



The

Criterion

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Cornucopia

As Mother's Day nears, columnist Cynthia Dewes reflects on her love for her 'Mama,' page 12.

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A pledge to God, women and parents



Saben Fletcher opens the door for Grace Meier at St. Michael School in Greenfield, displaying one of the thoughtful acts that earned him the distinction as the Gentleman of the Year for the school's Crusaders for Christ Gentlemen's Club—a club that seeks to develop faith, values and manners in male middle school students. Both Saben and Grace are seventh-grade students at St. Michael School.

Crusaders for Christ club at school teaches young men respect, manners and faith

By John Shaughnessy

GREENFIELD—It's one of those moments that makes even an innocent guy squirm subconsciously.

Especially when you're at the age of 12, 13 or 14.

And especially when your fate is suddenly in the hands of the girls in your classroom.

Oh sure, the guys look calm, well-groomed and all-grown-up in their light blue dress shirts and their gold or yellow ties.

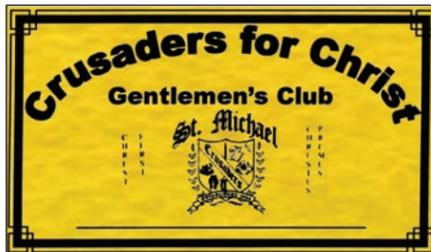
And the odds are high that they really have nothing to fear, especially if they have tried to live up to the pledge they have made as members of the Crusaders for

Christ Gentlemen's Club at St. Michael School in Greenfield.

That's the pledge that includes these promises:

- I place God and others before myself.
- I will, honor, respect and protect all women.
- I will try to do my best as a Christian gentleman in dress, hygiene, grooming, and my treatment of all people.
- I am responsible for my actions and will maintain my grades.
- I will obey my parents and teachers and all those in authority over me in accordance with Christian values.

Yet even though the 37 members of the Gentlemen's Club have tried to uphold those vows for most of the school year,



there is still sometimes a seed of doubt in their minds as the adult moderator of the club—a retired veteran of the United States Air Force—gets to the part of the monthly lunch program where he reads notes from the sixth-, seventh- and eighth-grade girls about how well or how poorly any of the

See CRUSADERS, page 5

Pope tells American colleges to strengthen Catholic identity

VATICAN CITY (CNS)—Pope Benedict XVI called on America's Catholic colleges and universities to reaffirm their Catholic identity



Pope Benedict XVI

by ensuring orthodoxy in theological studies and accepting the oversight of bishops.

The pope made his remarks on May 5 to U.S. bishops from Colorado, New Mexico, Arizona and Wyoming, who were making their

periodic *ad limina* visits to the Vatican.

While he acknowledged recent efforts by America's Catholic institutions of higher education to "reaffirm their distinctive identity in fidelity to their founding ideals and the Church's mission," Pope Benedict said that "much remains to be done."

The pope emphasized the need for compliance with canon law in the appointment of theology instructors, who are required to possess a "mandate" from the "competent ecclesiastical authority," ordinarily the local bishop.

The requirement for a mandate was underscored in 1990 by Blessed John Paul II in his apostolic constitution "*Ex Corde Ecclesiae*," but many Catholic theology departments in the U.S. have yet to comply.

Pope Benedict said that the need for a mandate was especially clear in light of the "confusion created by instances of apparent dissidence between some representatives of Catholic institutions and the Church's pastoral leadership.

"Such discord harms the Church's witness and, as experience has shown, can easily be exploited to compromise her authority and her freedom," the pope said.

U.S. bishops have clashed with the administrations of Catholic colleges and universities on a number of occasions in recent years, with some of the most prominent cases involving invited speakers who dissent from Catholic moral teaching.

In March, Anna Maria University in Worcester, Mass., retracted its invitation to

See POPE, page 7

New Catholics' journeys of faith join the past to the present

By Sean Gallagher

Nearly 1,000 people were received into the full communion of the Church in parishes across the archdiocese during Easter Vigils celebrated on April 7.

Every one of the 959 individuals could tell a story of how God's grace led them along their own unique path to embrace the Catholic faith and make it their own.

They are stories of people discovering the joy and power of the faith, and seeking to share it with their children.

They are stories of long and winding journeys which ended up, in a mysterious way, back where they began.

And, in the end, they are stories from the past showing their power to touch hearts here and now.

See FAITH, page 7



Franciscan Father Humbert Moster anoints Samantha Weiler during a Rite of Baptism that took place during an April 7 Easter Vigil Mass at St. Peter Church in Franklin County. Father Humbert is the sacramental minister for the Batesville Deanery faith community.

Official Appointments

Effective July 3, 2012

Rev. Mr. Jerry L. Byrd, to be ordained to the priesthood on June 2, 2012, assigned to associate pastor of St. Barnabas Parish in Indianapolis and Catholic chaplain of the University of Indianapolis in Indianapolis.

Rev. Sean R. Danda, associate pastor of St. Barnabas Parish in Indianapolis and Catholic chaplain of the University of Indianapolis, assigned to administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove.

Rev. C. Ryan McCarthy, pastor of St. Michael Parish in Brookville and administrator of Holy Guardian Angels Parish in Cedar Grove, assigned to further studies to complete all necessary requirements to receive a doctorate degree in moral theology.

Rev. Todd Riebe, pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and chaplain of Seton Catholic High School in Richmond, to administrator of St. Mark the Evangelist Parish in Indianapolis.

Rev. Kevin Morris, pastor of St. Susanna Parish in Plainfield, to administrator of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and chaplain of Seton Catholic High School in Richmond.

Rev. Glenn L. O'Connor, pastor of St. Joseph Parish in Indianapolis and St. Ann Parish in Indianapolis, and Catholic chaplain of the Indianapolis International Airport, to administrator of St. Susanna Parish in Plainfield and continuing as Catholic chaplain of the Indianapolis International Airport.

Rev. Robert T. Hausladen, part-time chaplain of Bishop Chatard High School in Indianapolis and Father Thomas Scecina Memorial High School in Indianapolis, and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute and St. Ann Parish in

Terre Haute, to administrator of St. Joseph Parish in Indianapolis and St. Ann Parish in Indianapolis.

Rev. Noah J. Casey, rector of SS. Peter and Paul Cathedral in Indianapolis, appointed chaplain of Father Thomas Scecina Memorial High School in Indianapolis, including enlisting the help of other Indianapolis East Deanery clergy to assist, and continuing as rector of SS. Peter and Paul Cathedral in Indianapolis.

Rev. Paul M. Shikany, pastor of St. Matthew the Apostle Parish in Indianapolis and part-time vice vicar judicial of the archdiocesan Metropolitan Tribunal in Indianapolis, appointed chaplain of Bishop Chatard High School in Indianapolis, including enlisting the help of other Indianapolis North Deanery clergy to assist, and continuing as pastor of St. Matthew the Apostle Parish in Indianapolis and part-time vice vicar judicial of the archdiocesan Metropolitan Tribunal in Indianapolis.

Rev. Harold W. Rightor II, pastor of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, granted early retirement.

Rev. John J. Hollowell, associate pastor of St. Malachy Parish in Brownsburg and chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, appointed administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute.

Rev. Dustin M. Boehm, associate pastor of St. Monica Parish in Indianapolis, appointed chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, including enlisting the help of other Indianapolis West Deanery clergy to assist, and continuing as associate pastor of St. Monica Parish in Indianapolis.

Rev. Peter A. Marshall, associate pastor of St. Pius X Parish in Indianapolis, appointed administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis and chaplain of the St. Joseph of Aramitheia Society of the Anglican Ordinariate, and continuing to celebrate Mass in Spanish at St. Gabriel the Archangel Parish in Indianapolis twice a month.

Rev. Michael W. Magiera, administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis, appointed

parochial vicar of Our Lady of the Most Holy Rosary Parish in Indianapolis with the particular ministry of celebrating the extraordinary form of the Holy Eucharist.

Rev. Jeremy M. Gries, administrator of St. Mary Parish in Rushville, appointed sacramental minister of St. Rose Parish in Knightstown and continuing as administrator of St. Mary Parish in Rushville.

Rev. Barnabas Gillespie, O.S.B., pastor of St. Michael Parish in Cannelton and St. Pius V Parish in Troy, returning to Saint Meinrad Archabbey in St. Meinrad.

Rev. Sengole Thomas, associate pastor of St. Joseph Parish in St. Leon, St. John the Baptist Parish in Dover, St. Paul Parish in New Alsace and St. Martin Parish in Yorkville, appointed administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

Rev. Eric (Rick) Nagel, administrator of St. John the Evangelist Parish in Indianapolis, Catholic chaplain of Indiana University-Purdue University Indianapolis (IUPUI) in Indianapolis, and archdiocesan director of young adult and college campus ministry, appointed Catholic campus minister of Indiana University-Purdue University Indianapolis (IUPUI) in Indianapolis and continuing as administrator of St. John the Evangelist Parish in Indianapolis.

Sister Marjorie Jeanne Niemer, O.S.F., parish life coordinator of St. Peter Parish in Franklin County and St. Mary-of-the-Rock Parish in Franklin County, leaving to accept a leadership position with her religious order, the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

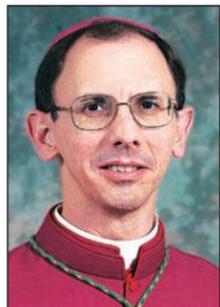
Deacon Robert W. Decker, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, appointed parish life coordinator of St. Peter Parish in Franklin County and St. Mary-of-the-Rock Parish in Franklin County.

These appointments are from the office of the Most Rev. Christopher J. Coyne, S.L.D., apostolic administrator of the Archdiocese of Indianapolis. †

On ad limina trip, bishops talk about defense of traditional marriage

VATICAN CITY (CNS)—A few hours before voters in North Carolina were to go to the polls to vote on a referendum defining marriage as a union between one man and one woman, Bishop Peter J. Jugis of Charlotte, N.C., prayed with his brother bishops for the courage always to defend the Gospel.

Bishop Jugis said on May 8 that he and Bishop Michael F. Burbidge of Raleigh had been criticized publicly for their support of the amendment to the state constitution, and for their defense of “something so beautiful and foundational to society.”



Bishop Peter J. Jugis

He said when he told another bishop about the criticism, “he encouraged me by saying, ‘Wear it as a badge of honor.’”

Bishop Jugis was the principal celebrant and homilist at a morning Mass in St. Peter’s Basilica with Bishop Burbidge and the bishops of Florida, Georgia and South Carolina.

In his homily, Bishop Jugis said North Carolina was “the last state in the South” to consider a referendum on defining marriage.

While marriage between same-sex couples is already illegal in North Carolina, supporters of the amendment said it would add more protection for traditional marriage.

In Georgia, voters passed a similar referendum in 2004, and it was upheld by the Georgia Supreme Court in 2006.

Archbishop Wilton D. Gregory of Atlanta told Catholic News Service that the institution of marriage “predates the Church and predates the state, and now people are saying it’s up for grabs.”

Young people today are growing up in a world “that easily jettisons things that have ‘lost their relevancy’” and, he said, they don’t realize there are some things that can never be rendered irrelevant or redefined according to current trends or people’s whims.

“Marriage is by God’s design, by human nature, the union of a man and a woman for the procreation of the human race and for the sanctification and augmentation of the partners. That doesn’t pass out of vogue,” he said.

The Church needs to address this “cultural attack” more effectively with improved teaching and by listening to the reasons why people are more accepting of current trends against the institution of marriage, he said.

One of the problems is that people have equated tolerance toward others with a complete abandonment of moral principles, the archbishop said.

Catholics are called to be compassionate, understanding and tolerant, but not at the expense of proclaiming what is right and wrong.

“Tolerance does not always mean that one loses the capacity to make a judgment based on faith and human reason,” he said.

“That type of excessive tolerance is destructive not just of marriage but, ultimately, of society itself” because people no longer follow the laws of nature that protect humanity and no longer recognize real aberrations in human behavior.

The problem of separation and divorce also needs pastoral support, he said.

At the bishops’ morning Mass, Bishop Jugis spoke about criticism of the bishops’ support for marriage, and he reminded his fellow bishops of how Blessed John Paul II, citing the words of late Cardinal Stefan Wyszyński of Warsaw, Poland, said being a bishop often involves taking up Christ’s cross.

“All of us bishops have experienced the suffering of the cross,” he said.

“We know the lines in the sand are drawn not only on this issue” of marriage, “but also on other issues—religious liberty and the defense of the right to life of the unborn,” Bishop Jugis said.

Saying a bishop must be “a courageous witness,” he led his fellow bishops in prayer for “the grace to never stop” preaching the truth and teaching the faith. †

Correction

In the May 4 issue of *The Criterion*, deacon candidate Rick Cooper’s wife was misidentified in the “Meet our future deacons” feature. Her name is Diane. †



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Staff:

Editor: *Mike Krokos*
 Assistant Editor: *John Shaughnessy*
 Senior Reporter: *Mary Ann Garber*
 Reporter: *Sean Gallagher*
 Online Editor: *Brandon A. Evans*
 Business Manager: *Ron Massey*
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criterion@archindy.org

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Student loan debate: Combined course in economics, political science

WASHINGTON (CNS)—Congressional lawmakers seem to agree on two things. College student loan debt is out of control, and something should be done about it.



WASHINGTON LETTER

Where they disagree is how to solve the problem. Currently they are looking at one piece of this puzzle—how to keep a lower interest rate on federally subsidized undergraduate student loans for low- and middle-income students which is set to double to 6.8 percent this June.

Isaiah Toney, a senior at George Washington University in Washington, said he is “extraordinarily happy” this issue is being raised, but he thinks the discussion has been too narrow.

“The big fight has been over possible increase in interest rates for Stafford loans, which is very important, but there is also the huge issue of private loans which have interest rates at 10 percent or more,” he told Catholic News Service on May 2 in between exams.

When Toney graduates this summer, he will owe \$85,000 in student loans—a staggering amount that has made him rethink the type of job he wants.

Instead of a career in public service, he now realizes—in the midst of an already intense job search—that he couldn’t live on that salary while paying off his college loans.

He’s hardly alone. Today’s college graduates are often underemployed just to pay off debts. Some default on their loans, which could prevent them from future borrowing or make it difficult to get a job.

The crisis has even had an impact on vocations.

A study this year by the Center for Applied Research in the Apostolate (CARA) at Georgetown University found that 69 percent of religious orders “turned away at least one person because of student loans,” and many religious communities have had to ask young people to delay their applications because of unpaid student loans.

Charles Flynn, president of the College of

Mount St. Vincent in Riverdale, N.Y., said the high cost of a college education is part of the bigger issue of “how we as a nation will ensure that higher education is available for students of every background.

“There is a common good here. We as society will thrive when students receive a college education,” he said.

This ideal currently seems unattainable, especially when, as he put it, “graduates have to pay twice what I do on my mortgage” on their monthly loan payments.

“There is a lot at stake here,” he said pointing out that student debt is a significant burden for students who want to attend graduate school, and is also a major factor in students even finishing their degrees.

Flynn said Mount St. Vincent makes financial aid a top priority, and has significantly increased its financial aid packages to students since he became president 12 years ago.

He thinks Congress should particularly look at loans they are providing to for-profit colleges that have high student loan default rates, saying the government should “use its resources more wisely.”

Patricia McGuire, president of Trinity Washington University in Washington, told CNS that the university’s financial aid counseling staff has grown in recent years not only to advise students in the initial enrollment process, but throughout their college years and in searching for a job after graduation.

“Part of our responsibility from day one is to make sure students understand that loans are borrowed money that must be paid back. Students should not borrow more than they think they can handle,” she said.

If Congress extends the lower interest rates on the federally subsidized Stafford loans for one year it will save more than 7 million students \$1,000 each on their total loan payments. The extension comes with a \$6 billion price tag, which is keeping it at a standstill.

On April 27, the House approved extending these lower interest rates, but the White House has promised to veto

STUDENT LOAN DEBT has grown to a national high of \$820 billion.

GRADUATES WITH BACHELOR'S DEGREE FROM	STUDENTS BORROWING	AVERAGE DEBT
public school	61%	\$20,000
private non-profit school	71%	\$27,500
private for-profit school	96%	\$32,900
ALL	66%	\$23,200

Percentages rounded to whole percent. Debt amount rounded to nearest \$100. Source: FinAid ©2012 CNS

this measure because its funding would be taken from a preventive care program in the new health care law.

The Senate plan—unveiled on April 25 and not up for vote until mid May—also looks to lower the loans’ interest rates and find funding by imposing new payroll taxes on high-earning owners of private corporations.

Congress is also considering a Student Loan Forgiveness Act introduced by U.S. Rep. Hansen Clarke, D-Mich., which would forgive the loan debt of those who have paid 10 percent of their discretionary income toward their loans for 10 years. At the same time, the House Budget Committee is looking to cut funding and eligibility for Pell grants—need-based grants for undergraduate students that do not have to be repaid.

President Barack Obama touted the need for lower interest rates on student loans in visits to colleges in late April. The presumptive Republican nominee for president, Mitt Romney, similarly endorsed this idea.

Two years ago, student loan debt in the United States exceeded total outstanding credit card debt. Currently, the average balance college graduates owe on student loans is \$25,000, according to the Project on Student Debt, a nonprofit group based in Oakland, Calif. †

Faith and practicality should guide aspirants with debt, religious superior says

By Sean Gallagher

As Congress is set to debate keeping low interest rates on federally-backed student loans, religious orders across the country are feeling the effects of the large amount of educational debt that many young adults are carrying when they finish their college years.

The Georgetown University-based Center for Applied Research in the Apostolate recently released the results of a study it conducted on the effects of student loan debt on religious vocations in the U.S.

The study collected data from 477 religious orders that represents approximately two-thirds of men and women religious in the U.S.

The findings of the study include the fact that nearly 70 percent of the orders that participated turned away at least some serious inquirers in the past decade due to student loan debt. It also determined that slightly more

than half of applicants with educational debt ended up not entering the communities.

When Sister Mary Joseph Prickel applied for entrance into the Steubenville, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus, she was more than \$50,000 in debt because of student loans she had incurred.

Formerly a member of St. Anthony Parish in Morris and teacher at St. Nicholas School in Ripley County, Sister Mary Joseph had her entire debt paid off by an anonymous benefactor after her story was recounted in *The Criterion* in May 2010. (Log on to



Sr. Mary Joseph Prickel, S.R.S.H.J.

www.CriterionOnline.com to read more about her.)

She is currently a novice in her order. If she and her community discern that God is truly calling her to religious life, she expects to profess vows in September 2013.

“I will always be eternally grateful for my benefactor,” Sister Mary Joseph said in a recent telephone interview with *The Criterion*. “I remember that person in my daily prayers and at daily Mass.”

She said that she also prays often for young adults who, like her, believe that God is calling them to religious life, but are held back from responding to that call due to student loan debt.

“Waiting upon the Lord and upon his will is very challenging,” Sister Mary Joseph said. “But I also recognize the great joy that comes from waiting upon the Lord and receiving the good gifts that he has for us.”

Mother Mary Wendy McMenemy, superior of the Sisters of Reparation, said the resolution of the difficult cases of aspirants to religious life who have student loan debt will be brought about through faith.

“The Lord Jesus is the way, the truth and the life,” she said. “He is the one who provides, like he provided for Sister Mary Joseph.”

Mother Wendy, however, had some practical advice for youths who are approaching their college years and think that God might be calling them to religious life—make educational choices that won’t result in tens of thousands of dollars of debt.

“Go to a community college, something that’s not



Mother Mary Wendy McMenemy, S.R.S.H.J.

going to put you in a huge amount of debt,”

Mother Wendy said. “You don’t have to go to an Ivy League school. You don’t have to go to a big school and get \$60,000 in debt.”

Young adults could then investigate religious orders while taking classes. And if after a few years of classes they feel ready to apply for entrance to an order and are accepted, then they can continue their education.

“Once you enter a community, you dialogue with the superior about what talents you have and what the community needs,” Mother Wendy said. “You put it all together. And you put a plan forward.”

For individuals who have incurred a lot of student loan debt, Mother Wendy recommended leaving no stone unturned to look for ways to retire that debt.

Members of her community in that situation worked at jobs, hosted fundraising dinners, sponsored raffles and received financial support from their home parishes and organizations like the Mater Ecclesiae Fund for Vocations (www.fundforvocations.org), which awards grants to help pay off the student loan debt of young adults who have discerned a call to the priesthood or religious life.

Sister Mary Joseph learned through her own story that people often need help from others to do the will of God in their lives.

She hopes that everyone will be generous, whether they are called to religious life or called to help others respond to a vocation.

“I pray that all people will be open to the voice of God and respond to whatever way he’s asking them to be generous and to give of themselves to him,” Sister Mary Joseph said. “That’s ultimately how fulfillment occurs.” †

Father Myles Smith was longtime pastor of St. John the Apostle Parish in Bloomington

Criterion staff report

Father Myles Smith, a retired diocesan priest, died on May 2 at IU Health-Bloomington Hospital. He was 67.

The Mass of Christian Burial was celebrated at 11 a.m. at St. John the Apostle Church in Bloomington. Burial followed at the Priests’ Circle at Calvary Cemetery in Indianapolis.

Bishop Christopher J. Coyne, apostolic administrator, was the principal celebrant. Father Joseph Moriarty was the homilist.

Myles H. Smith was born on Nov. 6, 1944, to Delmore and Kathleen (Behrmann) Smith, and grew up in Immaculate Heart of Mary and St. Thomas Aquinas parishes, both in Indianapolis.

He attended the grade schools of both parishes and received priestly formation at the former Latin School in Indianapolis, the former Saint Meinrad College in St. Meinrad and the Catholic University of Louvain in

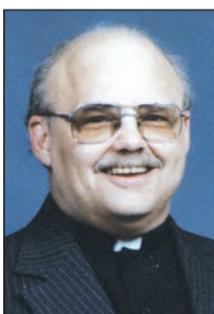
Louvain, Belgium.

Archbishop George J. Biskup ordained Father Smith to the priesthood on July 25, 1970, at Immaculate Heart of Mary Parish in Indianapolis.

Father Smith’s first pastoral assignment was as assistant pastor of St. Michael the Archangel Parish in Indianapolis.

In 1972, he was appointed assistant pastor of Our Lady of Perpetual Help Parish in New Albany. The following year, he became the assistant pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

In 1974, he was granted permission to pursue graduate studies in canon law at the



Fr. Myles Smith

Catholic University of America in Washington.

Father Smith was appointed a notary in the archdiocesan Metropolitan Tribunal in 1976.

In 1977, he was appointed chaplain of the Catholic Student Center at Indiana University-Purdue University Indianapolis while continuing as a notary. In 1980, Father Smith was assigned as associate pastor of St. Pius X Parish in Indianapolis.

He was appointed pastor of St. John the Apostle Parish in Bloomington in 1982, a post he held until 1995.

In addition to his duties at St. John, Father Smith was also appointed in 1993 to serve as the deputy defender of the bond in the Metropolitan Tribunal.

In 1998, Father Smith was again appointed as deputy defender of the bond.

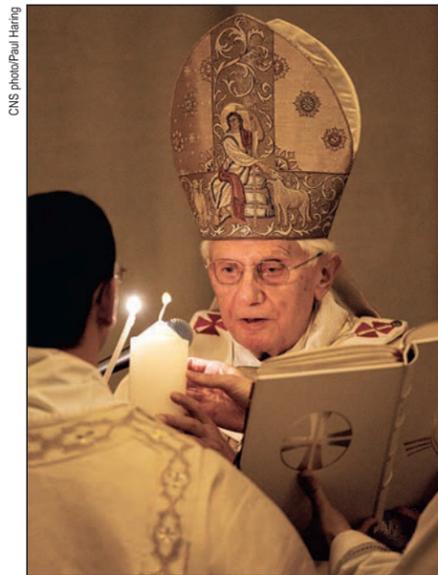
In 2007, he was granted early retirement.

Surviving are two brothers, Dennis and Neil Smith of Indianapolis and several nieces and nephews. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994
 Most Rev. Christopher J. Coyne, S.L.D. Greg A. Otolski, Associate Publisher
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 John F. Fink, Editor Emeritus

Editorial



Pope Benedict XVI lights the paschal candle before the start of the Easter Vigil Mass in St. Peter's Basilica at the Vatican on April 7.

Not enough new Catholics

We welcome all the new Catholics who became members of the Church on Holy Saturday in the Archdiocese of Indianapolis—the 470 former catechumens who had not yet been baptized, and the 489 former candidates who were already baptized Christians. They are usually called converts.

On Easter Sunday, our churches also welcomed those who are sometimes called inactive Catholics, those who return on major holy days, often just Christmas and Easter, to the Church into which they received the sacraments of initiation.

Throughout the country, churches were full on Easter. Perhaps our first thought was: Where are all these people the rest of the year?

Pope Benedict XVI probably wondered the same thing when he decided it was time to stress “the new evangelization.” We will be hearing much about that this year since a worldwide synod of bishops will meet on Oct. 7-28 to discuss “New Evangelization for the Transmission of the Christian Faith.”

But why don't we get started now, while the full churches of Easter are still fresh in our memories?

There have been other periods in the history of the Catholic Church in the United States when evangelization was deemed important and brought in many converts. In the 1950s, Bishop Fulton J. Sheen (later Archbishop) was responsible for thousands of converts, especially as a result of his Emmy-award winning TV show.

This was a time, too, when Holy Cross Father Patrick Peyton was conducting Rosary Crusades throughout the country and, later, throughout the world, attracting millions of people.

There was a similar evangelization effort several decades earlier, although it happened in England. This was an intellectual revival that resulted in the conversion of such great writers as G.K. Chesterton, Evelyn Waugh, Graham Greene, Ronald Knox, Hilaire Belloc, T.S. Eliot and Dorothy Sayers. C.S. Lewis should be in that group because he converted from atheism to Christianity, but he never quite made it to the Catholic Church.

The Catholic Church in this country

grew considerably after World War II as Catholics began to participate more thoroughly in society as a result of being able to go to college because of the G.I. Bill. The ignorance about the Catholic Church, and prejudice against it, that existed up to that time were slowly eroded as Catholics talked about their faith to non-Catholics.

Things improved so much that a Catholic, John F. Kennedy, was even elected president.

We don't seem to have that kind of religious fervor today. Despite all those new Catholics, the number of Catholics is barely staying even. The Church is no longer growing as it once was.

In fact, according to the National Council of Churches 2012 *Yearbook of American & Canadian Churches*, last year the Catholic Church had a 0.44 percent decrease in membership. It is still the largest Church, with 68.2 million people. The Southern Baptist Convention, with 16.1 million, is in second place.

One reason that the Church isn't growing is because so many Catholics have dropped out. They may be inactive Catholics, have joined other Christian traditions, or have become completely secularized and no longer practice any faith.

We believe that we could all do a better job of evangelization. As we welcome those new Catholics, we should also realize that there should have been many more of them. How many of us actually did something to bring someone into the Church?

Surely, many of us know good people who might be great Catholics. Often, all it takes is for someone to invite them to accompany them to Mass. They might even have thought about Catholicism, but were hesitant to go to Mass by themselves.

Perhaps a neighbor has asked questions about Catholic beliefs. Maybe it is about our devotion to Mary, or our belief in the real presence of Christ in the Eucharist, or any number of other things. The best response might be to invite him or her to the RCIA classes when they resume this fall.

Next year, let us have many more new Catholics to welcome.

—John F. Fink

Intellect and Virtue/John Garvey

Catholic education helps us to think about God's constant presence

Cardinal Tarcisio Bertone, the Vatican's secretary of state, recently wrote to mark our 125th anniversary at The Catholic University of America. His letter conveyed Pope Benedict XVI's best wishes. It also offered a reminder of our obligations as a



Catholic university, which the pope spelled out four years ago this month when he visited our campus.

“The Holy Father,” Cardinal Bertone wrote, “wished to reaffirm the unique role played by

Catholic educational institutions in that ‘*diaconia* of truth’ which the Church exercises in her proclamation of God's revealed word. . . .

“It is [Pope Benedict's] hope that, in fidelity to its founding vision, [your] university will continue to bring the Church's rich intellectual and spiritual patrimony to bear upon the critical issues of our time and thus contribute to the authentic renewal of the social fabric in accordance with the truth of the Gospel.”

The writings and homilies of Pope Benedict's papacy offer a robust conception of just what Catholic education is, and what makes it unique. At its center, as at the center of Catholicism, is a friendship between God and man, mediated through the tradition of the Church.

“Only in this friendship,” Pope Benedict said in the inaugural homily of his papacy, “are the doors of life opened wide. Only in this friendship is the great potential of human existence truly revealed.”

This friendship begins with the idea that nothing we do, no matter how intellectually rigorous or scientific, happens outside of our relationship with God. From there, it forms everything about us.

Through the study of theology and Church history, Catholic education instills this basic habit of thought in its recipient. It plays the same role as the old canon of the liberal arts education, which once forced every university student to ask again and again the age-old questions that shaped Western thought.

This Catholic habit of thought about

God's constant presence pops up in every discipline. It colors our understanding of literature and art. It helps learners resist the disturbing contemporary trend of some sciences trespassing on questions outside their area of competence, attempting, in Pope Benedict's words, “to drive the question concerning God into the subjective realm, as being unscientific.”

In a 2008 conference on the changing identity of the person, Pope Benedict cautioned wisely that “no science can say who man is, where he comes from or where he is going.”

By the same principle of divine friendship, Catholic education must also cultivate personal virtue, holiness and love of neighbor, lest it forget who we are and for whom we are made.

The sacraments cannot be compulsory—God “did not will to save us without us,” as St. Augustine put it—but Catholic universities should keep them visible and encourage students to frequent them.

Blessed John Paul II issued the apostolic constitution “*Ex Corde Ecclesiae*” in 1990 as a response to the ongoing problem of waning Catholic identity in higher education, and the increasing lack of interest in the contributions of faith to intellectual life. The late pope reminded Catholic schools that “it is in the context of the impartial search for truth that the relationship between faith and reason is brought to light and meaning.”

He would later offer the more famous phrase, “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth.”

Pope Benedict builds on this idea with a more subtle and profound point. Faith and reason are not just two ingredients in a Catholic education, as meat and potatoes are parts of a healthy meal. Faith actually transforms reason, imbuing it with the power to contemplate the highest truths.

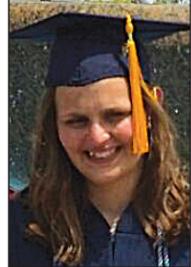
If we are doing what we should, faith likewise transforms education, enriching both the intellectual and moral pursuits of the university.

(John Garvey is president of The Catholic University of America in Washington and an expert on constitutional law, religious liberty and the First Amendment.) †

Reflection/Melissa Lecher

Thanks, Mom—and Dad—for your unwavering love and dedication

This past week, I received a letter from my mom in the mail just like I had for the past four years, but this letter was a little different.



In this simple note, she said this would be the last time she would write the address 3200 Cold Spring Road in Indianapolis on a letter to her child. The more I thought about it, I realized she has been writing to this

address all of my life.

Twenty-two years ago, my oldest sister graduated from high school and began attending Marian College, now Marian University. Since then, my mom has been dropping notes in the mail to her 11 children who were away at college, 10 of whom attended Marian, just to say she was thinking about us.

The letters were never lengthy or in-depth, only to say what she had done throughout the week, where she had been, and who she had seen.

Occasionally, there was a newspaper snippet about someone that we knew. I could always count on greeting cards when my birthday, holidays or special feast days came around. The most

important thing that I knew I could always count on was love, support, compassion, and prayers from both my mother and my father.

Mom and Dad, words cannot describe my appreciation for the little reminders you both sent me while at college. I attribute my college achievements to your never-ending storming of heaven with prayers for health, success and safety.

I am so blessed to have such wonderful and caring parents as you. Knowing I had you for an incredible support system back at home was such an unbelievable feeling.

It amazes me to think you have been sending these letters for 22 years. What love and dedication you have for your children!

You might have thought the letters were boring or dumb, but they brought so much joy and inspiration at times when it was needed the most.

You truly are an example of devotion and love.

For this, I can never thank you enough!

Love always,
Melissa

(Melissa Lecher is a member of St. John the Evangelist Parish in Enochsburg.) †



'This club is a wonderful opportunity to be reminded that being a Catholic calls them to a certain way of life and a certain way of treating people. It's also reminding them that part of our faith is being open to God's will.'

—Msgr. William Stumpf, administrator of St. Michael Parish in Greenfield

CRUSADERS

continued from page 1

guys have lived up to that pledge.

After pausing for dramatic effect, club moderator Richard Duncan announces that there are no negative reports from the girls about the guys this month.

"I think this is the first month we haven't had any negatives, so I guess we're improving," Duncan tells the group.

As a collective sigh of relief spreads through the American Legion Hall in Greenfield, Duncan reads several notes from unnamed girls who offer compliments about the courtesy and chivalry of certain guys — guys who smile or blush as they receive a round of cheers from their fellow club members.

A plan for other Catholic schools?

That scene seems from a different world and a different time when viewed against a current culture that places an increasing emphasis on promoting one's self and tearing down other people, says Msgr. William Stumpf, administrator of St. Michael Parish.

Indeed, Msgr. Stumpf believes that every male student in middle schools across the archdiocese could benefit from trying to live their lives according to the pledge of the Crusaders for Christ Gentlemen's Club.

"This club is a wonderful opportunity to be reminded that being a Catholic calls them to a certain way of life and a certain way of treating people," he says. "It's also reminding them that part of our faith is being open to God's will. I was just enthralled when I went to one of their meetings. It would be neat if other schools and parishes would take it on as a project for their boys."

That's how the program started five years ago at St. Michael School. A teacher of sixth grade social sciences, Duncan was intrigued when he saw a local newspaper article about a similar club at Greenfield Middle School.

"They were trying to get their kids to behave correctly," recalls Duncan, who retired from the Air Force in 2001 as a

lieutenant colonel after 24 years of serving his country. "I liked the idea, but I made it focus on Christ instead of secular things. We beefed it up for God."

He also kept the emphasis on manners and social graces. Club members learn how to make a toast, place their napkin on their right knee, to stand up when a female leaves the table, and to keep their arms and elbows off the tables when they eat.

The students also learn from guest speakers at their monthly luncheons.

"The speakers talk about their secrets to success, their Christian backgrounds and how faith helps them out," Duncan says. "We've had doctors, lawyers, business owners, and a plumber."

The speaker at the April meeting of the Gentlemen's Club was Brad Arthur, a member of St. Michael Parish who owns businesses in commercial real estate and residential and commercial remodeling. Arthur talked about the importance of education, honesty and respect—in his work and his life.

The club also puts a priority on how its members treat females.

'Girls come up with notes all the time'

"One of the things that we do is we have the middle school girls voluntarily submit in writing a good comment or a negative comment about the boys," Duncan says. "The girls need to sign the note, but I don't read their names when I read the note at the luncheon. The girls come up to me with notes all the time. 'Somebody opened the door for me.' 'Somebody picked up my books for me.'"

"But we don't just bask in the good things we do. We also want to hear the negative things and the things we have to work on."

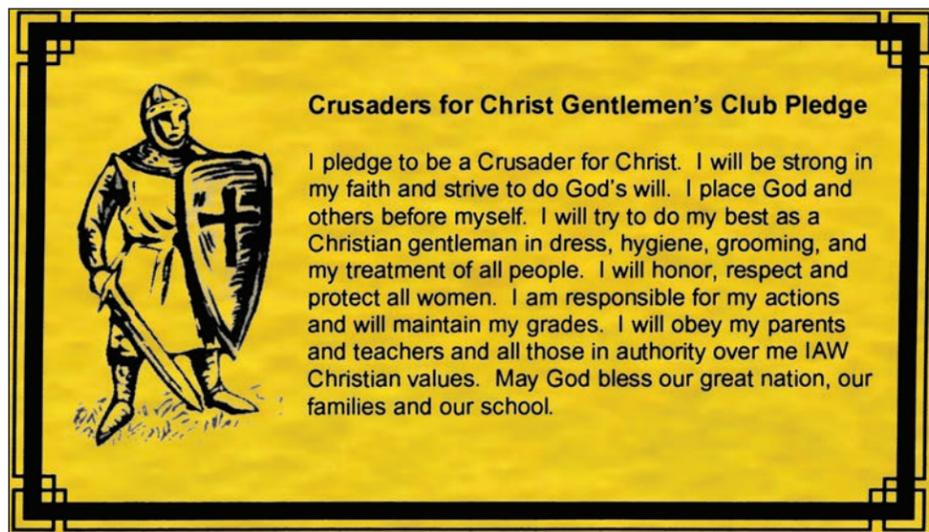
Well, the negative things are not *exactly* what the guys want to hear when the notes from the girls are read.

"A lot of sixth graders get *really* nervous," says Tyler Mundell, a 14-year-old, eighth-grade student who is president of the club.

Still, the students who have been in the Gentlemen's Club for two or three years



Five members of the Crusaders for Christ Gentlemen's Club at St. Michael School in Greenfield show their smiles and their style after their April meeting at the American Legion Hall in Greenfield. From left, Tyler Mundell, Westyn Wood, Owen Smith, Luke Tuttle and Joshua Mundell display their school colors through their blue shirts and their gold or yellow ties.



Crusaders for Christ Gentlemen's Club Pledge

I pledge to be a Crusader for Christ. I will be strong in my faith and strive to do God's will. I place God and others before myself. I will try to do my best as a Christian gentleman in dress, hygiene, grooming, and my treatment of all people. I will honor, respect and protect all women. I am responsible for my actions and will maintain my grades. I will obey my parents and teachers and all those in authority over me IAW Christian values. May God bless our great nation, our families and our school.

notice the difference in themselves and their friends.

"Since I started in the sixth grade, I think I've changed," says Owen Smith, an eighth-grade student. "In sixth grade, I might not have picked up a book for a girl. Now, I pick up books for the ladies."

Eighth-grade student Westyn Wood noted, "My mom said just the other day that my manners have picked up, and I'm really being a gentleman."

"Some boys who weren't in the club for a couple of years didn't make smart decisions and got in trouble," says Luke Tuttle, a seventh-grade student. "Then they got in this club, and they liked it and wanted to stay in it so they make right decisions."

'All of us are in it together'

The club is voluntary, but all the male students in the middle school belong to it.

Duncan and club members acknowledge that one of the reasons the club has universal appeal is that it gets the students

out of school once a month for a lunch that features hot dogs, hamburgers, French fries, desserts and unlimited refills of soft drinks.

Yet it's also true that members can be suspended or even removed from the club if they don't live up to the pledge that they make.

Duncan says that teachers have noticed improvements in the way the members treat their female classmates, and positive changes in their attitudes at school. Members insist that they embrace the standards and try to live up to them.

"I like what we're being taught—the values," Tyler says. "I like what the guest speakers have to say—that to be successful we need self-discipline, scruples and faith."

"It's good we're all part of this," says Joshua Mundell, a seventh-grade student. "To be in this club is a big thing, and you can get kicked out of it. All of us are in it together. We do good things, and we make a difference." †

Helen Alvare receives Notre Dame's Evangelium Vitae Medal

NOTRE DAME, Ind. (CNS)—Pro-life champion Helen Alvare was honored on April 25 as winner of the 2012 Notre Dame Evangelium Vitae Medal. Inaugurated in 2011, the medal is given annually by the University of Notre Dame Fund to Protect Human Life to an individual who "steadfastly" affirms and defends the sanctity of human life.

"From the television studio, to the radio airwaves, congressional hearing rooms, university campuses and forums beyond, you have spoken and acted with 'courage on behalf of those who have no voice,'" read the citation for the award.

The medal citation praised Alvare for more than 20 years of service defending and promoting human life. With quotes from Blessed John Paul II's 1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life"), for which the medal was named, the citation stated, "In an age when the sanctity of life from its earliest to its final days is assaulted, you have boldly and unremittingly worked to build and sustain the 'unconditional respect for the right to life of every innocent person,' 'one of the pillars on which every civil society stands.'"

In her remarks after the medal was conferred, Alvare thanked all the people who had kept the pro-life

movement alive, and cited the large number of young people who are pro-life as a sign of tremendous success.

She described the pro-life movement not as a cause or an issue, but a way of life, God's way of trying to transform the activists personally as they do good for the world. The Catholic Church is the best at pursuing the truth about the human person and thus does pro-life better than anyone, she added.

Alvare said the pro-life movement has won the argument about the humanity of the unborn child, though formidable challenges remain because of the culture's distorted view of human sexuality—challenges that she said she went into academia to address.

In his introduction of Alvare, David Solomon, Notre Dame philosophy professor and chairman of the Notre Dame Fund to Protect Human Life, explained that the fund had been created by several Notre Dame faculty and staff members to support pro-life initiatives on the campus and to put in place a comprehensive pro-life educational effort at Notre Dame.

The 2011 inaugural medal winner, Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, was present for the 2012 event that honored Alvare, who was his former colleague.

Alvare worked for three years in the Office of the General Counsel of the U.S. Conference of Catholic Bishops and then became spokeswoman for the USCCB pro-life secretariat for the next 10 years. She then joined the faculty of the Columbus School of Law at The

Catholic University of America, and now is on the faculty of School of Law at George Mason University. Her scholarly work is in the areas of abortion's impact on women, marriage, parenting, and new reproductive technologies. Alvare is also a consultant to the Vatican's Pontifical Council for the Laity.

In his homily at the Mass preceding the award banquet and ceremony, Bishop Kevin C. Rhoades of Fort Wayne-South Bend noted that the Gospel for that day reminds us the Church is an "evangelizing community" with the obligation to spread the Gospel because God wants all people to know the truth and be saved. However, evangelization faces many challenges in today's increasingly secularized culture, where relativism is rampant, religious liberty has come under assault, and the sacredness of human life has been discarded, he said.

Bishop Rhoades quoted the first words of "*Evangelium Vitae*": "The Gospel of life is at the heart of Jesus' message. Lovingly received day after day by the Church, it is to be preached with dauntless fidelity as 'good news' to the people of every age and culture."

Therefore, the bishop explained, "The new evangelization requires 'dauntless fidelity,' courage, creativity, zeal and commitment" to "defend human life against the many threats from the culture of death in which we live."

And he described Alvare as a wonderful example of the role of the laity in "wisely and courageously" proclaiming and serving that "Gospel of life." †



Helen Alvare

Events Calendar

May 12

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

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **New Albany Deanery coaches, football camp for kindergartners to fifth-graders**, \$15 per player. Information: 812-945-2000 or sherra@nadyouth.org.

May 13

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Knights of Columbus, "Eucharistic Rosary Rally,"** 1:30 p.m. Information: 317-636-4478.

Saint Meinrad Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Madonna and Child—Imagining the Mother of God,"** Benedictine Father Harry Hagan, presenter, 2 p.m. Information: 812-357-6501.

May 14

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Our Lady of Fatima Retreat House program, "Exorcism—It's Relevance for Today,"** Father Vincent Lampert, presenter, 7-9 p.m., \$15 per person if registered by May 13, \$20 per person at the door. Information: 317-545-7681 or www.archindy.org/fatima.

Crooked Stick Golf Course, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of Lafayette). **Archdiocesan Office of Catholic Education, "Golf Fore Faith,"** 10:30 a.m.-12:30 p.m. registration, \$1,800 per foursome. Information: 317-441-8956 or mhendricks@archindy.org.

May 15

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult Programs, information meeting**, 6 p.m. Registration: 317-955-6271 or

kwebb@marian.edu.

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **"Raising Pure Teens—A Talk for Parents,"** Jason Evert, presenter, 7 p.m. Information: 317-810-9228.

May 16

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

May 17

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

Southland Skate Center, 6611 Bluff Road, Indianapolis. **Concert for the Great Lakes Gabriel Project, "Angels Rock for Life,"** 6-8 p.m., \$4 pre-sale, \$6 at the door.

Tickets available through parish youth groups.

May 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Fighting the Good Fight," Joyce Johnson, executive director of Rock Steady Boxing, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

May 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed

by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

May 19-20

Kokomo High School, 2501 S. Berkley, Kokomo, Ind. (Diocese of Lafayette). **Sixth annual Indiana Holy Family Catholic Conference, "Defend Your Family, Your Marriage and Your Faith,"** national speakers and activities for children of all ages, \$135 per family, \$115 married couple, \$70 single adult. Information: 765-865-9964 or www.holyfamilyconference.org.

May 20

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Paul Parish, Parish Hall, 9788 N. Dearborn Road, Guilford. **Ladies Sodality**,

breakfast bar buffet, 7:30 a.m.-noon, free-will donation: Information: 812-623-2349.

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

St. Mary-of-the-Knobs Church, 3033 Martin Road, Floyds Knobs. **New Albany Deanery, high school Mass**, 6 p.m., followed by "build a burger" and games. Information: 812-945-2000 or Leah@nadyouth.org.

May 30

St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. **Ministry Through the Arts Project Inc., feast day of St. Joan of Arc**, 600th anniversary of her birth, *The Passion of Joan of Arc*, 6 p.m. Information: 317-283-5508. †

Retreats and Programs

May 12

Kordes Center, Ferdinand, Ind. (Evansville Diocese). **"The Rosary—The Glorious Mysteries,"** Benedictine Sister Madonna Helmer, presenter, 9:15 a.m.-12:15 p.m., \$40 per person includes lunch. Information: 812-367-1411, ext. 2915, or www.thedome.org/programs.

May 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Happiness—Be Happy in Spite of Yourself,"** session four of five, Betsy Robbins, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Divine Wine and Art with Heart,"** Katie Sahn, presenter, 6:30-9:30 p.m., \$35 per person includes refreshments and supplies. Information: 317-545-7681 or marcia.johnson@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar—Bridges to Contemplative Living,"**

Benedictine Sister Julie Sewell, presenter, session three of four, workshop on Wednesdays, 5:15 p.m. Mass, 6 p.m. simple supper, \$85.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, session three of three, 6:15-9 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Care of Creation #2—Birds and Butterflies,"** Wayne Wauligman, Audubon Society speaker, presenter, 6:30-8 p.m., \$15 per person. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

May 18-20

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Book of Deuteronomy,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 19

Oldenburg Franciscan Center, Oldenburg. **"Women's Day—Women of Life,"** Franciscan Sisters Olga Wittekind, Norma Rocklage and Patty Campbell, presenters, 9 a.m.-3:30 p.m., \$45 per person includes breakfast and lunch. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

Kordes Center, Ferdinand, Ind. (Evansville Diocese). **"Rest and Reflection Day,"** Sisters of St. Benedict, presenters, 9:30 a.m.-3:30 p.m., no cost, lunch available for \$9.10 or bring your own lunch. Information: 812-367-1411, ext. 2636, or www.thedome.org.

May 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, 1:15-6 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Praying with Teresa of Avila,"** Franciscan Sister Kathleen Mulso, presenter, 1-3 p.m., \$25 per person. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

May 22-24

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Revisiting the Rosary,"** mid-week retreat, Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar—Bridges to Contemplative Living,"** Benedictine Sister Julie Sewell, presenter, session four of four, workshop on Wednesdays, 5:15 p.m. Mass, 6 p.m. simple supper, \$85.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 24

Oldenburg Franciscan Center, Oldenburg. **"Care of Creation #3—Energy Savings,"** Robert White, Rural Economic Development, presenter, 6:30-8 p.m., \$15 per person. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

May 31

Oldenburg Franciscan Center, Oldenburg. **"Care of Creation #4—Herbs and Healing with Hildegard,"** Franciscan Sisters Olga Wittekind and Myra Peine, presenters, 6:30-8 p.m., \$15 per person. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

June 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend, marriage preparation program**. Information: 317-545-7681 or marcia.johnson@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Prayer—What Is It Really?"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, 1:15-6 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org. †



Speech contest winner

Devarrio Wilkins, left, a freshman at Providence Cristo Rey High School in Indianapolis, poses on April 26 with Helen Burke, a volunteer at the school, after winning a speech contest co-sponsored by POWERTalk International, formerly International Training in Communication, and the Indianapolis chapter of BIG (Blacks in Government). The contest was held at the Lawrence Public Assembly Center in Lawrence. Devarrio will compete at the POWERTalk regional conference in Indianapolis in June and at BIG's 34th annual National Training Conference in Detroit this summer.



Brain Game runners-up

Members of the Brain Game team at Cardinal Ritter Jr./Sr. High School in Indianapolis pose on April 18 on the set of the annual academic team competition hosted by WTHR Channel 13 in Indianapolis. Cardinal Ritter's team was the runner-up in this year's 48-team competition. Posing are, from left, Clare Harshey, Joseph Sweeney, Joey Kurucz, competition host Chris Wright and Brian Malone. Westfield Insurance, which sponsors the Brain Game competition, awarded Cardinal Ritter \$5,000 for its team's runner-up finish.

FAITH

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A story generations in the making

Seven generations of the Weiler family have worshipped at St. Peter Parish in Franklin County. Conrad Weiler was a charter member of the Batesville Deanery faith community that was founded in 1833.

He helped build its current church in 1853. Since that time, members of every generation of Weilers have gone to the church to be baptized, confess their sins for the first time, receive their first Communion, be confirmed, profess vows of marriage and be buried from it.

Samantha Weiler was welcomed into this long line of Catholics in her husband Jacob's family when she was baptized, confirmed and received her first Communion during St. Peter's Easter Vigil on April 7.

"It gives me some meaning about what family is and how God is the center of our lives," said Samantha about the Weiler family's roots in the parish. "I feel more connected with them and the Church."

Samantha was born into a family whose story differed in many ways from the Weilers. She wasn't raised in any faith community. And when she was 9, she and her younger sister had to be raised by an uncle and aunt after her parents were unable to care for them.

"I've made a lot of sacrifices through life," Samantha said. "I know I'm only 31, but it was rough. It's made me grow up a lot."

She has appreciated sharing the life of her husband's family during the 10 years since their wedding.

"They're always there for you," Samantha said. "They'd give you the shirt off their back if you needed it. We always help each other out."

Jacob's work schedule makes it difficult for him to volunteer in the religious education program at St. Peter in which their children participate. So he has been thankful for the efforts that she has made through the years to pass on the Catholic faith to them, even before she was received into the Church.

"She's been a big help for me," he said. "I can't tell you how much I appreciate it."

He is also grateful for Samantha's choice to join him and their children in the Catholic faith that he received from his ancestors.

"I do believe that it's brought us a lot closer," Jacob said. "It helps her to understand why our family is so close. It's another way for us to be together as a family and to do things as a family."

When it came time for her to be baptized during the Easter Vigil at St. Peter, Samantha was a little nervous.

"It was fun, but it was kind of nerve-racking at the same time," she said. "Everyone was staring at me."

But she was glad to be received into the Church, knowing that it would help her pass on the gift of faith to her children.

"I think it will help them to be better people," Samantha said. "That's what I want for them. I think every parent wants a better life for their children. And I think the Church ... [makes] families stronger."

Renewing a Catholic connection

John and Janis Bishop were born into

families that had connections to the Catholic Church.

Although John's father was Catholic, John was not baptized as an infant. When his father died when he was 5, John was not subsequently raised in any faith community.

Janis' parents had been raised as Catholics, but stopped practicing their faith when they became adults. As a result, she wasn't raised in any faith community either.

As he grew up, John felt that something was missing in his life, and embarked on a wide-ranging spiritual journey. At different times, he looked into Buddhism and Judaism.

His journey took on greater intensity a couple of years ago after he suffered two heart attacks at age 39.

Last year, his quest took a turn that surprised him when he and Janis looked into enrolling their son, Blake, at St. Anthony School in Clarksville as a second grader.

At first, he said that the fact that the school was rooted in the Catholic faith was unimportant to him. He and Janis simply saw it as a place for Blake to receive a good education.

"It was just a really nice school," John said. "I wanted him to have a better education, and I thought that a Catholic education [would be good]. It felt right from the minute that we got there."

Since Blake would learn about the Catholic faith at St. Anthony, John and Janis decided that it was also important for them to learn about it.

"We took an educational approach to it," John said. "We tried to learn what it was [about the faith] that our son was going to learn in this school. And in doing so, we ended up finding our spiritual home."

He and Janis participated in the Rite of Christian Initiation of Adults program at St. Anthony of Padua Parish. While in it, John began reading Scripture regularly, including the readings for daily Mass.

He believes that his journey of faith is, "without a doubt," like the parable of the Prodigal Son (Lk 15:11-32). Like the younger son in that story, John went far away from the faith tradition of his father, only to return to it when he was in need of help.

"It's all so mind-blowing, you know," John said. "It really is."

Janis said that her family's encounter with the Catholic faith, when John's health has been so fragile, has been a great gift.

"I find peace in it," she said. "I think that is the only way to explain it. Since our family has started this journey, it has taken stresses away from me, and I know it has from him as well."

For his part, Blake, who said he was "happy and glad" to see his family baptized, likes being a student at St. Anthony School.

"It has a lot of good things," he said. "I get to learn new things every day."

John is happy to be a member of the Catholic Church. And although his health condition prevents him from taking part in the life of the Church as much as he would like, he still has plans to put his faith into action by trying to help maintain St. Anthony Parish's cemetery.

"It's caring for those who have passed," John said. "Their souls are being cared for by God. And I'd like to take care of their physical remains. They were loyal followers of Christ. And they deserve to be well taken care of." †



Conventual Franciscan Father John West, pastor of St. Anthony of Padua Parish in Clarksville, gives Communion to John Bishop during an April 7 Easter Vigil Mass celebrated at the New Albany Deanery faith community's church. Bishop and his family were received into the full communion of the Church during the liturgy.



Above, members of the Weiler family pose in St. Peter Church on April 7 after the celebration of an Easter Vigil Mass there during which Samantha Weiler was received into the full communion of the Church. They are, from left, Jacob, Eliza, Samantha, Wyatt, Hazel and Jacob Weiler.

Left, the Bishop family pose on April 7 in St. Anthony of Padua Church in Clarksville after being received into the full communion of the Church during the New Albany Deanery faith community's Easter Vigil Mass. They are, from left, Blake, Janis, Evelyn and John Bishop.

POPE

continued from page 1

Victoria Reggie Kennedy, widow of the late Sen. Edward Kennedy, D-Mass., to speak at the university's commencement, after Bishop Robert J. McManus objected to Victoria Kennedy's support for legalized abortion, contraception and same-sex marriage.

On May 4, Jesuit-run Georgetown University announced that Kathleen Sebelius, secretary of the Department of Health and Human Services, will give the commencement speech at the university's public policy institute on May 18.

Sebelius, a Catholic, is currently at odds

with U.S. bishops over the Obama administration's plan to require that the private health insurance plans of most Catholic institutions cover contraception, sterilization and abortifacients. Chieko Noguchi, director of communications for Washington's Cardinal Donald W. Wuerl, said the cardinal had no comment on Georgetown's announcement.

In his speech to U.S. bishops, Pope Benedict said that preservation of a university's Catholic identity "entails much more than the teaching of religion or the mere presence of a chaplaincy on campus.

"In every aspect of their education, students need to be encouraged to articulate a vision of the harmony of faith and reason capable of guiding a life-long

pursuit of knowledge and virtue," the pope said.

The pope contrasted the Catholic ideal of education with a current trend toward academic overspecialization.

"Faith's recognition of the essential unity of all knowledge provides a bulwark against the alienation and fragmentation which occurs when the use of reason is detached from the pursuit of truth and virtue," he said. "In this sense, Catholic institutions have a specific role to play in helping to overcome the crisis of universities today."

Pope Benedict said that reaffirming Catholic identity in education is part of a broader effort to build a distinctively Catholic "intellectual culture" in the U.S., and a "society ever more solidly grounded in an authentic humanism inspired by

the Gospel."

Although his remarks principally concerned higher education, the pope also praised the "generous commitment, often accompanied by personal sacrifice," of teachers and administrators in America's Catholic elementary and high schools.

Pope Benedict acknowledged the schools' efforts to ensure that Catholic education "remains within the reach of all families, whatever their financial status."

In a possible reference to proposals for greater public funding of religious education, the pope said that Catholic schools' "significant contribution ... to American society as a whole ought to be better appreciated and more generously supported." †

Welcome, new Catholics

We welcome the new Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil on Saturday, April 7. The names listed were provided by religious education leaders at local parishes.

The 470 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their

first Eucharist.

The 489 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 religious formation and the sacraments of initiation. †

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
William Bruns III (candidate)

St. Louis, Batesville
Linda Diaz and Michelle Webb (catechumens);
Virginia Adams and Gregory Webb (candidates)

St. Teresa Benedicta of the Cross, Bright
Cybil Lachenman (catechumen); Beverly Grawin,
Scott Kallmeyer, Kimberly McCord and
Mary-Alice Whitney (candidates)

St. John the Baptist, Dover
Rebecca Grace (catechumen); Bruce Lippard (candidate)

St. Peter, Franklin County
Ruth Geis and Samantha Weiler (catechumens);
Leo House (candidate)

St. Mary, Greensburg
Eric Capper, Heather Hirt, Paula Hubbard, Kelly Land,
Dianna Lowe, Michael Manus, Nyree Morgan,
Jay Schofield, Tricia Stephens and Keri Wisniewski
(candidates)

St. Lawrence, Lawrenceburg
Kimberly Elliott, Conor Geary, Lauren Hetzer,
Kelly Huddleston, Sara Sitterle and Del Weldon
(catechumens); Andrea Golden, Ronald Kuhn,
Mary Ellen Schneider and Nancy Weldon (candidates)

St. Charles Borromeo, Milan
Dennis Watson (catechumen)

St. Paul, New Alsace
Roxanne Boyd (candidate)

Holy Family, Oldenburg
Matilda Granger, Destinee Nunlist and Kayla Pinckley
(catechumens); Amanda Lamping, Charla Westerfeld and
Lisa White (candidates)

St. John the Baptist, Osgood
Matt Hartman, David Rice and Katie Roth (catechumens);
Bobby Hubbard, Tracy Rice and Austin Pez (candidates)

St. Pius, Ripley County
Savannah Wagner (catechumen); Abigail Hornberger,
Jeff Lewis, Jim Red Elk and Stan Sporleder
(candidates)

St. Vincent de Paul, Shelby County
Brianna Wetrick (catechumen); Barbara Harcourt and
Kevin Harry (candidates)

St. Joseph, Shelbyville
Jennifer Harden (catechumen); Carolyn Disser,
Dana Ewing and Lisa Myers (candidates)

St. Joseph, St. Leon
Brandy Bittner and Michelle Williams (candidates)

St. Martin, Yorkville
Ashley Hastings and Lloyd Kimball (candidates)

Bloomington Deanery

St. Vincent de Paul, Bedford
Chad Biddle and Darren Fortner (candidates)

St. Charles Borromeo, Bloomington
Mariah Shu, Joshua Wagner and Kara Winkler
(catechumens); Jennifer Bailey, Rebekah Bloss,
Travis Cooper, Amy Duncan, Samuel Karpen,
Colten Mitchell, Erin Rasche and Whitney Williamson
(candidates)

St. John the Apostle, Bloomington
Ryan Herndon (catechumen)

St. Paul Catholic Center, Bloomington
Ryan Adams, Britney Aragon, Bryton Hiatt,
Blake Hollins, Vivian Hopkins, David McAvoy,
Andrea Richardson and Rigoberto Ventura
(catechumens); Sean Armie, Aaron Burkhart,
Aaron Mobley, Jennifer Mobley, David Simonetti,
Brian Sowder, Jason Szostek, Rachel Szostek,
Daniel Terrell, Chelsea Whitlow,
Annabelle Wilkinson and Scott Windell (candidates)

St. Martin of Tours, Martinsville
Ashley Janneck and Andrea Rafferty (catechumens);
Victoria Doll and Kevin Reeves (candidates)

St. Mary of the Assumption, Mitchell
Callison Blais and Deysy Blais (catechumens);
A.J. Abplanalp, Emma Abplanalp, Tessa Abplanalp,
Chasey Blais, Justin Blais, Kyle Edrington,
Stacey Edrington and Seth Ross (candidates)

St. Agnes, Nashville
Melissa Richey and Gene Waltman (catechumens);
Diana Akles, Raina Billington and Marilyn Grove
(candidates)



Nicholas Kratzer is baptized by Father Dennis Duvelius during an Easter Vigil Mass on April 7 at St. Paul Church in Tell City.

St. Jude the Apostle, Spencer
Chad Crosby (candidate)

Connersville Deanery

St. Michael, Brookville
Brittany Fugate, Jerry Short and Ashley Tebbe
(catechumens); Justin Boggs and Chris Brychell
(candidates)

St. Gabriel, Connersville
Meghan Keal, Elisabeth Martin and Zachariah Martin
(catechumens); Michelle Creech, Jeff Martin and
Kristi Martin (candidates)

Richmond Catholic Community, Richmond
Jack Bodiker, Patty Dargie, Paula Fox,
Amanda Julian, Heidi Klemann, Linda Langley,
David Lindsey, Steve Poindexter and Jeffrey Skinner
(catechumens); Tim Armstrong, Holly Baird,
Christina Falcone, David Gaddis, Bailey Hall,
Melanie Holthouse, Alfredo Julian, Emily Keesling,
Kyle King, Shann Newton and Caelan Poindexter
(candidates)

St. Mary, Rushville
Issac Nigh and Kenny Nigh (catechumens);
Shane Hanley, Ron Jarman and Dusti Woodard
(candidates)

Darrell Allen, Gabrielle Allen, Hope Allen,
Brandi Cook, Adrian Gallegos,
Miguel de Jesús Gallegos, Anthony Miles,
Pamela Murray, Jennifer Smedberg and Anna Sorto
(catechumens)

St. Rita
Haylee Hayden and Kennedy Phillips (catechumens);
May Bixler, Deadria Olarewaju and Samson Olarewaju
(candidates)

St. Therese of the Infant Jesus (Little Flower)
Wallace Alexander, Crystal Barcenas, Cassandra Cecil,
Sharon Cecil, Aaron Cunningham, James Dunbar,
James Olmsted, Danny Smith and Todd Weinbrecht
(catechumens); Tiffani Boles, Verna Ford,
Joseph Jacobs and Julienne Tuterow (candidates)

St. Michael, Greenfield
Sean Curry, James Hahn, Abby Herbert, Adam Herbert,
Brad Herbert, Madysen Herbert, Chris Kintner,
Shane Odum and Elizabeth Schurger (catechumens)

Indianapolis North Deanery

Christ the King
Kirk Meyers, Kayla Reece, Diane Seehase,
Tammy Shirley, Emily Steele and Zach Steele
(catechumens); Kameron Cullina, Rachel Cullina,
Sheila Cullina, Margaret Hermanek, Brooke Huber,
Elena Lopez, Jennifer Priser, Shannen Priser,
Shellie Redelman, Brian Scott, Terri Scott,
Ashley Seehase and Lauren Stevenson (candidates)

Immaculate Heart of Mary
David Diercks, Donna Diercks, Lauren Diercks,
Tyler Diercks, Katie McGovern, Grayson McKinney,
Betsy Norton, Emerson Lee, Foster Lee, Given Lee and
Trigg Lee (catechumen); Julie Brenton, Jason Burkman,
Anne Collins, Marc Collins, Kristina Dunlap,
Kyla Griese, Corey Martinez, Alicia McKinney,
Sean Murphy, Doug Perry and Sarah Rossier (candidates)

St. Joan of Arc
Alicia Hamadanchi, Liz Koon, Kathy Laderach,
Deborah Magga and Travis Robinson (catechumens);
Nikki Brown, Carissa Hendrickson, Neal Keith,
Joann Perkins and Ryan Sanford (candidates)

St. Lawrence
Michelle Benavides-Arias, Diago Derosas-Cardova,
Maria Hernandez, Parien Highbaugh, Aleena Lewis,
Jared Lewis, Payton Lewis, Azucena Martinez-Pineda,
Savannah Moman, Maria Ochoa-Sanchez,
George Schott, Jonathan Smith, Maria Tello-Cuenca,
Melissa Teles and Erika Telex-Hernandez (catechumens);
Jose Bello, Katherine Curles, Octaviano-De los Santes,
Michelle Kolosso, Nicolas Martinez-Fuentes,
Sandra Neely and Robert Root (candidates)

St. Luke the Evangelist
Este Fania Hernandez, Jakoby Hogan,
Caelan Kendall-Hahn, Jessica Myers, Julianne Myers,
Madison Paschal, Stuart Scott and Alex Taber
(catechumens); Julie Christensen, Roy Jones,
Jennifer Baker, William Baker, Margaret Rezek and
Patrick Rezek (candidates)

St. Matthew the Apostle
Ryan Cole and Lynn Mattingly (catechumens);
Melanie Allen, Maria Corbito, Adam Hunter and
Kurt Och (candidates)

St. Pius X
Enoch Aye and Julie Brown (catechumens); Tim Bacsa,
Molly Fugate, Stephen Knoll and Ruth Mercer
(candidates)

St. Simon the Apostle
Samuel Lawson, William Lawson and David Pehlman
(catechumens); David Anderson, Rafael Bahamonde,
Matthew Goins, Thomas Harper, Jennifer Flight Hawk,
Barbara Hicks, Jonathan Houck and Angela Kneebone
(candidates)

St. Thomas Aquinas
Rick Burgess, Chelsea Durnil, Robert King,
David O'Connor, Ellie Sinsko and Rick Thomas Jr.
(candidates)

Indianapolis South Deanery

Holy Name of Jesus, Beech Grove
Dane Clouse, Drew Clouse, Alyssa Collins,
Mark Lincoln, Kelcie Lincoln, Kenzie Lincoln,
Jameson Prendergast, Vincent Prendergast,
Courtney Van Winkle and Naomi Wolf (catechumens);
Chari Burke, Dominic Clouse, Jennifer Coffman,

Jason Prendergast, Robin Prendergast and
Jacqueline Sutton (candidates)

Our Lady of the Greenwood, Greenwood
Heather Bland, Brianna Boerner, Corbin Boerner,
Alivia Brown, Cari Brown, Claire Brown, Gabe Brown,
Morgan Brown, Racaann Fraser, Ronald Graham,
Joshua Kelly, Grayson King, Jessie Klene, Lindy Olding,
Robin Piscitelli, James Smith and Brian Wood
(catechumens); Michael Boerner, Jaime Coffman,
Jeff Drake, Tyler Droste, Amanda Ferguson,
Michelle Haddix, Ruth Hansen, Debra Hendricks,
Huynh Hai, Ly Tran, Ashley Keith, Steve Kennedy,
Amanda Larmour, Ashley Neeson, Dawn O'Bryan and
Nicholas Wright (candidates)

SS. Frances and Clare, Greenwood
Nikki Case, Joe Higginson, Megan Howe, Jeffrey Laug,
Laura Martin, Noah Raber and Larna Smith
(catechumens); Randy Baker, Danielle Chryslar,
Angela Doerr, Rosemary El-Bakri, Elaine Gregory,
Cheryl Hardy, Keesha McCue, J.D. Neiswanger,
Kenneth Ralph, Steve Roberts, Corey Small and
Iver Small (candidates)

Good Shepherd
John Bauerle and Logan Collins (catechumens);
Eric Madsen, Rebecca Norris and Michael Waltermann
(candidates)

Nativity of Our Lord Jesus Christ
Treva Caster, Dawn Coles, Bryan Dilk, Michael Horne,
Melinda Kennedy and Bridgett Melloh (catechumens);
Jason Fitzgerald and Chad Wiekert (candidates)

Our Lady of the Most Holy Rosary
Walter Crispil (catechumen); Elizabeth Gomes,
Kenneth Gomes, Lisa Gomes, Tanya Hoover and
Ashley Wells (candidates)

Sacred Heart of Jesus
Larry Grooms, Christine Hook and Michael Oliver
(catechumens); Jerod Alford, Andrew Benett,
Sue Prewitt, Elizabeth Tinsley and Robert Tinsley
(candidates)

St. Barnabas
Brittney Borszem, Gregory Graue, Brianne McClelland,
Wally Speer and Kelly Weis (catechumens);
Jessica Haddix, Robert Lane Jr., Monica Murray,
Bradley Piatt, Dustin Pierson and Kendra Pierson
(candidates)

St. John the Evangelist
Young Eun Kim, Joshua Miller, Jake Parker,
Daniel Sonnenburg and Aaron Sweet (catechumens);
Crystal Friedl, Jordan Johnson, David Paterson,
Jeffrey Platz, Beth Reynolds and Laura Wall
(candidates)

St. Jude
Brooklyn Bass, Jennifer Bass, Catherine Bucci,
Dalton Jones, Melissa Jones, Chris Stimac, Robin Tignor
and Gary Young (catechumens); Melissa Carman,
Kassie Carman, Matthew Neuenschwander, Leslie Peters,
Robert Walker and Margie Young (candidates)

St. Mark the Evangelist
Tammy Brown, Terry Bailey, David Harper,
Hayden Harper, Max Harper, David Price,
Peyton Price and Taylor Price (catechumens);
Heather Briggeman, Rachel Brown, Don Cloud,
Jamie Harper, Katrina Kinder, Jo Ann McClellan,
Kenneth Pinkiston, Kara Price and Ryan Quillinan
(candidates)

St. Patrick
Vanessa Escobar, Ana Moreno, Yuridi Moreno,
Maria Patiño and Mariela Sanchez (catechumens);
Virginia Sims-Aguirre, Reyes Cuazitl, Alfredo Cuhuizo,
Sonia Esteban, Juan Garcia, Guillermo Hernandez,
Jennifer Limon, Elizabeth Ocelotl, Jorge Olmos,
Edgardo Perez, Freddy Perez, Tosa Perez, Yahaira Perez,
Gil Ramirez, Maribel Ramirez, Carmina Ramos,
Noe Ramos, Maria Rodriguez, Juan Sanchez,
Rosario Sandoval, Angel Soto, Ricky Soto,
Gustavo Tello, Julio Tello, Sandra Torrijos and
Alejandro Vargas (candidates)

St. Roch
Mark Buis, Ashley Burgess, Cassie Cunningham,
Scott Dawson, Sara Hawk, Dawn Hernly, Libby Roberts,
Trent Smith, Tyler Smith and Rex Taulman
(catechumens); Sarah Barna, Emily Brunner,
Deidra Colvin, Gloria Condon, Amber Crist,
Megan Hawk, Brenda Hernly, Josh Justice, Alex Moguel,
Bonnie Smith, Jenny Smith, Ron Smith, Betsy Strader

and Olivia Zedrick (candidates)

Indianapolis West Deanery

St. Malachy, Brownsburg
Amy Bixler, Kobe Britton, Lindsay Dakin,
Scott Dunwoody, Marti Elliott, Kelsey Price,
Michael Shipp, Ricky Snyder, Breyana Suhre,
Kacie Suhre, Skylar Volz and Stephanie Williams
(catechumens); Diego Babcock, Raymond Engelman,
Jared Farmer, Mark Hinshaw, Megan Hobaugh,
Jacob Kodrick, Kaeli Kodrick, Anthony Komlanc,
Cedrick Marco, Drishna Marco, Kassandra Marco,
Kyle Means, Miranda Minnick, Farai Mukona,
Alyssa Orlando, Toby Pritchard, Kelly Steele, Judy Todd,
Jonathan Torres, Greg Waltman and Robin Weidenbener
(candidates)

Mary, Queen of Peace, Danville
Michael Birchman, Lee Clark, Morgan Clark,
Peggy Lynch, Caitlyn Simon, Joseph Simon,
Joshua Simon and Christopher Thompson (catechumens);
Karen DeJarlais, Matthew Higdon and Jack Williams
(candidates)

Holy Angels
Kimberly Cowart and Rachelle Frink (catechumens);
Latreé Bell, Donovan Jones and Sherman Laster
(candidates)

St. Anthony
Juan Castillo, Maritza Castillo, Valerio Flores,
Irene Hernández, Chris Kreiger, Edith Muñoz,
Lauren McHugh, Roberto Mejía, Wagner Melgar,
Alfonso Puebla, Francisco Puebla, Tisha Ramirez and
Israel Vargas (catechumens)

St. Christopher
Aidan Cunningham, Michelle Cunningham,
William Cunningham, Reece Davis, Billy Gill,
Christina Gill, Melissa Hedge, Summer Keigeris,
Jacob Klemann, Jessica Martinez, Gary Moran,
Trevor Nibbs, Tyreese Nibbs and Kristin Winters
(catechumens); Jay Adams, Heather Butler,
Melissa Grabowski, Stephen Kesler and Timothy Parnell
(candidates)

St. Gabriel the Archangel
Lesvia Mendez, Jocelyn Perez, Luz Perez and
Ricardo Perez (catechumens); Victor Carrillo-Sanchez,
Robert Evans, Nancy Larson, Romeo Leonardo and
Mayra Lopez (candidates)

St. Michael the Archangel
Eric Beck and Jessica Niehaus (catechumens);
Andrew Ellis, Jerry Mitchell and Steven Mniszewski
(candidates)

St. Monica
Nancy Amado, Bryan Amado, Chelsea Aparicio,
Julio Cesar Escobedo, Malik Falana, Melanie Flores,
Kevin Perez Gonzalez, Kimberly Perez Gonzalez,
Bryan Meza, Jorge Meza, Jennifer Orona Rodriguez,
Erick Orona Rodriguez, Jessica Sanchez-Alvarez,
Henry Sanchez, Jimena Sanchez, Rosaisela Sanchez,
Carlos Villeda-Ayala, Felipe Villeda-Ayala,
Casey Gribble, Ethan Johnson, Delia Jimenez,
Giovani Lopez, Fernando Pliego and Luis Serrano
(catechumens); Manuela Amegan, Sheila Amegan,
Christian Arciniega, Jorge Arciniega, Brena Arellano,
Josefina Flores, Nareny Flores, Tyler Frounfelter,
Monica Gribble, Brenda Hernandez, James Johnson,
Josshellin Juarez, Christian Lopez, Seniorina Lopez,
Reyna Morales, Adrian Nieves, Hatisri Nieves,
Jesus Alfredo Ornelas, Alfredo Orona,
Yoceli Yolanda Palafox, Irene Palmero, Maria Perez,
Rolando Perez, Patricia Rodriguez, Sergio Rodriguez,
Jovani Sanchez-Alvarez, Katherine Soto,
Martin Santos, Abilene Soto, Alejandra Soto, Pedro Soto,
David Torres, Sasha Torres, Tabitha Torres,
Darling Treminio, Hernan Treminio and Ryan Whitley
(candidates)

St. Thomas More, Mooresville
Belinda Colletti, Charles Dotson and Gary Franklin
(catechumens)

St. Susanna, Plainfield
Laurie Allman, Adrian Brunner, Dillion Brunner,
Travis Butcher, Amanda Finney and Scott Reeves
(catechumens); Chelsea Ehrhardt, Caleb Moore,
David Oliphant, Cynthia Seybert and Elissa Van Leer
(candidates)

CATHOLICS

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New Albany Deanery

St. Michael, Bradford

Anna Shipley and Kristy Thevenot (candidates)

St. Michael, Charlestown

Matthew Stromblad (catechumen);
Wanda Lindenmayer, Azalee Sheehan,
Benjamin Sheehan and Brenda Sheehan (candidates)

St. Anthony of Padua, Clarksville

Adrea Beyerle, Blake Bishop, Evelyn Bishop,
Janis Bishop, John Bishop, David Crum,
Landon Hadley, Cristina Hansford, Drake Hansford,
Noah Liter, Kara Merchant, Michelle Merchant and
Jacob Stacey (catechumens); William Liter (candidate)

St. Joseph, Corydon

Randall Stroud (catechumen); Kenneth Shanks
(candidate)

St. Mary-of-the-Knobs, Floyds Knobs

Andrew Flint, Candace Hyde and Justin Martin
(candidates)

Sacred Heart and St. Augustine, Jeffersonville

Lanette Brown, Meredith Elston and Steven Pierce
(candidates)

St. Mary, Lanesville

Joshua Blackman and April Smith (catechumens);
Christina Carter (candidate)

St. Mary, Navilleton

Andrew Dukes and John Miller (catechumens)

Holy Family, New Albany

Devon Gummer, Emma Kerr and Paige Killebrew
(catechumens); Janet Taylor (candidate)

Our Lady of Perpetual Help, New Albany

Emma Davidson, Melissa Hertweck, Paul Hertweck
and Dustin Howard (catechumens);
Rebecca Bennett-Howard, Stephen Bradley,
Brad Dwyer, Chris Haulter, Matthew Hudson,
Samantha Lopez, Jason Orr, Rosalind Segoviano,
Joshua Shoffner, Jessica Smith, Steven Stark and
William Watson (candidates)

St. Mary, New Albany

Hunter Baumberger, Carrie Bonfer,
Matthew Bonfer II, Kassandra Caldwell,
Charlotte Davis, Alejandro Diaz, Andrew Goodman,
Zachary Perry, Kenna Pikey, Kent Pikey and
Susan Topping (catechumens); Brittnie Courtney,
Betty Domalewski, Gigi East, Jared Martinez,
Jessica Martinez and Emily Watts (candidates)

St. Joseph, Sellersburg

Brittney Cobb, Rachael Collard, Justin Collard and
Ashley Stephens (catechumens); Lynell Chamberlain
and Jennifer Henderson (candidates)

St. Paul, Sellersburg

Ethan Gullion and Wayne Gullion (catechumens);
Carolyn Lanham, Cheryl Sauffer, James Schepers and
Stephanie Schneider (candidates)

Seymour Deanery

St. Bartholomew, Columbus

Alondra Castro Lopez, Brandon Conrad,
Mykah Conrad, Paige Conrad, Jaidyn Dyette,
Maleah Dyette, Tristen Dyette, Lee Fields,
Evan Frederick, Lauren Frederick,
Preston Gapsiewicz, Caitlyn Gross, Lucero Huerta,
Mayra Palomino, Rick Stark and David Weber
(catechumens); Brandon Burton, Chad Chaney,



Father Eric Augenstein, pastor of Our Lady of Perpetual Help Parish in New Albany, processes into the church at the beginning of the Easter Vigil on April 7.

Kathryn Conrad, Jessica Coomes, Judy Droddy,
Mary Ann Frederick, Owen Gall, Stephanie Gapsiewicz,
Derek Gross, Marsha Mayes, Brenda Palomino,
Karthika Vattakavil, Karun Vattakavil and Clarence White
(candidates)

Holy Trinity, Edinburg

Mary Shelley (catechumen)

St. Rose of Lima, Franklin

Christina Blackwell, Eric Blackwell and
Isabelle Blackwell (catechumens); Nicholas Galloway,
Alicia Loudon, Tifani Wathen and Kyle Zajac (candidates)

St. Ann, Jennings County

Erica Schneider (catechumen); Jordan Davers (candidate)

St. Joseph, Jennings County

Mitzie Halcomb (catechumen); Jeff Andrew and
Armored Cook (candidates)

Prince of Peace, Madison

Laura Hinton, Robert Hinton, Jamie Singer, Shane Singer
and Deisy Zavala (catechumens); Kelly Banta,
Camille Fife and Barbara Wheeler (candidates)

St. Mary, North Vernon

Hayley Allen, David Mull, Kyrianna Moore,
Abigail Sabelhaus, Carissa Sabelhaus, Emily Sabelhaus,
Braden Ray, Tyler Ray, Amanda Smallwood,
Chris Whipple and Annabelle Woods (catechumens);
Kelly Sabelhaus (candidate)

St. Ambrose, Seymour

Connor Dobbins, Riley Dobbins, Karissa East,
David Eggers, Amber Fugate, Calleigh Fugate,
Landon Fugate, Rita Holverson, Aidan Langford,
Natasha Langford, Carson Malone, Raymond Minton,
Joey Napier, Amber Salvador and Ian Wheeler
(catechumens); Chloe Baker, Tiffany Baker,
Darius Hurdle and Deb Thomes (candidates)

Tell City Deanery

St. Augustine, Leopold

Rick Kratzer (catechumen)

Holy Cross, St. Croix

Brooke Mullis (candidate)

St. Mark, Tell City

Lucas Bryant (catechumen)

St. Paul, Tell City

Stephanie Mayfield, Darlene Richey, Johnny Rogers,
Kristina Rogers and Beth Smith (catechumens);
Michelle Newby (candidate)

St. Pius V, Troy

Rick Knable and Morgan Simon (catechumens);
Lisa Motteler (candidate)

Terre Haute Deanery

Sacred Heart, Clinton

Curt J. Gruner and Meghan Slaven (catechumens);
Brandon Bekkering, Curt D. Gruner, John Jukes and
John Kanizer (candidates)

St. Paul the Apostle, Greencastle

Brayden Bryant and Darrel Underwood
(catechumens); Josh Nally and Marin Nally
(candidates)

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

Jacob Kelley (catechumen)

Sacred Heart of Jesus, Terre Haute

Julie Stratman (catechumen); Jason Gretencord and
Jeffrey Kennedy (candidates)

St. Benedict, Terre Haute

Cheyenne Herring, Michelle Herring and
Madison Hughes (catechumens); Christina Bauer,
Kaethe Pfeiffer, Jon Romas, Marcus Tuttle and
Danny Watters (candidates)

St. Joseph University, Terre Haute

Bobbie Joe Monahan (catechumen); Evan Cornel,
Timothy Crooks, Brenda Ketner, Richard La Fleur and
Dakota Ladd (candidates)

St. Margaret Mary, Terre Haute

Jessica Sherertz, Marissa Smith and Amy Walter
(catechumens); Michael Freeman, Kelly Miller,
Kari Smith and Roy Smith III (candidates)

St. Patrick, Terre Haute

Jeffrey Barton, Jordan Bedella, Paul Beel,
Kaden Boyer and Khanrad Wilson (catechumens);
Barbara Beel, Mary Brackin, Meredith Brown,
Monica Calahan, Misty Harvey, Paula Harvey,
Katherine Poff and Marilyn Warden (candidates) †

DEFEND YOUR FAMILY, YOUR MARRIAGE AND YOUR FAITH!

6th Annual Indiana

HOLY FAMILY

Catholic Conference

MAY 19-20, 2012

Saturday 8:00AM to 6:00PM & Sunday 8:45AM to 3:15PM

At Kokomo High School

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St. Joan of Arc Church

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Grace grows as time passes in a marriage

By Dolores R. Leckey

There is a line in an Andrew Marvell poem that can be applied to marital love in the early years, the middle years and, with particular poignancy, the later years. It reads: "At my back I always hear/Time's winged chariot hurrying near."

The point? Do not put off the gestures and signs of love, thinking there will be time. It is the present, the now, that is pulsing with grace. This is not to say that when we reach the biblical age of 70 or 80—Psalm 90:10 says "70 is the sum of our years, or 80, if we are strong"—the past is irrelevant.

The choices we have made along the way, as individuals and spouses, are the building blocks of our lives.

Jesuit philosopher Father Frederick Crowe wrote that the life we have been constructing over the years is the life we bring beyond death into the new order, "the risen state."

Our new consciousness derived from the vision of God does not destroy our earthly consciousness, but is incorporated into the new order. Nothing of what "is" is lost to God, nor to us. What Crowe emphasized is the challenge we all face to accept ourselves, our situation and our involvement in the universe.

As we enter the biblical decades, our 70s and 80s, the issue of acceptance can be not only challenging, but sometimes heroic. We become aware of losing so much—robust health, mobility, perhaps our autonomy, friends who have died.

But if we are still living with a spouse of many years, we are aware that we are not suffering the losses alone. One who has known us in good times and in bad, in sickness and in health, is walking this

pilgrimage with us. One of the older marriage rites had these words. "Not knowing what is before you, you take each other for better or worse."

Now is the time for understanding the power of those words. There is the inner knowledge that comes from memory and experience—wisdom perhaps?—that we are still capable of change, of making creative choices.

It is a false assumption that creativity is reserved for the young or that it dries up in midlife. We need only look at a sampling of elders to see that falsehood.

The great pianist Vladimir Horowitz, who had in effect been exiled from communist Russia, was 83 when he returned to his homeland for a concert. The concert hall was sold out. But people gathered outside and opened windows, sat on curbs and sidewalks, and wept as they listened to the music.

The American painter known as Grandma Moses didn't begin producing her distinctive New England scenes until well into her 70s when severe arthritis prevented her from pursuing her first art form—needlework.

Poet Anne Porter, who recently died,

published her first book of poetry in her early 80s. The book was nominated for the National Book Award. Porter continued to write for many years.

These examples highlight the long life expectancy of individuals engaged in creative endeavors. Something similar can happen in long marriages.

The ease of intimacy and the gestures of love that connect spouses are life-giving and renewing. Without losing a sense of autonomy, there is the shared experience of enjoying the fruits of solidarity—a wider circle of children and their children,

'What awaits us in the late years of marriage is the opportunity to explore new aspects of creativity, alone and together.'



A couple and their dog relax in their residence at the Riderwood retirement community in Silver Spring, Md., on April 22. Couples who remain married into old age can find room within their relationship to be creative together and as individuals.

generation after generation as God has always promised.

The experience of on-going community allows for spouses to explore their own interiority, what has been called "the silent land," the dwelling place of God. The poet Rainer Maria Rilke described this as two solitudes side by side, looking out the window, seeing what? Perhaps the distant land.

What awaits us in the late years of marriage is the opportunity to explore new aspects of creativity, alone and together. These choices, joined with others made along the way, point us to new adventures in grace. But then the inevitable happens. One spouse dies.

From experience, I know the loss feels like an amputation. Where before there were two solitudes together, now there is one. It is almost too much to bear. But slowly, if one continues to enter the silent land of prayer and meditation, and if rituals of solitude are created, the life of

the lost beloved can become ever more present.

The realization grows that he or she lives within you. The doctrine of the communion of saints is no longer just an intellectual concept, but a known reality. The words of St. Paul in his First Letter to the Corinthians that "love never dies" overflow with meaning (1 Cor 13:8).

The late psychiatrist Gerald May wrote extensively about "willingness," the opposite of being ego-driven.

"Willingness," he said, "is saying yes to the mystery of being alive each moment."

It is not unlike Marvell's poetic cry. "At my back I always hear/Time's winged chariot hurrying near."

Are May and Marvell suggesting that those in the later years of marriage pay attention to the present moment?

(Dolores R. Leckey is a senior fellow at the Woodstock Theological Center at Georgetown University in Washington.) †

Kindness can carry a marriage through life's journey

By Mary Eileen Andreasen

Older couples must have a secret. Their marriages defy the odds, and they are often examples of generosity and kindness for several generations. What do they know that we don't?

I watch older couples with fascination, hoping for insight. I need to learn from them. I have been married more than 30 years, and empty nesting is upon us.

Kids have a way of distracting you from your marriage by their wild, noisy chaos. These days, there is no



Marie and Carl Stapleman of Most Holy Trinity Parish in Tucson, Ariz., renewed their marriage vows of 70 years during a Sept. 23, 2007, ceremony at St. Augustine Cathedral in Tucson. Young married couples can learn much from the experience of couples married for several decades.

distraction. It's just us. I've already vacuumed three empty bedrooms and shut the doors. Our baby is graduating from high school this spring, and the house is falling silent.

How does a long marriage survive and improve with time? There must be a way to avoid that irritation when you anticipate the next sentence your spouse will say and know every maddening idiosyncrasy.

I know a good marriage is the union of two good givers and forgivers. And I've learned that marriage is so much more than glamour and sexuality. The older couples that I know have talked about the need to stay active, try new things and meet new people. They have not lost their zest for living, and willingly embrace a quiet but meaningful life.

But there is something more.

As newlyweds, we had no idea what our struggles would be. We had no thought for the future even though everyone tried to warn us about the gloom and doom of "difficult times ahead." We didn't pay attention.

Hard times hit soon enough and came with unrelenting wavelike fury. The unexpected pregnancies, the seriously ill child, the surgeries, the moves and the job changes overwhelmed us. There also was the moodiness and the restlessness we both fought to push aside.

Over the past 30 years, we have buried our parents and some siblings, paid thousands of dollars in tuition and walked three of our five children down the aisle.

Our life has unfolded day by day, side by side. We have felt the years zoom by like spectators at a NASCAR race. So far, we have survived.

But after the years and tears of raising a pack of children, something maturing is happening to us. We know so intimately about the life of the other that compassion and charity have taken deep, deep roots.

Knowing the hardships and the triumphs that my husband has faced helps increase my respect for him. I have witnessed the ups and downs of his life, and he has witnessed mine.

This doesn't happen with all marriages. They can be a stormy sea, and often it is not a faithful partnership. But for caring couples, I think this is the secret.

In stable marriages, couples grow in kindness and respect through the passage of time. They desire the good of the other because they alone know the deepest secrets of their spouse. I love Thomas Merton's description of the Christian life as the "school of charity." It is also a good image for marriage.

There's a quote attributed to Jewish philosopher Rabbi Abraham J. Heschel that says, "When I was young, I admired clever people. Now that I am old, I admire kind people."

Kindness and respect are the small stones that can slay Goliath. They allow the Holy Spirit lots of room to work in daily life.

I want to be around when my husband is elderly to know that he receives good care. He has been a good father and husband, but I know his life has not been easy. We have both been tested in the fire over and again.

We know what our journey has been, and respect how hard we have worked and the trials we have endured. That is the secret, I think. As the ancient Gregorian chant hymn says, "Where charity and love prevail, there God is ever found."

(Mary Eileen Andreasen has worked in a variety of ministry settings for 20 years. She lives in Omaha, Neb., with her husband and five children.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The First Letter of St. John

The biblical readings in the Office of Readings next week, for the Sixth Week of Easter, are the first three chapters in the



First Letter of St. John.

There have been divisions in the Christian Church from its beginning.

Today, we have people who call themselves liberal Catholics, conservative Catholics, progressive

Catholics and orthodox Catholics. God created humans as individuals with widely differing opinions.

It shouldn't be surprising that the same was true in the early Church. St. Paul had to write to the communities that he established to try to settle disputes.

The First Letter of John, although not really a letter but more like a theological treatise, was written to try to combat some false ideas, especially about Jesus, that cropped up in the communities that were part of the Church influenced by John.

Readers should be aware that this letter,

or treatise, is repetitious in parts. It also seems inconsistent in places, saying something at one point and then seemingly denying it later.

The letter probably was written near the end of the first century, perhaps as part of a debate over the interpretation of John's Gospel. Its style, vocabulary and ideas are similar to those in that Gospel. It starts similarly. "What was from the beginning" (1 Jn 1:1), and "In the beginning" (Jn 1:1).

Both the letter and the Gospel also begin with a poetic prologue, with the letter stressing the community's experience of the Word of God in Jesus. The writer testifies to "what we have heard, what we have seen with our eyes, what we have looked upon and touched with our hands" (1 Jn 1:1).

Light and truth were important to the Christians tied to John. They considered those who did not follow Jesus to be in darkness and falsehood. Therefore, the letter tells them, "God is light; in him there is no darkness" (1 Jn 1:5), and if they claim to be free of sin they do not tell the truth. However, our sins can be forgiven.

Although the letter concerns divisions in the community, it is nearly always positive.

The exception is in Chapter 2:18-23, where John says that it must be the "last hour," just before Christ's second coming, because "many antichrists have appeared." These people had deserted the community.

"Who is the liar?" he asks. "Whoever denies that Jesus is the Christ" because some in the community had done that. And who are the antichrists? "Whoever denies the Father and the Son, this is the antichrist" (1 Jn 2:18).

We get the heart of the message of his letter in Chapter 3. "We should love one another" (1 Jn 3:11). Just as Jesus laid down his life for us, John says, so we ought to lay down our lives for our brothers. It further admonishes, "Children, let us love not in word or speech, but in deed and truth" (1 Jn 3:18).

We show our love of God, John says, if we keep God's commandments. "And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us" (1 Jn 3:23).

We will examine the last two chapters in the letter next week. †

Cornucopia/Cynthia Dewes

Mama, Mom, Mother, Mutti, whatever you call her, she rules!

My mother was a pistol. That's an old-fashioned expression for an explosive personality, and it sure suits her. In this sentimental Mother's Day season, when we seem to honor mothers for their sweet

passivity, my mom just doesn't fit the image. For one thing, she "had a mouth on her"—another old expression. She could destroy you with her tongue if she was angry, but she could

also make you feel entirely loved, even cherished. And she could make you laugh because she was witty, though never mean or funny at the expense of others.

I called her "Mama" because that is what she had called her mother, and it was the custom in our family. She was talented in many things. She played the piano well, and was a good artist. Her lovely watercolors and charcoal drawings are displayed on my walls today.

Mama was also an excellent cook, having learned to make delicious family meals from another superb cook, her mother. She also learned to make fancier things from her days

working as a cook at some of the wealthy estates in our area.

Her specialty, much in demand at family gatherings, was angel food cake made with 13 eggs. She would whip it up by hand to an amazing volume with a wire whisk, bake it and frost it with a delicate white icing. As a final flourish, she would decorate it with a few artfully placed African violet blossoms. My relatives still brag about her cakes.

Mama had an identical twin sister, Auntie Carolyn, who was equally funny and talented, although her musical specialty was the violin. They weren't easy people to be married to, though. Auntie Carolyn and Uncle Wally were married and remarried three times and divorced twice. I've always said I learned how not to be married from them!

The twins would write letters constantly because long distance phone calls were an unaffordable luxury during the 1930s. Although they lived in Minnesota and Florida, and the separation was painful to them, their "twin telepathy" was always at work so they would sense when the other needed help or—gasp!—a phone call.

Since I was an only child, my departure for Indiana as a bride must have made Mama sad, but she never laid guilt on me. She and

Dad would drive down for visits, and we would spend vacations with them. But as our family grew, they thoughtfully came for all the holidays as well.

Even though she only had one child, my mom was soon provided with six wonderful grandbabies to love. She would take them separately for a week in the summer and, apparently, the visits were memorable because they still discuss their adventures with her.

As is usual with grandparents, she was a lot less strict with them than I remembered her being with me. One son said he once admired Granny's miniature cast iron skillet, which was an ashtray. He wanted her to cook his breakfast egg in it, and she did!

She asked another son, who wasn't fond of vegetables, how many peas he wanted on his plate. He said, "One," and that is just what she gave him. Mama surely loved the boys, but I think her secret favorite "grand" was our only daughter. Maybe she could relate better to having a little girl.

Happy Mother's Day, dear Mama. You were the best, and I will love you always.

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

For the Journey/Effie Calderola

A journey toward sainthood for Boys Town founder

Growing up in rural Nebraska, our family would sometimes make the long drive to

Omaha. From the backseat of the car, we kids would announce "we're getting close to Omaha" when we could see the familiar buildings and farm fields of Boys Town rising in the east.

Omaha has grown around and beyond Boys Town, but the rolling

grounds and buildings remain the same—a Nebraska landmark and a tribute to a young Irish immigrant priest who believed "there are no bad boys. There is only bad environment, bad training, bad example, [and] bad thinking."

Earlier this year, Archbishop George J. Lucas of Omaha posted a notice on the doors of St. Cecilia Cathedral in Omaha noting the opening of a cause for sainthood for Father Edward Flanagan, founder of Boys Town.

It was a sunny, crisp morning, and a large crowd—including plenty of media—along with a contingent of the Ancient Order of Hibernians in America, gathered to see the simple announcement.

In 1917, Father Flanagan, a native of County Roscommon in Ireland, first rented a

house in Omaha for five boys. He had worked with homeless men, but he became convinced that the place to start saving men was in their youth. Orphans, hooligans, runaways, wanderers, ruffians—he believed he could change their lives, and thousands of them later attested that he changed them.

Eventually, he moved to the large farm that became his famous "town." Although it was rural, it was along Dodge Street—then, as now, the main drag through town. He wanted to be where boys could find him.

When they found him, they were given a simple cot, good food, an education, a chance to elect a mayor and run their "town," and a home where people cared about them.

Father Flanagan's profile was enlarged immensely in 1938 when Spencer Tracy starred as Father Flanagan in the movie *Boys Town* with Mickey Rooney as a challenging young resident. Tracy won an Oscar—now at the Boys Town museum—and the public's imagination was captured by this priest who had a new approach to homeless youths.

If you visit Boys Town, you will find a thriving program—which now includes girls—and a memorial to Father Flanagan. You can visit his lovely old rectory, which volunteers decorate in typical Irish country style at Christmas.

It seems there are some things most saints

have in common. They often come from humble, unassuming backgrounds, and they retain that humility while finding uncompromising optimism and confidence along the way.

If you visit the museum and study the long, resolutely Irish face of the young Father Flanagan, you can't help but sense that simple, uncluttered will to do the right thing.

And saints are usually ahead of their time. Father Flanagan was an early advocate of racial equality. He believed every boy should pray, "but how he prays is up to him."

Just like his simple rectory, many things about Father Flanagan speak to another era, a time before labels like "attention deficit" and "oppositional deviant disorder" got placed on children barely big enough to shoulder them.

He labored in a field largely free of pharmacology, and would no doubt be amazed to see the paperwork involved in dealing with a child in the social services profession today.

Father Flanagan's life attests to the things that remain the same—the ability to see a great need and the willingness to heroically meet it.

(Effie Calderola writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Studio as sanctuary: A place of 'delight and rest'

Brother Mickey O'Neill McGrath can't help but grin when he talks about his art



studio. It's been a long time coming for the 55-year-old Oblate of St. Frances de Sales, who grew up drawing but wasn't able to commit to a full-time art career until 1994.

When the award-winning painter first visited the row

house beside Sacred Heart Church in South Camden, N.J., three years ago, it was gutted. But Brother Mickey had a vision for what it could become, and so did the pastor of Sacred Heart. Soon, lumber was delivered and electricians were installing wiring.

"From day one," Brother Mickey said, "it felt like home."

Now, the first level is his gallery and the second level is his beloved studio. The tiled floor is checkered, black and white, and the wallshelves are stacked with baskets of acrylic paint and buckets of paintbrushes.

His desk is arranged around the window where northern sunlight streams in, illuminating his canvas. He paints in the morning, standing up, working in silence or to the hum of NPR. From his perch, he can see Sacred Heart—watch the comings and goings of parish life, admire the bronze Our Lady of Camden statue and enjoy the wide-eyed bloom of hyacinth.

"It's my perfect little place," Brother Mickey told me. "This is like a little piece of heaven on Earth for me. It's a studio—it's a sanctuary."

Part of the perfection comes from the absence of Internet. "A lot of people are afraid of silence," Brother Mickey said. "We can't hear the voice of God unless we're silent. With all our texting and e-mail and blah blah blah, we're constantly doing and fussing. I find it's such a blessing anymore if I leave my house and realize I've forgotten my cell phone. It's, 'Thank you, Jesus!'"

The images that flow from Brother Mickey's paintbrush are full of whimsy and joy—mysteries of the rosary, scenes with saints, dark-skinned Marys.

"All the big saints prayed before black Madonnas," he explained to me, "including St. Francis de Sales. They've always been associated with healing and new life ... the blackness of conception, creativity, fertile soil, seeds growing underground."

For centuries, he said, images of black Madonnas have offered special solace to those struggling to conceive and those in need of a fresh start.

Brother Mickey's first black Madonna remains his favorite—a rendition of the Visitation, the second joyful mystery of the rosary, whose feast we mark on May 31. In it, we see young, pregnant Mary embrace her pregnant older cousin, Elizabeth, their arms intertwined and bellies touching.

To their left, Brother Mickey painted a quote from St. Jane de Chantal, who co-founded the Visitation order of nuns with St. Francis de Sales. "This is the place of our delight and rest."

The painting, titled "The Windsock Visitation," hangs above the mantel in a north Minneapolis home occupied by Visitation sisters. They hang a windsock on their front porch to invite neighborhood kids over, a refuge in an impoverished area uprooted by a tornado last May.

What is your "perfect little place," your go-to getaway? A screened-in porch? An open balcony? The corner of a coffee shop?

One of the gifts of my 20s has been an appreciation for solitude and the spaces that nurture it. Each of us needs a place to pray and play, to design and dream. A place to recite ancient prayers or utter something spontaneous. A place to think deeply or let your mind go blank. Delight and rest.

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

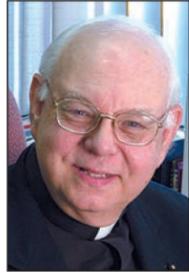
Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 13, 2012

- Acts of the Apostles 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

The Acts of the Apostles once more provides an Easter season liturgy with its first reading.



In this reading, St. Peter goes to the house of Cornelius, who attempts to pay homage to him.

Peter stops him, protesting that he is only human, not God. However, Peter obviously represented

Christ. The Lord had commissioned him. The Holy Spirit empowered him.

Cornelius is a Gentile. His name suggests that he may have been a Roman. In all likelihood, the relatives and guests of Cornelius present in the house were Gentiles. Probably some of the people or even many of them were Romans.

For devout, loyal Jews, if anything was worse than being a Gentile, and of pagan stock, it was being a Roman. After all, Jews at the time were living under the crushing heel of Rome. Representatives of the Roman occupation were despised.

Yet, Peter went into the home of Cornelius, and these Gentiles understood what he was saying. They became part of the Christian community, the Church. They became brothers and sisters of Christ, heirs to eternal life.

Through Peter, God reached out to Gentiles. Through Peter, the Lord encountered them.

The First Epistle of St. John is the source of the second reading.

This epistle has given Christians several of the best-known passages of the New Testament. It calls upon followers of Jesus to love each other. It states that God is love.

God's love for humanity revealed itself in the gift of Jesus, and in the salvation achieved by Jesus for all who turn to God.

St. John's majestic, compelling Gospel furnishes the last reading.

It is a reservoir of theology presented in

the most eloquent language.

The reading's message is frank and direct. If anyone truly loves God, then this person will keep his Commandments.

By observing the Commandments, people live in God's love. Living in God's love produces joy. It imitates Christ. It creates union with God in Christ.

As the reading concludes, Jesus declares that no love exceeds the love that impels a person to surrender life itself so that a friend may live.

"You are my friends," Jesus says.

In the sequence of John's Gospel, this passage is not post-Resurrection. Its reference to the Crucifixion is clear. For us, Jesus willingly submitted to death on the cross. Through Jesus, God chose to die for us that we might live eternally because the Lord has made us the friends of God.

Then, as the reading's last remark, Jesus instructs us "to love one another."

Reflection

The second reading makes quite clear the theological fact that loving is not simply an activity of God—rather, that God is love. What does this mean? It means that selfishness is wholly absent from God, and that everything in creation is ultimately focused toward God, the beloved.

When Christians are called to love each other, they are asked to be what they should be were the circumstances not upset by the effects of original sin.

Created by God, redeemed by God, they properly should mirror God. God is our Father, and therefore we should resemble God, just as children bear the genetic imprint of their natural parents.

We are humans because our parents were humans. This is our species. We are God's children, and the species of God's children is to be like God. God is love.

Love is much more than warm-heartedness or kind gestures. The Lord is direct in the Gospel reading. It requires keeping the Commandments.

How can we approach Jesus? How can we learn the Commandments since we all are limited? Where can we find the strength to keep the Commandments?

Christ comes to us through and in the Church, which offers us the sacraments and God's Word. Peter still lives. Jesus still lives. †

Daily Readings

Monday, May 14
St. Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Tuesday, May 15
St. Isidore
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 16
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 17
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 18
St. John I, pope and martyr
Acts 18:9-18
Psalm 47:2-7
John 16:20-23a

Saturday, May 19
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 20
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Ephesians 4:1-13
or Ephesians 4:1-7, 11-13
Mark 16:15-20

Question Corner/Fr. Kenneth Doyle

Parish priest's schedule is very busy, but rewarding in its varied ministries

Q What does a priest do all week? You said in one of your columns that there is a shortage of priests, and that one priest is often assigned now to a parish which, a



generation ago, had two or three priests.

But when I went to school, our priest did everything—visit the sick, both at home and at the hospital, and even give out report cards at the parish grade school—along with celebrating Masses,

hearing confessions and much more.

Today, when we have laypeople doing so much of their ministry work, what is left for a priest to do? (Cape May, N.J.)

A Some 30 years ago, when I was serving as a school chaplain, a third-grade boy told his parents one night that when he grew up he wanted to be a priest like Father Doyle.

His mother said, "That would be wonderful, Christopher. Why do you think that you'd like that?"

The boy said, "Because Father Doyle only has to work one day a week."

I must confess that lately, with my 72-year-old body sore from 13- or 14-hour work days, there have been plenty of evenings when I have wished that Christopher had been right.

Laypeople now do much apostolic work in the Church, and thank God for that. In our parish, more than a dozen parishioners take Communion to shut-ins and people at nursing homes. A host of other volunteers staff our parish food pantry. But it still leaves a few things for a priest to do. I can best answer your question anecdotally, using my experience.

I get up each day at 5:30 a.m. to ensure a quiet half-hour to pray. After that, the pace picks up quickly. I am one of six parish priests who serve a city of 94,000, which is predominantly Catholic. A generation ago, there were 22 priests in this city.

Your question arrived during a week when I have had five funerals. Each funeral requires several hours of a priest's attention—the funeral Mass together with the preparation of a homily, a prayer service at the wake and committal prayers at the cemetery as well as whatever pastoral outreach seems helpful to the bereaved family.

Fortunately, a compassionate religious sister on our parish staff meets with the family to help them select the Scripture readings, readers and hymns for the Mass. These funeral Masses, of course, are in

addition to our parish's regularly scheduled daily and weekend Masses.

On any given day, there are sick people to visit or an emergency call to minister to someone that is near death. This week, one such call took me to a nursing home 20 miles away and another emergency to a hospital 15 miles away.

A fair number of priests these days have parish and diocesan responsibilities. As one of our two diocesan chancellors, I am often required to attend various meetings. This week, we had the regular weekly meeting with our bishop to discuss evangelization strategies and other topics as well as an early morning, two-hour meeting with the lay advisers on our diocesan finance council.

A number of other meetings, at various locations throughout the city, also took time—the board of a regional hospital, which is working its way through a complex merger of religious and secular health care facilities; a joint committee of city leaders and officials of nonprofit institutions on shared financial concerns; and a discussion requested by officials at a large child care facility seeking help in meeting the religious needs of their clients.

Several evening appointments each week find me meeting with engaged couples preparing for marriage as well as with young parents preparing to have their first child baptized.

Our parish has a school that serves about 200 pre-kindergartners through eighth-graders. Although I don't pass out report cards, I see the students frequently, offer Mass with them, meet with them individually as needed or requested and attend school functions. This week is the monthly school board meeting and annual parish gala to raise funds.

Often, as happened twice this week, there are requests to intervene in a family crisis. Each week brings a range of phone calls with questions or concerns—job loss, family financial problems, availability of nursing home slots, etc.—as well as the daily business matters of the parish, which include signing checks, approving repair work, writing letters of recommendations for colleges or employment, etc.

This account of a week in the life of a priest is starting to sound, I'm afraid, like a plea for sympathy. I don't mean it as such. I'm completely happy doing what I'm doing, and would choose the priesthood again in a heartbeat. It's more of a plea for prayer so that more young men might step forward to take up the priestly ministry.

Seminary enrollment is beginning to inch up in the United States so it seems that the Holy Spirit is at work. †

My Journey to God



Morning Prayer

It's morning, Lord, and as I rise,
I ask you please to touch my eyes.

Let me only see the love
That you send me from above.

Touch my lips that I may say
Only words of praise this day.

Touch my hands that they may do
Only work that honors you.

Help me, Lord, through all the day,
That from you I will not stray.

By Alma Blake

(Alma Blake is a member of Sacred Heart of Jesus Parish in Indianapolis. A mother holds her children during Mass in 2011 at Jesus the Divine Word Church in Huntingtown, Md. All mothers are honored in special ways on Mother's Day, which is celebrated on May 13 this year.)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BANET, Rita A., 62, St. Mary-of-the-Knobs, Floyds Knobs, April 30. Wife of Michael Banet. Mother of Monica Bottorff, Christopher, Jeffrey and Kevin Banet. Sister of Mary Janke. Grandmother of six.

BECKER, Eric L., 44, Our Lady of Lourdes, Indianapolis, April 20. Father of Robbie Becker. Stepfather of Erika Finn. Son of Gloria Becker. Brother of Suzette Hagan, Bart and Michael Becker.

BOWE, George G., Sr., 81, St. Joseph, Clark County, April 18. Husband of Lenora (Davis) Bowe. Father of Beverly and George Bowe Jr. Brother of Thelma Johnson and Valeria Shidler. Grandfather of eight. Great-grandfather of three.

BROWN, Dorothy S., 87, St. Luke the Evangelist, Indianapolis, April 24. Wife of Charles Brown Sr. Mother of Emily Brown, Marian Culp, Carolyn Wills and C. Matthew Brown Jr. Grandmother of eight.

CORNELIUS, Cecilia, 71, St. Joan of Arc, Indianapolis, April 26. Mother of Cynthia Schassberger, Alice Shelton, Edward and Ted Sherfick. Sister of Carol Hutton, Melissa Mates, Sondra Wellman, David and John Cornelius. Grandmother of eight. Great-grandmother of two.

FLANNERY, Ethel Catherine, 97, Our Lady of Perpetual Help, New Albany, April 26. Mother of Patricia Breeden, Colleen Richardson and Jerry Flannery. Grandmother of 14. Great-grandmother of 28. Great-great-grandmother of 15.

GOEBES, Mary Helen, 64, Sacred Heart of Jesus, Indianapolis, April 24. Sister of Joni Adams, Carole, Alan, Bill, John and Robert Goebes.

HOFFMAN, Mary Gayle, 78, St. Joseph, Corydon, April 17. Mother of Brenda Mosier, Rebecca and John Hoffman. Sister of Olive Brown, Linda Davis and Loren Byrd. Grandmother of four. Great-grandmother of four.

KELLER, John William, Jr., 89, St. Barnabas, Indianapolis, April 27. Husband of Alice Hope (Deaton) Keller. Father of Gregory Keller. Brother of Charles Keller. Grandfather of two. Great-grandfather of two.

LaFONTAINE, Alan J., 72, St. Mary, Navilleton, April 26. Husband of Elaine (Catlin) LaFontaine. Father of Janet Duke, Teresa Ford, Kimberly Martin, Yvonne Thulier and Keith LaFontaine. Brother of Noel LaFontaine. Grandfather of five.

MAGUIRE, Doris J., 83, St. Luke the Evangelist, Indianapolis, April 22. Mother of Sarah Kercheval, Nancy Snyder, Andrew and Richard Maguire. Grandmother of six.

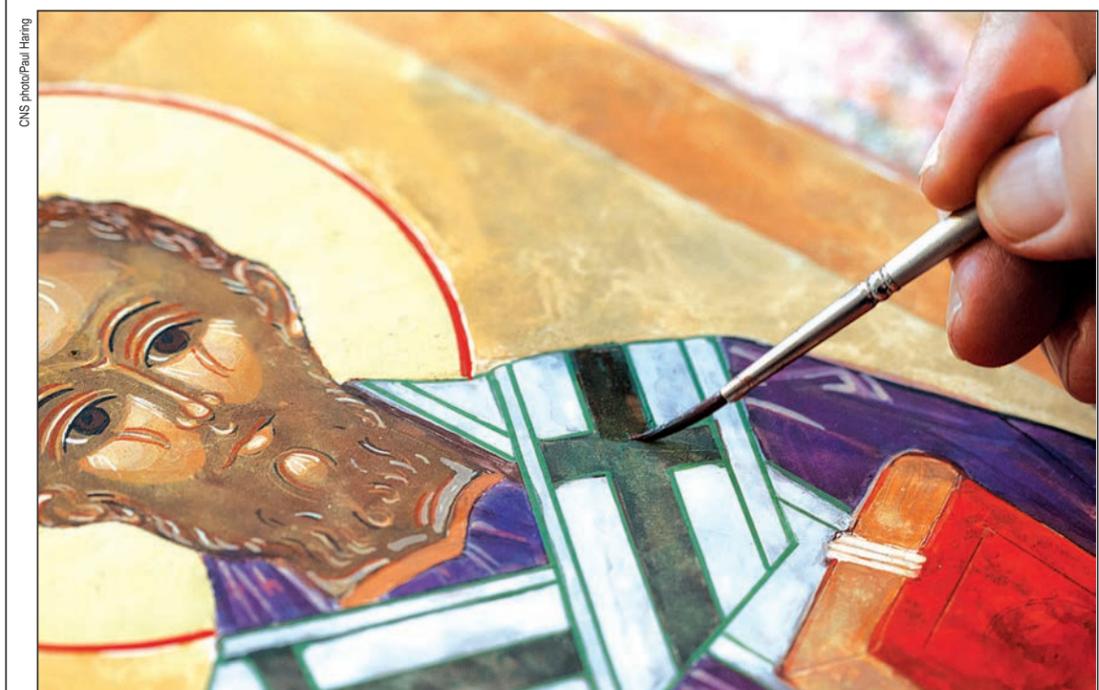
MATTHEWS, Mary Catherine, 90, St. Jude, Indianapolis, April 28. Mother of Diane Brunner, Pamela Karns, Daniel and William Matthews. Grandmother of 11. Great-grandmother of nine.

NELIS, Donald T., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 19. Husband of Patricia Nelis. Father of Julie Burns and Steven Nelis. Grandfather of four. Great-grandfather of one.

PeGAN, John Frederick, 64, St. Lawrence, Lawrenceburg, April 29. Husband of Nicki PeGan. Father of Courtney and Mitchell PeGan. Brother of Mary Buhler, Susan Jaeger, Margaret Hibscheiwer, Rita Maloney, Peter, Raymond and Samuel PeGan.

POWELL, Richard Joseph, 69, Christ the King, Indianapolis, April 27. Husband of Norma (Knapp) Powell. Father of Eileen Countryman, Gregory and Jerry Powell. Brother of Dorothy Manka, Edward and John Powell. Grandfather of three.

RENN, Mary Jean (Marsh), 77, St. Joseph, Clark County, April 27. Wife of Mark Renn. Mother of Michelle Sexton, Holli Renn, Dana and Steve Marsh. Sister of Robert Hill. Grandmother of five.



Icon of St. Augustine

Augustinian Father Richard G. Cannuli paints an icon of St. Augustine during a demonstration about how to create an icon on April 12 in Rome.

ROSENBERGER, Esther M., 95, Holy Family, New Albany, April 27. Mother of Sharon Grigg and Gary Rosenberger. Grandmother of five. Great-grandmother of 10. Great-great-grandmother of one.

SCHROEDER, Elaine Mary Catherine, 89, St. Louis, Batesville, April 24. Mother of Fraya Moore, Nancy Perdue and Robert Schroeder. Sister of Donald Moorman. Grandmother of several.

SCHROEDER, Patricia, 77, St. Mary, Rushville, April 24. Wife of Ed Schroeder. Mother of Wendy Hoff and Darin Schroeder. Grandmother of four.

SCHOETTNER, Clara, 96, Immaculate Conception, Millhouses, April 30. Mother of Sue Buening, Mary Jane Roberts, Dorothy Snyder, Helen Wagener, Carolyn, Norbert and William Schoettner. Sister of Rosemary Berkemeier and Frieda Muckerheide. Grandmother of 19. Great-grandmother of 34.

ZAHN, Theresa L., 90, St. Roch, Indianapolis, April 30. Mother of Peggy Kostarides, Dianne Toole, Martin and Robert Zahn. Grandmother of 12. Great-grandmother of three. †

Dominican Sister Claretta Heffner taught at Catholic schools in four states

Dominican Sister Claretta Heffner, a member of the Dominican Sisters of Peace, died on March 17 in Jeffersonville. She was 87.

The Mass of Christian Burial was celebrated on March 21 at St. Augustine Church in Jeffersonville. Burial followed at Queen of Heaven Cemetery in Jeffersonville.

She was born on July 31, 1924, in Louisville, Ky.

On Aug. 15, 1946, Sister Claretta professed her final vows as a member of the former Congregation of St. Catherine of Siena, now the Dominican Sisters of Peace.

She began her ministry in education in 1943 at St. Brendan School in Elkins, W.Va., then ministered at St. Teresa School in Lincoln, Neb., from 1945 to 1953.

From 1954 to 1968, she taught at Catholic schools in Nebraska, Massachusetts and Indiana.

In 1957, Sister Claretta earned a bachelor's degree in education, chemistry and math at Siena College in Memphis, Tenn.

In 1964, she earned a master's degree in chemistry, biology and education at Creighton University in Omaha, Neb.

She was also the assistant to the treasurer at Holy Rosary Academy in Louisville.

In 1988, Sister Claretta began ministering to the elderly at SS. Simon and Jude Parish in Louisville. She extended her ministry to the elderly at St. Louis Bertrand Parish in Louisville in 1989.

In September 2003, she began her ministry of prayer and community service at St. Catherine Motherhouse.

Memorial gifts may be sent to the Dominican Sisters of Peace, Office of Mission Advancement, 2320 Airport Drive, Columbus, OH 43219-2098 or submitted securely online at www.oppeace.org. †

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Permanent Deacons
Archdiocese of Indianapolis

Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central and

southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day.

Timothy Harte



Age: 64
Wife: Brenda
Home Parish: St. Martin of Tours Parish in Martinsville
Occupation: Retired from Indiana State Police

Who are the important role models in your life of faith?

My devout Catholic dad and my equally devout Protestant mom, both of whom lived saintly lives and provided the environment to know right from wrong. The Benedictine Sisters of the Immaculate Conception Monastery in Ferdinand, Ind., where I attended college for three years. And finally, my equally devout Protestant wife, who's knowledge of the Bible challenged me and my beliefs.

What are your favorite Scripture verses, saints, prayers, and devotions?

My favorite Scripture verses are Mt 10:8, Wis 3:1-6, 9 and Jn 6:22 ff. My favorite saint is St. Michael the Archangel. I wore his likeness around my neck for 34 years as a police officer. I also admire St. Francis of Assisi.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

Prior to my retirement in 2006, I had occasions to minister informally to others. As a servant to

others, I will continue to be available to provide whatever ministering and referring that may arise.

Why do you feel that God is calling you to become a deacon?

As I approached my retirement in 2006, I starting reviewing my career and realized that I owed God so much for allowing me that 34-year career as a public servant. I wanted to repay—not a good word as one can never repay God—for his love and graces, and felt that being a servant was my call. What better way could I be that than through the Church as a deacon?

How will being ordained a deacon have an impact on your life and family?

All three of my grown children have been supportive of me, and understanding when I've missed a birthday party or had to change the date of a get-together [because of the deacon program]. My wife has been totally supportive from day one. In fact, she keeps reminding me "Now when you become a deacon you will have to" †

Thomas Hill



Age: 52
Wife: Judy
Home Parish: St. Bartholomew Parish in Columbus
Occupation: Inside Sales Manager for M A Metal in Edinburg

Who are the important role models in your life of faith?

Judy, my wife, inspires me through her daily living as a Christian witness. Carol, my mother, is the epitome of persistent faith. Fathers Joseph McNally, Robert Sims, Clement Davis and Aaron Pfaff are men of special influence. Benedictine Sisters Rachel Best and Sharon Bierman were key influences for me when I was a grade school student.

What are your favorite Scripture verses, saints, prayers, and devotions?

My favorite Scripture verses are 1 Cor 10:13 and Ps 46:11. I've gained a great appreciation through deacon formation for St. Augustine. My favorite prayers are the Serenity Prayer and the Prayer of St. Francis. The Stations of the Cross is my favorite devotion.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

I don't "advertise" my journey to ordination in my workplace. But somehow, people learn of my "becoming a minister." Their interest has involved me in some very interesting conversations, primarily with non-Catholics.

Why do you feel that God is calling you to become a deacon?

God calls all of us to work in his kingdom. I don't know why God calls me to the permanent diaconate. But I do know that since I have surrendered to his persistence, I have gained a tremendous peace and have received affirmation at the most coincidental moments.

How will being ordained a deacon have an impact on your life and family?

Ordination will call my family, my wife, and me to surrender portions of our current lives to serve God's family. But we also know that we can't outgive God. †

Cardinals' dinner in Chicago raises \$1 million for CUA scholarships

CHICAGO (CNS)—Six U.S. cardinals were in Chicago on April 27 to celebrate a national institution that is 125 years old—The Catholic University of America.

Cardinal Francis E. George of Chicago hosted Cardinals Sean P. O'Malley of Boston, Daniel N. DiNardo of Galveston-Houston, Timothy M. Dolan of New York, Donald W. Wuerl of Washington and Roger M. Mahony, retired archbishop of Los Angeles, at the annual American Cardinals Dinner, held at the Hilton Chicago.

More than 400 people attended the black-tie dinner, which raised \$1 million for student scholarships. Also in attendance was Archbishop Carlo Maria Vigano, apostolic

nuncio to the United States, and John Garvey, president of Catholic University, which is located in Washington.

Before the dinner, the cardinals and archbishop celebrated a public Mass at Holy Name Cathedral. Several dozen priests concelebrated along with retired Chicago Auxiliary Bishops Timothy J. Lyne and Raymond E. Goedert.

During his homily, Cardinal George asked, "Are you saved?" and recalled the first time he was asked that question by a fellow Christian. He answered yes to that question, but with an explanation.

"Yes, Jesus has certainly done his work. We are objectively saved. I know that Jesus is Lord, but I cannot

understand what that means, how that is true, outside the community that is shaped by his actions—the school of love that makes my faith alive."

Cardinal George also reflected upon the "dialogue between intellect and virtue," which he said Garvey has focused on during his first years in leadership.

"Each [intellect and virtue] is fully alive only in dialogue with one another. Truth should not be cold. Love should not be blind. Truth and love, mind and heart, faith and charity—each of us lives in their intersection in different ways. Some lead with the mind. Some lead with the heart. But everyone ends doing the truth in love as St. Paul reminds us." †

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Nuns who experienced JP II miracle bring message of hope, victory

WORCESTER, Mass. (CNS)—Nuns who experienced the miracle that led to Blessed John Paul II's beatification brought a message of hope and victory through surrender to the Catholics of Worcester.

Sister Marie Simon-Pierre Normand, healed of Parkinson's disease in 2005, and Sister Marie Thomas Fabre, then her superior and now mother general of the Little Sisters of Catholic Maternity in France, were visiting the United States for the first time.

They came at the invitation of Father Kazimierz Chwalek, provincial for the Marian Fathers of the Immaculate Conception in the U.S. and Argentina, and Marie Romagnano, founder of Healthcare Professionals for Divine Mercy, to speak at a May 1-2 conference on medicine, bioethics and spirituality at the College of the Holy Cross.

The sisters, who speak only in French, also gave talks at the Divine Mercy Shrine in Stockbridge, St. Paul Cathedral in Worcester, St. Joseph Elementary School in Webster and St. Stephen Elementary School in Worcester.

Among children crowding around them at St. Stephen's was first-grader Caroline Villa, named for Karol Wojtyla (Pope John Paul II), who showed off her statue of the pontiff.

"I think that it was an amazing experience because I don't know how many people get to meet or listen to somebody that's received a miracle," said enthusiastic eighth-grader Michaela Lavoie.

"I found it interesting to be in the same room with someone who has experienced a miraculous cure, and the one who lived through it with her," said Pauline Ludwig after the sisters spoke at the health care conference. She is pastoral associate at Sacred Heart of Jesus Parish in Webster and a nurse in Catholic Charities' home care program.

"I underlined this," Ludwig said of something Sister Thomas said of Sister Simon-Pierre. She embraced "her sickness and did not run away from it. The disease may evolve and advance, but the person has the capability to recover interiorly. The periods of desolation can mysteriously become the beginning of inner joy."

Sister Thomas said she believed this healing grace was Sister Simon-Pierre's first victory, before her physical healing.

Sister Simon-Pierre was diagnosed with Parkinson's disease in June 2001 when she was 40. It was hard for her to watch Pope John Paul on television because his Parkinson's revealed her future.

After the pope's death on April 2, 2005, Sister Simon-Pierre's symptoms worsened. When Pope Benedict XVI opened the way, on May 13, 2005, for his predecessor's beatification, the superior general asked the congregation to seek his intercession so their sick sister could continue her nursing work.

"On June 1st, I had reached the end," Sister Simon-Pierre said. "The pain was unbearable, and the tremors were growing much

worse." On June 2, she told Sister Thomas she needed to be replaced in the maternity ward, and that she accepted eventual wheelchair confinement.

Sister Simon-Pierre said she could no longer write, and Sister Thomas, without reflecting on it, asked her to write John Paul II's name.

"Unconsciously, I wanted to verify that she could still write, it was not the end, and that she should not give up," she said. "I remember praying and thinking at this moment that we had tried everything and that we had reached the end. 'Lord, the only thing left is a miracle!' That's how I expressed my thoughts before she left: 'John Paul II has not said his last word.'"

That night, Sister Simon-Pierre said, she felt compelled to write, and wrote legibly. The next morning, she was not stiff. She went to the chapel to thank God. She told Sister Thomas that afternoon that she was healed through Pope John Paul II's intercession and showed her her handwriting.

"It was really hers, but I had not seen it in years," Sister Thomas said. Later, she surprised the sisters by spontaneously invoking "St. John Paul II" as they prayed the rosary.

After the neurologist was shocked to find no more signs of Parkinson's on June 7, the congregation began a novena of thanksgiving to Pope John Paul II. A letter was sent to the postulator for his cause and the investigation began. On Jan. 14, 2011,



Caroline Villa, a first-grader at St. Stephen Elementary School in Worcester, Mass., gives flowers to Sister Marie Simon-Pierre Normand, a member of the Little Sisters of Catholic Motherhood, during an April 30 visit. The French nun's cure from Parkinson's disease was accepted as the miracle that paved the way for Blessed John Paul II's beatification.

Pope Benedict recognized her healing as a miracle.

"I am aware that this unexplained healing... is a pure merciful grace, and that miracles are not daily occurrences," Sister Thomas told the medical professionals. But she added, "I sincerely believe that accompanying a patient with

mercy in your heart, as you are doing, is already within itself, in our dehumanized society, a miracle of faith, hope, and charity."

Sister Simon-Pierre said she happily continues nursing.

"Nothing is the same anymore," she said. "A friend has gone far away from this earth while remaining so close to my heart." †

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