of Fatima, Mass, 11 a.m. Father Jim Farrell and Father Keith Hesey, celebrants, tour the grounds, enjoy lunch, goodwill donations accepted. Information: 317-545-7681.

Oldenburg Franciscan Center, Oldenburg. “Men’s Night!” 4 p.m. Information: 317-545-7681.

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May 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Community Labyrinth Walk,” Annie Endris, facilitator, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictine@benedictinn.org.

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

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

The event celebrates the feast of Pentecost, when the Holy Spirit brought together people of different nations and languages to hear of the marvels of God. All are invited to the choir concert to hear of the marvels of God as sung by people of different nations and languages from the Archdiocese of Indianapolis. Admission to the choir concert is free.

May 17

May 18
St. Michael the Archangel Church, 3534 W. 39th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Fr. Robert Roberson, 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 800-882-9386, ext. 1569.

St. Malachy Parish, 940 S. Locust Lane, Brownstown. Holy awareness walk/ run, family fun and fitness. 8:30 a.m. registration, $25 per person, $50 family. Information: 317-2384 or jaye@indy.com.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. Ladies Auxiliary garage sale, 8 a.m.-2 p.m. Information: 317-784-4439 or www.catholicscemeteries.cc.

May 19
Holy Cross Parish, 125 N. Central Station. Indianapolis. Health Fair, 10:30 a.m.-12:30 p.m. Information: 317-634-2620 or gregkrauth@gobeyondindy.org.

Catholic Community of Richmond, 701 N. “A” St., Richmond. Catholic adoration group, 7 p.m. Information: dcnkess@comcast.net.

May 20
Pine Creek Golf Course, 12401 Lynnwood Boulevard, Carmel (Diocese of Lafayette). Charity Golf outing, Mass, 11 a.m., shotgun start, 4-person scramble, 11 a.m. per person or $450 foursome, lunch and dinner included. Information: 317-826-6000.

May 21
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Parish mission, “Finding the Fullness of Faith in the Catholic Church!” Father Dwight Longenecker, present, 7 p.m. each evening. Information: 317-826-6000.

May 22
St. Philip Neri Church in Indianapolis. May 18, 25 and 26, Stations of the Cross, 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: stphilipneri.org or citizen2016@gmail.com.

May 27


May 29
St. John the Evangelist Church, 624 W. 82nd St., Indianapolis. Memorial Day Mass, noon. Information: 317-784-4439 or www.catholicscemeteries.cc.

May 31

Oldenburg Franciscan Center, Oldenburg. “Men’s Night!” Franciscan Father Carl Hanning, presenter. 7-8:30 p.m., free-will offering. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

May 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Community Labyrinth Walk,” Annie Endris, facilitator, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictine@benedictinn.org.
From secular to sacramental

Adam Sheets was baptized as a Catholic as an infant, but his family did not attend church on a regular basis. “I always had faith and even prayed the rosary, but never went to church,” Sheets said. Faith once again entered his life when he and his now-fiancée, Ashley Shellhorn, traveled the path of living together and raising their daughter, Alexis, now 11 years old.

“Then a work situation arose for Sheets in 2012. “I was afraid I would lose my job,” he recalled. “I started praying like never before to stay in my job and to get through the day.” And just to start this peace. I promised myself I’d start going to church if I made it through.”

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

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

Sheets approached Father William Williams, pastor of Most Holy Name of Jesus Church in Beech Grove. “I was terrified. I didn’t think I could ever be accepted back into the Church because of my lifestyle,” Sheets said. “Father Williams was so comforting. He said we didn’t have to move apart because that was just not in Alexis’s best interest, but he did ask us to live chastely. It’s been tough, but it’s worth it.”

Sheets met several times with Father Williams, went to confession and received the sacrament of confirmation at SS. Peter and Paul Cathedral in Indianapolis in the summer of 2012. But the story doesn’t end there.

“Since then, more time has come to the Catholic Church. I feel so welcomed and it just felt so right,” said Shellhorn.

The couple enrolled Alexis in Holy Name School, and Shellhorn started RCIA at Holy Name with Sheets as her sponsor. “Sheets and Alexis were both baptized and received the Eucharist at Holy Name’s Easter Vigil on March 30. Shellhorn was also baptized.

And Sheets will be married at Holy Name on May 11. “Having more faith in our relationship has made it so much better. We didn’t realize how important it was until we started going to church,” said the soon-to-be Mrs. Sheets.

As for their daughter, said Shellhorn, “Alexis is the best of both worlds. She’s talked about being a nun one day.”

Sheets sees the work of God in his and Shellhorn’s relationship. “For 14 years, we put off getting married. I think there was a reason. I think God wanted it to be this way, in the Church,” Sheets said.

No longer rafaid

Vicky Bai of Beijing, China, was struggling with a fear of death. “I was crying every night because I was afraid of dying, because I was afraid that if you died, you just no longer existed.”

Bai had no faith to ease her anxiety. Her parents encouraged her to practice Christianity to ease her anxiety. “I was terrified. I didn’t think I could ever be accepted back into the Church because of my lifestyle,” Bai said. “But mostly, she is grateful to have found herself among and exercising with the Church.”

But mostly, she is grateful to have found herself among and exercising with the Church.

Journeying to Catholicism together

When Kerry met Brad Lloyd in 2004, she had just started RCIA. She had been exposed to Catholicism through her life and wanted to learn more. Brad was battling with disillusionment of his Mormon faith. “I knew I was a Mormon, so I went to RCIA, and then we did nothing [regarding faith],” Kerry said.

Even after their marriage in August of 2006, Brad kept reading and searching for something to replace his former faith. In January of 2007, when he read a book that inspired him to be open to attending Mass, “I knew Kerry was interested in going, so I thought, ‘Why not give it a whirl?’” Brad said. “But I didn’t count on converting.”

The couple started attending Mass at St. Simon the Apostle Church in Indianapolis. In May of that year, they had their two children, Gabriella and Benjamin. “It revealed to me that if I married and had children I might choose to join the Church,” Kerry said.

Kerry started RCIA that fall. “I wanted to support her and the kids, and because I wanted to learn more about the Church from an educational point of view,” said Brad. “But then the Holy Spirit kicked in and took things to a whole new level. “One day I was walking out of work thinking about transubstantiation, and I thought, ‘Do I believe this? Could I believe this?’ And at that moment, I just opened up and embraced the concept without abandoning.”

The liturgy continues to draw Brad. “The Mass is in every aspect so simple, but each part has a purpose, everything points to Jesus.”

“Mass is drawn by the Church’s active role in social concerns. “I love how the Church is so socially caring and helpful,” he said. As her confirmation patron, she chose St. Brigid of Ireland, who was dedicated to serving the poor and the distressed.

As an unsuspected benefit, the Lloyds’ faith journey brought another additional dimension to their marriage. “In order to be baptized into the Church, Brad pursued an annulment of his first marriage. The announcement was quite sudden, since his first wife had been married previously, thus rendering her and Brad’s marriage invalid in the eyes of the Church.”

“We’re still madly in love,” said Kerry, “and I know we married each other’s best friend. We thought everything was good. But now we feel even closer. Sharing our faith and talking about our faith with each other has made our relationship deeper and more meaningful.”

Seeking spirituality is what prompted their journey together to Catholicism. “Taking the first step was hard,” said Brad. “But the rewards have been incredible.”

From world religion to the one true religion

Dr. Amenti Suja’s story starts best in the middle.

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

But Suja herself was not Catholic—she was an occasionally-practicing Baptist. The road that led her to making such a statement to her students began with the study of religion in general from an academic point of view.

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

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

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

“Every time I taught a class in world religion, I’d have to delve into each religion so I could have a grasp to teach my students,” Suja said. “I studied Buddhism, Hinduism and others.”

Suja recounted: “But the last two years my heart as well as my head got into the Eucharist and prayer.”

One day in May 2012 after she made this statement to her students, Suja said she “heard this voice in my mind that said, ‘Well, Amenti, why aren’t you a Catholic?’”

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

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

Suja professed the Catholic faith during an Easter Vigil Mass at Bishop Chatard Memorial Chapel at Marian University in Indianapolis on March 30, where members of Holy Angels Parish worship after their 199-year-old church had to be razed in August of 2012. Her husband and family attended in full support of her discernment to join the Church.

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

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

“I also appreciate the Eucharist and the whole leadership that leads to the Eucharist, how beautiful it is, how it is so much a part of who I am and who I’ll become,” Suja added.

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

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

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

After all, she noted: “Not many people recognize that my name begins with ‘Amen.’”
Welcome, new Catholics

St. Bridget of Ireland, Liberty
Patrick Cox (catechumen); Joseph Finch, Gregory Groene, Charlotte Phillips, Melissa Ponce and Steven Ponce (candidates)

Richmond Catholic Community, Richmond
Erin Man, Marious Harvey, Chris Higgins, Mike Higgins and Vickie Jordan (candidates); Robert Beatty, Allan Simonett, Sarah Clarke, Robert Kay Jr., Heather Lanman, Jessica Martell, Mike Millhorn, Stacie Perkins, Cynthia Poe, Romona Rector and Craig Turner (candidates)

St. Mary, Bedord
Brandy Moons (candidate)

Indiana East Deanery
Holy Cross
Jerrid Kennedy (candidate)

Salem
Davy Bellard, Samantha Barnett, Furn Lafferty, Matthew Chapellep, Elicer Garcia, Elmer Garcia Jr., Christian Gonzalez, Darcy Gonzales, Dominick Gonzales, Kimberly Gonzalez, Karlton Hariman, Richard Harker, Matthew Jonsson, Chad Jordan, Amanda Leathers, John McWhorter, Nicole Melendez, Frank Miller, Kate Nesola, Rebecca O’Dell, Deim Panos, Vanessa Perez, Debra Ramirez, Alan Rollison, Liam Rollison, Shannon Rollison, Stacy Sanchez, Mary Beth Sears and Madame Williams (candidates), Mary Kay Chapellep, Debra Dillingham, Delbra Dubose, Kevin Potter and Bruce Talbot (candidates)

Our Lady of Lourdes
Rebecca Black, Tony Smith and Rachel Wahl (candidates); David Black and Lucille Parish (candidates)

St. Peter and Paul Cathedral
Regina Shull (candidate)

St. Bermuda
Brian Hall and Annette Pragden (candidate)

St. Mary
Ashley Cabaretz, Jackie Cabaretz, Jennifer Cordova, Jadin Flores, Ely Garcia, Kelly Garcia, Zachary Gott, Joel Martine, Nicki Martinez, Anele Martinez, Isaac Martinez, Sermon Martinez, Andrew Monahan, Catherine Monahan, Frank Monahan, Skyler Minton and Robert Taylor (candidates)

St. Philip
Vannessa Dillenius and Erika Ross (candidates)

St. Paul Cathedral, Bloomington
Linsey Helm and Angela Lloyd (candidates); Donna Perry and Trina Perry (candidates)

St. Paul Catholic Center, Bloomington
Michael Maricuta, Gladya Noreen and Elita Tempest (candidates); Ashley Allen, April Martinez, Andrew Cheney, Lee Harris, Kristin Hutt, Andrew Lomanski, William Mahoney, William Myers and Mathew Shelly (candidates)

St. Martin of Tours, Marionville
Elizabeth Bohn, Terri Bruckbauer, Natalee Drugie, Naciie Donley, Jacob Hargroad, Jonathan Hargroad, Ross Lines, Kyle Nowak and Bradley Williams (candidates); Jacqueline Karntina and Elizabeth Lines (candidates)

St. Agnes, Nashville
Elizabeth Voland (candidate); Julie Kline, Bob Mallomagnis, Irratree McNeer and Judy Shelly (candidates)

St. Joseph, Batesville
Terri Brodic, Chas Klineburg, Tammy McNeer and Melody Moore (candidates); Joe Spalding, Janet Turner, Reva Williams, Missy Williams, Dina Williams and Kathy Williams (candidates)

St. Thomas, Golconda
Stephen Dunnock, Karly Harlan and Lindsey Miller (candidates); Ashlen Brennan, Kaila Dunnock, Bryce Miller, Ethan Miller, Gavin Miller, Hamill Miller, Rita Miller, Chico Morgan, Larry Parish, Becky Sheldon, Laron Sheldon, Madison Sheldon, Stephen Sheldon, Karmen Svetich and Nicholas Topolak (candidates)

St. John the Evangelist
Michael Wysomirski, Joseph DesJarlais (candidate)

Our Lady of the Greenwood, Greenwood
Karen Krug, April Miller, Jocelyn Miller, Adam Miller, Robert Meyers, Paige Miller, Michelle Mills, Teresa Petro, Crystal Sullivan, Devon Tipton and Brittany Scobadell (candidates)

St. Francis and Claire, Greenwood
Brandon Robert, Jared Chandler, Holly City, Bryan Epperson, Krisette Epperson, Karlie Ford, Kyle Hober, Stephanie Jay, Ryan Knez, Leigh Magnol, Alexandra Murphy, Kristin Morales, Roberta O’Shea, Allison Thomas and Sarah Vance (candidates); Joanna Devore, Diane Fouch, Christina Garnett, Sara Jordan, Willa Mathes, Elizabeth Meyers, Robert Meyers, Page Miller, Michelle Mills, Teresa Petro, Crystal Sullivan, Devon Tiptop and Brittany Scobadell (candidates)

St. Mark the Evangelist
Alessia Shott, Ashley Shilliborn and Demarco Smith (candidates); Tamara Courtney, Courtney Lowe, April Rinks and Nathan Rinks (candidates)

St. Louis of the French, New Albany
St. values of faith, confirmation and first Eucharist during the past year. The 584 candidates listed are people who have never been baptized and—with the past year—were baptized, confirmed and received their first Eucharist.

The 584 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year. Most people are listed in the parishes where they received their formation in the faith and the sacraments of initiation.
By Peg McEvoy

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

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

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

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

Our best example of how to build disciples comes from our Lord. Jesus prepared the way with kindness and conversation. He invited his disciples very clearly, and then proceeded to engage the disciples in learning and sharing the Good News. In a parish, we can recreate these steps in an intentional way. It will take effort from a focused parish evangelization team and the parish as a whole. Let’s consider how this can be done:

• Prepare—This is important! We need to pray for openness and a welcoming spirit as we assess what groundwork needs to be done in the parish. The parish evangelization team gathers and becomes formed in and informed about the new evangelization. The parish prepares through prayer, reflection and homilies to welcome and receive newcomers and those returning to the Church.

• Invite—Once you’ve prepared, then it’s time to invite. The parish evangelization team evaluates the needs and plans a campaign to reach out to those whose faith has faded, or who may want to come to the faith for the first time. Parishioners invite friends and family who have been inactive or are curious about the Catholic faith.

• Engage—This step is all about following through on the invitation from Christ expressed by his disciples—the parishioners. The parish evangelization team works with leadership groups in the parish to hold low-key opportunities for newcomers and returning folks to ask questions, pray and to feel they are or can be part of the community. Parishioners step up to be mentors to newcomers, ready to help them connect with Jesus and the parish.

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

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

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

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

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

By Sean Gallagher

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

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


“Father Scott Nobbe, pastor of St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace, leads members of the Year of Faith during the Mass celebrated on Oct. 7, 2012.”

Rediscovering Catholicism

By John Shaughnessy

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

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

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

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The lure of chocolate and flowers

That openness and those kinds of conversations are major goals as young adult Catholics increasingly become more involved in efforts to evangelize in their parishes, according to Megan Fish, director of Theology on Tap series, and her team.

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

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

By John Shaughnessy

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

Josh Cole, left, and Emily Gillman enjoy pizza during a recent Thirsty Thursdays program at St. Monica Parish in Indianapolis.

Young adult Catholics can attend any part of the weekly program, which includes 5:30 p.m. Mass at the parish church, followed by pizza, snacks, time to socialize and discussions of the upcoming Sunday readings.

“If so many young people are searching and seeking something authentic, and the Catholic faith provides them with the fullness of this authenticity, it’s a powerful witness to see young adults living their faith, and having a deep personal relationship with Jesus Christ,” said Fish, who is 26.

“During Holy Week this year, that powerful witness at St. John Parish came with a delicious taste of chocolate and the sweet fragrance of a spring flower bulb,” Fish said.

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“Those parishioners distributed 500 Easter baskets to apartments and homes in the downtown area, and to students at Indiana University Purdue University Indianapolis (IUPUI). Besides the candy and the flower bulb, each basket contained a card listing Holy Week Masses, a pamphlet that described the core of Catholic doctrine, a magnet listing St. John’s Mass schedule, and the book Rediscovering Catholicism by Matthew Kelly.

Father Nobbe said, “We’ve had such great feedback.””

“Rediscovering Catholicism is the book that captured the hearts and minds of the students who were non-Catholics or former Catholics,” said Dan Brescher, who is 26. “Rediscovering Catholicism is the book that captured the hearts and minds of the students who were non-Catholics or former Catholics.”

Father Scott Nobbe, pastor of St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace, leads members of the Year of Faith during the Mass celebrated on Oct. 7, 2012.”

“It has since come to Mass every Sunday and is reading Rediscovering Catholicism. He’s been asking how he can join the Church.”

Striving for three goals

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

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See CREATIVE, page 3B
Office of Catholic Education offers workshop on building parish evangelization ministry team

Catholic Bishops (USCCB) created a document for all generations—to spread the Gospel. "Go, therefore, and make disciples of all nations ..." (Mt. 28:19).

Just as Christ commanded his followers—for all generations—to "take and eat," he also commanded them—for all generations—to spread the Gospel. To help accomplish this, the U.S. Conference of Catholic Bishops (USCCB) created a document in 2012 titled "Disciples called to Witness: The New Evangelization."

This document provides the backbone for a new evangelization workshop offered by the archdiocesan Office of Catholic Education. Peg McEvoy is the associate director for evangelization and family catechesis for the archdiocese. She developed and will be presenting the workshop.

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

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

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

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

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

The workshop schedule is as follows:

- **St. Joseph University Parish, 113 S. Fifth St. in Terre Haute, 7-8:30 p.m. on May 13.**
- **St. Charles Borromeo Parish, 2222 E. Third St. in Bloomington, 6:30-8 p.m. on May 14.**
- **St. Augustine Parish, 315 E. Chestnut St. in Jeffersonville, 7-8:30 p.m. on May 16.**
- **St. Michael Parish, 145 St. Michael Blvd. in Brooklyn, 6:30-8 p.m. on May 20.**
- **St. Gabriel the Archangel Parish, 6000 W. 34th St. in Indianapolis, 7-8:30 p.m. on May 22.**
- **St. Louis Parish, 13 St. Louis Place in Batesville, 7-8:30 p.m. on May 23.**
- **Our Lady of the Greenwood Parish, 335 S. Meridian St. in Greenwood, 7-8:30 p.m. on May 30.**

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

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

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

(For more information or to register, contact Theresa Brydon at 317-236-1431 or e-mail her at tbrydon@archindy.org)
Catholic radio evangelizes non-Catholics and Catholics alike

By Natalie Hoelter

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

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

The seed was planted by a friend, who, with a few羊 of the Word, inspired him not just to go to Mass, but also to get involved in their parishes.

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

Gilmour is currently on his parish’s pastoral council and has served as a pastor and an extraordinary minister of Holy Communion.

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

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

“Catholic radio is a very painless way to evangelize,” said Schmalz. “There’s so much you can learn from Catholic radio. I’d have it on my ears all day long if I could.”

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

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

The EWTN lineup includes news shows, call-in programs, apologetics (from the Greek word apologias, means to argue, persuade, and prove), a variety of Bible studies and much more. Every month, the stations also provide a limited amount of locally produced shows.

• 89.1 FM WSPM—Indianapolis and Cloverdale—Operated by the non-profit Inter Milicia, Inc. the station covers Indianapolis and areas west of the city. Inter Milicia, Inc. has been leasing the station, but will own it by the end of the year. It also operates 90.9 FM W3OQM in Noblesville in the Diocese of Lafayette, and hopes to start a new station soon near Kokomo.

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

• 99.1 FM WHIT—Terre Haute—An affiliate of AirMaria Catholic Radio Network, the station is owned by Mary Children’s Heart, which is funded by advertising.

The stations cover a large area in the central southern portion of the state. WHIT airs Catholic programming from 7:30 a.m. to 10 p.m. Monday through Friday, and on Saturday from 7-9 a.m.

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There are also two full-time Catholic stations in Ohio and Kentucky that can be heard in portions of the archdiocese—95.9 FM WIES in Hamilton, Ohio, and 740 AM WNOQ in Cincinnati, and 1040 AM WLCR in Louisville.

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

Now I’m ready to go, ready to start putting plans in place,” Bittner said.

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

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

Mark Schmidl is another team member. A lifelong Catholic, Schmidl, 46, is a member of St. Paul Parish in New Albany.

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

“If you’re living the faith and then share your life story, you’re sharing the faith,” Schmidl said.

While he appreciates the chance to be a part of evangelization efforts, Schmidl recognizes the seriousness of its task and how tremendous it would be for him to help people when they have left the Church.

“It’s hard to put into words that there are souls out there that are lost who come back,” he said. “We’re talking about eternal consequences. How do you talk to them without it sounding to be a part of that?”

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

Father Nobbe hopes that his parishioners will be “broad enough” to share those names.

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

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

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

And even if individual Catholics take their call to evangelization seriously, it should always be referred back to the parish, he said, because of the essential communal aspect of the faith.

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

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

“In my view, this is one of the essentials of a parish,” Father Nobbe said.

“If you are interested in learning more about how to form an evangelization team in your parish, call Peg McEvoy, associate director for evangelization and family catechesis of the archdiocese’s Office of Catholic Education at 800-582-9888, ext. 1432 or 317-236-1432 or send her an e-mail at pmcevoy@archindy.org.”

PARISHES

Continued from page 38

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

—Indianapolis and Cloverdale—An affiliate of AirMaria Catholic Radio Network, the station is owned by Mary Children’s Heart, which is funded by advertising.

In a society where so many get their news from secular sources, Catholic radio is an evangelization tool that he made his business, Marian Financial Partners, Inc., an underwriter for the non-profit station 89.1 FM WSPM. Weiss also serves as a board member for the station, which is funded solely through listener donations, underwriters and fund raisers.

“Catholic radio is a very painless way to evangelize,” said Schmalz. “There’s so much you can learn from Catholic radio. I’d have it on my ears all day long if I could.”

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

continued from page 9A

St. Anthony
Loretta Chavez, Martha Garza,
Carolyn Gonzalez and Honoria Gonzalez (catechumens);
Kristal Calderon-Zayas, Anthony Chavez, Jeremy Ford, Yochud Frias,
Eliana Garcia, Adriana Gonzalez and Monica Martinez (candidates)

St. Christopher
Jean Burkert, Dantami Dickey, Nalani Dickey,
Lauren Olsen, Rafael Ramos and Sally Robertson (catechumens);
Cheryl Brooks (candidate)

St. Gabriel the Archangel
Jeff Minor (catechumen); Larry Allison,
Rose Mary Chavez, Daniel Cruz,
Francisco Cruz, Katherine Elliot, Nancy Esquivel,
Alberto Flores-Morales, Reynaldo Gerardo,
Guadalupe Gonzalez, Jenesa Granado, Adela Rojas,
Manuel Suarez, Anabel Torres, Ana Torres and
Catelina Garcia Velazquez (candidates)

St. Michael the Archangel
Kelsey Scott (catechumen)

St. Monica
Brian Anaya, Karen Anaya, Gizelle Angulo,
Jose Angulo, Victor Angulo, Edgar Avila,
Yahir Bautista, Andrew Buckley, Kristina Buckley,
Juana Burga, Juan Cabanar, Frida Castaneda,
Charlotte Clayton, Athena Estrado-Martinez,
Ceira Estrado-Martinez, Arturo Hernandez,
Ryan Holohan, Mary Jackson, Ronald Jackson,
Luis Rodriguez Lopez, Hatonota Malawo,
Jennifer Margarita, Yadira Marin, Young Martin,
Alissa McCallister, Frank Nieves,
Brittany Ramos, Dairy Ramos, Nataly Ramos and
Loren Ricardo (catechumens); Cynthia Aguilar,
Santiago Albarran, Carolos Alvarez, Rocio Amaya,
Mariana Anaya, Marcos Angulo, Judith Avila,
Diego Barragao, Guillermo Barranco, Mario Bautista,
Deneby Bermudez, Jacqueline Bermudez,
Leslie Bermudez, Michelle Bermudez,
Desmond Bunnell, Olivia Carranza, Brian Castaneda,
Wendy Catalan, Brian Cruz, Lindsay Cruz,
Eva Diaz, Destiny Dominguez, Miguel Domiguez,
Gerald Encarnacion, Kemia Figueroa,
Kelly Fisher, Arely Galan, Felipe Galan,
Alejandro Garcia, Alexs Garcia, Crystal Garcia,
Geovany Garcia, Diana Gutierrez, Katerine Gutierrez,
Roldofo Gutierrez, Blanca Hernandez, John Higgins,
Gabriela Jimenez, Suzanne Kyle, Brian Lopez,
Jason Lopez, David Love, alma Martinez,
Jose Martinez, Valentina Mata, Nestor Mendoza,
Miguel Mezo, Valeria Nieto, Brad Odum,
Jason Ondiek, Brenda Penalosa, Andrea Ramirez,
Carina Ramirez, Jessica Ramirez, Veracine Ramirez,
Sanos Ramos, Eneolia Rivera, Juan Rosales,
Henry Ruano, Isaiah Salgado, Vigilano Santiago,
Yancy Sanz, Mariah Smith, Carlos Xochitecatl,
and Carlos Zamora (candidates)

St. Thomas More, Mooresville
Doug Blackburn, Harry Maginity, Sue Maginity and
Eric Sipe (candidates)

New Albany Deanery

St. Mary, Navilleton
Amy Harshay, Sue Huffman and Allen Wyatt (catechumens);
Andre Negrus, Eric Stewart and
Elizabeth Thatcher (candidates)

Our Lady of Perpetual Help, New Albany
Sharon Fisher and Nancy Phan (catechumens);
Angela Caudill, Kristina Hornung, Pat McGuire,
Rikki McGuire, Sarah McNulty, Mark Taylor
and Hilda Tiller (candidates)

St. Mary, New Albany
Pearl Mae Ferguson, Robin Martin and
Michelle Trevino (catechumens); Deanna Banet
and Suzanne Jones (candidates)

St. Joseph, Clark County
Shaun Buckland (catechumen); Joseph McElfresh
and Ruth Pilkerton (candidates)

St. Paul, Sellersburg
Wyman Ritter and Victoria Weichman (candidates);
Roger Adams, Kern Money, James Shelley
and Shayon Taylor (candidates)

Seymour Deanery

St. Bartholomew, Columbus
Elizabeth Albertson, Nicholson Albertson,
Wyatt Albertson, Michael Angel,
Giselle Valencia Cruz, Carolyn DePaul,
Joshua Haden, Ted Perry, Angelina Rossitts,
Gabrielle Rossitts, Harold Seccogan, Jacob Weichman
and Mark Weichman (catechumens); Hayley Belding,
George Breeden, Chad Buehler, Molly Connor,
Michael Cornelius, Jacoby Bermudez,
Fabiola Ordonez, Letiz Ordonez, Natalie Perry,
Shelby Perry, Shelby Sattifferent, Tim Stephensen,
Pati Torrez and Lissa Vardzik (candidates)

Holy Trinity, Edinburgh
Dulce Hernandez Moreno and Gabriela Lira Sosa
(candidates)

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

St. Michael the Archangel
Kelsey Scott (catechumen)
Some of the best advice one could ever hope to hear is offered every time an airplane leaves the gate. Put your oxygen mask on before helping someone else. The reason for this announcement is simple. In a decompressing plane, a person only has a few seconds to act before the brain begins to lose focus from a lack of oxygen. If you help someone else put on his or her mask first, you may be too fuzzy-headed to ever put on your own mask.

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

As the saying goes, “You can’t give what you don’t have.” If you are exhausted, how can you keep giving? Wouldn’t you be trying to help be better served than having you rested, or totally drained of all energy?

As selfless as Jesus was, he always took time away to be nurtured with prayer. His 40 days in the wilderness following his baptism were spent preparing for his ministry. It is no surprise that Judas knew where to find him on the fateful night on which he betrayed his Master. All he had to do was lead people to where Jesus frequently went to pray. Jesus’ followers are called to give of themselves. This point is made frequently throughout the Gospels, but it is made most clearly in Matthew 25:31-46, where Jesus describes the Last Judgment.

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

The word “charity,” which is also interchanged with love, is generally defined as generous actions done for others. These generous actions can be the sharing of our time, talents and treasures. However, it isn’t enough that we simply give; we must also do so out of love, as the story of the Good Samaritan in Luke 10:29-37 makes clear. In 1 Corinthians 13:13, St. Paul notes that there are three essential qualities of love: patience, kindness and integrity. These are the three qualities required of a Christian who wishes to live according to the spirit of charity.

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

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

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

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

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

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

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

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

By H. Richard McCord

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

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

Charity and love are the surest signs of God’s presence in us and through us. Are charity and love different or equivalent realities? Do we use them interchangeably? Sometimes we do; sometimes we don’t.

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

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

What light might sacred Scripture shed on these terms? We find that “love” appears quite often in the New Testament. It is a translation of the Latin caritas, which is sometimes rendered also as “charity.” Caritas is a translation of the Greek word agape in the original version of the New Testament.

Interestingly, “agape” was not a common term for love in classical Greek. The choice of it indicates that the biblical authors intended to convey something unique about the Christian meaning of love.

Love and charity are used interchangeably for agape. Both express the dual nature of God’s love as creative and responsive. His love is creative because it comes to us first and freely without merit. Because we have been loved into existence, we can then love God and others. Thus, God’s love is also responsive. The First Letter of John expresses this two-fold relationship: “In this is love; not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we must also love one another” (1 Jn 4:10-12).

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

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

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

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

(H. Richard McCord is the former executive director of the U.S. Conference of Catholic Bishops Secretariat of Laity, Marriage, Family Life and Youth.)
From the Editor Emeritus/John F. Fink

Year of Faith: What about Marian apparitions?

Next Monday, May 13, is the 96th anniversary of the first appearance of the Blessed Virgin Mary to three shepherd children in Fatima, Portugal. There were six more apparitions over the next 13th of the following months, culminating in the “13th apparition,” which is the phenomenon witnessed by about 50,000 people.

Fatima is only one of many sites where people believe that Mary has appeared. More than 1,500 visions of Mary have been reported in Italy alone. Nevertheless, the Catholic Church is very careful about approving them. In the last century, only nine cases have received the Church’s approval as worthy of belief. That doesn’t mean, though, that the Church thinks the others don’t occur. The Church simply has high criteria that have to be met before gaining approval, and it begins with the presumption that there is a natural explanation.

So do Catholics have to believe in Marian apparitions? No, Mary’s appearance, and having to be met before gaining approval, and it begins with the presumption that there is a natural explanation.

Surprise! Motherhood was not what I expected

Before I had kids, I thought motherhood would be a snap. Of course, I loved my mom something fierce, and so the other mothers I knew, including my grandmothers, had worked hard and made sacrifices and all that stuff. My mom, mother myself seemed a fairly easy prospect.

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

Of course, there were other unexpected problems according to the mom expert who was feeling nauseated on the way home from Mass and worrying about throwing up through the night, and finding ways to buy the new rinse and first aid kit, and making it through the confirmation. There were little friends coming over unexpectedly for dinner. There were arguments and Neighbor kids showing up to make my sister cry.

Still, there were hiccups, too. I’m reminded that when one of my aunts criticized another niece who screamed at her child, everyone grinned because she had a reputation for letting her tongue run wild. The same. It must be in the mom genes.

No, the surprising part of motherhood came later. The sweetness of baby breath on my cheek, the tiny fingers gripping mine, and the newly gazed focus of pure love fixed on me, were merely the hinting preliminaries to the main event that followed.

For one thing—or six, as it turned out—the babies kept coming with such rapidity that I hadn’t even considered that I’d forgotten to give the birds and bees speech to my husband. Of course, this was the time when there was the playing out of the grieving births process, with guilt, blame-laying, anger and finally, joyful acceptance.

There was homework, teaching kids to keep warm for Santa and new clothes necessary for Easter. There were first Communions and confirmations. There were little friends overnight and neighbor kids showing up unexpectedly for dinner. There were bickerings and a sibling who turned out to be a cannibal when we tried to introduce a new friend into his bowl.

There was the logistical task of fitting eight people into a three-bedroom ranch house with two bathrooms. Today, that would fit the definition of child abuse. Not to mention the existential angst on juvenile boards and the mom holier-than-thou frowned upon nowadays. Speaking of mothers, I’m reminded that when one of aunts criticized another niece who screamed at her child, everyone grinned because she had a reputation for letting her tongue run wild. The same. It must be in the mom genes.

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

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

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

Spirituality for Today/Fr. John Catoir

Does the election of Pope Francis signal great change ahead?

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

Cardinal Jorge Mario Bergoglio arrived in Rome on Feb. 13th, after a 9-hour flight from Buenos Aires, Argentina. He was a “beloved figure” in the city’s slums, the article said. But in the Vatican City, listed 12 “(or likely even 20)” of the “likely prospects) to keep an eye on during the voting process. Cardinal Bergoglio was not even among the possibilities for the more conservative cardinals. The writers wrote that when he addressed the cardinals, and Cardinal Bergoglio now knew, including my grandmothers, had worked hard and made sacrifices and all that stuff. My mom, mother herself seemed a fairly easy prospect.

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

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

Twenty Something/Christina Capocci

Starry night: The power of prayer, wherever you are

A woman’s mind is like a teleprompter of do-nothings that never turn around. She needs the unaimed, unwritten text thatmvms you off the voting process. Caesar’s name is not on that list. Most insiders never seriously considered him to be a contender. Cardinal Jorge Bergoglio was already 76, and the cardinals were said to be looking for a younger candidate.

How did this unknown cardinal from South America break through the ranks to go one on one with the other 113? According to the article, the tide began to turn on Feb. 27th, the day that he delivered a speech to the assembled cardinals. Each cardinal is allowed to speak, twice, and he gets 5 minutes for each speech. The voting session. Many cardinals focused on specific issues such as evangelization and Church finance.

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

The leaders of the Catholic Church, our selves, Cardinal Bergoglio warned, had become too focused on its inner life,” Medrzycky and Galloni wrote. “When the Church is self-referential,” he said, “inadvertently, she believes she has her own agenda. She ceases to be the ‘nouveau lamaeum,’ and gives way to that very serious evil, spiritual worldliness.

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

More than 50 years ago, Cardinal Joseph Spellman, who was chosen by Pope John XXIII to help him design the agenda of the Second Vatican Council. Together, they wrote the Council’s agenda. The Vatican Council II was “ushering us into the life of communion and the exterior.”

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

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

The rest is history.

(Father John Catoir writes for Catholic News Service.)
Solemnity of the Ascension of the Lord
Msgr. Owen E. Campion

Sunday Readings
Sunday, May 12, 2012

The date for celebrating the feast of the Ascension of the Lord is optional in this country. The decision is made by bishops of each ecclesiastical province, for their province. These reflections are based upon readings when the feast is celebrated on what otherwise would be the seventh Sunday of Easter.

The Acts of the Apostles supplies the first reading, a story of the Ascension of the Lord from Earth into heaven. This passage begins Acts. As with the Gospel of St. Luke, Acts seems to have been composed for one person whose name was Theophilus. It is not known if this was a proper name, or if it was a title. (In Greek, “Theophilus” means “friend of God.”)

Regardless, Acts opens with a powerful message. Resplendent is the Ascension of Jesus into heaven, or the lifting of Jesus from earthly space and time to return to the eternity of heaven. This act of ascending, not of being assumed, reveals, as does the eternity of heaven. This act of ascending, from earthly space and time to return to the message. Resplendent is the Ascension of Jesus means “friend of God.”

If it was a title. (In Greek, “Theophilus” not known if this was a proper name, or person whose name was Theophilus. It is seems to have been composed for one primary students of the Lord. The Apostles watch the Ascension of Jesus and then return to the city, determined and committed, to pray in the temple constantly and to proclaim the praises of God.

Reflection

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

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

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

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

Interlude

By Cindy Leppert

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

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Question Corner/ Fr. Kenneth Doyle

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

Q was taught as a child that it was a mortal sin to miss Mass on Sunday, and that if you did that and failed to confess it before you died, you would go to hell. Then, I thought, the Second Vatican Council changed this and said it was not a mortal sin anymore. But just recently I read in our diocesan newspaper that Catholics still have a serious obligation to attend, and now I’m confused. Personally, I can’t believe it could be that grave. Can you help to clarify?

(Cedar Rapids, Iowa)

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

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

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

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

To appreciate the seriousness of the obligation, it helps to understand the centrality of the Mass. From the earliest days of the Church, disciples of Jesus have gathered for Eucharist on the first day of each week to mark the day of Christ’s Resurrection.

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

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

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

A I’m sure that there are many such books, and you would probably get as many names to the number of priests you ask. One that I have found helpful over the years is called The Collegeville Bible Handbook. It was published by The Liturgical Press in 1997, and contains a one-page summary of each of the 73 books of the Bible as well as a short commentary on the significant sections of each book.

What I particularly like about this handbook is the abundance of color maps “timelines.” People learn in different ways. For me, it’s helpful to be able to “picture” things, and I seem to be able to do that easily with this book. (I’ve just learned, too, that this 358-page handbook is currently on sale for under $5—and I don’t even get a subscription.) †

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Daily Readings

Monday, May 13
Our Lady of Fatima
Acts 19:1-8
Psalm 68:2-7
John 16:29-33

Tuesday, May 14
St. Matthias, Apostle
Acts 1:19-26
Psalm 113:1-8
John 15:9-17

Wednesday, May 15
St. Isidore
Acts 20:28-38
Psalm 69:29-30, 33-36c
John 17:11b-19

Thursday, May 16
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 17
Acts25:13b-21
Psalm 103:1-2, 11-12
John 21:15-19

Saturday, May 18
John 1, pope and martyr
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25

Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezek 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27, 28, 29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, May 19
Pentecost Sunday
Acts 2:1-11
Psalm 106:1ab, 24ac, 29b-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:17
John 20:19-23
or John 14:15-16, 23b-26

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

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HOSPITALIZED N.Y. DAD GETS TO SEE DAUGHTER’S FIRST COMMUNION

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

ROCHESTER, N.Y. (CBS)—Confined to Strong Memorial Medical Hospital as he awaits a heart transplant, Timothy Day of Kenmore, N.Y., wasn’t going to be able to attend his 8-year-old daughter’s first Communion. So Erin decided the celebration of the Eucharist should come to him.

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

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

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

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

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

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

A day, a T怨uanda, N.Y., police officer, said the Mass was special not only to have taken place, but to have included the participation of Bishop Clark.

“The whole family was more pulling strings for us,” he said.

In a telephone interview after the Mass, Berry Meyer. Day said Erin and Erin’s mother, said the Mass so far exceeded their expectations that the event almost felt surreal. But the family was honored that everyone thought so highly of them to attend, she said.

“We want to make the best memories we can in the time of all the trials that are going through,” Briner-Day said. “I am overjoyed at the outpouring of support. I am floored.

The event also included a large contingent of family, including Erin’s younger siblings, Clare, 6, and Henry, 4, representatives of St. Paul Parish; hospital chaplains and personnel; a flock of local journalists; and a choir of local college students from the University of Rochester.

Eastman School of Music and Rochester Institute of Technology who skipped end-of-semester activities to attend.

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

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

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

“None of us owns tomorrow,” he said. “We don’t own our own.”

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

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

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

THE INNER DESIRE TO MAKE A DIFFERENCE.

St. Vincent de Paul certainly had it. So did Blessed Frederick Ozanam and St. Elizabeth Ann Seton. Maybe you do, too.

If so, why not volunteer your time and talents at the Society of St. Vincent de Paul in Indianapolis?

Use our website svdpindy.org to make a donation, become a volunteer, or schedule pick-up of appliances, furniture and household items. Or call 317.667.1006.

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

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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. We reserve the right to make alterations. Priests serving our archdiocese are listed otherwise in this section. Order and priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


Pope Francis welcomed retired Pope Benedict back to Vatican

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

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

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

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

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

While the Vatican is now home to a pope and his predecessor, neither live in the papal apartments of the Apostolic Palace. Pope Francis continues to live in the Domus Sanctae Marthae, the Vatican guesthouse south of St. Peter’s Basilica where the cardinals stayed during the conclave. The Mater Ecclesiae Monastery where Pope Benedict is living is just to the north of the basilica.

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

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

The location he chose as his residence had served since 1994 as home to four different communities of cloistered nuns—Poor Clares, Carmelites, Benedictines and Visitandines—who each keep retreats and are devoted to the Virgin of Vatican B, a particular devotion in Italy but not in the United States.

Blessed John Paul II had it expanded to a fully enclosed 57,000 square-foot building also has a guestroom designed for the common good and the good of the Church, Father Lombardi said. The building also has a guestroom designed particularly for visits from Pope Benedict’s closest aides.

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

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

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

For as a retired pope and a retired pope living in the Vatican, Father Jerabek said: “It’s absolutely unprecedented. We’re all trying to figure out what it means.”

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

Job description:

Director of Music

The Catholic Campus Ministry at Indiana University seeks a full-time Director of Music beginning in mid-August, 2013.

Responsibilities:

· Organize and direct liturgical choir and any other vocal ensemble under the director’s supervision
· Oversee all choral activities
· Serve as music liaison to the local community
· Direct the Academic year round chorus

Qualifications:

· Bachelor’s degree in music
· At least 5 years of choral conducting experience
· A vocal performance background
· A working knowledge of choral literature in both Latin and English

Salary: commensurate with academic experience.

Deadline: May 30.

If you are interested in the position, send a letter of intent, resume, and three references to pastor@hoosiercatholic.org.

Dan Shea, RHU

877-625-7633

877-767-4638

chill@archindy.org

"See the Visitandine cloister at the Vatican on TV. Watch how it’s not live coverage. “But it was nice to see the helicopter.”

Seeking high school principal

Bishop Noll Institute, a highly regarded co-educational, college preparatory Catholic high school with a celebrated history and great aspirations for the future is seeking a dynamic educational leader to assume the duties of principal on July 1, 2013.

The candidate will be an active, practicing Catholic with an advanced degree and an Indiana secondary principal license (or eligibility for such a license); administrative experience, especially Catholic school experience, is preferred.

The successful candidate will provide spiritual and educational leadership for the faculty and student body of over 500 students. A collaborative leadership style, excellent interpersonal and communication skills and commitment to maintaining a school with a strong Catholic Identity are a must.

Salary is commensurate with education and experience.

Qualified candidates are asked to submit a letter of intent, professional credentials, and a resume with contact information of at least three references.

Send to:

Barbara O’Block, E.D.
Superintendent of Schools, Diocese of Gary
9202 South Broadway Avenue
Merrillville, Indiana 46410

Applications must be postmarked no later than May 24, 2013.
Mary is a mother who helps Christians grow, pope says at rosary

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

Marking Catholics’ traditional celebration of May as the month of Mary, Pope Francis venerated the basilica’s famous icon of Mary “Salus Populi Romani” (health of the Roman people).

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

- Like a good mother, he said, Mary “wants her children to grow and to grow well. For that reason, she teaches them not to give in to laziness,” but to take responsibility for their actions, to commit themselves to projects and tasks, and to hold on to their ideals.
- “She helps us to grow humanly and in the faith, to be strong and not give in to the temptation of being men and Christians in a superficial way, but to live with responsibility, always reaching upward,” the pope said.
- Also like a good mother, he said, Mary does not try to shield believers from every difficulty, but gradually teaches them how to face and overcome problems.

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

“Like a good mother, she is close to us so that we never lose the courage to face the adversities of life, to face our own weaknesses, our own sins,” Pope Francis said.

With her example of saying “yes” to God’s plan for her life and with her encouragement, he said, Mary also helps Christians make lasting commitments, using their freedom to do good and to follow God’s will. Freedom “certainly isn’t doing everything we want, allowing passions to dominate us, moving from one experience to another without discernment, [and] following the fads of the moment. Freedom doesn’t mean throwing everything we don’t like out the window,” he said. True freedom is the ability to say “yes” to what is good and to make “definitive choices.”

“How difficult it is in our time to make definitive choices,” the pope said. “The ephemeral seduces us. We are victims of a tendency that pushes us toward the provisional, as if we wanted to remain adolescents. “We must not be afraid of definitive commitments, of commitments that involve and have an effect on our whole lives,” the pope said. “In this way, our lives will be fruitful.”

What was in the news on May 10, 1963? The need for more priests in Latin America, and a question about the continuity of the council.

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and around the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the May 10, 1963, issue of The Criterion:

- Missouri ‘walk-in’ points up explosive school bus issue
- 16 clergy assignments announced by chancery
- Christians told to seek rift causes
- Liturgy Commission work in final stages
- Groundbreaking slated for new retreat house
- A challenge to Christians

- Canadian cardinal: Calls council ‘beginning of era’
- Ignorance of the faith seen major Latin problem
- Lay consultors seen for council
- ‘Task for council: Better distribution of clergy predicted’
- ‘LIMA, Peru—A better distribution of the clergy throughout the world is one of the pressing needs of the Church today, according to Cardinal Juan Landazuri Ricketts, O.F.M., Archbishop of Lima. Cardinal Landazuri recalled that ‘the pope himself has expressed the wish that more [priestly] aid be given to Latin America.’ He said that the need for better distribution of the clergy is immediately obvious to anyone who traveled in both Latin American and West Europe. In Europe, he said, there are ‘tiny settlements enjoying their own pastor, whereas there are areas of tens of thousands of Catholics in Peru without a single priest.’ ”
- ‘Question Box: Will the council stop if the pope dies?’
- ‘O’ If Pope John XXIII should die before the Second Vatican Council completes its sessions, would that terminate the work of the council?”

A. The law states that the council is interrupted [suspending, discontinued] if the pope dies. While it is not, technically, terminated, it can take no action, exercise no authority, until it is reconvened by another pope. And he is free to use his own judgment about resuming or continuing it. If Pope John should die [May the Lord prevent it!] and if his successor should order the council resumed, it would still be known as Vatican II, no doubt. At least that was true of the Council of Trent, which lasted 18 years, counting interruptions. It held 16 sessions under Paul III and its successor, Julius III. Then their successors, Marcellus II and Paul IV, failed to reconvene it. Pius IV called it back in 1561 for nine final sessions.”

- ‘Pessimistic outlook on religious disputes’
- ‘Church press leaks seen as “beneficial”’
- ‘Story of the Church is television feature’
- ‘Historic significance’: Protestant theologians hail ‘Pacem in Terris’
- ‘Explanation why new school won’t have Latin name’

(Read all of these stories from our May 10, 1963, issue by logging on to our archives at www.CriterionOnline.com.)