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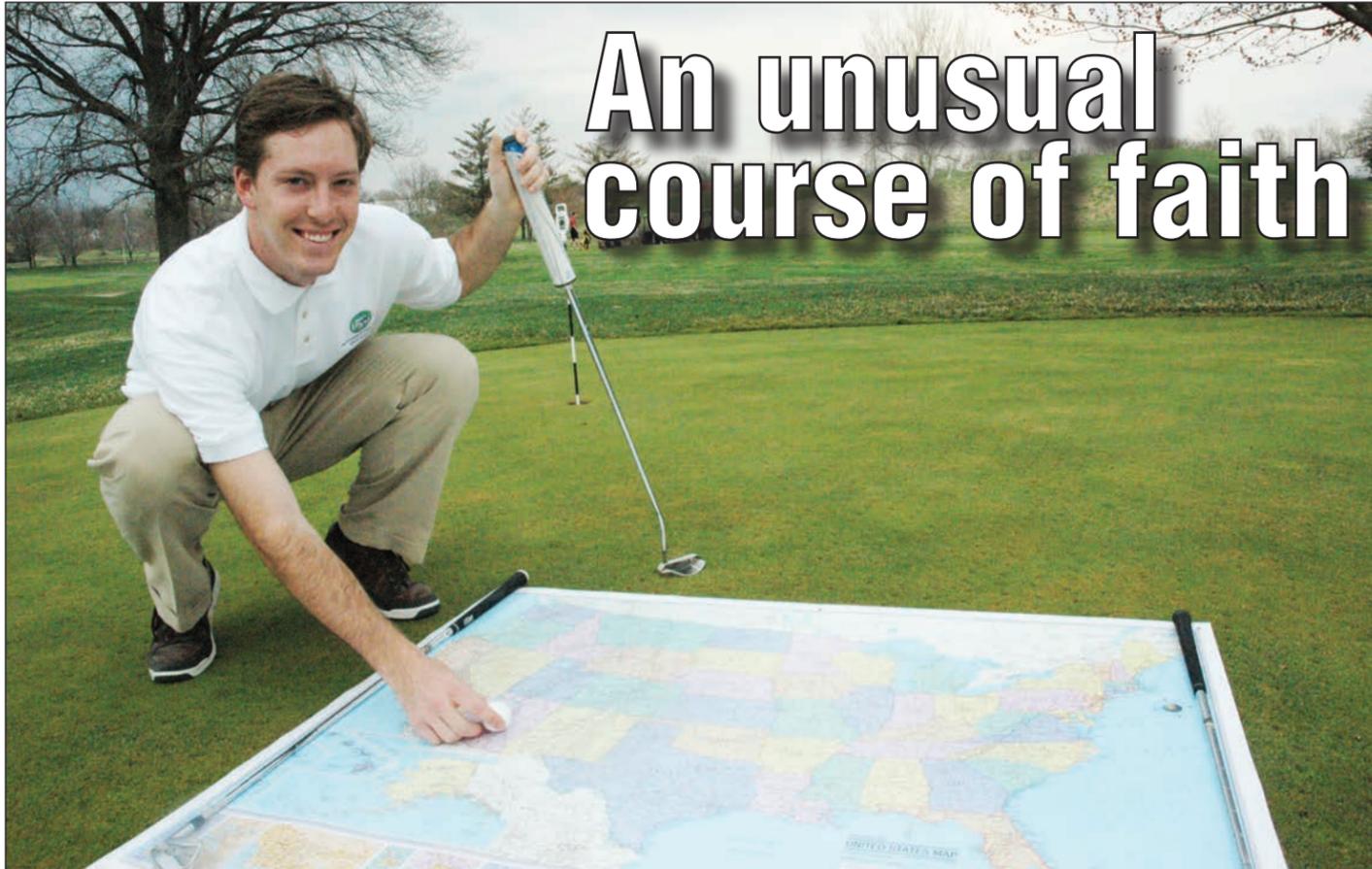
April 19, 2013

Vol. LIII, No. 27 75¢



Prayers for Boston

Boston cardinal and pope say all feel deep sorrow for victims of explosions, page 2.



An unusual course of faith

Photo by John Shaughnessy

Inspired by the movie *Forrest Gump*, 24-year-old Luke Bielawski plans to hit a golf ball across the country from California to South Carolina in the hope of raising \$100,000 to fund 12 scholarships at Providence Cristo Rey High School in Indianapolis.

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

By John Shaughnessy

Luke Bielawski laughs when he mentions that some people tell him that his idea is crazy.

At the same time, other people smile when they tell the 24-year-old Catholic how cool his plan sounds.

So judge for yourself.

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

He figures it will take him about 48,000 shots—an average of 436 drives, chips and putts a day—across a desert, around mountains, down country roads, over rivers and through numerous other natural and man-made obstacles before his self-

described “unique and fun adventure of a lifetime” comes to an end.

And if his “From Tee to Shining Tee” journey sounds cool and/or crazy, then so is the story of how Bielawski came up with the plan to combine two passions in his life.

It’s a plan that owes a debt to *Forrest Gump*.

‘You truly see God working his magic’

During the summer of 2012, Bielawski’s thoughts revolved around two passions.

One of his passions is playing golf. Another is trying to help at-risk youths receive a Catholic education at Providence Cristo Rey High School in Indianapolis, a college preparatory school that combines academics with a work-study program that lets its students from mostly low-income backgrounds experience different career possibilities.

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

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

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

“You truly see God working his magic when the passing periods [times between

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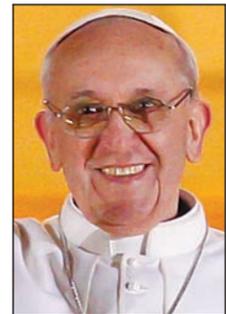
Pope names international panel of cardinals to advise on Vatican reform

VATICAN CITY (CNS)—Amid rising concerns about corruption and mismanagement in the central administration of the Catholic Church, Pope Francis named an international panel of cardinals to advise

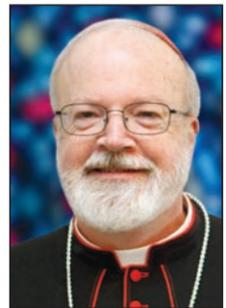
him on the latest reform of the Vatican bureaucracy.

The Vatican Secretariat of State announced on April 13 that the pope had established the group—which includes Boston Cardinal Sean P. O’Malley and Sydney Cardinal George Pell—to “advise him in the government of the universal Church and to study a plan for revising the apostolic constitution on the Roman Curia, ‘Pastor Bonus.’”

“Pastor Bonus,” published in 1988, was the last major set of changes in the Roman Curia,



Pope Francis



Cardinal Sean P. O'Malley

the Church’s central administration at the Vatican. It was largely an effort at streamlining by reassigning responsibilities among various offices, rather than an extensive reform.

Complaints about the shortcomings of Vatican governance increased markedly during 2012 following the “VatiLeaks” of confidential correspondence providing evidence of corruption and mismanagement in various offices of the Holy See and Vatican City State. That affair prompted a detailed internal report, which Pope Benedict XVI designated exclusively for the eyes of his successor.

The College of Cardinals extensively discussed the problems in meetings preceding the conclave that elected Pope Francis last

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

By Brigid Curtis Ayer

A bill to regulate chemical abortion and improve informed consent law for abortion in



See related story, page 2.

Indiana passed both the House and Senate, and is headed to Gov. Mike Pence’s desk. The Church supports the proposal. Senate Bill 371 requires facilities that dispense abortion-inducing drugs to meet the same medical standards as those that provide surgical abortions. The proposal requires a doctor who prescribes the abortion-inducing drugs to examine the woman in person, and schedule follow-up care. It prohibits telemed practices

where a doctor could use Skype to discuss options with the pregnant mother rather than an in-person exam.

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

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

“RU 486 is a regimen of drugs starting

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



Rep. Sharon Negele

Negele said the bill makes changes to the consent form a woman must sign before having an

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Church leaders say all feel deep sorrow for victims of explosions

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

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

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

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

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

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

In a message sent to Cardinal O’Malley, Cardinal Tarcisio Bertone said the pope was “deeply grieved by the loss of life and grave injuries caused by the act of violence perpetrated” near the finish line of the marathon.

Cardinal Bertone, Vatican secretary of state, sent the message on behalf of the pope. The text was released by the Vatican on April 16.

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

and response,” the message said.

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

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

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

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

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

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

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

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

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

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



An injured victim is carried from the scene of an explosion at the Boston Marathon on April 15. Two bombs exploded in the crowded streets near the finish line of the marathon, killing at least three people, including an 8-year-old boy, and injuring more than 170.

world-renowned sporting event.

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

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

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

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

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

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

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

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

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

Kansas and Virginia join states passing new restrictions on abortion

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

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

“Unborn children have interests in life, health and well-being that should be protected,” said the bill, which Kansas Gov. Sam Brownback, a Republican, has said he will sign.

In Virginia, the state’s Board of Health gave its approval by an 11-2 vote on April 12 on new regulations for abortion clinics.

Among the new regulations are mandatory state inspection of clinics, and architectural requirements to match those of newly constructed hospitals.

The Virginia Catholic Conference, the public policy arm of the state’s bishops, issued a “Victory Alert!” on April 12 in which it said, “Since abortion operates under the guise of health care in this country, the abortion industry must be properly regulated for the safety of Virginia women.”

The regulations are an outgrowth of a 2011 law passed

by Virginia lawmakers giving the Board of Health the authority to regulate clinics.

“The abortion industry in the commonwealth [of Virginia] has proven unable to self-regulate. The countless health violations that turned up in recent inspections speak volumes,” said an April 12 statement from Virginia Podboy, associate director of the Virginia Catholic Conference. “Virginia women deserve clean, sanitary facilities that are staffed with trained individuals and prepared with life-saving equipment.”

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

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

In Kansas, the state’s Catholic conference had testified

in support of a bill there in February.

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

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

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

Earlier this year, Arkansas banned most abortions after the 12th week of pregnancy, and North Dakota barred abortions as early as the sixth week of pregnancy. †



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Archbishop praises teenagers for mentoring youth on chastity

By Natalie Hoefler

Warriors come dressed in odd clothing these days: bright floral dresses, plaid skirts, polo shirts and khakis. And they're young—from 15 to 18 years young.

But to Margaret Hendricks, coordinator of the archdiocese's A Promise to Keep: God's Gift of Human Sexuality chastity program, the 350 high school mentors of the program are indeed warriors.



Margaret Hendricks

"They really are on the front line," Hendricks said. "It's kind of like it's a battle. They are soldiers in proclaiming God's message of truth for marriage, for the sanctity of family and relationships."

Through A Promise to Keep, teenagers serve as mentors to junior high school-aged students in Catholic grade schools and religious education classes,

speaking to them about the beauty and truth of the Church's teaching on human sexuality as God intended.

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

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

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

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

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

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

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

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

"When I got to Roncalli, I remembered a few of the mentors, and they seemed to be the happiest kids in school. I now understand why they were," Alex said. "They had such a strong relationship with God that they committed to him to live a pure and chaste life until they were married, and even in marriage."

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

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



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

Right, former A Promise to Keep mentor Liz Miskowiec of the Church of the Most Holy Name of Jesus Parish in Beech Grove, now an advisor for A Promise to Keep mentors at Roncalli High School in Indianapolis, encourages teenagers to hold true to their promise of chastity in their upcoming college years. Miskowiec was the keynote speaker at the annual A Promise to Keep peer mentor luncheon on April 11.

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



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

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

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

"You're promising not only to use this gift the way it

was intended, but to help younger people do that. I think that's the most impressive part of A Promise To Keep, that you're willing to mentor people that are younger than you."

With experience from presenting to junior high students, Greencastle High School senior Alex Asbell of St. Paul the Apostle Parish in Greencastle summarized "the beauty of this program" in his address to his fellow mentors:

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

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

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

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

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

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

Smith told journalists before the conference that the

main aim was educating the public about the promises offered by adult stem-cell therapies, "which come with no ethical blemishes."

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

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

Msgr. Tomasz Trafny, head of the Pontifical Council for Culture's science and faith department, said the conference aimed to help inform the general public about the new therapies since "modern science increasingly appears inscrutable and impenetrable to non-experts."

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

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

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

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

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

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

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



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Editorial



Argentine Cardinal Jorge Mario Bergoglio washes the feet of residents of a shelter for drug users during Holy Thursday Mass in 2008 at a church in a poor neighborhood of Buenos Aires, Argentina. The 76-year-old Jesuit became the first Latin American pope on March 13, taking the name Francis.

Following Pope Francis' example

"GOP should follow new pope's example."

That was the headline on one of the "Conversations" pages of the April 2 issue of *The Indianapolis Star*. The newspaper reprinted a column from *The Washington Post* by Marc A. Thiessen of the American Enterprise Institute, along with a large photo of Pope Francis washing the feet of an inmate at a juvenile detention center in Rome on Holy Thursday.

Thiessen's advice to the Republican Party was, "Be more like Pope Francis—defender of the family, the unborn and the poor."

Obviously, we agree with Thiessen's advice. However, we don't think it should be limited to the Republican Party. We think it's good advice for the Democratic Party, the Libertarian Party and independent voters. Yes, everyone.

Of course, we recognize that the American Enterprise Institute is a think tank associated with American neoconservatism, which is why Thiessen was directing his advice to the GOP. He noted that Republicans are seen as defenders of the rich and powerful instead of the poor and vulnerable, and he wants to change that perception. Nevertheless, we still think it's sound advice for everyone.

It's quite true that Pope Francis has given great emphasis, from the very beginning of his papacy, to the poor. His reputation as a champion for the poor preceded his election as pope.

Thiessen pointed out that Cardinal Jorge Bergoglio showed up in the barrios and the inner city in Buenos Aires, Argentina, arriving by bus. "He sponsored marathons and carpentry classes, consoled single mothers and washed the feet of recovering drug addicts."

Thiessen wrote, "As a cardinal, Bergoglio urged the faithful to 'defend the unborn against abortion even if they persecute you, calumniate you, set traps for you, take you to court or kill you.' But also he insisted that 'no child should be deprived of the right to be born, the right to be fed, the right to go to school.'"

Then Thiessen said, "The GOP needs to put as much emphasis on ensuring that children are fed and educated as it does on their fundamental right to life." Good advice.

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

Basically, Thiessen was calling on the Republican Party to be Catholic because the Church has always emphasized social justice issues as well as life and marriage issues.

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

Weigel believes that the Catholic Church has been in a state of transformation ever since the election of Pope Leo XIII in 1878. It was he who issued the first social encyclical, "*Rerum Novarum*" ("On Capital and Labor"), in 1891, the document that Pope John XIII called the *magna carta* of Catholic social doctrine. Most of the popes since then have written their own social encyclicals.

In his homily for the Chrism Mass on Holy Thursday, Pope Francis told the members of the Church to "go out" to those in need. That's what the Church has done, and is doing, better than any other organization.

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

In his installation homily, Pope Francis enumerated those whom we're called to serve—the hungry, the thirsty, the stranger, the naked, the sick and those in prison. In other words, those whom Jesus himself told us to serve in Matthew's Gospel (Mt 25:31-46). Indeed, he said that those who do not care for them will go off to eternal punishment.

It would be good if our political parties would fight over who can best serve the poor.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Going too far with DNR?

Resuscitating a patient who undergoes a cardiac arrest or stops breathing often involves multiple procedures.

When a resuscitation "Code Blue" is called in the hospital—or on a TV show—something like a medical "flash mob" comes together to try to save the patient.

The sequence of events typically involves a combination of CPR, airway assistance, medications and shocks to the heart

when the resuscitation is performed in a clinical setting. Sometimes these interventions can seem unwarranted or extreme, and people wonder whether it would be OK to fill out a "Do Not Resuscitate" order (DNR) for themselves or for a family member.

Would declining permission to resuscitate someone mean they are abandoning their loved one? Each crisis or emergency situation will have unique contours, and the question of our moral duty to provide resuscitation will vary with the details of each case.

Sometimes a DNR order will be a reasonable choice. Other times, it will not.

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

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

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

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

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

Some of the possible burdens that may need to be considered in deciding whether to pursue resuscitative interventions for a patient would include some of the following—the risk of rib or other bone fractures, puncture of the lungs by a broken bone (or from the trauma of lung compression and decompression), bleeding in the center of the chest, cerebral

dysfunction or permanent brain damage, the small risk (about 3 or 4 percent) that the patient might end up entering a vegetative state, and subsequent complications if the patient ends up staying on a ventilator for an extended period following the resuscitation.

During resuscitative efforts, elderly patients are more likely to experience complications or to have ribs break during CPR. Younger patients, on the other hand, tend to show a greater resilience and are often better able to tolerate CPR. Patients suffering from advanced cancer are also known to fare poorly following resuscitative efforts.

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

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

In other words, the benefits are oftentimes few and short-lived, while the burdens tend to be high.

There are, of course, exceptions. While many patients do not experience significant benefits from resuscitative measures, a small percentage do.

So when death is imminent, and disease states are very advanced—perhaps with multiple organ failure—and assuming other spiritual matters, such as last sacraments have been addressed, a DNR order may not raise any moral problems. The key consideration in making the judgement will be to determine whether the benefits of resuscitation outweigh the burdens.

DNR orders can be misused, of course, if they are broadly construed as calling on medical professionals to abandon or otherwise discontinue all care of a patient.

Even as patients may be declining and dying of serious underlying illnesses, we must continue to care for them, support and comfort them, and use the various ordinary means that they may have been relying on, such as heart and blood pressure medications, diuretics, insulin, etc.

We should always seek to do what is ethically "ordinary" or "proportionate" in providing care for our loved ones, though we are never obligated to choose anything that would be heroic, disproportionate or unduly burdensome when it comes to CPR or other resuscitative measures.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Newtown pastor offers prayerful thanks for all who have supported parish, community

On behalf of our community and parish, we extend our gratitude to each of you who remembered us in prayer following the events of Dec. 14, 2012, at Sandy Hook Elementary School in Newtown, Conn.

We quickly realized the universality of the Church by the outpouring of support and concern that was shown to us by so many in our faith communities.

The cards and letters from staff and students in Catholic elementary schools, high schools, colleges and universities reminded us of the faith to which we are called to witness through the tradition of

Catholic education.

No less important were the number of cards from parish religious education programs, especially the sacramental programs.

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

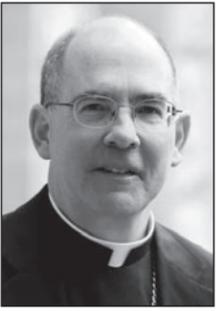
We are also very appreciative of the number of donations sent to us to assist our parish in our continuing ministry to

See **NEWTOWN**, page 5

Pope Francis reaffirms Vatican's call for reform of U.S. nuns' group

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

Archbishop Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, told the U.S.-based nuns' group that he had "recently discussed the doctrinal



Archbishop J. Peter Sartain

assessment with Pope Francis, who reaffirmed the findings of the assessment and the program of reform for this conference of major superiors."

The doctrinal congregation met on April 15 with the LCWR leadership and Seattle Archbishop J. Peter Sartain, who had been assigned by the Vatican to oversee the reform of the pontifically recognized leadership group.

LCWR, in a statement on its website, said its representatives included Franciscan Sister Florence Deacon, president; Sister Carol Zinn, a Sister of St. Joseph, president-elect; and Sister Janet Mock, a Sister of St. Joseph and the organization's executive director.

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

The organization said in its statement that "the conversation was open and frank.

"We pray that these conversations may bear fruit for the good of the Church," it said without further elaboration.

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

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

"For this reason, such conferences are constituted by and remain under the direction of the Holy See," said the written statement released by the doctrinal congregation.

"It is the sincere desire of the Holy See that this meeting may help to promote the integral witness of women religious, based on a firm foundation of faith and Christian love, so as to preserve and strengthen it for the enrichment of the Church and society for generations to come," the statement said.

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

During the meeting, the archbishop "then highlighted the teaching of the Second Vatican Council regarding

the important mission of religious to promote a vision of ecclesial communion founded on faith in Jesus Christ and the teachings of the Church as faithfully taught through the ages under the guidance of the Magisterium," it said.

Bishop Leonard P. Blair of Toledo, Ohio, and Bishop Thomas J. Paprocki of Springfield, Ill., were named last year to assist Archbishop Sartain in reviewing and providing guidance and approval, where necessary, of the work of LCWR. They were also to draw on the advice of fellow bishops, women religious and other experts.

Bishop Paprocki has said, "It is important to note that the doctrinal assessment of LCWR does not deal with the faith and life of the 57,000 women religious in the United States" nor is it meant "to call into question the faith and witness of so many dedicated and faithful women religious throughout the country."

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

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

REFORM

continued from page 1

month. According to the April 13 Vatican statement, the suggestion for an advisory panel on reform arose during those meetings.

Only one member of the new panel is a full-time Vatican official—Cardinal Giuseppe Bertello, president of the commission governing Vatican City State. All of the others currently serve as diocesan bishops.

The group's coordinator is Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, who is also president of Caritas Internationalis, a Vatican-based umbrella organization

for national Catholic charities around the globe.

The other members are Cardinal Francisco Javier Errazuriz Ossa, retired archbishop of Santiago, Chile; Cardinal Oswald Gracias, archbishop of Mumbai, India; Cardinal Reinhard Marx of Munich and Freising, Germany; and Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo.

They will meet for the first time on Oct. 1-3, 2013, the Vatican statement said, but are "currently in contact" with Pope Francis.

The panel's membership represents five continents, with the largest number—three members—coming from the Americas. Three members, more than any other linguistic group, hail from English-speaking

countries (counting India). Two members are native speakers of Spanish. Only one member shares the Italian nationality of the majority of Vatican employees.

Both Pope Paul VI and Blessed John Paul II also named international panels of cardinals to advise them on curial reform.

A 1986 commission of six cardinals, whose recommendations contributed to "Pastor Bonus," included two Italians, an Austrian, a Canadian, a Venezuelan and a Nigerian. All were serving as Vatican officials at the time.

The 15-member Council of Cardinals for the Study of Organizational and Economic Problems of the Holy See, established in 1981, also contributed to the process that produced "Pastor Bonus." It has continued to meet twice a year, among

other reasons to review the consolidated financial statements of the Holy See and Vatican City State. The council's members hail from five continents, where they all serve as diocesan bishops.

The Holy See—whose major organs consist of the Secretariat of State, nine congregations, 12 councils and three tribunals—employed 2,832 employees as of the end of 2011. Its financial statements for 2011 showed a deficit equivalent to about \$19.4 million at current exchange rates.

The commission governing Vatican City State, which is not part of the curia, employed another 1,887 people at the end of 2011 and reported a surplus of the equivalent of \$28.4 million, largely owing to revenues from the Vatican Museums. †

NEWTOWN

continued from page 4

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

We also want to thank our brother priests, deacons and religious sisters

and brothers for their letters of support and encouragement. Spiritual bouquets, Mass cards, hours of adoration before the Blessed Sacrament and remembrances by many prayer groups have lifted our spirits knowing that our intentions are ever before the Lord.

We also received a number of rosaries, prayer shawls, religious works of art, memorial vestments, reliquaries, books focusing on grief and healing, original and recorded religious CD's and a variety

of poems, spiritual reflections and meditations to help guide us in providing comfort and support.

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

We know that the road ahead of us will be a long one, but we are given great hope

by the outpouring of generosity and love shown to us. We are truly blessed by your many acts of faith and kindness.

Please know that you continue to be in our prayers of gratitude for the goodness you have demonstrated to us in so many ways.

**God bless,
Msgr. Robert Weiss, pastor
Saint Rose of Lima Parish
Newtown, Conn.**

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May 2, 2013 * 9:00 am – 2:30 pm

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Events Calendar

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

St. Joan of Arc School, 500 E. 42nd St., Indianapolis. **"Bingo Bash,"** 6-11 p.m., \$35 per person includes bingo and dinner. Information: 317-253-1518.

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

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Educational Series, "Can We Talk," end-of-life issues**, session one of four, 10 a.m.-noon, no charge. Information: 317-542-1604 or jeankgal@att.net.

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Roses and Pearls,"** 7 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

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

Franklin College, 101 Branigan Boulevard, Franklin. **St. Rose of Lima and Franklin College, "Strike Out Leukemia" 5K family fun run to benefit St. Rose parishioner, Chelsea Clark, who has been diagnosed with leukemia**, 9 a.m., \$25 per person, \$60 per family. Information: 317-738-3451 or slinton@embarmail.com.

April 21
Catholic Community of Richmond, 701 N.

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

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

St. Luke the Evangelist Parish, Father Courtney Reception Room, 7575 Holliday Drive, E., Indianapolis. **"The Church Through the Ages: the Medieval Church to the 18th Century,"** Rick Tinkle, presenter, 7-8:30 p.m. Information: 317-259-4373, ext. 256 or dcarlo@stluke.org.

April 24
St. Mary Parish, 505 E. Central Ave., Greensburg. **Workshop for the Bereaved, "Helping Yourself Heal When Someone Dies: Loving from the Outside In, Mourning from the Inside Out,"** 7-9 p.m. Information: 812-663-8427, ext. 204 or stmarycares@yahoo.com.

April 25
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, Card party and Quilt Raffle, 11 a.m.-2:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group**, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

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

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave.,

Beech Grove. **Our Lady of Grace Academy, Class of 1963, 50-year reunion**, 3 p.m., \$15 per person. Information: 317-787-3287, ext. 3022 or Antoinette_46107@yahoo.com.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **"Holly's Road to Education," 5K walk/run**, registration 9 a.m., walk/run, 10 a.m., \$20 per person pre-registration, \$25 per person day of event. Information and registration: 513-382-1922 or HBWalk2011@yahoo.com.

April 27-28
Sheraton O'Hare Airport Hotel, Chicago. **Expo 2013, Focolare Movement of the US and Canada, "Building a Renewed Humanity,"** Information: 317-630-9060 or Julie@mundellassociates.com.

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

Archbishop Joseph W. Tobin, celebrant. Pre-registration: 800-626-6910, ext. 1200 or LWestcott@guesthouse.org.

April 30
St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **"Theology of the Body and the New Evangelization" conference**, Joeline and Brian Chipps, presenters, 1:30-4:30 p.m., \$25 per person, optional lunch and meet the speakers, 12:45 p.m., \$10 per person, registration required by April 22. Information: 812-637-3347 or bdeanery@aol.com.

May 1
Ritz Charles, 12156 N. Meridian St., Carmel. **St. Augustine Guild and Little Sister of the Poor, "Hats Off to Spring" luncheon and style show**, 11 a.m., \$40 per person. Information: 317-965-8279 or pad041343@att.net.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189. †

Divorce and Beyond program offered at St. Gabriel Parish in Connersville

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

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

The cost of the six-week session is \$30, which includes materials and a book.

For more information or to register, contact the archdiocesan Office for Family Ministries at 317-236-1586 or 1-800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. Registration forms can also be obtained online www.archindy.org/family/divorce.html. †

Bus tour and film promoting international adoption visits Indianapolis on April 27

"STUCK," a 2012 Heartland Film Festival award-winning documentary on the challenges of international adoption, is on tour and will be shown at the AMC Castleton 14 theater at the Castleton Mall at 7 p.m. on April 27.

The film, produced by the non-profit agency Both Ends Burning, tells the stories of four children and three couples navigating a rollercoaster of bureaucracy on their journeys through the international adoption system, each filled with hope, elation and, sometimes, heartbreak.

The "STUCK" bus tour will stop in 60 cities over 78 days. It seeks to promote and elevate awareness of international

adoptions and policy.

The event includes live commentary by "STUCK" tour founder, adoptive parent and advocate Craig Juntunen, and nationally recognized international adoption attorney Kelly Ensslin.

There will also be an opportunity to sign a national petition seeking to reform international adoption policy of the staggering costs and bureaucracy that prevent children from joining loving families.

Tickets for the film are \$15.

To purchase tickets, sign the online petition, or for more information, log on to www.bothendsburning.org. †

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

In honor of National Infertility Awareness Week, the Natural Family Planning Ministry at St. Monica Parish, 6131 N. Michigan Road in Indianapolis, is offering Mass, dinner, a presentation and discussion on April 26.

Mass begins at 5:30 p.m. in the daily

chapel, followed by adoration until 6:15 p.m. The dinner, presentation and discussion will follow in the Emmaus Center.

All are invited to join in prayer and support for those dealing with infertility.

For more information, contact Lori Wilbur at lorimwilbur@yahoo.com. †



Youth art winners

Winners of the 7th annual Sisters of Providence Youth Art Contest display their ribbons and certificates in Providence Center at Saint Mary-of-the-Woods on March 14. Front row, from left: Jaden Hemrich, Bellamy Toth, Kennedy Rose Wilkerson, Sophia Miranda, Trinity Miranda, Elana Wayt and Trey Wallace. Back row, from left: Adin Shepherd, Yzabel Tio, Crispin Ewen, Savannah McCoy, Gabrielle Comelleri, Emily Houser and Christlyn Marrs. Not pictured are Anthony Garzolini, Karah Ellis and Caitlin Lewis.



Stations of the Cross

Holy Angels Parish member Jeron Shepard prays along with Deacon Brad Anderson, left, as Father Kenneth Taylor, pastor, leads the Stations of the Cross on March 23 on the former site of Holy Angels Church in Indianapolis. Members of Holy Angels Parish are celebrating Mass at Bishop Chartrand Chapel at Marian University in Indianapolis while they raise money to build a new church. The former church building was razed in August 2012.

Archbishop: Love is important part of therapy for those with autism

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

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

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

The stereotypes associated with those diagnosed with autism require “profound revision,” he said. Sometimes just the word—autism—“still generates fear today” even in cultures that have begun to accept many kinds of disabilities, the archbishop said in his message.

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

The solitude and loneliness evident in the larger culture are also becoming “ever more present in modern health care,” too, he said.

Health care in developed countries, while “perfect in its technical aspects,” he said, is “increasingly deprived of and not attentive to the affective dimension, which instead should be the defining aspect of every therapeutic action or approach.”

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

“No procedure, no matter how perfect it may be, can be effective if it is deprived of the ‘salt’ of love,” he said.

Bringing joy and peace to patients and their families, as well as effective care, “is the best outcome that will enrich all of us,” he said.

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



‘Faced with the problems and difficulties that these children and their parents encounter, the Church proposes, with humility, an approach of service to one’s suffering brethren, accompanying them with compassion and tenderness.’

—Archbishop
Zygmunt Zimowski,
president of the Pontifical
Council for Health Care
Ministry

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

Criterion staff report

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

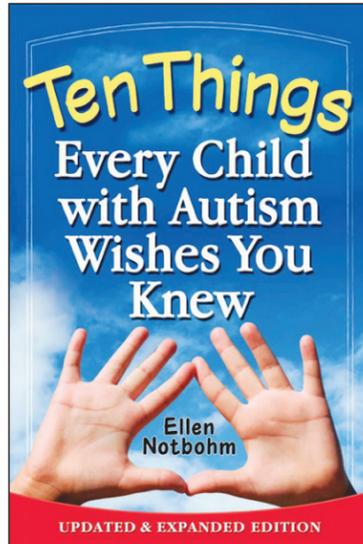
In response to that call, St. Simon the Apostle Parish, 8155 Oaklandon Road in Indianapolis, will have information on ASD available after the 8, 9:15 and 11 a.m. Masses on April 21. Kara Favata, archdiocesan assistant director for special religious education, and St. Simon the Apostle member Patty Reed, president of Answers for Autism, will be available to answer questions.

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

NCPD states that the national rate of incidence of children with ASD has increased from one in 150 in 2002 to one in 50 in 2013.

To help Catholics understand children in their parish who have ASD, NCPD summarizes the main points of Ellen Notbohm’s book, *Ten Things Every Child with Autism Wishes You Knew*.

- I am a child. My autism is part of who I am, not all of who I am.
- My senses are out of sync. This means that ordinary sights, sounds, smells, tastes, and touches that you may not even notice can be downright painful for me.



Ellen Notbohm,
author of
*Ten Things Every
Child with Autism
Wishes You Knew*

- Distinguish between won’t (I choose not to) and can’t (I am not able to). It isn’t that I don’t listen to instructions. It’s that I can’t understand you.
- I’m a concrete thinker. I interpret language literally. Idioms, puns, nuances, inferences, metaphors, allusions and sarcasm are lost on me.
- Listen to all the ways I’m trying to communicate. It’s hard for me to tell you what I need when I don’t have a way to describe my feelings.
- Picture this! I’m visually oriented. Show me how to do something rather than just telling me. And be prepared to show me many times. Lots of patient practice helps me learn.
- Focus and build on what I can do rather than what I can’t do. Like any person, I can’t learn in an environment where I’m constantly made to feel that I’m not good enough and that I need fixing.
- Help me with social interactions. Teach me how to play with others. Encourage other children to invite me to play along. I might be delighted to be included.
- Identify what triggers my

- meltdowns. Meltdowns and blow-ups are more horrid for me than they are for you. They occur because one or more of my senses has gone into overload, or because I’ve been pushed past the limit of my social abilities.
- Love me unconditionally. I didn’t choose to have autism. Remember that it’s happening to me, not you. Without your support, my chances of growing up to be successful and independent are slim. With your support and guidance, the possibilities are broader than you might think.
- Three words we both need to live by: Patience. Patience. Patience.
- View my autism as a different ability rather than a disability.
- Look past what you may see as limitations and see my strengths.
- Be my advocate, be my guide, love me for who I am.

(For information about resources and services available for Catholics of all ages with ASD or other special needs, contact Kara Favata, archdiocesan assistant director for special religious education, at 317-236-1448, or e-mail her at kfavata@archindy.org.) †

GOLF OUTING

Monday, May 20, 2013
at Plum Creek Golf Course
12401 Lynnwood Boulevard
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11 AM Mass followed by lunch
12:30 PM Shotgun start, 4-person scramble followed by dinner

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To schedule pick-up of household items go to svdpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.

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

— Kathryn Densborn, vice president of institutional advancement and corporate work study at Providence Cristo Rey High School

GOLFER

continued from page 1

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

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

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

"Forrest ran across the country," Bielawski says with a smile, before slipping into the character's distinctive drawl and sharing a few lines from the movie. "When he made it across the country, the light bulb went on. I said this is what I want to do. I've been planning it ever since."

A call from out of the blue

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

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

"As he explained it further—all the details, the planning, the calculations—I

began thinking of all the possibilities. It has great potential for national sponsorships, networking and publicity. It really was like a gift from God."

She has the same feeling about Bielawski.

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

Bielawski will begin the journey after he completes his semester finals at Indiana University School of Law in Indianapolis. His cousin, Nick Bielawski, will be with him during the 110 days.

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

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

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

Trying to live a life that says thank you

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

"We've logged about 50 miles out in the cornfields, playing the ball where it lies, like we will on the trip," he says. "I've hit through corn fields, soybean fields and tilled land. I've hit through yards, over rivers and highways, and putted across bridges. I've been hitting 400 to 500 balls a day."

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

"I will finish even if we lose

to any doctor who dispenses an abortion-inducing drug for an abortion after nine weeks, mandating that abortions conducted after nine weeks would be surgical.

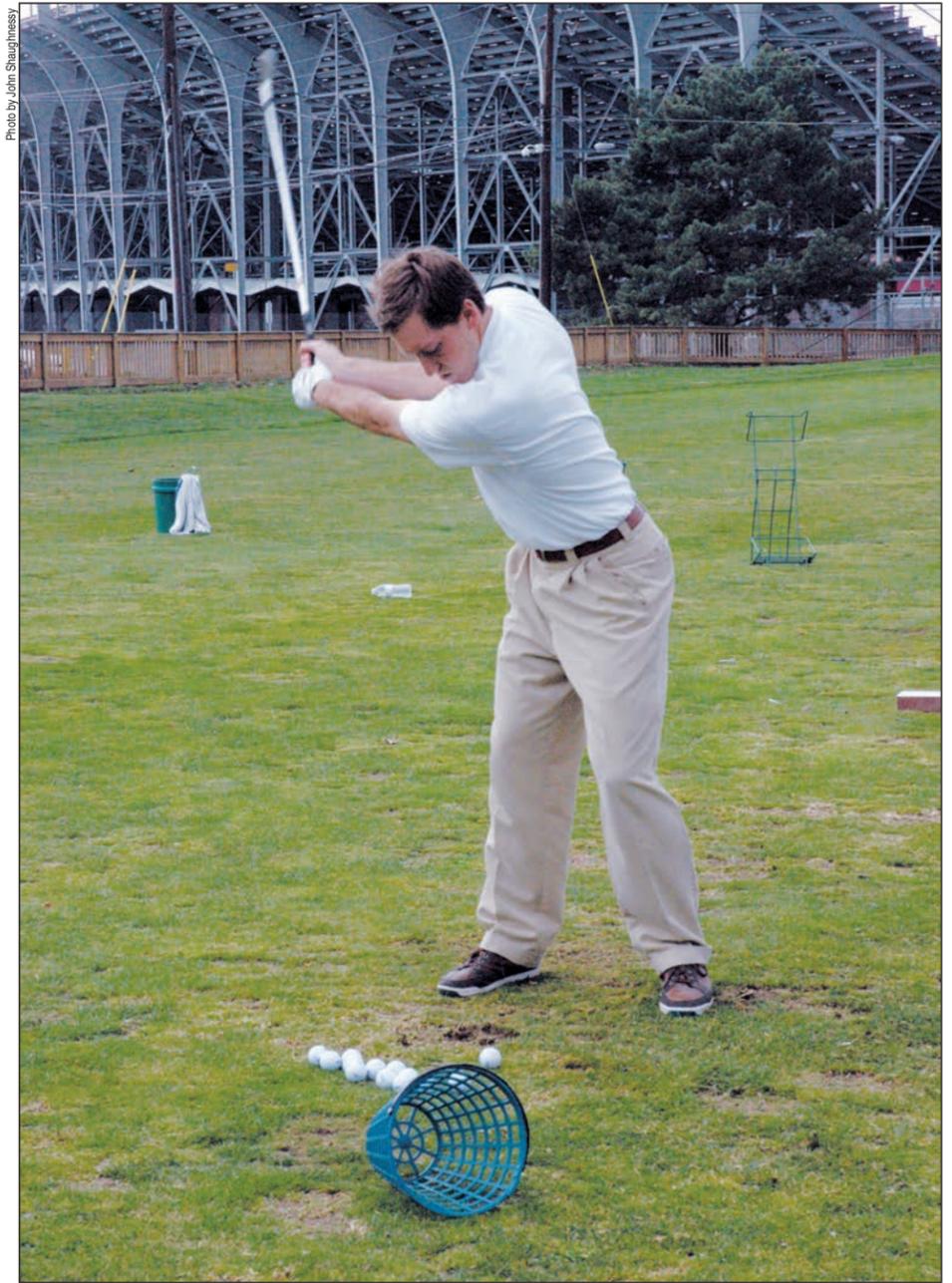
Speaking from the House floor, Negele said, "This is a very emotionally charged issue, and I want you to understand my intent is to seek out a remedy to safeguard our young women who have chosen this path. I know that the most common age to use this type of abortion is between 18 and 25 years old. Because I have a 21-year-old daughter, this really hits home."

State Rep. Sue Errington, D-Muncie, and State Rep. Linda Lawson, D-Hammond, spoke in opposition to the bill.

Errington, a former Planned Parenthood employee, said she did not think the clinics providing chemical abortion needed to meet the same standards as those performing surgical abortions.

Lawson asked her fellow lawmakers why they haven't done more to help children that are already born rather than attack clinics that offer abortion. "Why aren't we talking more about the basic right of a pregnant woman?"

State Sen. Travis Holdman, R-Markle, author of Senate Bill 371, said, "We're just



Luke Bielawski takes a practice swing at the Brickyard Crossing golf course's driving range at the Indianapolis Motor Speedway. Bielawski has been hitting more than 400 shots a day to prepare for his plan of spending 110 days hitting a golf ball from California to South Carolina.

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

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

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

can do it.

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

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

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

(For more information about Luke Bielawski's adventure-fundraiser, log on to the website, www.getonthegreen.org) †

ICC

continued from page 1

abortion. All abortions, both surgical and chemical, are treated the same with respect to notices and informed consent.

The representative explained that in order for a woman to have a chemical



Sen. Travis Holdman

abortion, a doctor will have to assess the gestational age of the baby in order to determine if it is an appropriate use. Additionally, the doctor will have to rule out an ectopic pregnancy, including "a very serious side effect, including death" if RU 486 is used.

The bill specifically states that an abortion-inducing drug may not be administered to a woman after nine weeks, and that an abortion must be surgical unless the Food and Drug Administration (FDA) approves a drug to do so. The bill attaches criminal charges, a Class C felony,



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

—Glenn Tebbe, executive director of the Indiana Catholic Conference

trying to control and regulate abortion-inducing drugs which are not regulated in the state of Indiana. We're talking about the life of the mother and of the child."

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesman on state and federal issues for the Church in Indiana, said, "Getting Senate Bill 371 passed is a pretty big victory because it will keep this type of abortion from expanding, and that's a positive step forward."

Tebbe, who expects the governor to

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

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org.) †

Religious leaders mark 50th anniversary of famed King letter from jail

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

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

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

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

The letter, addressed to “My Dear Fellow Clergymen” became the famous “Letter from Birmingham Jail.” Pieces of it were smuggled out with his attorneys, and an associate compiled them and gave them to Rev. King’s secretary to type. The 21-page letter was never sent to the religious leaders. They saw it when everyone else did, published in part in newspapers and magazines on May 19, 1963.

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

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

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

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

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

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

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

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

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

He commended steps made by the Catholic Church including its Aug. 23, 1963, statement “On Racial Harmony,” issued by the administrative board of what was then the National Catholic Welfare Conference,



Rev. Martin Luther King Jr.



Above, during a prayer walk sponsored by Christian Churches Together at Kelly Ingram Park in Birmingham, Ala., on April 15, members hold hands in prayer at the “Kneeling Ministers” sculpture. The statue depicts the Revs. John Thomas Porter, Nelson H. Smith and A. D. King kneeling in prayer after being confronted by Public Safety Commissioner Bull Connor during an April 7, 1963 protest. Christian Churches Together sponsored a commemoration of the 50th anniversary of the Rev. Martin Luther King Jr.’s “Letter from Birmingham Jail.”

Right, Archbishop Joseph E. Kurtz of Louisville, Ky., vice president of the U.S. Conference of Catholic Bishops, addresses members of the Christian Churches Together gathered at St. Paul United Methodist Church in Birmingham, Ala., on April 14. Christian Churches Together, an ecumenical organization concerned with issues such as immigration, poverty and racial injustice, sponsored a commemoration of the 50th anniversary of the Rev. Martin Luther King Jr.’s “Letter from Birmingham Jail.”



the predecessor of today’s U.S. Conference of Catholic Bishops. It said: “We must insist that the heart of the race question is moral and religious.”

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

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

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

Bass was able to interview six of the clergymen Rev. King addressed in his letter. All eight have died. He described Bishop Durick, who became bishop of Nashville, Tenn., as the “most fascinating.”

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

Bass said the bishop had grown up in the South and

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

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

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

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

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

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

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

By Brandon A. Evans

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



Here are some of the items found in the April 19, 1963, issue of *The Criterion*:

• **Peace on Earth: The pope and Marxism**

- **Pope affirms encyclical plea in annual Easter broadcast**
- **Urges clergy-lay board for schools**
- **‘Crash program’: Bishops act to save faith of 500,000 Sudanese**
- **Bare translation error in pope’s race comments**
- **Groundbreaking set at St. Leon**
- **‘Appeal for survival’: U.N. head hails peace encyclical**
- **N.D. to host conference on Latins**
- **U.S. government calls encyclical ‘historic’**

- **400,000 in square for pope’s blessing**
- **Choir to sing at Butler**
- **Red Mass set for April 30**
- **NCEA speaker: Raps ‘unfair’ criticism of U.S. Catholic schools**
- **Ask communism course in senior high school**

“The nation’s Catholic school superintendents have said that formal instruction about communism should be offered in Catholic high schools. They said it should be given to all students as a four-week course in social studies in one of the later years of secondary education. It should not only expose communism’s evils and its threat to free men, but more importantly, develop an appreciation for Christian democracy as set forth in the papal social encyclicals, they said.”

- **Drop ‘bracero’ program, Rural Life chief urges**

“WASHINGTON—A priest-authority on farm labor problems called on U.S. agriculture to ‘throw away its labor crutch’ and let die legislation which permits importation of Mexican migratory workers. ... The ‘braceros’ program dates back to World War II days. Peak

years for employment of the Mexican migrants were 1956 and 1959, when close to 500,000 were employed each year. Last year, fewer than 200,000 were hired. ... ‘No group in the American labor force has the cards stacked so high against them as do the migratory farm workers,’ Father [James L.] Vizzard said. ‘They receive the lowest wages in the American economy.’”

- **‘Food for Peace’ program lauded**
- **Ask laymen to join in parish management**
- **Predicts Catholic link with World Council**
- **Benedictine nuns extend vow period**
- **Complete text of encyclical ‘Pacem in Terris’**
- **Make art intelligible, Italian prelate urges**
- **Mothers launch vocation prayer crusade**
- **Labels racial injustice a matter for confession**
- **Launched in New Orleans: Vast study of U.S. nuns’ health boon to preventive medicine**
- **Parley will explore problems of youth**

(Read all of these stories from our April 19, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

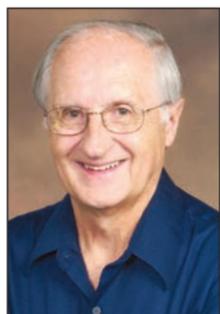
Author's book reveals God's grace, how it can transform lives

Reviewed by Mary Ann Garber

Special to The Criterion

"Spring and summer pass, and it's autumn before we know it," St. Barnabas parishioner James R. Welter of Indianapolis writes in *Some Call It Autumn—Scripture Reflections of Belief and Grace*, his third book.

But whatever the season, Welter assures readers in his memorable stories, Scripture reminds us that God's grace is always with us—even when we don't realize it.



James Welter

"How will you recognize Jesus today?", he asks readers in a reflection based on St. Luke's Gospel story of how

two disciples encounter the resurrected Lord while walking on the road to Emmaus after the first Easter (Lk 24:13-16).

"What must you 'cast into the fiery furnace' so you can see what God wants you to see—and be who he wants you to become?", Welter challenges readers in another reflection inspired by a passage from the Gospel of Matthew (Mt 13:41-43).

Readers may even be moved to tears as they turn the pages of what Welter said is his last book because it includes intensely personal and emotional accounts of his life story and faith journey.

Some Call It Autumn is a fitting last part of a trilogy to his first two insightful books, which also inspire readers to think about events in their own life stories and faith journeys.

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, noted in a review on the book's back cover

that, "What the reader gains is another perspective on, and another glimpse of, the beauty and power of the God who ultimately transcends all limitations."

In 2003, Welter, with help from his wife, Helen, and their sons, Jim and Mark, published *When Winter Comes—Scripture Reflections for Daily Living* in response to the popularity of an online faith-sharing ministry that he founded as part of the website features for St. Monica Parish in Indianapolis.

That daily Scripture reflection can be accessed at www.stmonicaparishindy.org.

Four years later, the Welter family again worked together to release his second book, *Come Next Spring—Scripture Reflections of Promise and Hope*, through their Ascending View Publications.

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

Their ministry site can be found online at www.ascendingview.com, and books can be ordered on the website.

Asked why he skipped the summer season to focus on mostly fall themes in his final book, Welter said, "Being in the autumn of my life, I think you tend to look at last things and your bucket list and things you still want to do."

Some Call It Autumn got its title from Welter's late sister, Fran, who explained the alternate name of the third season to him when they were children growing up in poverty on a small farm in northern Indiana.

"My purpose in writing [this third book] is to attempt to further reveal God's grace and show how it can transform our lives," he explains in the introduction.

"Grace is a theme that is uniting among all traditions," Welter said in an interview.

"It is a core theology of all Christian faiths.

"Writing about grace took me to a deeper level in looking at my personal life," he said, "that I really was very, very hesitant to share in some of the reflections."

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

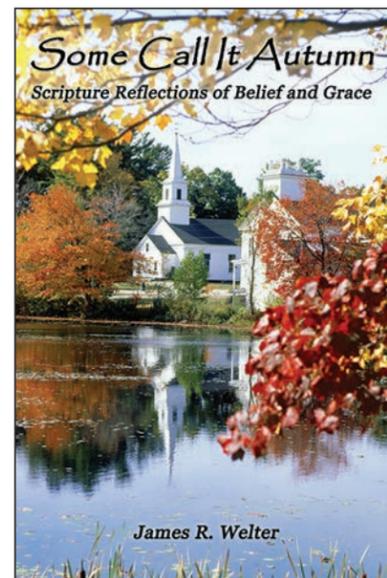
"In the introduction, I use my witness talk from my Christ Renews His Parish experience of 1999 to give readers a sense of who I was," Welter said. "We can't talk about God's grace, it seemed to me, without telling where we've come from and how it has impacted our lives.

"In order to do that, I was challenged to be more vulnerable than I ever wanted to be," he admitted. "People have said to me, 'You were pretty personal in the other books.' And I was, but this one goes even deeper. I share things, as I say in the book, that are most frequently just shared with a spouse or a good friend or even a confessor, and now it's [printed] on a page for the whole world to see."

Welter decided to reveal many things about his life in his writing because, he said, "In my judgment, it's very difficult to define grace. Really, it's in the experience. We can see grace happening. We can experience grace. ... So my hope is that, in telling my story, people will reflect on their own story."

One of his favorite experiences of God's grace and the mystery of faith documented in the book was his emotional pilgrimage to the Holy Land in 1995 as a promise to his late mother.

"Another favorite is a story about Robert, a gentleman I met in San Francisco," Welter said. "I relate this



story about how God spoke to me through that homeless person."

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

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

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

(To order *Some Call It Autumn—Scripture Reflections of Belief and Grace*, go to www.ascendingview.com. All of Welter's books are also available at *Angels' Corner, Holy Family Books, the Benedict Inn Retreat and Conference Center and Our Lady Fatima Retreat House.*) †

WYD organizers expect bump in attendance with Argentine pope

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

"We currently have 200,000 pilgrims already registered, but registrations go on until the last day of the event," said Carol de Castro, press coordinator for the local organizing committee. She said the committee expects 800,000 pilgrims to have registered by the start of the event, which runs July 23-28.

The Vatican has not announced the exact dates Pope Francis will attend, but has indicated it will be his first international trip.

Castro said that although registration is not required for most of the events planned for World Youth Day, it is recommended because with the registration pilgrims

will have access to free transportation to many of the events, help in finding accommodations and will receive a pilgrim's kit with important information about the event and the city.

Argentines make up the largest group of foreign nationals chosen to be volunteers during the event, although volunteer registration had already closed when the name of the new pope was announced in late March. Approximately 15 percent of the 60,000 volunteers chosen are from Pope Francis' birth nation.

Organizers say they expect that, by July 23, more than 1 million beds will be made available for pilgrims in family homes, schools, recreational centers and churches. The pilgrims will be able to stay free of charge in these locations from July 21-31, said Vinicius Arouca, volunteer on the hosting committee. †

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*Price per person based on double occupancy. Plus \$299 tax, services & gov't fees. Airfare is extra.



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Faith *Alive!*

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Papal transition was a teaching moment given from above

By Joseph Kelly

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

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

The papal transition provided the opportunity and setting for Catholics and non-Catholics of all ages to learn about the faith.

Many Americans showed surprise at the attention that the events in Rome received. In an age of science and technology, some think religion has declined in importance because we no longer need the supernatural to explain our world. Yet many Americans believe in God, and most of them take religion seriously.

Many of those religious people are Catholics. They look to Rome for instruction and guidance. The news media have recognized this and covered the events in Rome, before and leading up to the election, diligently, often as the lead story on television news or the front page of newspapers, on websites, and gave it prominent coverage in social media—proof of Catholicism’s global significance.

This “teaching moment” didn’t come just for Catholics. It also was a chance for the Church to teach by showing the world its many

aspects, including the diversity of the Church. Most notably, this came in the diversity of the cardinals who elect the pope. The word “catholic” means universal, and the gathering of the world’s cardinals on a global stage proved that to be true.

Although European cardinals still represent the largest group, more and more cardinals come from South America, Asia and Africa. Contenders for the papacy came from what we Americans traditionally call the Third World. The conclave demonstrated that the Roman Catholic Church is indeed very catholic.

Even Catholics who had seen the transition of a pope before learned something new this time around, particularly that a pope can resign and does not have to serve for life. When Pope Benedict made his announcement on Feb. 11, some reporters pointed out that he was at least the third pope to resign and the first one to do so in 600 years. Who were those other popes?

The last pope to resign was Pope Gregory XII, who did so in 1415, when there was a serious schism in the Church, and Pope Gregory had to contend with two anti-popes, that is, bishops claiming to be pope but not recognized as such by the Church.

Pope Gregory accepted that the schism could not end without the resignation of all three papal claimants. After calling an ecumenical council to choose a new pope, he resigned for the peace of the Church.

The other pope reporters referred to was St. Celestine V, who resigned in 1294. He was an 85-year-old former hermit who, after several months in office, modestly concluded that he simply lacked the competence to lead so large an institution.

But there were likely multiple



Newly elected Pope Francis, second from left, appears on the central balcony of St. Peter’s Basilica with a group of cardinals after being elected the leader of the universal Church at the Vatican on March 13. Cardinals from around the world participated in the conclave that elected the new pontiff.

popes who resigned in the early centuries of the Church when it was being severely persecuted by the Roman Empire. One pope from that time who resigned was St. Pontian, whose papacy ended in 235.

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

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

The last conclave was in 2005, when many current elementary

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

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

The word for the meeting in which a pope is elected, “conclave,” comes from two Latin words, “cum” (“with”) and “clavis” (“key”) because the cardinals are locked in until they

choose a pope.

Besides facts and figures, there are many lessons that came from this transition.

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

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

(Joseph Kelly is professor of theology at John Carroll University in Cleveland.) †

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



Pope Benedict XVI waves as he appears for the last time at the balcony of his summer residence in Castel Gandolfo, Italy, on Feb. 28. It was his final public appearance before his papacy drew to a close.

By Father Daniel Merz

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

- It’s OK if we don’t feel we have enough physical or emotional strength, as long as we never stop trusting in and relying on God.
- Our cross may change, but it is always our cross.
- The only one who is truly indispensable is Jesus Christ, and what is indispensable for us is our faith in him.
- Faith frees us to make good decisions.
- Prayer is an essential part of every important decision.

The resignation of a pope, as well as the process of electing a new one, has tremendous value for those of us who struggle day to day to make ends meet and to know of God’s presence in our lives.

If we listen closely to the words of

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

The cross of universal redemption belongs to Christ alone.

Benedict’s cross is his own, entrusted to him when he was baptized, changed when he was ordained as priest and bishop, and when he was created a cardinal, and when he was elected pope; and it changed again in his retirement.

The cross that he took up in his baptism changed as he has changed. It remains his cross, and he continues to carry it. He has promised never to cease praying for the Church and the world. He is not shirking his responsibilities but showing his faith, love and humility. The key to understanding the difference is the faith of Emmanuel—of “God with us.”

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

In other words, Benedict did not resign

because he felt God could no longer work through him to sustain the Church. He knew that God sustains the Church whether the pope is strong or weak, healthy or ill.

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

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

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

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

From the Editor Emeritus/John F. Fink

Year of Faith: There are moral absolutes

“What is truth?”

That’s the question Pontius Pilate asked Jesus when Jesus said that he had come into the world to testify to the truth (Jn 18:37-38). It appears, though, that Pilate isn’t the only one who was confused about what truth is. Apparently so are most Americans.

Surveys consistently show that most Americans believe moral truth “always depends upon the situation,” and they reject the idea of unchanging “moral absolutes.”

This is especially true among young people. One poll showed that 83 percent of teenagers and 75 percent of young adults believe that moral truth always depends on the situation or circumstance. However, the majority of people in all age categories said this.

These people all seem to believe in relativism.

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

“principles or standards.” The most common answer is “whatever feels right or comfortable.”

Contrary to what all these people think, there *are* moral absolutes. There *is* objective truth, and it doesn’t depend upon the situation.

Although we should be saddened by the results of those polls, we really shouldn’t be surprised. As far back as 1993, Blessed John Paul II noted what he called “a crisis of truth.” To try to combat that crisis, he wrote his encyclical “*Veritatis Splendor*” (“The Splendor of Truth”).

He showed that he understood the attitude of the majority of those polled when he wrote, “In contemporary moral thinking, all discussions are closely related to one crucial issue—‘human freedom.’ Today people have a strong sense of freedom, due to a heightened sense of the dignity of the human person and of his or her uniqueness” (#31).

However, later in that encyclical he wrote, “Human persons are free. But their freedom is not unlimited; it must halt before the moral law given by God” (#35).

We’d like to put a positive spin on

the response of those surveyed who said they do “whatever feels right and comfortable.” Perhaps, if given the choice, they would have said, “I follow my conscience.” St. Bonaventure taught us, “Conscience is like God’s herald and messenger. This is why conscience has binding force.”

St. Paul taught the Romans, “They [the Gentiles] show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them” (Rom 2:15).

I hope this is what the people mean when they say they would choose whatever feels right and comfortable in a given situation. If they have a rightly formed conscience and they follow it, they will feel right and comfortable.

Some acts, however, are intrinsically evil. The *Catechism of the Catholic Church* teaches, “There are certain specific kinds of behavior that are always wrong to choose, because choosing them involves a disorder of the will, that is, a moral evil” (#1761).

Jesus said, “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free” (Jn 8:31-32). †

Coming of Age/Erick Rommel

A picture can be worth a thousand arguments in social media

If there’s one area where Facebook excels, it’s in proving that a photo is truly worth a thousand words.

In many cases, those words vary based upon who’s looking at the picture. The photos that I see of my family and friends will probably speak

to you differently than they do to me. But occasionally, there are images in social media that show, deep down, we all speak a common language.

Take Grumpy Cat, for example. If you’re on Facebook or Twitter, those two words speak volumes. If you’re not familiar with Grumpy Cat, let me explain.

I’ll start with the obvious. Grumpy Cat is a picture of a cat that looks grumpy. People share versions of the picture, each featuring the same photo, but with a different caption. For example, one Harry Potter-related picture shows Grumpy Cat with the caption, “My patronus is a demontor.” Another states, “I liked *Titanic*. My favorite character was the iceberg.”

If you like Grumpy Cat, the photos

are a quick, humorous diversion. If you despise Grumpy Cat, find solace knowing that Grumpy Cat’s 15 minutes of fame will soon be over. In the end, Grumpy Cat is harmless.

But what about other photos shared on Facebook and other social media? Many see them as creative ways to express personal beliefs. But what about those who disagree? One person’s cute photo can be another’s hateful attack.

Some images are designed to provoke conversation. If you’re sharing them, you’re sharing your opinion. Don’t be shocked if someone responds with an alternate view. If you reply, remember the golden rule of communication—disagree without being disagreeable.

That’s a hard rule to remember. Things you would never say to a person’s face are typed without a second thought. Your witty comeback may be someone else’s unimaginable insult.

Some online arguments remind me of an old prayer, “Lord, I’ll fight my battles on my own. But make me strong.”

When I was younger, I embraced that prayer. I believed anything was possible, if only I had the strength to

see it through. Now that I’m older, I realize it’s an empty prayer as well. No matter how strong you are on your own, you always will be stronger with those you know and trust by your side.

My prayers have changed. I no longer pray for the strength to fight battles, but for the vision to find common ground. Failing that, I pray to find ways to disagree without being disagreeable.

When you see a photo online, treat it in the way it’s intended. If it’s funny, laugh. If it’s tragic, cry. But if it’s offensive, think before taking offense. Can you disagree without being disagreeable? Is it a battle worth fighting? Is it a battle you need to fight?

The same goes when sharing a picture. Does it express your views in a way you’re proud of? Are you trading personal dignity for a snarky low blow?

If you feel strongly about what an image says, by all means share it. A picture might express your views more eloquently than any long-winded paragraph. But never forget to disagree without being disagreeable.

(Erick Rommel is a columnist for *Catholic News Service*.) †

Catholic Education Outreach/Kay Scoville
Teens learn what to stand for in the midst of a community

Certain questions keep coming up in our attempts as Church to evangelize teenagers to the Catholic faith. Are



we reaching the teens where they are? Are we engaging them and helping them to have a hunger for the Catholic faith?

As I mulled over these concerns on my commute home after a long day in ministry, I heard a popular song come on the radio called “Some Nights” by Fun. The lyrics that captured me were:

“But I still wake up, I still see your ghost. Oh, Lord, I’m still not sure what I stand for. Oh, Woah oh oh. What do I stand for? Woah oh oh. What do I stand for? Most nights, I don’t know anymore . . .”

After researching the lyrics and the relevance of this song heard by millions of teens around the world, it seems that the song is questioning the world—as all teens do—and stating that since we will never fully get what is “truth” we might as well live in the moment (as many teens do).

As life unfolds, there is a need to question who we are and what we stand for in order to make good choices and choose the right path. During the course of our life, we are constantly changing, growing and learning.

In Frank Mercadante’s book, *Engaging a New Generation: A Vision for Reaching Catholic Teens*, he affirms that something has changed with our teens in the new millennium. As they have access to an overwhelming amount of information, some valid, some not, through new media, they are questioning what they stand for.

Gone are the days in which the teen inherited their faith from their family. Rather, they are choosing their faith. In addition, with their incredibly busy and stressful lives, they are choosing only meaningful experiences in which they have a sense of belonging, community and purpose.

They are no longer looking for entertainment; they have a vast number of ways to be entertained. They are looking for authentic, real and perhaps “unplugged” experiences. They want to be accepted for who they are and desire genuine relationships which can be challenging to achieve in this digital age where status updates and tweets allow them to be whoever they want to be behind social media.

Parents and youth ministers are constantly challenged to keep up with the latest way to communicate with these teens in order to keep connected.

Despite the suggestion that parents are no longer connected to their teen because they cannot keep up with the rapidly changing digital world, the National Study on Youth and Religion found that parents still have great influence.

This study, which was the largest of its kind, was an evaluation of adolescents and their faith, and realized that the religiosity of teens actually reflects the religiosity of their parents. If the parent is a strong practicing Catholic, it is more likely that the teen will be a strong practicing Catholic. If the parent is not, then perhaps the parent had not received the tools necessary to defend and teach what the Catholic Church accepts as truth.

We as Church leaders and fellow parishioners need to engage these parents in the truth so they in turn can be the primary teachers of their teens. We need to equip and support them with the means to embrace and live an authentic life of faith with confidence in order to be examples for their children.

Youth ministry needs to engage the family as a whole, and faith development must be a community experience for the entire parish.

It’s also important that we establish youth-engaging parishes. It is not as difficult as one might think.

A youth-engaging parish is a welcoming parish where hospitality is a priority, where members go out of their way to welcome newcomers. Such a parish offers a sense of belonging and connection with the pastoral leadership as well as fellow parishioners. It invites members to participate in the liturgy, service or social events by identifying and affirming the gifts and talents of each individual—that sense of being valued.

What do we stand for? We can find the answer in the Scriptures, especially during this Easter season and in the many available resources during this Year of Faith at www.archindy.org/yearoffaith.

In the Acts of the Apostles, we read that “the community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power, the Apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all” (Acts 4:32-33).

As we stand up for what we believe in, the truth of the life, passion, death and resurrection of Jesus Christ, may we serve as witnesses to our young people. May our Church continue to bear the fruit of all the many seeds planted among us.

Let us be confident in what we stand for as evangelizers of our faith so that the youth reflect what we believe.

(Kay Scoville is the archdiocesan director of youth ministry. She can be contacted at kscoville@archindy.org.) †

The Human Side/Fr. Eugene Hemrick

Remembering a good friend with a great spirit

On Good Friday, I was told that my best friend of 50 years, Father Raymond Garbin, had died.

Our friendship began on a retreat just before our ordination for the Diocese of Joliet, Ill. What brought us together was our Italian heritage: He was Venetian, and I am Abruzzese.

I will never forget going to his home for lunch and meeting his parents who didn’t speak English. His mother had prepared “*uccellini*,” which translates as “small birds.” There, on the tray, were half a dozen little birds lying on their backs with their legs in the air. Seeing them, I respectfully asked, “Do you have any Genoa salami?”

His mother caught my reticence and brought me salami. Her respect for my taste was also the same respectfulness that Ray showed others, especially

me. His parents may not have had an education, but oh the beautiful insightfulness they passed on to Ray. He could see through so many things and call them as they were.

When I was conducting research at the University of Wisconsin, I invited Ray along for the ride. After showing him our results, he commented, “Does research have to be so complicated?” It was one of many wise observations he often made.

Another time, he read the draft of my new book and said, “You have too much of yourself in it.” He was ever so correct. Too often, we get carried away.

He was a keen observer of life, aging and suffering. Once, when he fell asleep while riding with me, I chided him, “Hey, Ray, you’re getting old.” He replied in Italian, “*Mannaggia la vecchiaia*,” meaning “cursed be old age,” and then added, “Someday all of us will end up in the boneyard.”

There was no fear in his voice, just humorously accepting the facts of life.

I thank God for the beautiful memories of Ray Garbin, but he is more than a passing memory. His spirit lives on in me and those he touched. It is an undying spirit of wisdom and down-to-earth style, mirroring Christ, who, in addition to giving us his flesh and blood, gave us his undying Spirit.

Life is a matrix of spirits often containing divine wisdom that intertwines with our spirit. It may be the spirit of our parents, teachers, friends or siblings that continue to live on in us. Sometimes we wonder why we do what we do, and then realize it is mom’s or dad’s driving spirit in us.

This is one of the awesome meanings of Easter—praising God for the life-giving Spirit with which God blesses us, and passing it on to those coming after us.

It is also a time to be thankful for the Ray Garbins whose spirits live on in us.

(Father Eugene Hemrick is a columnist for *Catholic News Service*.) †



Fourth Sunday of Easter/Msg. Owen F. Campion

The Sunday Readings

Sunday, April 21, 2013

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles supplies the first reading. It gives a glimpse into the *modus vivendi* of St. Paul as he moved across Asia Minor in his proclamation of the Gospel of Jesus.

Paul evidently first went to synagogues. It is not surprising. After all, he was of Jewish descent and background, and he was well educated in the Jewish culture and religion of the time.

Quite likely, he would have been more comfortable, but also more likely to be heard, in such surroundings as synagogues.

It also is clear that he was not always met by universal acceptance, although it would not be accurate to say that he attracted no converts from among the Jews whom he met. He drew many of them into the ranks of Christians. He also attracted Gentiles.

However, these details are only secondary to the story. The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken, and received, long after the Ascension.

Moreover, it was proclaimed by an Apostle, and by Barnabas, a disciple of an Apostle.

Salvation went on. Through the Apostles, Jesus still spoke.

The Book of Revelation furnishes the next reading. It is very symbolic in its terms, but its meaning is clear. Among those saved by Jesus are people from every nation. Their number is great. They are baptized, wearing the white robes of baptism. They carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins have been washed away, precisely by the sacrificial blood shed by the Lord on Calvary.

The Good Shepherd leads them. He rescues them from the heat of the day and

the dryness of earthly life.

St. John's Gospel provides the last reading. This Gospel reading, read immediately after the passage from Revelation, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was very familiar and well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. Moving beyond the symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish.

Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father.

Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Reflection

This weekend, the Church calls us to celebrate the Resurrection once again. It begins the fourth week of proclaiming the exciting news that it first pronounced at Easter. He lives!

With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus lives, literally, and that in the sublime act of Resurrection is evidence that Jesus is God, the Son of God, the eternal Father. As risen, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. There is no substitute for the Lord.

The second point, made this weekend and in past weeks, is that the word of Jesus, and the salvation given by Jesus, continue. They did not cease with the Ascension. Jesus lives in the preaching and the good works of the Apostles, and of their followers and successors.

Through Paul, and then through Barnabas, Jesus touched people needing hope and salvation, needing to know God.

By emphasizing these points, the Church presents us with its basic belief, Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still. †

Daily Readings

Monday, April 22

Acts 11:1-18
Psalm 42:2-3; 43:3-4
John 10:1-10

Tuesday, April 23

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

Wednesday, April 24

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

Thursday, April 25

St. Mark, Evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Friday, April 26

Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, April 27

Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, April 28

Fifth Sunday of Easter
Acts 14:21b-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35



was well educated in the Jewish culture and religion of the time.

Quite likely, he would have been more comfortable, but also more likely to be heard, in such surroundings as synagogues.

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The Good Shepherd leads them. He rescues them from the heat of the day and

Question Corner/Fr. Kenneth Doyle

Bishops sometimes use different strategies in opposing abortion

QI read in the paper that Vice President Joseph Biden and House Democratic leader Nancy Pelosi both received holy Communion at the Vatican during the installation Mass of Pope Francis, in spite of their pro-choice views on abortion. Is there an official Church position on this? (Clifton Park, N.Y.)



AIn 2004, Catholic bishops in the United States held long discussions at several meetings on the very issue that you raise. With a few bishops in favor of withholding Communion from politicians who favor abortion and the majority against, the U.S. Conference of Catholic Bishops decided to leave such decisions to individual bishops in their dioceses.

The conference noted that Catholics in political life who act "consistently to support abortion on demand" risk "cooperating in evil and sinning against the common good." Such persons should therefore examine their consciences seriously about their worthiness to receive Communion, said the conference, but decisions about any sanctions to be imposed should rest with each bishop in his own diocese.

Among bishops there are naturally diverse opinions—not about the clear moral wrong of abortion but with regard to pastoral judgments and tactical strategies. All would agree that bishops should meet privately and individually with politicians who favor abortion in order to explain clearly the Church's moral teachings and to encourage them to protect human life, not just privately but in their public decisions.

Several bishops have sided publicly with the position expressed in 2004 by now-retired Archbishop Alex J. Brunett of Seattle that those politicians who persist in public opposition to Catholic moral principles "should voluntarily withdraw from eucharistic sharing without the need for formal action by the Church."

"With that understanding, however," Archbishop Brunett explained, "ministers of the Eucharist should not take it upon themselves to deny holy Communion to anyone who presents themselves."

Other bishops have said specifically that no judgment should be made on the state of someone's soul, and that those who present themselves for Communion should be presumed to consider themselves in the state

of grace.

All bishops are pledged to defend human life in the womb, but opinions vary as to how best to do it. While some would say that allowing lawmakers who favor abortion to receive Communion makes that seem an acceptable political position, others argue that Communion was not intended to be used as a weapon and that a pastoral and educational approach is more productive in the long run than sanctions.

QRecently a priest came to visit my elderly mother who is in a nursing home. He gave the sacrament of the anointing of the sick, not only to my mother but also to my sister and me, who happened to be visiting my mother at the time.

Then he gave holy Communion to all three of us, without inquiring whether we were all practicing Catholics. In fact, my sister, though she was raised a Catholic, never goes to Mass anymore, so it felt awkward to watch her take Communion. What are your thoughts on this? (Wisconsin)

AOften when I make Communion calls to the homebound, there is a caregiver or family member with the one who is sick or elderly. Unless I know that person not to be a Catholic, after I have given Communion to the one I'm visiting, I turn and ask whether those present would also like to receive. My expectation is that a non-Catholic or a non-practicing Catholic will decline, and that is what they should do. I do not feel it is my place to "grill" the person by saying, "Are you a practicing Catholic in the state of grace?"

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

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

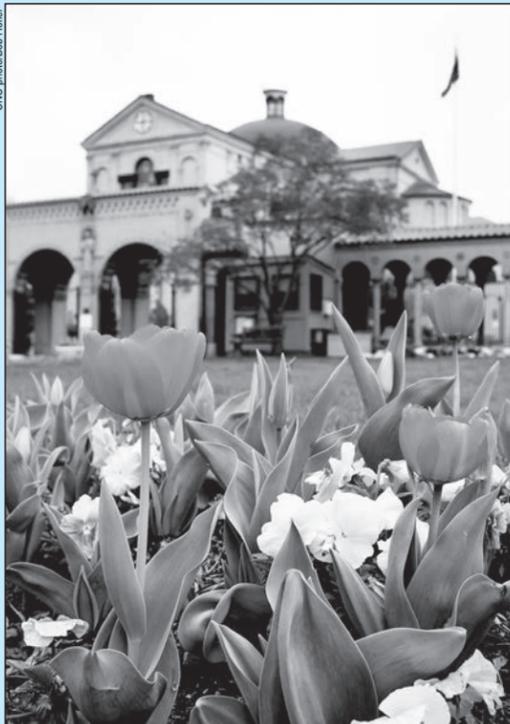
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.) †

My Journey to God

Reflections of Grace

By Gayle Schrank

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



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

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.

ALLEN, Dorothy Ann, 86, St. Jude, Indianapolis, March 28. Mother of Mary Ann Dillion, Paula Timbs, Bernard, Joseph, Raymond and William Allen. Sister of Robert Gartner. Grandmother of 17. Great-grandmother of 10.

BROWN, Charles M., Sr., 96, St. Luke the Evangelist, Indianapolis, March 30. Father of Marian Culp, Carolyn Willis, Emily and C. Matthew Brown Jr. Grandfather of eight.

BUTLER, H. Clay, 84, Sacred Heart of Jesus, Indianapolis, March 25. Husband of Mary Ellen (Schuster) Butler. Father of Patty Keller, Therese Mascari, Mary Snyder, Jane, Clay Jr., Mark and Robert Butler. Brother of Emma Burns. Grandfather of nine. Great-grandfather of six.

CHAUVETTE, Lorraine V., 84, St. Pius X, Indianapolis, March 21. Mother of Marie Pfoser, Claude, David and Robert Chauvette. Grandmother of five.

CHRISTMAN, Eleanor (Lauck) Bailey, 100, Sacred Heart of Jesus, Indianapolis, March 23. Mother of Ronald Bailey. Sister of Mary Grace Lawler. Grandmother of three. Great-grandmother of nine.

CRAWFORD, Shirley, 78, St. John the Apostle, Bloomington, April 4. Mother of David and John Crawford. Sister of David Baker. Grandmother of five.

CUNNINGHAM, Sarah Ann, 81, St. Elizabeth of Hungary, Cambridge City, April 3. Mother of Jon, Mark and Mike Cunningham. Sister of Mary Keller, Dorothy Spears, Ruth Strange, Bill, Charles, Harry, Jim and Raymond Ellis. Grandmother of 17. Great-grandmother of several.

DUDLEY, Hortense Catherine, 89, St. Peter, Franklin County, March 23. Mother of Pam Graf, Joyce Sacksteder, Debbie Wilson, David, Gary, Ken and Neil Dudley. Sister of Diane Reer and Linda Schwegman. Grandmother of 23. Great-grandmother of 56.

EGER, Clara M., 91, St. Paul, Tell City, March 27. Mother of Diane Bond, Dennis and Donald Eger. Grandmother of four. Great-grandmother of four.

ELLIOTT, Mary Edith, 90, St. Luke the Evangelist, Indianapolis, March 21. Mother of Kathleen Fisher, Janice Kennedy, George, James and Michael Elliott.

FARRELL, William M., 85, St. Charles Borromeo, Bloomington, April 3. Husband of Rachel (Thompson) Farrell. Stepfather of Bill Lathrop. Brother of Connie Gill and John Farrell.

FEY, George Edward, 84, Nativity of Our Lord Jesus Christ, Indianapolis, March 22. Husband of Joan Fey. Father of Janet Anderson, Joe, Keith, Steve and Tim Fey. Brother of Naomi Wallace and Tony Fey. Grandfather of 14. Great-grandfather of seven.

FINK, Matilda (Kruer), 79, St. Joseph Hill, Clark County, March 21. Mother of Earl Jr. and Michael Fink. Sister of Alberta Zipp and Ralph Kruer. Grandmother of seven. Great-grandmother of four.

FRANKOVIK, Mary E., 86, St. Luke the Evangelist, Indianapolis, March 30. Mother of Mary Jane Bryant and Sharon Stopani. Sister of Emily Crawhorn. Grandmother of six. Great-grandmother of six.

GILLESPIE, Mary Jo, 69, Our Lady of Lourdes, Indianapolis, March 31. Wife of Jack Gillespie. Mother of Kelly Jo Grimes, John II and Matthew Gillespie. Sister of Christine Gough, Theresa Faulkner, Cecilia Heady, Edna Thomas, Dottie, Frankie, James, Michael and Patrick Floyd. Grandmother of six.

GLEGOR, Mary H., 94, St. Christopher, Indianapolis, March 21. Mother of Sherry Eller and Mary Jane Housel. Sister of Harry Cherry. Grandmother of three. Great-grandmother of seven.

HANAGAN, Judith Katherine (Aydt) Hart, 76, St. Mark the Evangelist, Indianapolis, April 5. Mother of Tracy Corbett, Audrey Staats and Daniel Hart. Stepmother of Audrey, Deborah, David, Ronald and Stephen Hanagan. Grandmother of five. Step-grandmother of three.

HARPENAU, Nancy, 73, St. Paul, Tell City, March 27. Mother of Debbie Gengelbach, Lisa Taylor and Jeff Harpenau. Sister of Sister of Charity Mary Reisz and Margaret Payne. Grandmother of seven.

HARTMAN, Ginger S., 70, St. Nicholas, Ripley County, March 21. Wife of Donald Hartman. Mother of Amy, Andrew, Scott and Tim Hartman. Grandmother of 12.

HAVENS, Margaret E., 94, Christ the King, Indianapolis, March 19. Mother of Carolyn O'Connor and Richard Havens. Grandmother of 10. Great-grandmother of 13.

HOUGHTELIN, Virginia, 80, St. John the Apostle, Bloomington, March 22. Wife of Bruce Houghtelin. Mother of Jan Prayer, Cheryl, Denise, Samantha, Bruce, Henry and John Houghtelin. Grandmother of seven. Great-grandmother of two.

HUNT, Joseph L., 90, St. Mary-of-the-Knobs, Floyd County, April 2. Father of Letecia Donahoe, Mery Lemmel, John, Michael and William Hunt. Grandfather of 12. Great-grandfather of 14.

HUNTER, Mary Lucile, 89, St. Joseph, Corydon, March 19. Mother of Veronica Alstott, Mary Geswein, Dianna Redden, David, Greg, Richard and Steven Hunter. Stepmother of Mike Hunter. Sister of Louise Cavins. Grandmother of 25. Great-grandmother of 25.

HURT, George M., 89, St. Christopher, Indianapolis, March 23. Husband of Helen Hurt. Father of Janet Kincaid, Gayle Pulliam and Leslie White. Brother of Henrietta Armstrong and Jack Hurt. Grandfather of eight. Great-grandfather of three.

JACOBSON, Mary Jane (Beaty), 86, St. Rose of Lima, Franklin, March 27. Sister of Elizabeth Eddy, Frances Ehrmantraut and Joseph Beaty.

JENKINS, John, 75, St. Paul, Sellersburg, March 20. Husband of Lois Jenkins. Father of Karen

Causey and Amy D'Ambrosio. Brother of Charles Jenkins. Grandfather of five.

KAISER, Viola M., 88, Holy Guardian Angels, Cedar Grove, March 22. Wife of Harry Kaiser. Mother of Monica Bischoff, Regina Kaiser-Kruchten, Barb Reed, David, Joe, John, Ken, Maurice and Stephen Kaiser. Grandmother of 22. Great-grandmother of 11.

KANE, Patrick J., 79, St. Joan of Arc, Indianapolis, March 21. Husband of Johanna (O'Rourke) Kane. Father of Maureen Harter, Kathleen, James, Patrick Jr. and Thomas Kane. Grandfather of five.

KOCHERT, Jean E. (Seipp), 83, St. Paul, Sellersburg, March 27. Mother of Linda Davis, Barbara Smith and Kenneth Kochert. Sister of Helen Bube, Martha Mull, Joan Thomas and James Seipp. Grandmother of five. Great-grandmother of 14.

LACY, William Michael, 55, St. Mary, Rushville, March 24. Son of Evelyn Lacy. Brother of Kim Hamilton.

LANAHAN, Helen L., 88, St. Roch, Indianapolis, March 22. Mother of Patsy Sahn, Dennis and Mike Lanahan. Sister of Mary Jane Berger, George and Joseph Mennel. Grandmother of 10. Great-grandmother of 13.

LEWIS, Florence A., 93, St. Bartholomew, Columbus, March 26. Mother of Jeffrey, Norman, Richard and Ronald Lewis. Sister of Lorraine Degner. Grandmother of seven. Great-grandmother of six.

LYLES, Auriglena T., 91, Holy Angels, Indianapolis, March 24. Mother of Phillip Lyles. Grandmother of three. Great-grandmother of four.

MARSHALL, James A., 90, Nativity of Our Lord Jesus Christ, Indianapolis, March 30. Husband of Anna Marie Marshall. Father of Theresa Keenan and Laura Titara. Grandfather of three. Great-grandfather of three.

MEER, Frances, 91, St. Mary, Rushville, March 26. Mother of Lou Starkey, Bob and Tim Meer. Grandmother of 10. Great-grandmother of seven.

MESSMER, Steven E., 68, Annunciation of the Blessed Virgin Mary, Brazil, March 31. Husband of Linda Messmer. Father of Sally, Paul and William Messmer. Brother of Patty Seckinger, Bernard and Paul Messmer. Grandfather of five.

MONTGOMERY, Shirley, 79, St. Malachy, Brownsburg, April 2. Mother of Clara Stewart, David and Michael Montgomery. Sister of Betty Webber and Phillip Woodward. Grandmother of eight. Great-grandmother of four.

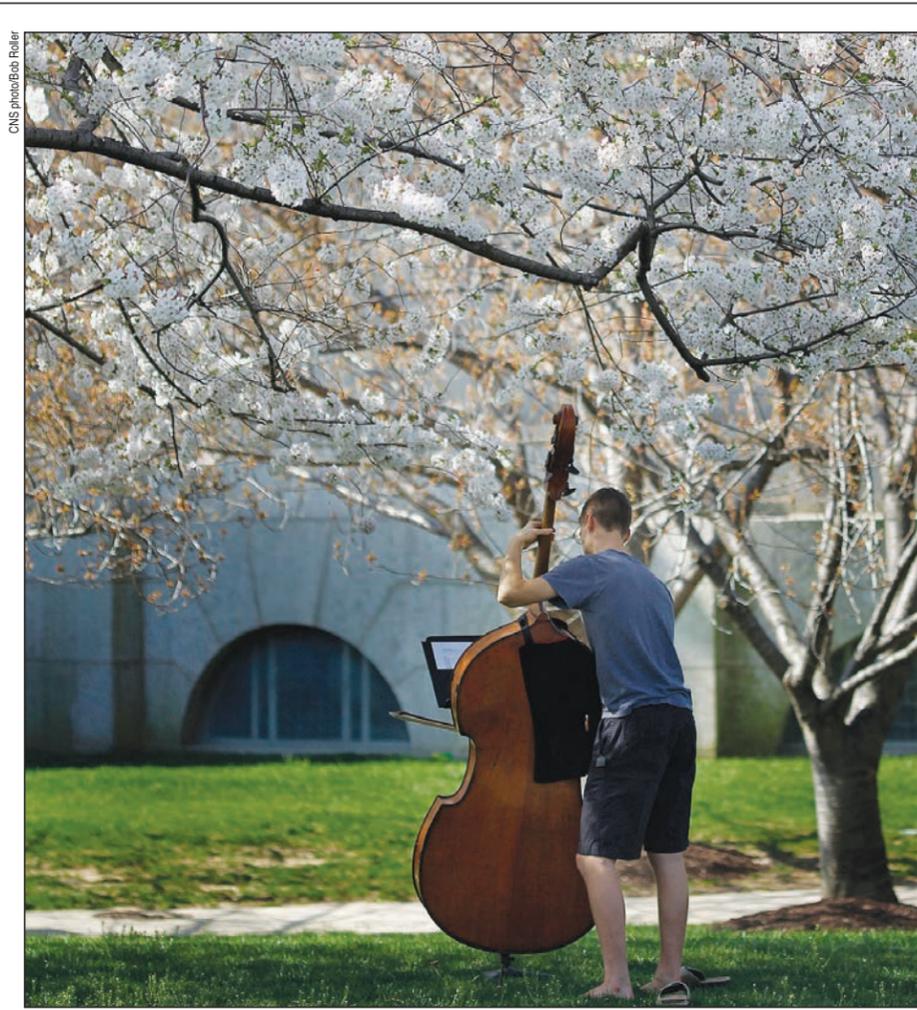
MORAN, Donna Kay, 62, St. Luke the Evangelist, Indianapolis, March 24. Wife of Patrick Moran. Mother of Chris, Packy and Ryan Moran. Sister of Kelly Garfield and Tim Zimmerman. Grandmother of one.

OSLOS, Mary, 91, Holy Trinity, Indianapolis, March 24. Mother of Karen Koon, Gary, Richard and Stephen Oslos. Sister of Rose Duh and Joe Luzar. Grandmother of 10. Great-grandmother of 14.

OTT, Marilyn, 82, St. Mary, New Albany, March 28. Mother of Mary Conway, Rose Greene, Catherine Stenger and Michael Ott. Grandmother of six. Great-grandmother of two.

OWENS, Thomas A., 85, St. Pius X, Indianapolis, March 29. Husband of Mary Jane Owens. Father of Janet McNabb and Richard Owens. Grandfather of four.

PEREAU, Mary E., 87, St. Christopher, Indianapolis,



Blossoming music

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

April 5. Mother of Joyanne Wells, Robin Winstead, Paula and Frederick Pereau Jr. Grandmother of five. Great-grandmother of two.

PITTMAN, Patricia A., 79, St. Jude, Indianapolis, March 27. Mother of Charlotte Schutz, Sherry Wright and Steve Pittman. Grandmother of nine. Great-grandmother of 10. Great-great-grandmother of one.

RYON, Margaret M., 89, St. Joseph, Shelbyville, March 31. Mother of Susan Buckley and JoAnn Stage. Grandmother of five. Great-grandmother of five.

SCHOENING, Danielle Gianna, infant, Holy Name of Jesus, Beech Grove, March 22. Daughter of Jon and Renae (Roessler) Schoening. Sister of Maggie, Maria, Dominic, Grant and Jack Schoening. Granddaughter of Mike and Brenda Roessler and Lewis and Rise Shake.

SCOFIELD, Nadine Marie, 86, St. Vincent de Paul, Bedford, March 23. Mother of Nancy Jones, Norma Ryan and Peggy Srygley. Grandmother of six. Great-grandmother of seven.

SOLLARS, Debra, 58, Sacred Heart, Clinton, Feb. 26. Wife of George Sollars. Mother of Lynette Baker, Stephani

Millette and Marcella Walker. Sister of Dianne Bartlett, Bonnie Gregg, Jan Tuttle and Richard Fisher. Grandmother of five.

SPURLOCK, Theresa L. (Heavrin), 55, St. Roch, Indianapolis, March 28. Wife of Kenny Spurlock. Mother of Chad and Kenneth Spurlock. Daughter of Frances (Kelly) Heavrin. Sister of Donna Sahn, Daniel and Timothy Heavrin.

TINIUS, George R., 93, St. Mary, New Albany, March 23. Husband of Catherine Tinius. Father of Sandy Braunbeck, Jim and Joe Tinius. Brother of Rosie Block. Grandfather of eight. Great-grandfather of two.

TULLY, Rita Mary (Fein), 91, Holy Family, New Albany, March 11. Mother of Beverly and John Tully.

VOEGELE, Donald A., 73, St. Louis, Batesville, March 26. Brother of Irene Shane, Virginia Suding and Thomas Voegele.

WAKEFIELD, John Scott, 68, Good Shepherd, Indianapolis, March 27. Husband of Linda (Coons) Wakefield. Father of Gina DeGroat, Susan Wright, Robert Ford, Gary and Thomas Coons. Brother of Mary Beth Ballinger, Kathy Jordan and Steven Wakefield. Grandfather of several. Great-grandfather of several.

WATHEN, Leona M., 81, St. Malachy, Brownsburg, March 28. Mother of Brenda Johnson and Kathy Perronie. Grandmother of nine. Great-grandmother of 10.

WEILER, Eugene Charles, 81, St. Bartholomew, Columbus, March 25. Husband of Evelyn Weiler. Father of Lynn Pearson and Curt Weiler. Brother of Eileen Faucher and Vernel Rodman. Grandfather of nine. Great-grandfather of 16.

WILLIAMS, Mary F. (Baler), 57, Sacred Heart of Jesus, Indianapolis, March 19. Wife of Windford Williams. Mother of Amanda Glover, Melissa Sexton, James and Joseph Williams. Sister of Barbara Pennington, Patrick, Raymond and Robert Baker. Grandmother of three.

WRIGHT, Audrey (Bertrand) Westfall, 91, St. Luke the Evangelist, Indianapolis, April 1. Mother of Kathryn Gidwitz, Elizabeth Flynn and Susan Keller. Grandmother of eight. Great-grandmother of two.

YOUNGBLOOD, Norman Vincent, 74, St. Mary, Navilleton, March 27. Father of Sarah Neff, Nicki Wheeler, LeAnne, Daniel and Thomas Schneider. †

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

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

The Mass of Christian Burial was celebrated on March 18 in the chapel at Seton Residence. Burial followed at St. Joseph Cemetery in Evansville.

Sister Vivian was born on Aug. 23, 1924, in Mosinee, Wis.

Before entering the Daughters of Charity, Sister Vivian earned a certificate in nursing from St. Mary's School of Nursing in Milwaukee, Wis., in 1945.

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

Chicago in 1953.

During her 63 years as a Daughter of Charity, Sister Vivian ministered in the nursing field for more than 30 years.

Beginning in 1982, she began ministry in pastoral care, including serving as a chaplain at St. Vincent Hospital in Indianapolis from 1982-88. For the next two years, she served as a medical records clerk at the hospital.

In 1990, she returned to the order's motherhouse in Evansville as a pastoral care associate. In 1999, she dedicated herself entirely to prayer.

Memorial gifts may be sent to the Daughters of Charity, Province of St. Louis, 4330 Olive Street, St. Louis, MO, 63108. †

Mounting sectarian strife scaring Egypt's Christians into leaving

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

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

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

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

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

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

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

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

"All this sectarian tension is the product



Coptic Orthodox carry the coffins of men who died during Muslim-Christian clashes outside St. Mark Coptic Orthodox Cathedral in Cairo on April 7. At least two people died during the clashes outside the cathedral, and more than 80 were injured.

of the [former Presidents] Sadat and Mubarak," said Raouf.

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

Now, anti-Brotherhood and other protests, including among some of the country's security forces, have resulted in fatal clashes, lawlessness and heightened crime. Adding to these problems are

skyrocketing prices for basic foods and an economy on the verge of collapse due to the almost total loss of international business and tourism, which previously accounted for major sources of Egypt's national income.

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

"They feel they are very vulnerable. They are surrounded by the [Muslim]

majority [and] they no longer feel comfortable. They feel ... as American blacks in America did before civil rights, because there is no system that protects them," said Maryknoll Father Douglas May, who has lived in Egypt for 18 years.

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

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

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Through pope's embrace, Rhode Island boy touches the world

PROVIDENCE, R.I. (CNS)—By Easter Monday, it would be the shot seen around the world.

But a day earlier, Christiana Gondreau could not have imagined that a chance encounter she and her 8-year-old son, Dominic, had with Pope Francis in the middle of St. Peter's Square following his first Easter Mass would touch the hearts of so many around the globe.

While making his way in the popemobile through a sea of faithful estimated at 250,000, the newly elected pontiff smiled and waved as he offered Easter greetings to those gathered.

At one point in his second journey around the square, on the way to delivering his Easter message "*urbi et orbi*" (to the city and the world), the white Mercedes transporting the pope stopped. He reached over to greet Dominic after a compassionate Vatican usher named Augustino had repositioned mother and son at a corner of the path so the pontiff could better see them.

Pope Francis lifted Dominic, who has cerebral palsy, while embracing and kissing him. He also spoke to the boy before gently placing the child back into his mother's arms.

"The pope definitely was whispering to him, but there's no way of knowing what he said. Is it a secret?" Gondreau said in a telephone interview from Rome with the *Rhode Island Catholic*, newspaper of the Providence Diocese.

She is certain, however, that the meeting was divinely inspired, and serves as a message that God shows favor to all his little ones.

"I do believe that it was a kiss from heaven, to say this child is loved and I know him," Gondreau said.

As the pope moved on through the crowd, camera shutters continued to click on Dominic as those in attendance quickly realized they were witnessing a very moving moment.

"Your son is here to show others how to love," Gondreau said one woman shouted out to her from the crowd after the pope departed.

Others asked her for her e-mail address, promising to send photos they had captured of the pope and her son. She would be asked for interviews by news organizations from around the world.

"There was a part of me that didn't want to leave that spot," she said, savoring the special moment.

After the papal address, she then made her way back across St. Peter's Square from the special seating area offered to one parent or family member accompanying someone with a disability to the Mass.

It was there that she met up with her husband, Paul Gondreau, a theology professor at Providence College who is teaching a class in Rome this semester, and their four other children, including 5-year-old twin daughters Maria and Junia.

Paul Gondreau had become mesmerized by the encounter between his son and the pope that he had just witnessed on one of the large television screens broadcasting a live feed of the event from Vatican TV.

His elder son Lucas, 12, was the first to notice the loving



This photo by AP photographer Gregorio Borgia of Pope Francis embracing 8-year-old Dominic Gondreau, who has cerebral palsy, captured the attention of people around the world. The moment took place after the new pontiff celebrated his first Easter Mass in St. Peter's Square at the Vatican on March 31.

attention his brother was receiving from the pope, and quickly pointed it out to his father.

"I was just speechless. Lucas and I started crying," Paul Gondreau said. "It seems the pope was captivated by Dominic."

He likened the tender moment between pope and child to an encounter of a modern Francis with a modern Dominic, referring to an historic encounter that tradition holds once occurred between St. Francis and St. Dominic.

For Lucas, an altar server back home who since arriving in Rome has already experienced the honor of serving Mass at the subterranean tomb of St. Peter beneath the Vatican basilica, witnessing the pope stop to greet his younger brother was something he will never forget.

"It was so touching to see my brother being picked up and held by the pope," he said. "You could see on [Dominic's] face how happy he was."

The professor, along with his family of seven, is living in Rome this semester as he teaches a course on the New Testament and the Eternal City.

Together, they have been there for momentous events in the life of the Church, from the resignation

of Pope Benedict XVI to the election and installation of Pope Francis.

But the kindness shown to Dominic by Pope Francis will be the most enduring part of their experience together.

Paul Gondreau believes no one shares in God's cross more intimately than the disabled, and that he extends his hand over the weak and the vulnerable so that they may serve as models of inspiration.

"No one plans to have a special needs child," he said. "They are a tremendous blessing."

He describes Dominic as "cognitively normal," meaning he understands what is going on around him and can speak some words and some simple sentences, but that his limitations are purely physical.

"God has touched our family all our lives. Now, he has touched the whole world with Dominic," he added.

The Gondreaus' eldest child, daughter Alena Maria, 16, has been using technology to keep family and friends back home up to date on the all the exciting events unfolding around them in Vatican City.

"I didn't think that in being here all this would happen," Alena Maria said. †

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

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



Fr. Emil Kapaun

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

With Stice were the priest's nephew Ray Kapaun and Father John Hotze, judicial vicar for the Diocese of Wichita, Kan., the home diocese of Father Kapaun. They spoke to CNS the day before

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

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

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

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

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

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

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

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

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

The nephew recalled a story about his uncle that he said has been passed down for generations. The grandparents of the future priest were going into town, and they entrusted

the boy with caring for the farm while they were gone.

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

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

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

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

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

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

In his homily on Palm Sunday, April 6, 1941, Father Kapaun said: "Men find it easy to follow one who has endeared himself to them. A man finds it a pleasure to serve one who has saved his life."

When soldiers fall wounded on the battlefield, they need someone there to give them encouragement and hope.

"[Father] Kapaun did that," said Stice. He used every opportunity to encourage the troops, gave them a will to live, a meaning and a purpose to keep going, the chaplain said. He trained soldiers to be loyal to their country and their values, and to never let go of that thing that holds all of humanity together—life. †



U.S. President Barack Obama presents the Medal of Honor to Ray Kapaun, who accepted it on behalf of his uncle, U.S. Army chaplain Father Emil Joseph Kapaun, at the White House in Washington on April 11. The priest, who died on May 23, 1951, in a North Korean prisoner of war camp, was honored with the nation's highest military award for bravery.