



The

Criterion

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State of the archdiocese

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May 3, 2013

Vol. LIII, No. 29 75¢

Laying down his life

Deacon seeks to follow example of late friend in life of service

(Editor's note: At 10 a.m. on May 18, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons Doug Marcotte, Martin Rodriguez and John Francis Kamwendo. This week, The Criterion features a profile of Deacon Rodriguez. Next week, we will publish a profile of Deacon Kamwendo. Deacon Marcotte was featured in the April 26 issue.)

By Sean Gallagher

Martin Rodriguez sat on the floor of the hospital, his wet clothes still clinging to his skin. A doctor had just told him that his friend, Anastasio, had died. Devastated, Martin asked God why he was still alive. Earlier that Easter Sunday afternoon in 2004, Martin, Anastasio and some other members of a young adult group from St. Mary Parish in Indianapolis had visited Eagle Creek Park to celebrate the holiday and the birthdays of three group members. The friends marking their birthdays were thrown into the park's reservoir as a joke. In the process, Martin also fell in. Not knowing how to swim, he flailed about and started to sink in the cold water. Most of the members of the group thought he was joking and walked away. "The last thing that I saw was my friend, Anastasio, stand there and watch me," said Martin. "He saw that I wasn't joking, that I was actually drowning. He took off his sweatshirt and jumped into the water." Others came in to help and brought Martin to shore. But Anastasio was nowhere to be found. A 911 call followed. Rescuers found Anastasio in the water. He was rushed



Bishop Christopher J. Coyne ritually lays hands on then-transitional deacon candidate Martin Rodriguez on June 23, 2012, at SS. Peter and Paul Cathedral in Indianapolis. Deacon Rodriguez, a member of St. Mary Parish in Indianapolis, will be ordained a priest on May 18.

to Methodist Hospital in Indianapolis, where he was later pronounced dead. As Martin pondered the meaning of his life in the face of his friend dying to save him, he remembered a prayer he made to God a month earlier. It was the spring of his senior year in high school and he was wondering if God

might be calling him to the priesthood. He promised God to become a seminarian. But he wasn't sure if the priesthood was really meant for him. Now, after seeing his friend's self-sacrifice, he had more conviction about his future.

See RODRIGUEZ, page 2

Notre Dame hosts groundbreaking conference aiming to end poverty

By Trish Linner

Special to The Criterion

NOTRE DAME, Ind.—Bishops representing all five of Indiana's dioceses participated in a historic conference at the University of Notre Dame on April 26 to discuss some of the symptoms of poverty and how Catholic organizations in Indiana can reduce the plight of the poor in the state.

The Indiana Catholic Poverty Summit was sponsored by and took place at the University of Notre Dame's Center for Social Concerns.

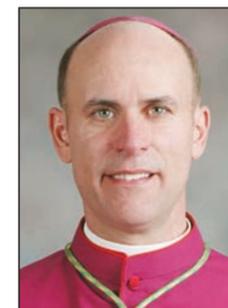
Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend served as host and spoke on the importance of the group's mission. "As disciples of Jesus Christ, we are called to have a spirit of concern and love for the poor," Bishop Rhoades said. "We must see the living Christ in every person, and live the principle of human dignity. This summit will give a renewed commitment to this mission."

The summit was inspired by the Catholic Charities' national "Campaign to Reduce Poverty in America" and the new initiative by the U.S. Conference of Catholic Bishops called "PovertyUSA."

Each diocese has its own Catholic Charities chapter, and all directors were in attendance.

David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries in the Archdiocese of Indianapolis, was instrumental in putting the summit together. He told the crowd a

See POVERTY, page 5



Bishop Kevin C. Rhoades



Archbishop Joseph W. Tobin

Pope Francis tells young people during confirmation liturgy to 'swim against the tide; it's good for the heart'

VATICAN CITY (CNS)—Administering the sacrament of confirmation to 44 people, including two teenagers from the United States and two from Ireland, Pope Francis encouraged them to "swim against the tide; it's good for the heart."

In a partially improvised homily at Mass on April 28 in St. Peter's Square, Pope Francis encouraged young people to hang on to their ideals and pursue them. "We Christians weren't chosen by the Lord to do little things," he said.

After making the sign of the cross with chrisom oil on the foreheads of those being confirmed, Pope Francis rubbed the oil all over their foreheads, sealing them with the Holy Spirit. After wishing them peace, he gave each a quick kiss on the cheek.

The two U.S. teens confirmed were Brigid Minter, 14, and Anthony Merejo, 17, from Our Lady of Mount Carmel Parish in Ridgewood, N.J.

Msgr. Ronald J. Rozniak, pastor of the Ridgewood parish, said he didn't know how his community was chosen and he did not ask. "You don't look a gift horse in the mouth," he told Catholic News Service.

An estimated 70,000 young people who have been confirmed or will be confirmed this year also were present for the Mass in St. Peter's Square, one

See POPE, page 5



Pope Francis kisses Brigid Minter, 14, from Ridgewood, N.J., after administering the sacrament of confirmation to her during a Mass in St. Peter's Square at the Vatican on April 28. The pope confirmed 44 people from 22 countries.

RODRIGUEZ

continued from page 1

“The first thing that came to my mind was the promise that I had made a month before,” recalled Martin. “That was it. That was why I was alive. I was alive to pursue this vocation to the priesthood. From that moment, it became very clear that God probably wanted me to do something with this vocation.”

Nine years ago, Anastasio laid down his life to keep Martin alive. On May 18, transitional Deacon Martin Rodriguez will lay down his life in service to Christ and the Church when he is ordained a priest in SS. Peter and Paul Cathedral in Indianapolis.

He will be the first Latino to be ordained a priest for the Archdiocese of Indianapolis in nearly half a century. And he will be the first person born in Mexico to be ordained a priest for the Church in central and southern Indiana.

Growing in his faith

Deacon Rodriguez moved to Indianapolis from his native Mexico with his mother and three brothers in 2002 when he was 17. His father had moved to the city in 1999.

At the time of his arrival in Indianapolis, Deacon Martin’s connection to his faith was tenuous. He hardly ever went to Mass, and had not participated in any youth ministry programs in Mexico.

That all changed in Indianapolis. The example of faith of his mother, a cousin his age and a leader of the young adult group led him to go to Mass every Sunday. He also liked the young adult group’s social events. “That was the hook of it,” Deacon Rodriguez said. “Later on, I went to confession for the first time in a long time. And then I was able to receive Communion again and became really involved in the Church.”

Elicer de la Cerda was a leader in the young adult group and a member of the parish choir with Deacon Rodriguez. A former seminarian in Mexico, de la Cerda talked to him about what vocation God might have in store for him.

“I asked Martin about considering the priesthood, and he just smiled and told me, ‘Priesthood is not for me,’” de la Cerda recalled. “I always saw something special in Martin that would make him a good priest, but he needed a sign from God to decide and listen to God’s call to the priesthood.”

His parents, Martin and Ninfa

Rodriguez, admitted that while their oldest of four children—all boys—was growing up, they had no inkling he would pursue a religious vocation.

But now that he is a few weeks from ordination, they are excited because he will be the first priest in their family.

“We’ve been waiting for that moment for four years,” his father said.

Shared admiration

The dramatic turn of events of Easter 2004 was part of the sign from God that led Deacon Rodriguez to the seminary. But other factors also opened him up to the possibility of the priesthood—vocations dinners at St. Mary Parish and the priestly life and ministry of the faith community’s longtime pastor, Father Michael O’Mara.

Deacon Rodriguez appreciates how hard Father O’Mara works to serve the people of the parish. And he saw the value of a priest’s compassion when Father O’Mara came to the hospital after Anastasio died to spend time with the members of the young adult group.

“We all ran toward him, the whole group,” said Deacon Rodriguez in a recent interview with *The Criterion*. “And he just opened his arms. I have that memory in my mind like it was yesterday. I really felt like an angel was opening his wings to comfort us. That moment really, really touched me.”

For his part, Father O’Mara sees a renewal in his own priestly life and ministry as he has watched his parishioner progress through his priestly formation during the past nine years.

“He is authentic in every way,” said Father O’Mara. “When you are with him, you feel energized. I think he’s going to bring that to me and to our entire presbyterate.”

When Deacon Rodriguez is ordained a priest on May 18, Father O’Mara will help put his priestly vestments on him.

“It’s a great honor,” Father O’Mara said. “It’s a great opportunity, because I think during the last nine years I’ve, in a sense, been seeking to vest him in the priesthood.”

His family, too, thinks he will bring many gifts to the priesthood.

“We know he will be a great asset to the Catholic Church, and maybe make a difference in a lot of people’s lives,” his father said. “Hopefully, he will add more faith to the people in the Latino community.”

Making history

Deacon Rodriguez will make history in becoming the first person born in Mexico to be ordained a priest for the Archdiocese of Indianapolis. He never felt drawn to enter into priestly formation for a diocese in the country of his birth.

“In prayer, I realized that God really never called me in [Mexico],” Deacon Rodriguez

for credit.

The first session will be held from 9:30 a.m. to noon on May 15 at Mountjoy Chilton Medley (formerly McCauley Nicolas) in the Basement Level Conference Room, 702 North Shore Drive, in Jeffersonville.

The second session will be held from 9:30 a.m. to noon on June 6 in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.



Transitional Deacon Martin Rodriguez, right, poses on June 23, 2012, in SS. Peter and Paul Cathedral with his parents, Martin and Ninfa Rodriguez, members of St. Mary Parish in Indianapolis, and Bishop Christopher J. Coyne.

Deacon Martin Rodriguez

- **Age:** 27
- **Parents:** Martin and Ninfa Rodriguez
- **Home Parish:** St. Mary Parish in Indianapolis
- **Seminary:** Bishop Simon Bruté College Seminary in Indianapolis and the Pontifical North American College in Rome.
- **Hobbies:** Playing soccer, exercising, playing the guitar.
- **Favorite Bible verse:** “No one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13).



Pope Benedict XVI uses incense as he celebrates Christmas Eve Mass in St. Peter’s Basilica at the Vatican on Dec. 24, 2012. Transitional Deacon Martin Rodriguez of Indianapolis, center, served during the liturgy.

said. “He called me here, in Indianapolis. And I took that as a sign that he wanted me to serve in Indianapolis. So very early on, I wanted to join the Archdiocese of Indianapolis.”

He appreciates that he is making history in his ordination, but also sees it as a challenge.

“If I’m the first one in 50 years, I think there’s a lot of work to do to get more vocations,” Deacon Rodriguez said.

Latino Catholics from across central and southern Indiana attended his ordination as a transitional deacon last June in the cathedral. After the liturgy, Deacon Rodriguez spent a long time talking and having his picture taken with them.

“It’s really humbling to have that many people very excited for you,” he said. “I know a lot of them. But many of them I don’t know. They have assured me of their prayers. Who am I to receive all that attention?”

May 18 will be an exciting day for Deacon

Rodriguez, his family and so many Latino Catholics across central and southern Indiana. Yet on that historic day, Deacon Rodriguez, even with his heart and mind swirling with so many thoughts and emotions, will return in gratitude to his own historic day in 2004 when his friend laid down his life so that he might live.

“I think there will be a lot of things in my mind and heart at the ordination,” he said. “More than anything, I think I will be very grateful to God for allowing me to be his priest and for sending me an angel who showed me the meaning of true friendship. I think there will be a constant litany in my heart: Thank you God.”

(Editor Mike Krokos contributed to this story. For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

Archdiocese offering gift planning education sessions in May and June

The Archdiocese of Indianapolis is hosting two identical, free continuing education sessions titled “Gift Planning to Assist Your Clients” for professional advisors including attorneys, accountants, financial advisors, life insurance representatives and anyone with an interest in the topics presented.

Attendance at either session will result in two hours of continuing education credit. Individuals should bring their professional license number(s) to the session so that participation can be submitted

for credit.

The first session will be held from 9:30 a.m. to noon on May 15 at Mountjoy Chilton Medley (formerly McCauley Nicolas) in the Basement Level Conference Room, 702 North Shore Drive, in Jeffersonville.

The second session will be held from 9:30 a.m. to noon on June 6 in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

A light lunch will be served at both sessions.

The presenter at both seminars will be Phil Purcell, who currently serves as vice-president for Planned Giving and Endowment Stewardship at the Ball State University Foundation in Muncie.

For registration or additional information, contact Annie Riddick at 800-382-9836, ext. 1482, or 317-236-1482 or e-mail ariddick@archindy.org. Feel free to bring clients as well as those who may have an interest in the seminar material. †



Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1572
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*,
P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Postmaster:
Send address changes to:
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Lentz ‘surprised’ to receive Catholic Person of the Year honor

By John Shaughnessy

As a mother and a longtime leader in Catholic education, Annette “Mickey” Lentz has always told her children and her colleagues to remember one key point about her:

“I do not like to be surprised,” notes Lentz, chancellor of the archdiocese. “Or as I say to all those with whom I work, ‘Keep me in the loop.’ I don’t want to be caught off guard.”

As she shared those words, the mother of two smiled, knowing that her grown children, her colleagues, her friends and even Archbishop Joseph W. Tobin had conspired to pull off a surprise—a couple of months in the planning—that recently ended with an unsuspecting Lentz being recognized as the 2013 Catholic Person of the Year by the Southside Catholic Business Professionals.

“It was quite a humbling experience,” Lentz noted about the award she received on April 18 in Indianapolis in a room filled with family, friends and admirers.

She then shared how the surprise unfolded.

“My son, Rob, asked me six weeks or so ago to attend a special breakfast at the Colts complex with him,” recalled Lentz, an avid fan of the football team. “When I hear ‘Colts,’ I move gingerly. I asked him what it was, and he indicated he wasn’t quite sure, but Archbishop Tobin was doing the invocation for the gathering. Rob must have called a few times after that, and I kept saying I wasn’t sure—that Thursday mornings aren’t a good day for me to get away from the office.”

Finally, the mother relented to the son. And when she looked around the room, she was delighted to see a number of friends and familiar faces from the south side of

Indianapolis where she has long been a member of St. Mark the Evangelist Parish.

“My friends were there, but I still had no clue,” Lentz said. “I was just oblivious to this whole scheme.”

Then during the course of the morning’s program, two of her close friends, Providence Sister James Michael Kesterson and Providence Sister Judy Livingston, walked to the podium to help announce the organization’s Catholic Person of the Year.

The two friends mentioned how Lentz has served the archdiocese as a teacher, a principal and an administrator for 51 years. They also read a statement from Archbishop Tobin about Lentz, who has been chancellor of the archdiocese since 2009.

In the statement, Archbishop Tobin noted, “One of the great experiences of my first months in Indianapolis has been working with Mickey. She brings to her service a vast experience, professional expertise, an unquenchable optimism and a generous heart.

“Mickey and I go together to all sorts of meetings, receptions and gatherings. It has been my experience that no matter what the occasion, she knows most of the people in the room, and the majority of the participants know her. They also love her. ... I am convinced that she wants each one of us to be the best person we can be. Sounds pretty much like what God wants us to be.”

The choice of Lentz was a natural one, according to Thomas Schabel, president of the Southside Catholic Business Professionals.

“We selected her because of her excellent service to the archdiocese and the Catholic community for a number of years,” Schabel said.



Annette “Mickey” Lentz shares words of thanks after being recognized as the 2013 Catholic Person of the Year by the Southside Catholic Business Professionals on April 18.

The honor touched Lentz. “I certainly didn’t feel worthy, but I was proud to share that moment with so many friends and acquaintances in the room,” said the grandmother of four.

“It was a typical south side Catholic rendezvous for certain. As I said that morning, this honor was very special. I pride myself on working with a team. And it is these people who make me who I am. They have influenced me in so many positive ways. So by receiving such an honor about my faith and my faith journey wowed me. It is just who I am, so to be

recognized for it was awesome.”

At the same time, she did have some words for her son after the surprise was successfully completed.

“I said, ‘Shame on you,’” Lentz recalled with a laugh. “He gave me a kiss and said, ‘I love you.’ There is no greater recognition than that. My daughter, Marcy, had just been in town the prior weekend and said *nothing*, too! They know I do not like to be surprised.”

Still, her smile showed she forgave everyone for the surprise—at least this one time. †

More than 750 students to graduate from three Catholic colleges in archdiocese

Criterion staff report

Students, families and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.

Saint Mary-of-the-Woods College

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its 173rd commencement on May 4 when the 80 graduates of its Class of 2013 will be honored.



Elizabeth Hagerman

Graduates will receive their degrees during the ceremony that begins at 2 p.m. in the Cecilian Auditorium of the college’s Conservatory of Music.

The commencement speaker will be Elizabeth Hagerman, vice-president of Rose-Hulman Ventures at Rose-Hulman Institute of Technology in Terre Haute. A biomedical engineer, Hagerman is

an expert in tissue engineering, cell adhesion and bone regeneration.

Hagerman will receive an honorary Doctor of Humane Letters degree.

The college’s Distinguished Alumnae Award will be presented to Virginia Smith, a 1989 graduate. Smith is a member of the board of directors of First Financial Corporation and the president of Princeton Mining Co. She served as a board member of the college from 1993-97 and from 2001-10.



U.S. Rep. Susan Brooks

Marian University

When Marian University in Indianapolis celebrates its 76th commencement at 10 a.m. on May 11, the Franciscan college will once again confer degrees on a record number of graduates—627.

The commencement speaker will be U.S. Congresswoman Susan Brooks. She represents

the 5th District of Indiana, a district that includes eight counties in central Indiana.

Brooks will also receive an honorary Doctor of Public Service degree during the ceremony which will be held at St. Vincent Health Field on the Marian campus.

Saint Meinrad Seminary and School of Theology

Forty-six students are expected to receive master’s degrees when Saint Meinrad Seminary and School of Theology in St. Meinrad holds its commencement on May 11.



Archbishop Patrick Pinder

The ceremony will be at 2 p.m. central time in St. Bede Theater on the Saint Meinrad campus. Archbishop Patrick Pinder of the Archdiocese of Nassau in the Bahamas will be the commencement speaker.

Mass for the graduates and their guests begins at 10:30 a.m. central time on May 11 in the Archabbey Church. †

Israeli president invites pope to visit Israel, saying ‘the sooner the better’

VATICAN CITY (CNS)—Israeli President Shimon Peres officially invited Pope Francis to Israel, telling the pope “the sooner you visit the better, as in these days a new opportunity is being created for peace, and your arrival could contribute significantly to increasing the trust and belief in peace.”

The Israeli president’s remarks were reported in a statement released by the Israeli Embassy to the Vatican after Peres met Pope Francis on April 30.

The statement said Peres told Pope Francis about efforts to restart Israeli-Palestinian peace talks, mentioning specifically the meeting on April 29 in Washington between U.S. Secretary of State John Kerry and the foreign ministers of the Arab League. Peres also



Shimon Peres

told the pope that Palestinian President Mahmoud Abbas “is a genuine partner for peace,” the statement said.

Peres left the meeting at the Vatican telling the pope, “I am expecting you in Jerusalem and not just me, but all the people of Israel.”

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters, “The pope would be happy to go to the Holy Land,” although there are no concrete

plans for the trip.

The Vatican said that during their half-hour private conversation, the pope and the president discussed “the political and social situation in the Middle East, where more than a few conflicts persist.”

Pope Francis and Peres expressed hopes for a resumption of negotiations between Israelis and Palestinians so that “with courageous decisions and availability on both sides, as well as with the support of the international community, an agreement that respects the legitimate aspirations of the two peoples can be reached,” the statement said.

A resolution of the Israeli-Palestinian conflict would contribute to peace and stability throughout the region, the Vatican said.



Pope Francis

The two leaders also spoke about “the conflict that plagues Syria,” and the need for a political solution in Syria that favors reconciliation and dialogue.

The statement released later by the Israeli Embassy to the Holy See quoted Peres as congratulating the pope on his election and praising Pope Francis’ leadership, which is “characterized by humility, the pursuit of peace and not by force. Your leadership

creates a new spirit of hope for peace, of dialogue between nations and of the promotion of a solution to global poverty and illiteracy.”

The Israeli president, according to the statement, told Pope Francis, “the Middle East is disintegrating” and a severe lack of employment, food and water are making many people vulnerable to those who advocate violence.

“You have an important role in progressing peace and the belief in it,” the statement quoted Peres as telling the pope. The president asked the pope to continue publicly praying for and appealing for peace in the Middle East.

Peres met the pope in the library of the Vatican’s Apostolic Palace. With the assistance of an interpreter, the two spoke privately for about half an hour before the Israeli president introduced members of his entourage to the pope and the two leaders exchanged gifts.

Pope Francis gave the president three Vatican medals and Peres gave the pope a leather-bound copy of the Scriptures in Hebrew and English. The president had written a dedication: “To His Holiness Pope Francis, so that ‘you may prosper in all you do and wherever you go’ (1 Kgs 2:3). With deep esteem, Shimon Peres, president of the State of Israel.”

At the beginning of their private discussions, photographers crowded around, snapping pictures of the pope and Peres seated at the desk in the library. The pope shrugged his shoulders and Peres told him, “It’s part of our life now.” †



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Mike Krokos, Editor
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Editorial



CHS photo/Dominick Reuter Reuters

Lisa Marriott and her son, Joseph, hold a sign, candles and a U.S. flag during a vigil for slain 26-year-old Massachusetts Institute of Technology police officer Sean Collier at the Town Common in Wilmington, Mass., on April 20. The Catholic officer was allegedly killed by the brothers accused of the Boston Marathon bombings.

Bitter tears in the season of Easter joy

"If God the Father almighty, the Creator of the ordered and good world, cares for all his creatures, why does evil exist? To this question, as pressing as it is unavoidable and as painful as it is mysterious, no quick answer will suffice. Only Christian faith as a whole constitutes the answer to this question."

—Catechism of the Catholic Church (#309)

Here we are celebrating the season of Easter joy and Christ's victory over sin and death, when all hell breaks loose.

Innocent people are murdered or maimed, chaos reigns, and the forces of evil once again take center stage.

Why does a good God permit such unimaginable evil? What does the Resurrection mean when evil reigns in our cities, our factories and our homes?

The Church teaches that there is "no quick answer" to the question about evil. "Only Christian faith as a whole constitutes the answer to this question" (#309).

To comprehend even partially why evil exists—but is not ultimately triumphant over good—we must deepen our knowledge and understanding of the mystery of God and his divine plan for us and for all creation.

The answer to the problem of evil is a mystery. And to find the solution, we are challenged to look to a person and not to an argument or an explanation or a rationale.

The meaning of life is discovered in an encounter with a person, Jesus Christ, whose whole life—words, actions, suffering, death and Resurrection—reveal the hidden truth about God, humanity and all created reality.

If God the Father almighty cares for all his creatures, why did two terribly misguided men in Boston allow themselves to become the instruments of evil? Why do hundreds of innocent people have to suffer and die every day—in West, Texas, in war zones, in bizarre accidents, in terrorist attacks, in natural disasters? Why, O Lord, do so many innocent people have to suffer?

St. Augustine once said that God is so supremely good that he can cause good to emerge from evil itself. We saw that in Boston and in West, Texas, and it does bring some consolation and

pride to those who witness the heroism of first responders and ordinary citizens who become extraordinary helpers and healers in times of terrible tragedy and disaster.

But it does not answer the fundamental question: Why, O Lord, do you permit such suffering and cruelty?

In the end, there is no satisfactory answer. There is only hope. Christians believe we have reason to hope for a better life to come where there will be no sadness or death, no sin or evil. What is the basis for this hope? What makes Christian hope more than just an unreal fantasy or wishful thinking?

Jesus Christ is the reason for our hope.

While he lived among us, he grieved for the poor and the sick. He shed tears and was filled with compassion. He performed miracles—not to call attention to himself—but to show us that God's love really is capable of overcoming the worst things we can experience, or even imagine.

And then, as if to prove the point beyond all doubt, he freely submitted to mockery, torture, intense bodily suffering, insults and humiliation and an ignominious death on a cross. No pain that any of us can endure was too much for God's only Son. He accepted his Father's will and chose to suffer and die for our sake.

Jesus Christ is the answer to the problem of evil. Not the pious, simplistic or "plastic" Jesus. No, we mean the real God-man who accepted all the consequences of the Incarnation, who shared our joys and sorrows, our pleasures and our pain, and who "descended into hell" to experience the horrible loneliness that every human being suffers at the moment of death.

This man, Jesus Christ, experienced the mystery of evil and refused to be conquered by it. By the power of God's grace, he overcame the power of sin and death once and for all.

There are no quick answers to the problem of evil. There is only hope. Let's cling to the one whose victory over death and despair brought us new life and real hope. In times of tragedy and profound sorrow, let's hold onto each other—and to the one who knows our suffering more intensely than we can possibly imagine.

By his wounds we will be healed. By his death, we will all be raised to everlasting life.

—Daniel Conway

Be Our Guest/Fr. Noah Casey

Thoughts After Midnight: Reflections of a cancer patient

Thoughts after Midnight. ... This might be a chapter in a book, or maybe a book in itself.



But these thoughts have emerged over a period of three months since I was diagnosed with rectal cancer on Jan. 18. There began a series of treatments of chemotherapy and radiation. Surgery is expected in June.

A curious thing happens when one is taking serious medications and going through treatments like radiation. One aspect that develops is a reorganization of time.

Nights and days change places, and the Liturgy of the Hours becomes more of an anchor than ever before.

When I worked as a chaplain in the summer of 1979 in Ben Taub Hospital, the general hospital for Houston, Texas, I had a similar experience occasionally working in the emergency trauma center. The only window I recall was in the glass doors at the entrance.

However, they were so filled with grime and dirt that there was never much daylight. I recall thinking then that pain doesn't care.

Pain comes during the day and/or night, in the darkness or the light. It sneaks into the human experience at any time it pleases. The emergency room at the hospital was a microcosm of hurting humanity.

The staff persons were extraordinary. Dedicated and professional, they worked tirelessly. Even we chaplains would get caught up in the frenzy of activity, and lose all sense of chronological time.

Frequently, I recall thinking at the rare quiet moment, "I wonder what time it is?"

My cousin, Father Pat Beidelman, teases me that I am forbidden to do or say certain things any time after midnight while on pain medication.

For example, I am not allowed to watch C-SPAN, where one might find congressional activity as it were. If that doesn't depress you, nothing will.

I'm also forbidden to watch any interview show having to do with politics, except perhaps for Charlie Rose, but then I'm not sure I've confessed that yet! (The unique qualities about Charlie Rose are that when asking a guest a question, Charlie actually allows the guest to answer. Secondly, no one is shouting at another.)

Letter to the Editor

The Criterion needs to fill its readers with "Truth," letter writer says

Your publishing of the letter to the editor in the April 5 issue of *The Criterion* talking about the goodness of gay adoption versus a child being raised in an orphanage was a shock to our family.

First of all, it shocked us that a Catholic newspaper would give space to an idea that is anti-Church doctrine.

Secondly, it was a letter from a worldly viewpoint. The letter writer had no statistics on the moral effects of gay adoption versus the moral effects of being raised in an orphanage.

I thought being interested and learning about Catholic morality was why people wanted to read your newspaper.

I read a secular newspaper if I want worldly views. Worldly newspapers give their version of both sides.

We need you to fill us with "Truth."

Kay Dodds
Greenfield

Very refreshing.)

I'm only allowed to read or watch lighthearted things, like reruns of "The Golden Girls." They make me laugh. Laughter during pain is important.

I'm also forbidden to fire off e-mails in response to perceived stupidity. Like the night when I was experiencing discomfort, and unhappily read an article in a newspaper from another state that seemed to criticize Pope Francis' lack of skill in speaking English.

That really got up my Irish, and I fired off an e-mail to that paper simply noting that the Holy Father speaks the most important language—the language of the heart—and judging by the response he receives daily, many if not all seem to understand perfectly!

The next day, writing e-mails was placed on the "Not To Do After Midnight While On Pain Killers" list. Alas.

I'm getting down to crossword puzzles, lighthearted novels and "The Golden Girls," and the occasional soccer match which is always on sometime during the night watch.

And then there's prayer. Prayer is not only allowed but encouraged. Prayer is what makes pain more than just a dreaded experience.

With prayer, pain becomes an intersection of discomfort and hope, a narrowly focused reality and a broader vision. Pain, as tempting as it may be at times, is not the end, but an intersection where human beings and God meet, exchange, abide in silence and love.

Prayer isn't intended to be a quick fix for pain, but rather pain's partner. Prayer reminds the person experiencing pain that there is more to come.

Maybe it will be more pain. Perhaps it will be comfort. Always there will be God, whose Son became pain's partner, and revealed to us the paschal mystery that, like a Roman piazza at "Pronzo" time, continues to offer in the midst of chaos, the prospect of food and a little siesta.

It reminds me of one of my favorite Scripture passages from Isaiah: "In returning and rest you shall be saved; in quiet and trust shall be your strength" (Is 30:15).

(Father Noah Casey is rector of SS. Peter and Paul Cathedral in Indianapolis.

Further updates are available on www.CaringBridge.org under the title "Fr. Noah Casey." He recently authored a book titled *From Death to Life: Walking With Christ Through the Easter Season.*) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

POVERTY

continued from page 1

story about the opening of Becky's Place, a Catholic Charities homeless shelter for women and children in Bedford.

"We were really proud of our efforts, and it is humbling to serve so many people," he said, "but I started thinking to myself that I'd like to stop serving so many people. I thought, 'Wouldn't it be nice to have to close the doors because we had no one left to serve?'"

The conference was partly planned as an opportunity to bring the various Catholic charitable organizations together to work mutually toward their goals.

"We all do amazing things, but our organizations are disconnected," Siler noted. "We need to talk more, collaborate and lead the way. If we do this, we can truly make a difference to reduce poverty in our state."

In addition to representatives from across the state, several national leaders also were in attendance.

Father Larry Snyder, president of Catholic Charities USA, updated the group on the latest poverty statistics.

"Over 46 million Americans live in poverty, over 15 percent of the population," Father Snyder said. "That is one in every five children across our country."

In Indiana, Father Snyder noted, closer to 20 percent of Hoosiers live in poverty. He commented on businesses that prey on the poor which he called the "Poverty Pimps," including pay day loan businesses, pawn shops and slum lords.

"These businesses only perpetuate the poverty cycle," he said.

Father Snyder also spoke about some of the initiatives that Catholic Charities USA has implemented, including working with businesses on market-based components and a focus on outcomes versus how many people are currently being served.

"We need to become a results-based organization with program evaluation and accountability," Father Snyder said. "We need to do better."

Shelia Gilbert, president of the national council of the U.S. Society of St. Vincent de Paul, also addressed the crowd. She spoke about engaging more parishioners in serving the poor.

"The Catholic Church by itself cannot end poverty, but we can be a catalyst for our communities to make a real difference in people's lives," said Gilbert, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

She also commented about a lack of hope felt by some of the people that St. Vincent de Paul serves. "There is often a lack of belief that the future can be any better. We must spread hope, and help them make the journey out of poverty."

Active service to the poor was a major theme of the day. Catholic high schools are already working toward several statewide goals for student service to their communities.

According to Harry Plummer, executive director of the Secretariat for Catholic Education and Faith Formation in the Archdiocese of Indianapolis, "Catholic schools are moving together on an accreditation model for all schools. We want to put in place a service standard that will really help our communities, and also help our students answer the social call of the Eucharist."

After meeting together in the morning, the group divided up by dioceses to talk about specific concerns and create possible solutions for better collaborations between statewide agencies to address the poverty problem.

Archbishop Joseph W. Tobin began the session for the Archdiocese of Indianapolis by noting that "there is no shortcut to this problem. We must invite people to rethink what they know about poverty and connect our faith and spiritual relationship with God to how we deal with others."

Father John McCaslin, pastor of St. Anthony and Holy Trinity parishes in Indianapolis, also challenged the archdiocese's delegation to reflect on poverty, not only in the worldly sense but also those who are poor in spirit.

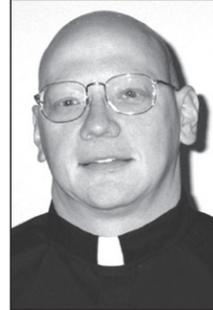


'The Catholic Church by itself cannot end poverty, but we can be a catalyst for our communities to make a real difference in people's lives.'

—Shelia Gilbert, president of the national council of the U.S. Society of St. Vincent de Paul



Annette "Mickey" Lentz



Fr. John McCaslin



Harry Plummer



David Siler

"So many people we serve are in need of more than just food or shelter. They are lacking in love and acceptance," he said. "We must welcome them into our hearts and pray for them. We must create an encounter that invites them in so they see in us the love of Christ."

The conference concluded with all the diocesan groups meeting together again to discuss potential ways for collaboration, and to draw some conclusions about the day.

"I know we are more united and connected now than when we came in," said Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis.

"Short term, we need to capitalize on some of the ideas shared today and regroup again to revisit and explore further ideas and concepts. This has been a great learning day for all of us," she said.

Archbishop Tobin shared her sentiments, saying, "I suspect that what brought

people here today was the excitement of what it could mean if all five dioceses were working together, connected by the essentials of our Catholic teachings and united in our mission to serve the poor.

"I believe what we found was the deep feeling of connection between these people of faith and a renewed sense of urgency to implement new solutions to an old problem."

The ideas generated by the summit will determine the next steps. Each of the attendees will receive a follow-up report highlighting the discussions and possible solutions.

The hope of organizers is that the Indiana Catholic Conference and the bishops will take the ideas of the conference and create new initiatives statewide to help end poverty in the state.

(Trish Linner is a freelance writer in South Bend, Ind.) †

POPE

continued from page 1

of the major events scheduled months ago for the Year of Faith. The Vatican said more than 100,000 people gathered in and outside the square and in neighboring streets for the Mass and the recitation of the "Regina Coeli" prayer afterward.

The 44 people receiving confirmation came from 22 countries and ranged in age from 11—two Italians and a Romanian—to 55-year-old Maria Silva Libania from Cape Verde. The usual age for receiving confirmation is set by local bishops, not the Vatican. Malia Petulisa Malani, 18, traveled the greatest distance for the Mass. She is from Tonga in the South Pacific.

In his homily, Pope Francis said the Holy Spirit brings "the new things of God. He comes to us and makes all things new; he changes us."

If Christians allow it and are open to it, he said, the Holy Spirit starts making things new now, in this life, in preparation for "the ultimate newness which awaits us and all reality: the happy day when we will see the Lord's face—his beautiful face—and be with him forever in his love."

Pope Francis told the young people that the new things the Holy Spirit brings are not like the new trends and fads of modern life; the newness of the Holy Spirit lasts forever. "The Holy Spirit is truly transforming us and through us, he also wants to transform the world in which we live."

"How beautiful it would be," he said, if each person allowed himself or herself to be guided by the Holy Spirit. Each night he or she would be able to review the day and

say, "Today at school, at home, at work, guided by God, I showed a sign of love toward one of my friends, my parents, an older person."

Pope Francis said he wanted to be realistic. "The journey of the Church and our own personal journeys as Christians are not always easy; they meet with difficulties and trials."

But the Holy Spirit gives believers the strength and courage to overcome trials, Pope Francis said. "Let us trust in God's work. With him, we can do great things. He will give us the joy of being his disciples, his witnesses."

"Let's not get discouraged," he said. "We have the strength of the Holy Spirit to conquer these tribulations."

"Remain steadfast in the journey of faith," the pope said. "Listen carefully, young people, swim against the tide; it's good for the heart, but it takes courage." †

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Events Calendar

May 4
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"Tested by Fire"** Fest, 2-10 p.m. Fundraiser for costs not covered by insurance settlement from Feb. 27 arson fire at the church. Public safety officials who responded to the fire will be recognized as well. Information: 317-635-2021.

May 7
St. Luke the Evangelist Parish, Father Courtney Reception Room, 7575 Holliday Drive, E, Indianapolis. **"The Church Through the Ages: Mary in the History of the Church—a Deeper Understanding of Marian Beliefs and Devotions,"** Rick Tinkle, presenter, 7-8:30 p.m. Information: 317-259-4373, ext. 256 or dcarollo@stluke.org.

St. Monica Parish, Parish Ministry Center, 6131 N. Michigan Road, Indianapolis. **Catholic Adult Fellowship**, "The Letters of St. Peter," presentation and discussion, no charge, for all

Catholics age 21 and over. Information: 317-410-4870 or www.CatholicAdultFellowship.org.

May 9
Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel (Diocese of Lafayette). **Catholic Professional Business Club**, Mass, 6:30 a.m., Tom Sponsel, managing partner Sponsel CPA Group, presenter, breakfast, reservations due May 8. Information: www.cpbpc-ld.org.

May 10
St. Elizabeth Ann Seton Church, 10655 Haverstick Road, Carmel (Diocese of Lafayette). **Seton Adult Faith Formation and Marian University, "Catholic Roots of J.R.R. Tolkien, Dr. Peter Kreeft,"** presenter, 7 p.m. no charge. Information: 317-846-3850 or AdultFormationInfo@seas-carmel.org.

May 11
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single**

Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Masters of the Ivory Keys"**, 7 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

May 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, meeting, 12:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

May 14-June 18
Prince of Peace Parish, Parish Life Center, 305 W. State St., Madison. **Bereavement Support Group, "Season of Hope,"** six sessions, session one, 7-9 p.m. Information: 812-265-4166.

May 15
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

May 16
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Cornerstone Campground and Conference Center, 3406 S. Memorial Drive, New Castle. **"Cultivating a Generous Culture Workshop,"** Father Thomas Clegg, presenter, 9 a.m.-4:30 p.m., early registration, \$79 per person. Information: 877-383-5831 or www.GenerousLife.net.

May 18
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Robert Robeson, 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.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale**, 8 a.m.-2 p.m. Information: hines7710@att.net.

May 19
Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Health Fair**, 10:30 a.m.-12:30 p.m. Information: 317-634-2620 or jerlenbaugh@holycrossindy.org.

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

May 19-21
St. Simon the Apostle Church, 8155 Oaklondon Road, Indianapolis. **Parish mission, "Finding the Fullness of Faith in the Catholic Church,"** Father Dwight Longenecker, presenter, 7 p.m. each evening. Information: 317-826-6000.

May 20
Plum Creek Golf Course,

12401 Lynnwood Boulevard, Carmel (Diocese of Lafayette). **Catholic Radio 89.1 golf outing**, Mass, 11 a.m., shotgun start, 4-person scramble, 12:30 p.m., \$125 per person or \$450 foursome, lunch and dinner included. Information: 317-573-9900.

May 25
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

May 27
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Retreats and Programs

May 3-5
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"From Our Hands to Our Hearts,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Serenity Retreat, 12-Step retreat**. Information: 812-923-8817 or mountsaintfrancis.org.

May 5
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre Cana Conference**, 1:15-6 p.m., \$45 fee per couple. Registration: www.archindy.org/fatima.

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Who is Church, What is Church? What Changed with Vatican II,"** Franciscan Sister Therese Tackett, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

May 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Feast Day of Our Lady of Fatima**, Mass, 11 a.m., Father Jim Farrell and Father Keith Hosey, celebrants, tour the grounds, enjoy lunch, goodwill donations accepted. Information: 317-545-7681.

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

May 15
Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

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

May 17-19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend**, registration fee \$286 includes program, meals and overnight accommodations. Information: www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Biblical Story of David: Tales of an Over-Liver,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's Retreat, "The Wellsprings of Prayer,"** Information: 812-923-8817 or www.mountsaintfrancis.org.

May 19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre Cana Conference**, 1:15-6 p.m., \$45 fee per couple. Registration: www.archindy.org/fatima. †

Office of Catholic Education offers workshop on building parish evangelization ministry

The archdiocesan Office of Catholic Education will offer an evening workshop titled "Dessert and Discipleship: Building a Parish Ministry Evangelization Team that Takes the Cake" at seven parishes in the archdiocese during the month of May.

The workshop will cover the topics of team formation, witnessing as a Catholic, and growing the parish with an evangelization team.

The workshop will be offered as follows:

- St. Joseph University Parish, 113 S. Fifth St. in Terre Haute, 7 p.m. on May 13.
- St. Charles Borromeo Parish, 2222 E. Third St. in Bloomington, 6:30 p.m. on May 14.
- St. Augustine Parish, 315 E. Chestnut St. in Jeffersonville,

- 7 p.m. on May 16.
- St. Michael Parish, 145 St. Michael Blvd. in Brookville, 6:30 p.m. on May 20.
- St. Gabriel the Archangel Parish, 6000 W. 34th St. in Indianapolis, 7 p.m. on May 21.
- St. Louis Parish, 13 St. Louis Pl. in Batesville, 7 p.m. on May 23.
- Our Lady of the Greenwood Parish, 335 S. Meridian St. in Greenwood, 7 p.m. on May 30.

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

For more information or to register, contact Theresa Brydon at 317-236-1431 or 800-382-9836, ext. 1431, or e-mail her at tbrydon@archindy.org. †

'Katie's Run/Walk for Hope' set for May 18

Family and friends of Katie Lynch are sponsoring the second annual "Katie's Run/Walk for Hope" on May 18 to honor Katie's courageous battle with cancer.



Katie Lynch

Her "free spirit"—as well as her love of family and friends—will be celebrated by raising funds for the Katie Lynch

Scholarship Fund for Roncalli students, as well as helping to make the dreams of sick children come true.

The second annual event will be held at Roncalli High School, 3300 Prague Road in Indianapolis. It will include a 5K run/walk and a 1-mile Kiddie Romp. Registration is from 8-9 a.m., and the walk begins at 9:30 a.m.

The entry fee is \$25 per person (which includes an event T-shirt), \$15 for students or \$100 for a family. To be guaranteed a T-shirt, participants must register by May 10.

For questions or more information, contact Marty or Kathleen Lynch at 317-783-7119, or for registration information log on to www.katieshope.org. †

Dedication

Members of Knights of Columbus Assembly 258 and Knights of Columbus Council 1755 at St. Anne Parish in New Castle raised money to donate a flag pole for the parish's new church after the original church was destroyed by a fire on Holy Saturday in 2007. Members of Assembly 258 look on as Deacon Russell Woodard, parish life coordinator, blesses the flag and pole in a dedication service on April 14.



Submitted photo



2011-12 Accountability Report



Dear Friends in Christ:

I am pleased to present this special supplement to *The Criterion*, which gives an accounting of the Archdiocese of Indianapolis' finances for the fiscal year that ended June 30, 2012. The past year has brought many changes to the Archdiocese and for me personally. In the years to come, I intend to make this report more timely.

I am deeply appreciative of the warm welcome I have received across central and southern Indiana since my appointment as Archbishop last October by Pope Benedict XVI. Following my Mass of Installation on December 3, 2012 – the feast of St. Francis Xavier, the principal patron of the Archdiocese – I promised to get out into the Archdiocese to meet as many of you as possible. Since that time, I have visited many of the 39 counties in the Archdiocese, celebrated Masses in each of the 11 deaneries and have had the pleasure of confirming hundreds of our young men and women.

It has been a great blessing to meet so many people who are enthusiastic about their Catholic faith and who share their time, talents and treasure with our Church. Your faith strengthens my faith. I am also grateful for all of our dedicated clergy, religious, lay leaders and archdiocesan staff. My goal is to build on the foundation laid down by my predecessors and to count on the help of the Holy Spirit in providing a vision that will enable us to walk together with confidence toward a hopeful future.

Overall, while the Archdiocese of Indianapolis is in good spiritual and financial shape, there are many challenges to address as we move forward. To perform our mission of living the Gospel by worshiping God in word and sacrament; learning, teaching and sharing our faith; and serving human needs, we must be good stewards of our resources. We must carefully manage our expenses in relation to the available funding.

In addressing the Archdiocese's financial demands, we need to remember that our highest priority is to bring people to Jesus Christ and eternal life in the Kingdom of God. Blessed John Paul II said that "all pastoral initiatives—what the Church is about—have to be, and must be, set in holiness." As a people of God we are all called to a life of holiness and invited to respond with faith. God has given us a great gift by making us his chosen people, but we must make a deliberate decision to be Christian. Faith requires great trust, and we need to pray continually and ask God where He is leading us.

In the coming months you will be hearing much more about the archdiocesan planning process *Connected in the Spirit*, which continues a study begun in the Terre Haute Deanery in 2010. *Connected in the Spirit*, which involves pastoral and lay representatives from each parish, is designed to help us look at all of our parish resources, strengths and weaknesses and to align the parishes in such a way that we can most effectively carry out the mission God has given us.

The Batesville Deanery recently completed *Connected in the Spirit* and I will be announcing the final results in the near future. There will be some mergers and closing of parishes. Understandably, some people will be sad and will feel a great loss, but I ask that everyone trust that we are moving in the direction God is leading us, and that in the end we will be even more effective at proclaiming the Gospel.

The 47 parishes that make up the Indianapolis deaneries have begun the *Connected in the Spirit* planning process and representatives from each of the parishes are working together to examine their ministries, parish demographics and other important data. Eventually, all of the parishes of the Archdiocese will take part in *Connected in the Spirit*.

I hope you will take some time to study this report. In the following three pages you will find detailed information about our annual stewardship appeal and other stewardship efforts. You also will find a financial statement and charts that highlight the Archdiocese's financial position.

I am honored to serve as your Archbishop. We have much to be thankful for in the Archdiocese of Indianapolis. Let us look with hope and confidence to the future, trusting that the Lord is with us always.

Thank you for your support and God bless you!

Sincerely yours in Christ,

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis



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Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the

Most Reverend Joseph W. Tobin, Archbishop of the Archdiocese of Indianapolis. The information presented has been derived from the audited financial statements and does not include the activities of parishes, missions and schools

of the Archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/finance/archdiocese.html.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2012 and 2011

ASSETS	2012	2011
Cash and cash equivalents	\$ 62,517,426	\$ 41,765,052
Investments	119,725,135	155,632,258
Receivables:		
Contributions, net	10,074,044	16,475,401
Deposit and loan fund, net	35,312,155	34,796,716
Amounts due from parishes and other archdiocesan entities, net	5,321,488	6,970,491
Accrued interest income	7,722	36,248
Other, net	3,021,335	2,595,594
Total receivables, net	\$ 53,736,744	\$ 60,874,450
Other assets	676,448	685,393
Burial spaces and other inventories	3,373,190	3,527,764
Land, buildings and equipment, net	21,675,937	20,888,122
TOTAL ASSETS	\$261,704,880	\$283,373,039
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$ 4,351,279	\$ 4,361,372
Capital campaign due to parishes	7,098,103	11,982,550
Bonds payable, net	45,065,696	46,381,267
Reserves for self-insurance	1,188,000	1,830,000
Other liabilities	5,130,934	4,460,899
Deposit and loan fund payable	31,790,054	39,342,803
Total liabilities	\$ 94,624,066	\$ 108,858,891
Net assets:		
Unrestricted	\$ 128,996,317	\$ 135,430,388
Temporarily restricted	16,431,485	17,690,103
Permanently restricted	21,653,012	21,393,657
Total net assets	\$ 167,080,814	\$ 174,514,148
TOTAL LIABILITIES AND NET ASSETS	\$261,704,880	\$283,373,039

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2012 and 2011

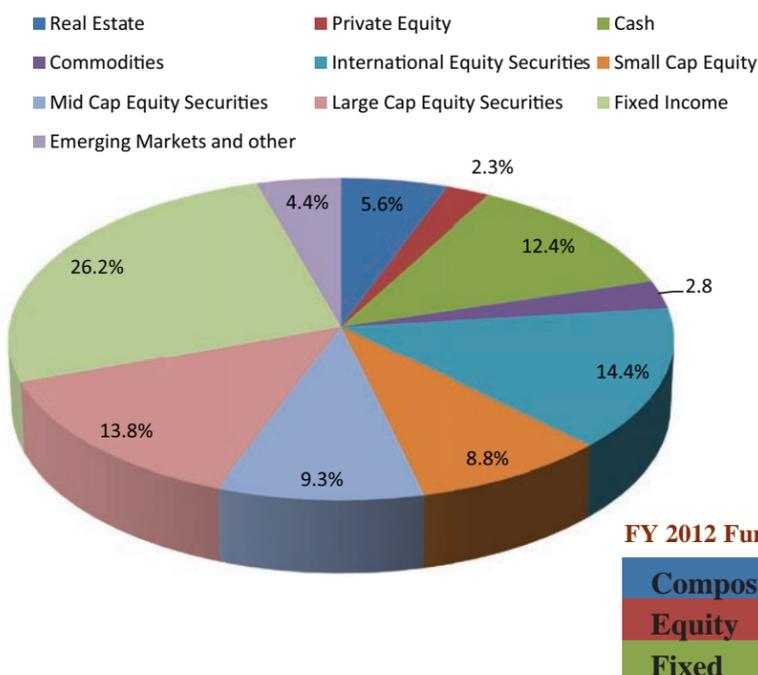
SUPPORT AND REVENUES	2012	2011
Assessments	\$ 9,898,230	\$ 9,724,426
Service fees	23,561,541	22,223,620
Capital campaigns and contributions	8,408,231	15,384,325
Christ Our Hope Appeal	4,867,747	4,697,405
Sales of goods and services	4,483,509	4,243,629
Program service fees and other	6,087,834	5,887,127
Other public support	4,914,609	4,689,282
Interest income and investment return	(2,058)	35,426,527
Total support and revenues	\$ 62,219,643	\$102,276,341
EXPENSES		
Salaries and wages	\$ 13,015,609	\$ 12,745,373
Employee benefits and taxes	4,443,732	4,529,384
Health care costs	13,563,180	12,603,374
Retirement plan contributions	7,611,304	6,643,615
Cost of equipment and supplies sold	1,804,903	1,586,043
Administrative and supplies	2,175,315	2,232,801
Property insurance	1,676,526	1,574,345
Depreciation	1,456,396	1,340,037
Repairs and maintenance	935,708	920,371
Occupancy costs	1,335,381	1,345,884
Interest	2,759,949	3,456,823
Bad debts	3,524,713	4,305,219
Professional services	5,448,377	5,388,418
Specific assistance	1,481,062	1,227,660
Contributions	5,758,429	4,511,664
Capital campaign funds donated to parishes and others	64,540	38,460
Other	2,597,853	2,046,463
Total expenses	\$ 69,652,977	\$ 66,495,934
CHANGE IN NET ASSETS	(7,433,334)	35,780,407
NET ASSETS: Beginning of year	174,514,148	138,733,741
NET ASSETS: End of year	\$167,080,814	\$174,514,148



Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the Archdiocese of Indianapolis to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the Archdiocese. As of June 30, 2012, the Catholic Community Foundation comprised 406 separate endowment accounts and 105 charitable gift annuities worth \$140.2 million.

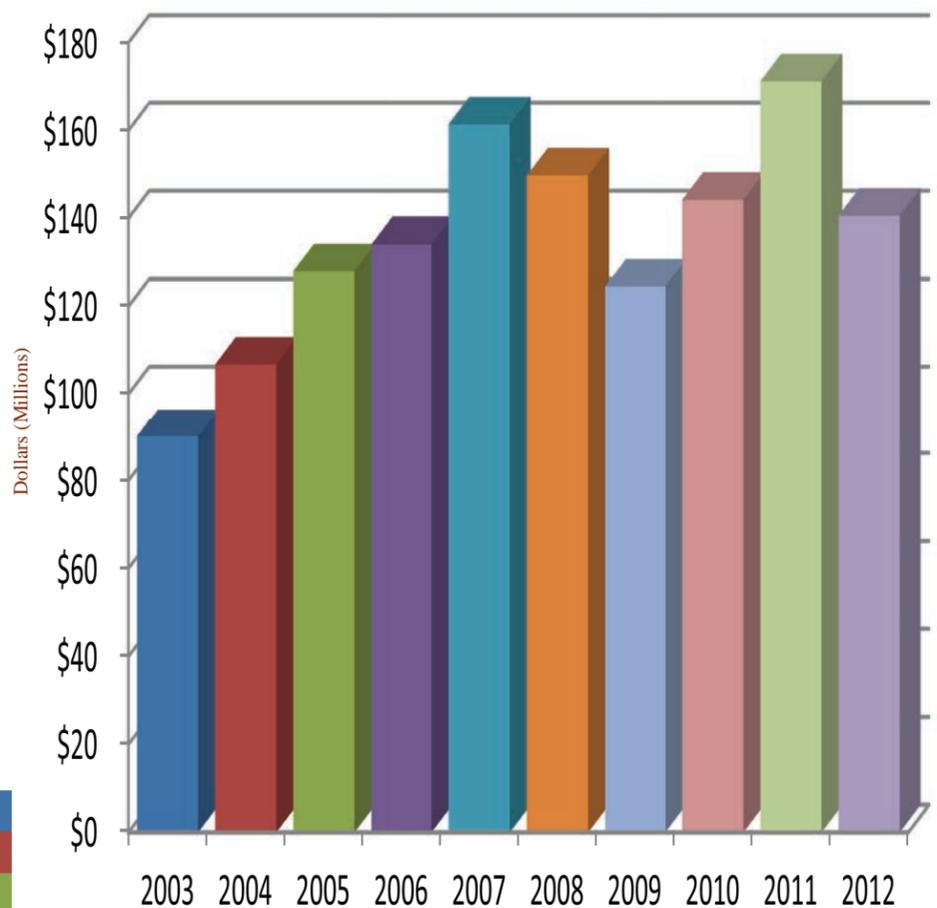
Asset Allocations as of June 30, 2012 Cash and Investments = \$140,213,184



FY 2012 Fund Performance

Composite	(0.80%)
Equity	(3.20%)
Fixed	3.60%

Cash and Investments in Million of Dollars






Chief Financial Officer's Report

During fiscal year 2012, I was honored to join the management team for the Archdiocese of Indianapolis as the new Chief Financial Officer. I joined a leadership team that while still in transition after the appointment of Archbishop Joseph W. Tobin, was poised and focused on leading the mission of the Church in central and southern Indiana. Thanks to my predecessor and the generosity and support of all the parishioners in the Archdiocese, we are very fortunate to be continuing those efforts upon a strong financial base. While we face many challenges in the upcoming months and year, we also have many opportunities. I am excited to begin my tenure as your Chief Financial Officer under the leadership of Archbishop Tobin and Bishop Christopher J. Coyne. Their leadership and guidance will help shape the Archdiocese in years to come.

This accountability report provides detailed information on the financial activities of the Archdiocese for the fiscal year ended June 30, 2012 including operating results, parish stewardship, shared services plan activity, grant awards available to entities in the Archdiocese and more.

Chancery Fiscal Year 2012 Operating Results

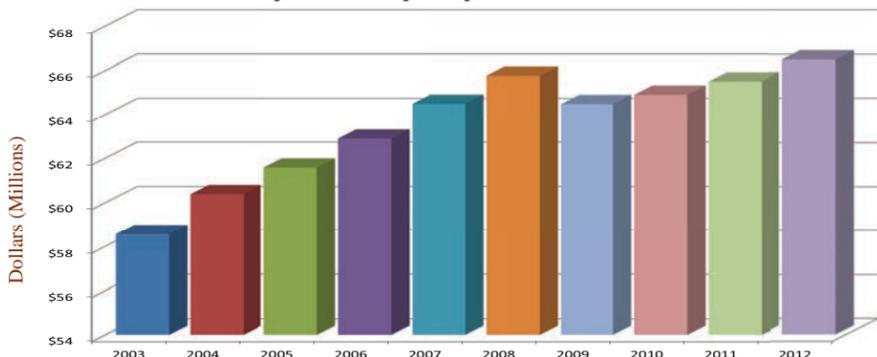
The chancery offices and agencies of the Archdiocese of Indianapolis completed its eighth consecutive year with a break even or surplus operating budget. For fiscal year 2011-2012 we ended the fiscal year \$1.1 million or 3 percent ahead of budget on \$35 million of operational expenses. The operations surpluses were generated mostly from unexpected bequests and contributions to disaster relief through Catholic Charities.

The Archdiocese continues to be challenged by parish operating deficits. The financial impact of these parish deficits shows up in the deposit and loan fund operated by the Archdiocese for its parishes ("ADLF"). The ADLF has approximately \$13.2 million in negative net equity as a result of parish loans and interest forgiven over the last 15 years. The ADLF currently operates at a small surplus (inclusive of the current level of annual parish operating deficits) designed to slowly recover this negative equity over a period of years. This year we formalized a plan that is designed to help the struggling parishes navigate their financial troubles by identify areas for improvement, improve the transparency to the parishioners, and reduce or eliminate operating deficits and accumulated debt to the Archdiocese.

Parish and Archdiocesan Stewardship

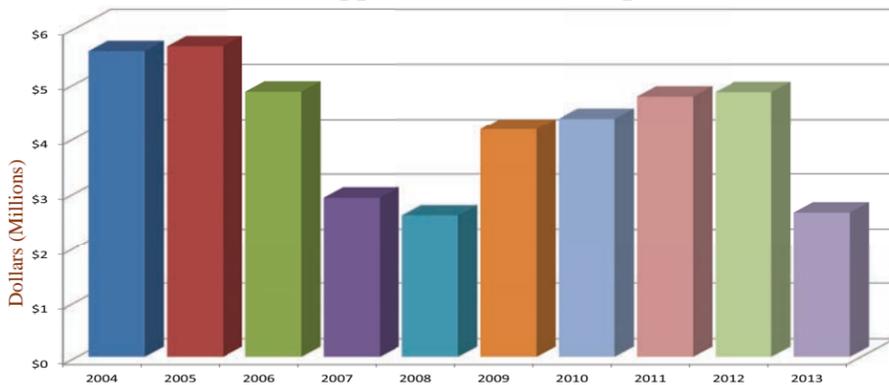
For the fiscal year ended June 30, 2012, parish stewardship, through Sunday and holy day collections, experienced a slight increase over the previous fiscal year. This 1.5 percent increase over fiscal year 2011 continues the positive trend of increased giving at the parish and proves the strong and steady member commitment in our current economic environment.

Parish Sunday and Holy Day Collections (2003 through 2012)



The FY 2012 annual parish and archdiocesan community appeal United Catholic Appeal: Christ Our Hope experienced a modest increase in recorded revenues. The FY 2012 appeal also enabled parishes to direct resources into those ministries closest to their community. The appeal received pledges totaling \$4.8 million in fiscal year 2012, compared to the pledges of \$4.7 million in FY 2011. While the annual appeal continues to trend upward, we are still below our historic highs by nearly \$1 million.

United Catholic Appeal: Christ Our Hope (2004 through 2013)



*2013 fiscal year appeal not complete as of printing.

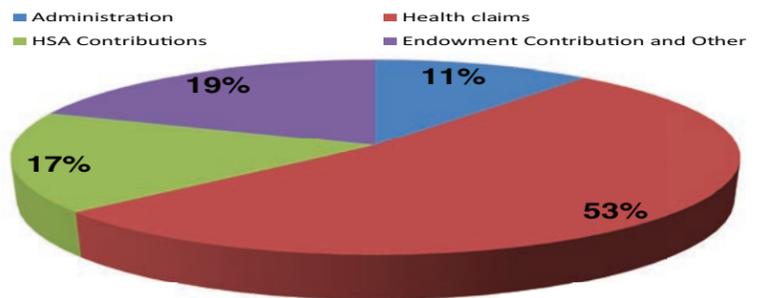
Parish Services: Insurance and Benefit Plans

The Archdiocese operates several insurance plans, employee and priest benefit plans, and other services on behalf of parishes, schools, agencies and employees. Two of the larger plans are the lay employee health insurance plan and the property and liability insurance plan. Despite the challenging economic environment, both of these plans continue to experience positive results.

Lay Employee Health Insurance Plan

Since 2007, the Archdiocese has been operating a high deductible health insurance plan, complete with Health Savings Accounts (HSA) for our lay employees. While medical and dental expenses trend upward on a national basis, our claims experience has trended much lower and has contributed to generating a surplus in this plan. Each year since inception of our high deductible plan, we have been able to give back to both the employees participating via bonus contributions to their personal HSA and back to parishes, schools and agencies via premium reductions. We have also funded an endowment with some of the surplus that is designed to be used to offset significant expense increases in the future. For the first time last year we spent a portion of the surplus from the Lay Health plan to close the funding gap for our Lay Retirement plan (see section Parish Services: Priest and Lay Employee Retirement Plans).

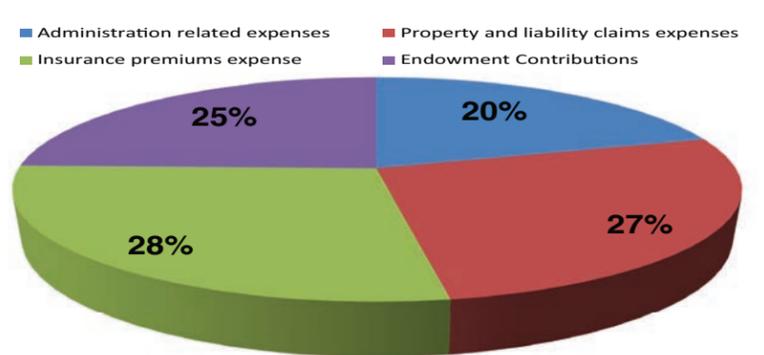
FY 2012 Healthcare Expenses



Property and Liability Insurance Plan

The property insurance plan also experienced positive results for the 2011-2012 fiscal year. The continued positive results have enabled us to fund a property insurance reserve fund in the Catholic Community Foundation of \$7.8 million. The reserve fund was established to protect parishes, schools and agencies against catastrophic losses and will help to mitigate annual insurance cost increases. The Archdiocese was also able to maintain our self-insurance level at \$1 million for the 2012-2013 fiscal year which translates into lower premiums paid by our parishes, schools, and agencies for property and liability insurance.

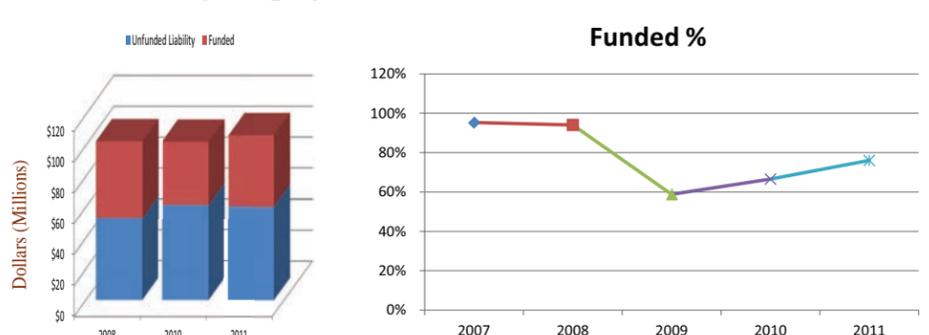
FY 2012 Property and Liability Expenses



Parish Services: Priest and Lay Employee Retirement Plans

The Archdiocese administers defined benefit plans for the priests and eligible lay employees employed at the various parishes, schools, and agencies throughout the archdiocese. Over the past two years, we've communicated the funding challenges the Archdiocese and individual parishes face to fully fund these two benefit plans. While positive investment results will assist in closing the gap, the Archdiocese has also contributed additional funding to assist in alleviating the funding deficit. Over the past two years, additional contributions to the Lay Plan of \$6.3 million have been made. A plan valuation report as of January 1, 2013 is currently underway which will be instrumental in determining our funding strategy going forward. Our most recent report from our plan actuaries as of January 1, 2011 indicates that the Lay Plan was underfunded by \$14.5 million or a funding level of 76 percent, an improvement from a 66 percent funding level in 2010. In September 2011, the Chancery announced changes to the Lay Plan. Effective January 1, 2012, no newly hired employees are eligible to participate in the Lay Pension Plan. Existing employees as of that date will continue to accrue benefits in the Lay Plan. In addition to the Lay Plan, the Archdiocese provides a retirement savings plan or 403b Plan whereby both employees and employer can contribute. Beginning in January 2012, the Archdiocese increased the match of employer contributions. The Archdiocese matches 50 percent of up to a maximum of 8 percent of employee eligible compensation. This match is an increase from 50 percent of 6 percent of eligible wages prior to 2012. The Archdiocese intends to continue to make contributions to these benefit plans for employees indefinitely. However, as we continue to focus on funding levels of our existing benefit plans we may need to re-assess these decisions at a future date.

Lay Employee Retirement Plan Funded Status



Funded status for 2013 not yet available.

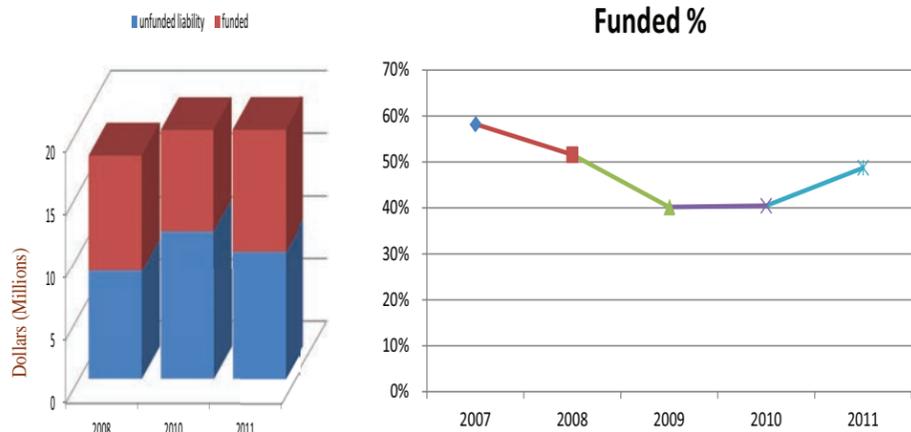



Chief Financial Officer's Report

Parish Services: Priest and Lay Employee Retirement Plans Con't.

Similar to the Lay defined benefit plan, the most recent actuarial valuation report as of January 1, 2011 indicates that the priest retirement plan is underfunded by \$10.2 million, which represents a funding level of only 49 percent. This is also an improvement over the 2010 actuarial funding analysis that reported a funding level of 40 percent. An updated valuation report as of January 1, 2013 is in process and will be evaluated closely once received this spring. We look to invest new dollars and continue to recover investment losses in the plans, as the funding level of each of these benefit plans is a priority for the Archdiocese. For financial reporting purposes these pension plans are considered to be multiemployer plans since the financial activity of parishes and other entities of the Archdiocese, which contribute to these plans, is not included in the audited combined financial statements. There are neither separate valuations of plan benefits nor segregation of plan assets specifically for the Chancery.

Priest Retirement Plan Funded Status



Funded status for 2013 not yet available.

Expenses Related to Sexual Misconduct Lawsuits

In fiscal year 2012, approximately \$55,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the Archdiocese. Approximately \$76,000 was spent for these purposes in fiscal year 2011. We have settled a total of five sexual abuse lawsuits through mediation with an average settlement per case of \$193,000. Additionally, approximately \$64,000 was spent for legal fees to defend the archdiocese from sexual misconduct lawsuits in 2012. In 2011, \$121,000 was spent in legal defense costs.

Archdiocesan Grants Awarded

Thanks to the generosity of the parishes in the Archdiocese and a special bequest received last year, we now have three endowments in the Catholic Community Foundation that have been established such that the annual distributions are used to award grants in the Archdiocese to parishes, schools and agencies. These grant opportunities are awarded through an application process and target home missions opportunities; growth and expansion initiatives in the Archdiocese; and matching grants for capital needs in our parishes, schools and agencies. Historically, the Archdiocese has awarded home mission grants and growth and expansion grants using separate allocation committees on an annual basis. With the addition of the James P. Scott gift in 2011, we've decided to combine these efforts and issue all three grants on a bi-annual basis through a combined application and allocation committee process.

St. Francis Xavier Home Missions Fund

The St. Francis Xavier Home Mission Endowment Fund was established to provide grants to home mission parishes in the Archdiocese. The annual distribution from the endowment is combined with the funds the parishes direct that are collected over and above the parish Christ Our Hope appeal goal awarded to home mission parishes and schools. These grants began in 2002 and since inception we have disbursed over \$3.3 million to support our parishes and schools with the greatest needs. The endowment that is established to support these grants had a June 30, 2012 balance of \$3.8 million, which allows us to distribute approximately \$200,000 in grant awards each year.

Growth and Expansion Endowment Fund

The growth and expansion endowment fund was established to provide grants to parishes, schools and agencies in the Archdiocese that are growing their existing ministries consistent with the overall strategic plan of the Archdiocese. Since the inception of this granting fund we have disbursed over \$630,000 to support various growth opportunities in ministry and capital throughout the Archdiocese. The endowment that is established to support these grants had a June 30, 2012 balance of \$2.9 million which allows for approximately \$140,000 in annual grant funding.

James P. Scott Capital Improvement Endowment Fund

This endowment fund was made possible by an undesignated estate gift to the Archdiocese from James P. Scott. Starting in fiscal year 2013, the distributions will be provided in the form of a matching grant or award to support parish, school and agency capital projects that demonstrate the greatest potential impact on an Archdiocesan program, parish or the larger Catholic community. The endowment had a June 30, 2012 balance of \$5 million which will generate annual grants of about \$250,000 beginning in January and July of 2013.

Catholic Community Foundation, Inc.

The Catholic Community Foundation's total cash and investments were \$140.2 million at June 30, 2012, after a \$27.7 million transfer of funds into the archdiocesan deposit and loan fund to be invested separately. The composite investment returns for the year were a negative .8 percent driven by the equity returns which were quite volatile over the course of the year. The Foundation investments have returned a very respectable 7.2 percent (annualized) since the inception of the current investment structure in January 1995 despite facing one of the worst 10-year periods in history of the U.S. equity markets. Parishes, schools and agencies of the Archdiocese added 16 new endowments during the year, bringing the total number of endowments held in the foundation to 406. The endowments distributed almost \$6.7 million this past year, compared to \$7.5 million the previous year, to support parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

Operating Budget for 2012-2013

For the 2012-2013 fiscal year we anticipate a break-even operating budget on approximately \$34 million of total operating expenses. We anticipate the most significant challenges to include:

- Managing and assisting the parishes that are challenged by operating deficits.
- Continuing efforts to bring the status of the lay and clergy benefit plans to fully funded
- Strengthening the support within our parishes for the United Catholic Appeal: Christ Our Hope annual appeal
- Managing our public charter schools to be self sustaining
- Providing parishes, schools and agencies with sound employee benefit and service plans while minimizing cost increases

On the other hand, we have several positive opportunities:

- Utilizing the benefit of vouchers in our school system while providing quality Catholic-based education
- Structuring our assets to better match liabilities enabling us to better manage our risks and opportunities
- Continuing strong growth in the Catholic Community Foundation with an increase in endowments and charitable gift annuities.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the Archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/finance/archdiocese. Archdiocesan leadership has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Joseph W. Tobin Archbishop, Chairman
 Most Rev. Christopher J. Coyne..... Auxiliary Bishop, Vicar General

Timothy Robinson President; St. Joan of Arc, Indianapolis
 Jerry Williams..... Vice President, St. Simon, Indianapolis
 Daniel L. DeBard.....Secretary, St. Patrick, Terre Haute

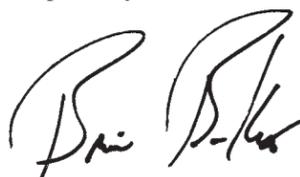
Members

Kenneth J. Hedlund St. Matthew, Indianapolis
 Mary Horn.....St. Charles Borromeo, Bloomington
 Philip B. McKiernan.....Immaculate Heart of Mary, Indianapolis
 Greg MonteSt. Patrick, Terre Haute
 Scott Nickerson.....St. Pius X, Indianapolis
 Dan Riley St. Luke, Indianapolis

Brian Burkert Chief Financial Officer, Staff

This past fiscal year marked continuing financial advancement for the parishes, schools and agencies of the Archdiocese of Indianapolis as we continue our work to build a sound financial footing. Revenues continued to grow, expenses generally fell in line with or below budget expectations and we've seen a recovery in the investment markets. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,



Brian Burkert, CPA
 Chief Financial Officer

Dorothy Day gave a strong example of Christian leadership

By David Gibson

Dorothy Day must have been about 63 when I saw her in the early 1960s at Benedictine-run St. John's University in central Minnesota where I was a student. I recall following along as she walked across campus to deliver a speech to a crowd of young Catholics.

It was not what she said that day that seared itself into my memory, however. I already knew of her strong positions on war and peace. I knew of her, too, as co-founder of the Catholic Worker Movement, and of her convictions about feeding, clothing and loving the poor.

What remained with me long after that day was the stark simplicity of Day's very appearance, even the plainness of her clothing. Later, I would learn of how ordinary the rooms she called home in New York looked. The ways of the surrounding, consumerist world decidedly were not her ways.

It mattered immensely that I saw her that day. The image I internalized was of a laywoman in the Church who did not stand off from the poor people she served, but was one with them. Her words and style of life matched each other.

Archbishop Wilton D. Gregory of Atlanta once characterized leaders as people known not just for the quality of their ideas and an ability to articulate them, but for the example they provide. Moral leadership that transforms and elevates others "is most successfully achieved by leaders who have an integrity to the whole of their lives," he said in a 2003 speech.

For me, Day was that kind of leader. Thus, many were drawn to her and the remarkable work that she furthered. In the poor, she insisted, she recognized Christ's presence.

The image of Day fixed in my mind's eye is important, but that is not to say her words were unimportant. In fact, she was a leader who helped form other leaders with a message about living as a Christian in a world of great need.

"Among the clergy and seminarians of my era, I can think of no Catholic who was a more inspiring figure or of one who was held in higher esteem" than Day, Archbishop Gregory commented. He did not think it took anything away from others to suggest that "achieving what she did as a laywoman" made her contributions all the more impressive.

As a youthful college student, I found Day a compelling figure. Partly that may have been because, at the ripe old age of 19 or so, I was unacquainted with Catholic laywomen fulfilling highly influential roles like she did.

The fascinating story of Day's life is told often, even in the *United States Catholic Catechism for Adults*. "As a young woman, Dorothy became involved in several love affairs," it notes, adding that she "had an abortion for which she later deeply repented."



Dorothy Day, seated in chair, takes part in a farm workers picket near Fresno, Calif., in 1973. She was 75 years old at the time. During a November 2012 meeting, the bishops of the United States endorsed Day's cause for beatification and canonization.

She "went down many blind alleys before she found the road that Christ was pointing out to her all the time," the catechism states. It describes Day, who became a Catholic in the late 1920s, as someone who dedicated herself "to seeking holiness, defending life and promoting social justice and peace."

Cardinal Sean P. O'Malley of Boston mentioned Day in a speech to the February 2013 annual Catholic Social Ministries Gathering in Washington. "It is healthy for young people today to hear about our saints and contemporary heroes like Dorothy Day, who after having an abortion and another child out of wedlock became one of the most outstanding persons in the history of the Church in our country," he said.

The concerns that Day focused on as a Catholic leader—poverty, war, farm workers' rights—are not "women's issues" in any sense of the term. Yet, they represent areas in which Pope Emeritus Benedict XVI thought women tended to make unique contributions.

"Think of all the places afflicted by great poverty or devastated by war, and of all the tragic situations resulting from migrations, forced or otherwise. It is almost always women who manage to preserve human dignity, to defend

the family and to protect cultural and religious values," the pope told women in Angola in March 2009.

In an often-quoted comment of hers, Day said: "Don't call me a saint. I don't want to be dismissed so easily."

Nonetheless, during their November 2012 fall meeting in Baltimore, the U.S. Catholic bishops endorsed her sainthood cause, now promoted by Cardinal Timothy M. Dolan of New York, where her Catholic Worker ministry was based.

Day died in November 1980. Msgr. George G. Higgins, a widely known U.S. expert on social issues, spoke during a January 1981 memorial Mass for her.

Few "have measured out as much as she did in love and dedicated service and sheer respect for the dignity of all God's children," Msgr. Higgins said. He thought she taught by example more than by words.

"Dorothy would object to my saying so," he added, but "for millions of men and women, and for the Church itself, she was a true sign of God after the example of Christ himself."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Women in Scripture showed leadership through service to others

By Richard McCord

The characters in Bible stories offer us examples of every kind of human



St. Mary Magdalene is depicted in a stained-glass window in Boston's Cathedral of the Holy Cross. Throughout the Bible, women showed leadership through service to other people.

behavior. There are good and bad leaders, some who are instruments of God's will and others who merit his condemnation.

Most leaders in the Old Testament are men—Moses, David, the prophets and judges. The New Testament also portrays men in many leadership roles. Peter and Paul, the other Apostles, the missionaries and evangelists are important examples, in addition to Jesus himself.

The cultural world of the Bible was male-dominated. Men held all the power and possessions. Women lacked power and were considered the possessions of men. The inferiority and invisibility of women were taken for granted. It is not surprising, therefore, that the Bible reflects this cultural reality.

But what is surprising is the extent to which the Bible, in spite of its cultural assumptions, portrays women—many of whom are named—in key roles throughout salvation history. Leadership is one of these roles.

In the Old Testament, women's leadership often shines forth in heroic deeds or in virtuous conduct. Judith cuts off the head of Holofernes. The mother of the seven Maccabee sons strengthens them as they face martyrdom, and then she is put to death for the same beliefs.

Women appear frequently in the New Testament. Above all there is Mary, who, as the mother of Jesus, is a constant presence in his life and an influential figure in his ministry. Jesus performs his first miracle at Cana in response to her urging.

The Gospels, the Acts of the Apostles and the epistles contain the stories of many women—some named and others not named—who followed Jesus as his disciples, who stayed with him until the end, who cared for him in different ways including anointing his body for burial, and who worked closely with St. Paul and other missionaries to establish local Churches throughout the ancient world.

Though they did not have the privilege of being counted among the Twelve Apostles, women were, nonetheless, evangelists, teachers, healers, prophets and missionaries. St. Paul says that the Spirit of God gives such gifts to the Church "distributing them individually to each person as he wishes" (1 Cor 12:11). No distinction is made between men and women when it comes to receiving and exercising gifts.

The Spirit's gifts are for the sake of service. Leadership is chief among the services needed by a community. The

fact that women had little or no status in society made it all the more clear that their leadership had to be focused on service, not on social status.

One important example of women's leadership in the early Church was their responsibility for "house" churches. The household was customarily a woman's domain. In as much as the first Christian communities gathered in homes, it would have been natural for women to exercise influential roles in these Churches (see Acts 16:11-40 and Romans 16:1-17).

At the beginning of his ministry, Pope Francis proclaimed that authentic power is service. Since then, his behavior has modeled this truth. Just as we can be inspired by his leadership, we also can learn about leadership from the biblical women who lacked the power derived from social status, but who made up for it by the power of their servant leadership.

(Richard McCord is the former executive director of the U.S. Conference of Catholic Bishops Secretariat of Laity, Marriage, Family Life and Youth. He is a freelance writer and ministry consultant.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Catholics' devotion to Mary

The month of May is devoted to Mary, the mother of Jesus.

One of the things that Protestants don't seem to understand about Catholics is their strong devotion to Mary.



Catholics, by the same token, often don't understand why Protestants, who believe in the Bible, don't have a greater devotion to her.

Luke's Gospel quotes Mary in her Magnificat as saying, "From now on, all ages will call me blessed" (Lk 1:48).

Some Protestants object to Catholic devotion to Mary because they believe that it puts Mary on the same level as Jesus. If this were true, it would be heretical.

The Catholic Church does not make Mary an equal with Jesus. We do not adore Mary. Mary's role is to lead us to her Son, to deepen our devotion to Jesus as our Savior.

Catholics believe Mary is the greatest saint, and we pray to her for her intercession with her Son. In the Hail Mary, we ask Mary

to "pray for us sinners now and at the hour of our death."

Here are the Catholic doctrines about Mary:

1. She is the mother of God. The Council of Ephesus in 431 solemnly established that Jesus had two natures, divine and human, but that he was one person, and Mary was the mother of that person. If Jesus is God, as Christians believe, and Mary is his mother, then Mary is the mother the God.

2. Mary remained a virgin all her life. Both Luke's Gospel (Lk 1:35) and Matthew's (Mt 1:20) tell us that Mary conceived Jesus through the power of the Holy Spirit, while remaining a virgin. The conviction that she remained a virgin after Jesus' birth developed early in the Church.

As for the "brothers of Jesus" referred to in Scripture, Catholics believe either that they were cousins or, along with the Orthodox, that they were Joseph's children by a previous marriage. In this view, Joseph was a widower who agreed to care for Mary.

Some Protestants deny that Mary remained a virgin, although it's interesting to note that Martin Luther, John Calvin and John Wesley

all held that she was ever-virgin.

3. Mary was conceived without original sin. This doctrine is called the Immaculate Conception and should not be confused with the doctrine of the virgin birth. It means that, when Mary was conceived by her parents, she was preserved from the original sin that, according to Christian doctrine, we are all born with.

This doctrine, not formally defined until 1854, states that Mary had a "preservative redemption" in anticipation of the foreseen merits of Jesus.

The only biblical basis for this doctrine is the angel Gabriel's address to Mary, "Hail, full of grace" or, in modern translations, "Hail, highly favored one" (Lk 1:28). If Mary was full of grace, she did not have original sin on her soul.

4. Mary was assumed, body and soul, into heaven. This doctrine, called the Assumption, wasn't defined as dogma until 1950, but the feast of the Assumption was being celebrated as early as the sixth century. There is no clearly biblical basis for this dogma. †

It's All Good/Patti Lamb

On a holy and sacred day, God isn't just at church

April 20, the date of my son Henry's first Communion, was etched in my brain and circled on our calendar.

In the weeks leading up to the special day, Henry would announce a countdown each morning at the breakfast table.



"Thirteen days until April 20th," he would boldly proclaim from behind a cereal box.

Make no mistake: It was all about April 20.

We were planning a family party the day after first Eucharist, but the real celebrating would happen on the day that he received the sacrament.

After much anticipation, the morning finally arrived. The Mass was beautiful, and so were the children. In their little white dresses and black suits, they radiated God's presence.

My son pleaded to go to his favorite restaurant for lunch afterward to celebrate. Despite the fact that this same restaurant would cater the food for his party the following day, we proceeded to Qdoba Mexican Grill.

While getting napkins, I missed a cell phone call, which happened to be from Qdoba. Curious, I approached the counter

and inquired about the missed call.

"I was calling to see if you were running behind," the manager said.

"Would you like help out to your car with your catering order?" she asked.

I stared at her, confused. "The party is tomorrow," I told her. She pointed to the catering sheet.

"It says the 20th on here."

Then I remembered our conversation when I placed the order. The catering coordinator had asked, "So when is the big day?"

"April 20!" I responded heartily.

I had given the coordinator the wrong date. In my mind, *that* was the big day. But it wasn't the day of the party.

There sat piping hot food for 55 people—who weren't coming for 24 hours.

Nausea and panic ensued. I had visions of wasted food or paying for two catering bills.

"I am so sorry," I said. That's all that came out of my mouth while my brain raced to determine how I could fix this.

I didn't expect the words that followed from the manager's mouth.

"It's OK—we all make mistakes," she said. She told me that Saturday is her busiest day. Since this food was hot, she would put it to use immediately and alert the kitchen to produce less than planned. She assured me that no food would go to waste.

For the Journey/Effie Calderola

Words can be used to lift us up or weigh us down

What power does a word have? To a writer, words are vastly important. This morning, listening to the radio, I heard the word "anodyne" and knew that, first, I didn't know what it meant and second, I



would find out before morning's end.

"Anodyne," I discovered, means "serving to alleviate pain" or "not likely to offend."

How apt a definition, I thought, as I mulled over how words can so easily inspire or cause offense, and yet, how often we fling them about without appreciating their effect.

The Associated Press announced that they would no longer use the term "illegal immigrant."

Immediately, folks lined up on either side of this word debate. "Political correctness," shouted those who throw that label at any innovation with which they disagree. Others, including many religious folks who work with immigrant people, saw wisdom in the decision. "Illegal immigrant" so quickly descends to merely "illegal" as if that singular, ugly word sums up a fellow human being whose hopes and aspirations are akin to our own.

A term that used to be freely used, including by professionals, is "mental retardation." It was not invented or intended to be pejorative, but to define a certain level of intellectual ability. But one need only occasionally visit a school playground to realize why there is a movement to "eliminate the R-word."

Words fall from favor, and rightly so. But one word that always lifts the heart and never falls from grace is the word "hope."

The season leading up to and including Lent and the triduum saw momentous things happen in our Catholic Church, and if you weren't left speechless—wordless, as it were—by the events of this spring, you may have been like so many with whom I spoke and consistently defined this period by one word: hope.

First, we saw Pope Benedict XVI make a gracious and spirit-filled decision to step down from his weighty burdens. The ordinary Catholics I meet—the ones who reside in pews on Sunday and not in the sometimes nasty alternative universe of constant blogging—thought this move very practical and timely. Bishops resign at a certain age, why can't a pope pass his duties to another, younger person? They saw it as a sign of, yep, hope.

Then, everyone used the word "hope"

as the selection process began, and hope translated, as it so often does, into millions of silent prayers. Pope Francis, a Jesuit—which made my Ignatian heart soar—responded by asking for our blessing, and then making the significant gesture of visiting a youth prison and washing the feet of young prisoners—male, female, Catholic, Muslim. People I knew were absolutely thrilled by this.

But sadly, there are some who are harshly criticizing Pope Francis already, even his beautiful trip to the prison. Fortunately, for my adult life, I've remained with Catholics who, despite difficulty, live in a sense of hope.

Can we criticize a pope? Of course. We don't belong to a cult. We belong to an ancient community that has lived through contentious times but professes a faith in conversation with reason. We discuss, we debate.

But I want to be like the American nun interviewed on television after the pope's selection. Why, she was asked, do you have such hope? She smiled broadly and said, "I live in hope."

That's why I'm a Catholic. That's where I want to live, too.

(Effie Calderola writes for Catholic News Service.) †

Reflection/Mike Krokos

Confessions of a part-time 'Roamin' Catholic'

OK, I'll come right out and admit it: I have come to appreciate being a "Roamin' Catholic." Oh, please don't read too much into what I just shared.



I love the parish on the northeast side of town where my wife and I and our two children

are members. We attend Mass there each weekend.

But I also have learned how valuable I find it to have my life of faith nurtured outside my home parish.

One of the benefits of working for *The Criterion* is it affords several of us—myself included—the opportunity to visit parishes not only in the Indianapolis metropolitan area but throughout central and southern Indiana.

And when I leave the state for work-related conferences, vacations or to visit family and friends, I get an even better perspective of how members of our Church family have their faith lives enriched by priests who are eager to celebrate Mass and break open God's word.

Whether it be a reflection on the day's Gospel, wisdom shared through another Scripture passage or the consistent message of Jesus' unconditional love and forgiveness, I find myself thanking God for opening my eyes, and ears, to a new voice helping reinforce the tenets that all of us are to be about God's love, about Jesus Christ, and about the mission of the Church in our lives.

Remembering some of the recent homilies that touched me both here and abroad, I think of a pastor who reflected on the closeness of his family growing up, and the lesson of forgiveness he learned at a young age through the relationship of his uncle and grandfather.

I still also hear echoes of the priest who opened my eyes—and faith—while breaking open the Emmaus Gospel story (Lk 24:13-35) with the realization of how Jesus is actually celebrating Mass—reflecting on Scripture (the Liturgy of the Word), then breaking bread (the Liturgy of the Eucharist)—with the disciples he meets, walks, talks and eats with.

A pastor in Alabama reiterated what a gift it is to receive the sacraments of our faith, but reminded all of us, in a gentle and loving way that Sunday, that our charge as Catholics is to then live them each day.

I also think of the old, retired priest who assists at that same parish on weekdays, but still brings a profound yet simple message on the day I attend Mass:

God can take our little talents, he said, and make so much of them. It is such a key component of our faith, he reminded us.

A few days later, a priest at my home parish reflected on the awe-inspiring things St. Peter and the other Apostles did after being commissioned by Jesus.

Yes, Peter the Apostle who betrayed Jesus three times before the cock crowed, who is a perfect example of how a loving and forgiving God can do wonderful things through his disciples. In today's world, those disciples include you and me.

It should not be "Peter, you're the man," after he brings Tabitha back to life in the Acts of the Apostles, the priest rightly noted while reflecting on the first reading that morning.

It should be "Wow, look at what God has done through Peter," he said.

Indeed, it was another reminder of how our Creator can use us to do great things.

And another example, for me, of how blessed we are to have priests who can so clearly and simply share our faith.

(Mike Krokos is editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

Sixth Sunday of Easter/Msg. Owen F. Campion

The Sunday Readings

Sunday, May 5, 2013

- Acts of the Apostles 15:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

The Acts of the Apostles again provides the first reading for a weekend in the



Easter season.

As it grew, Christianity not only expanded beyond its original base in the Holy Land, but it also drew gentiles as well as Jews. Diversity was an early characteristic therefore in the growth of the Church.

This increasingly multi-cultural nature of the Christian community presented problems.

The problem is evident in this weekend's reading. A dispute arose in Antioch, located on the Mediterranean Sea north of the Holy Land, at the time one of the major cities of the Roman Empire.

In Antioch's recently formed Christian community, the membership was composed of people from a variety of backgrounds. Jews would have been among them. Yet, other converts were gentiles.

Still, the major figures among Christians at the time, most certainly including the Apostles who had known Jesus, or their earliest followers, were Jews.

The dispute was about circumcision, the ancient and requisite ritual followed in Judaism for Jewish males even to this day. Evidently, some Antioch Christians were demanding that converts from paganism submit themselves to this ritual.

Neither Antioch's Christian leaders, nor Antioch's individual Christians, resolved the dispute. The persons directly involved, namely the converts themselves, were not allowed to decide about the matter for themselves.

So the question was sent to Jerusalem, for review by the Apostles.

Replying, the Apostles called the Antioch Christians "brothers," one and all, without any distinction. The Apostles said that this Hebrew ritual need not be imposed upon converts. They based their decision on their authority, conferred upon

them by the Holy Spirit.

The Book of Revelation furnishes the second reading. This reading is poetic and highly symbolic. The city, of course, is heaven, but called the "heavenly Jerusalem." This heavenly city awaits all who love God. On each of its four sides are three gates, open and available to anyone wanting entry. Three was a perfect number. The four sides refer to the four corners of the Earth. In other words, all are welcome.

The names of the 12 tribes of Israel appear on the city's walls, another symbol to say that salvation is offered to all. No tribe is excluded.

St. John's Gospel gives this weekend the third eloquent reading. It makes three points.

Jesus calls upon the disciples to love each other. It will not be easy all the time.

However, following Christ will not be impossible because the Holy Spirit will assist and strengthen the faithful.

Finally, for those who truly love God, peace will be with them. Peace is not necessarily an absence of conflict, or necessarily so broad as only to exist, hopefully, among people or among nations. It is the peace of the individual human heart and soul that comes from knowing God is present.

Reflection

Already the Church is directing us to Pentecost, but far from merely pointing us to an anniversary. The Church is telling us that, if we accept Jesus and live by the Gospel, God will be with us in the presence of the Holy Spirit.

Then, the Church gives us very practical advice. Since being with God in the heavenly Jerusalem is the only true source of peace, and anything else is death, we reach God's heavenly Jerusalem by our daily decisions to follow Jesus.

The route to heaven is revealed not just by personal insight, but by God's illumination of the path. Relying upon Christ, and upon the Lord's Apostles, the Church illumines the way, guiding us to answer, with Christian faith and love, the questions that confront us in life.

As we look ahead to Pentecost, the Church already calls us to strong faith, but also to realism. We need the Lord's guidance. †

Daily Readings

Monday, May 6

Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 7

Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 8

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

Thursday, May 9

Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 10

St. Damien de Veuster, priest
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 11

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

Sunday, May 12

Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Hebrews 9:24-28; 10: 19-23
Luke 24:46-53

Question Corner/Fr. Kenneth Doyle

All Catholics have a right to a Church funeral in ordinary circumstances

Recently, a local priest refused to bury a resident of his town because the person did not go to church. The priest was



except to pray for him (which I am doing)? (Wisconsin)

Sometimes in cases like this, the story contains elements of hearsay and the facts become clouded. But if it really happened as you describe, then I would disagree with the first priest's determination.

According to the *Code of Canon Law* (#1176), Catholics have the right to a Church funeral, and this is generally true even if the deceased was not regularly practicing his faith at the time of death. In certain situations, Catholic funeral rites may be refused, but only by exception—notably (in #1184) for "manifest sinners who cannot be granted ecclesiastical funerals without public scandal of the faithful." Notorious members of crime syndicates would be an example of this.

No matter how openly sinful a person's life has been, a Catholic funeral is never to be denied if the person has manifested repentance before dying. When opera star Luciano Pavarotti died in Italy in 2007, some expressed surprise that a funeral Mass was celebrated in his hometown cathedral with messages of condolence from an archbishop and even from Pope Benedict XVI, since it was commonly known that, following a divorce, he had conceived a child with his secretary, whom he later married in a civil ceremony.

According to several news sources, Pavarotti's pastor stated that the singer had been reconciled to the Church before his death.

In the case you mention, if the pastor had any doubt as to the proper course of action, Canon #1184 states that he should have sought the advice of his bishop. In such situations, I believe that the presumption should normally favor the deceased—a presumption only to be overridden in extreme situations.

Simply being a sinner does not render one unworthy of a Catholic burial—in fact, it's precisely because we are sinners that we need the funeral Mass.

In the Gospel of Matthew, we are given a standard of forgiveness which I interpret to mean that we are to forgive always—"not seven times, but seventy seven" (Mt 18:21-22). I'm at a loss, though, as to how to apply that in my case. For a long time, I've had a terrible relationship with my mother, who lost custody of two of her three children—including myself—for continually putting us in unsafe and inappropriate situations.

I've never had a problem feeling compassion for my mother, and I often pray for her. But I decided a long time ago that when I had children of my own, I would love my mother from a distance and not give her the chance to hurt or influence my children. A few times since then, I've tried giving her opportunities to redeem herself only to find out that I was wrong—to the detriment of my children's well-being.

Despite this, I am forever being asked by friends and family to give my mother another chance by allowing her some controlled interaction so that she'll know the blessing of grandchildren. What I'm struggling with is this: Is it enough that God knows I've forgiven my mother, or must I show it by giving her another chance with my children? (Rochester, N.Y.)

You are correct in thinking that the mandate for a Christian is to strive to forgive always. From the facts as you've explained them, I believe that you've done that. Bringing the person before the Lord in prayer is a good first step to forgiveness, because it reminds us that all of us are flawed and in need of God's help.

I hope that your mother knows you've forgiven her, and I imagine you've been able to communicate that to her.

Forgiveness, though, does not demand that you put your children in peril, and you, as their parent, are in the best position to know what would cause them harm. It is difficult for me to make a clear call here with limited information. I have no idea what your mother's original missteps were that caused her to lose custody, nor what damage you perceived when you tried giving her the chance to be an active grandmother, nor what sort of "controlled interaction" your friends and family are now suggesting.

In situations like this, you are probably best advised to have a face-to-face discussion with a priest or other trusted counselor where all of the circumstances can be reviewed.

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

My Journey to God

Sacred Space

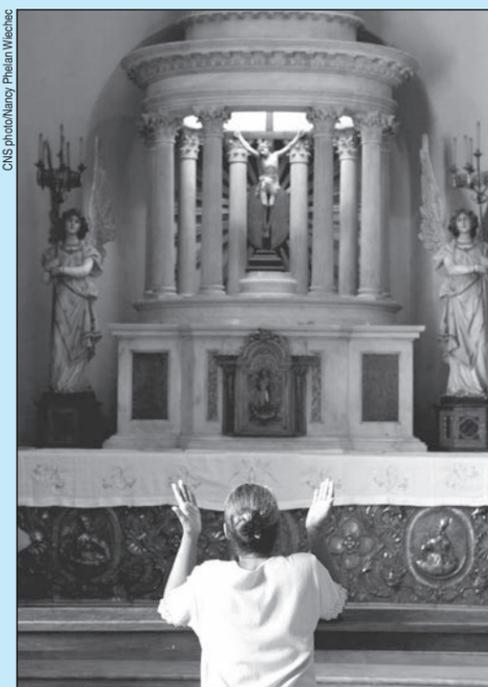
Sandy Bierly

Why do I come here
Day after day?
Why do I come here
To this holy place?
I come seeking God's grace
In this Sacred space.

I come seeking peace
That the world cannot give,
I come to offer my prayers
So that others may live.
I come seeking forgiveness,
And being in God's presence.

It's here I get the strength
To face the trials of each day.
It's here that I'm filled with love
In the Eucharistic feast.
It's here where I give thanks
And grow in faith, hope and love.

This is why I keep coming
To this holy place.
To experience God's love
And see the glory of His face
In each person who enters
To worship in this sacred space.



Sandy Bierly, a member of Our Lady of Perpetual Help Parish in New Albany, wrote this poem before the start of a Saturday evening Mass in her parish's church. A woman prays inside the Cathedral of Our Lady of the Assumption in Santiago, Cuba, on Feb. 10, 2012.

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.

BETZLER, Norbert Ernest, 84, Good Shepherd, Indianapolis, April 19. Father of Denny, Jeff, and Randy Betzler. Brother of Barbara Adrian and Norman Betzler. Grandfather of seven. Great-grandfather of eight.

CAVINS, Anna Louise, 85, St. Joseph, Corydon, April 13. Sister of Lori Hanks. Grandmother of two.

COULTER, Clifford Dean, 87, St. Vincent de Paul, Bedford, April 8. Father of Michael and Victor Coulter. Grandfather of five. Step-grandfather of five. Great-grandfather of four. Step-great-grandfather of two.

DeWITT, Norma, 86, St. Christopher, Indianapolis, April 15. Mother of Ruth Musgrave, Joyce and Douglas DeWitt. Sister of Irene Lupinetti, Dorothy McLaughlin and Virginia Morelli. Grandmother of eight. Great-grandmother of five.

FAIST, Wayne A., 75, St. Matthew the Apostle, Indianapolis, April 20. Husband of Adrienne (Schneider) Faist. Father of Jeanne Collins, Michele Wilcox, Martine and Paul Faist. Brother of Nancy Marten. Grandfather of six. Great-grandfather of two.

FARGO, Harry Francis, 90, St. Luke the Evangelist, Indianapolis, March 15. Husband of Mary Kathleen Fargo. Father of Jean Castek, Elizabeth Kehlenbrink, Margaret Olsen, Teresa and Edward Fargo. Brother of Dorothy Lennertz. Grandfather of nine.

GOOTEE, Joan, 87, Nativity of Our Lord Jesus Christ, Indianapolis, April 22. Mother of Jennifer Bogess, Pamela Noblet, Janice Ramsey, Denise Smoot and Lori Young. Sister of Marlene Koers. Grandmother of 22. Great-grandmother of 24.

HARIG, Jane Elizabeth (Marshall), 75, St. Lawrence, Lawrenceburg, April 16. Wife of Robert Harig. Mother of Linda Dault, Suzan Hayden,

Connie Shane, Mary, Bob and Michael Harig. Grandmother of 13.

HARMEYER, Herbert H., 85, St. Michael, Brookville, April 20. Stepfather of four. Brother of Clarence Harmeyer.

HEEKE, Robert Joseph, 78, St. Meinrad, St. Meinrad, April 13. Husband of Sara Heeke. Father of Sandy Begle, Patty Mehling, Jackie Merkley, Paula Roeder, Duane Uebelhor and David Heeke. Son of Anna Heeke. Brother of Alberta Hanners, Rita LaGrange, Rosemary LaGrange, Shirley Sullivan, Danny, Francis, Jim and Pat Heeke. Grandfather of 18. Great-grandfather of nine.

JOHNSON, Thelma (Bowe), 85, St. Joseph, Clark County, April 19. Sister of Valeria Schidler.

JUERLING, Lucille, 95, St. Andrew, Richmond, April 15. Mother of Lu Dilley, Theresa Paulette, Margaret Ross, Kathleen Senese and Larry Juerling. Grandmother of 14. Great-grandmother of several.

MOORMAN, Evelyn G., 87, St. Louis, Batesville, April 21. Mother of Cindy Heidt, Steffanie, David and Jeffrey Moorman. Sister of Harriet Wilson. Grandmother of six. Great-grandmother of four.

OSLOS, Mary Ann (Luzor), 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.

SPARROW, Sharon Ann, 67, St. Gabriel, Indianapolis, April 16. Wife of Dennis Sparrow. Mother of Jennifer Westerhouse, David and Wesley Sparrow. Sister of Phyllis Ehrhardt, Cynthia Smith, Roger, Russell and Thomas Terstriepe.

WILLIAMS, John, 61, St. Gabriel, Indianapolis, April 17. Husband of Barbara Williams. Father of Chris Auer, Sarah Nicholson, Michelle Seibert, Howard and Joe Williams. Brother of Russ Williams. Grandfather of 19. Great-grandfather of two.

WOLFE, Lois J., 89, St. Mary-of-the-Knobs, Floyd County, April 23. Mother of Flora Jacobi, Betty and Charles Wolfe. Grandmother of four. Great-grandmother of seven. †

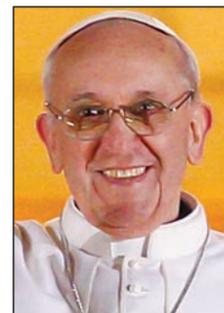


Wednesday with the pope

Girls in first Communion dresses attend Pope Francis' Wednesday general audience in St. Peter's Square at the Vatican on April 24.

Confession is not like dry cleaners, but is encounter with Jesus, pope says

VATICAN CITY (CNS)—Going to confession isn't like heading off



Pope Francis

waiting "and takes us as we are," offering penitents his tender mercy and forgiveness, he said on April 29.

Members of the Vatican's investment agency and a group of religious women joined the pope for the Mass in the chapel of the Domus Sanctae Marthae, where the pope lives.

"God is light, and in him there is no darkness at all" (1 Jn 1:5), the pope said, quoting from the First Letter of John.

While everyone experiences moments of darkness in life, the verse refers to the darkness of living in error, "being satisfied with oneself, being convinced of not needing salvation," he said.

As John continues, the pope said, "If we say, 'We are without sin, we deceive ourselves, and the truth is not in us'" (1 Jn 1:8).

People have to start out with the

humility of realizing "we are all sinners, all of us," he said.

Even though it is embarrassing to admit to and tell the truth about one's thoughts and deeds, embarrassment or "shame is a true Christian and human virtue" linked to the traditional virtue of humility.

"Humility and kindness are the framework of a Christian life," the way a Christian must walk in life, he said.

"Oftentimes, we think that going to confession is like going to the dry cleaners" to get out a stain, but it isn't, Pope Francis said.

"It's an encounter with Jesus" who "waits for us to forgive us" and offer salvation, he said.

The pope said confession isn't like "going to a torture session" where Jesus "is waiting to lambast me."

Confession "is going to praise God, because I—the sinner—have been saved by him," who always waits and always forgives "with tenderness."

When the Lord forgives, he is performing an act of justice, the pope said, "because he came to save and forgive us," welcoming us with the affection of a father toward his children.

People need to believe that when they sin, Jesus will defend them because he is just and wants people to have "that peace that only he can give."

However, people must go before the Lord with courage, even joy, "with our truth of being sinners," he said.

"We must never disguise ourselves

before God," who "asks us to be humble and kind" and truthful.

In his homily on April 27, the pope said Jesus invites Christians to go outside their comfort zone and proclaim the Gospel with joy.

Do not be afraid of the joy of the Holy Spirit, who opens the path "forward," outside of oneself, he said.

Present for the Mass were workers from the Vatican post office and staff from Vatican's St. Martha Dispensary, a maternal and pediatric clinic that serves mainly immigrants.

The pope warned against the formation of "little groups" of self-righteous whose hearts are closed "to the freshness of the Holy Spirit," and who "bargain with power" and try to solve problems alone, "among ourselves."

These groups of self-righteous defend their hold on the truth with "slander, gossip," who only look within, wall themselves in and tear down others, the pope said.

Religious communities that are free open themselves up to "the freedom of God and the Holy Spirit," and they "press on, even in the face of persecution."

He asked people to look at their own parish, church group or religious community and ask whether they are open to the Holy Spirit and open to spreading the word of God.

"Because the good is like this: It always spreads, the good never curls up inside," but reaches out to the ends of the Earth with joy. †

GOLF OUTING

Monday, May 20, 2013 at Plum Creek Golf Course
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Notre Dame choir to perform concert on May 12 at cathedral

By Sean Gallagher

The University of Notre Dame Liturgical Choir has held a prominent place in Catholic music in the United States for years through its recordings, annual concert tours and the weekly broadcast on CatholicTV of the Sunday Mass at the Basilica of the Sacred Heart on Notre Dame's campus at which it sings.

The talents of the Liturgical Choir will be on display for Catholics in central and southern Indiana during a concert it will perform at 6:30 p.m. on May 12 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Andrew McShane, the choir's director, will lead the choir in singing a number of pieces by composers spanning several centuries of the Catholic

and broader Christian musical traditions. The concert will feature works by Thomas Tallis, Benjamin Britten, Gerald Finzi, Maurice Durufle, John Rutter and others.

Mary Catherine Levri, the choir's assistant director, and other student directors will conduct some pieces at the concert.

McShane said that the annual concert tours and individual concerts like the one on May 12 in the cathedral are an important part of the choir's ministry.

"It makes what we do at Notre Dame available to a broader group of people," he said. "And it builds the community of the choir."

More than 50 members of the choir, made up of Notre Dame students ages 18 to 22, will sing at the concert. McShane said they look forward to the various concerts they perform in addition

to the weekly Sunday morning Mass they participate in at Notre Dame.

"The students love to do concerts because we always sing in the back [at Mass]," he said. "It's a great place to sing, but they want to give concerts, too. It's a highlight to be able to stand up in front of appreciative audiences and sing concerts as well."

McShane also said that he hopes that, through concerts like the upcoming one at the cathedral, the Liturgical Choir will encourage Catholic musicians to learn pieces that they may have felt were out of their reach in the past.

"The possibilities are endless," he said. "Catholic musicians should all be striving for higher standards and greater music in the Church."

The May 12 concert is free, but donations are accepted and



The University of Notre Dame Liturgical Choir poses in the Basilica of the Sacred Heart on the university's northern Indiana campus. The choir will perform a concert at 6:30 p.m. on May 12 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

the choir's recordings will be sold afterward. McShane said that proceeds from the concert, including sales of the choir's recordings, will be used to support a concert trip the choir hopes to

take to Paris next year.

(For more information on the University of Notre Dame Liturgical Choir, log on to www.litchoir.nd.edu.) †

What was in the news on May 3, 1963? A call for the laity to help run the Church, and a warning about obstacles at the Second Vatican Council

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 May 3, 1963, issue of *The Criterion*:

• **Laity must help hierarchy to run Church, cardinal says**

"BOSTON—The lay Catholic has an obligation to help the bishops in running the Church, Cardinal Richard Cushing asserts in a 12,000-word pastoral letter issued here. ... 'Since the lay person in the Church brings with him his own abilities and talents,' the cardinal [said], 'these in a particular way should find constructive expression. The scientist, the scholar, the teacher, the doctor, the lawyer, the public servant, and all the rest, have something to say

which can make the Church a more effective instrument of grace for the good of souls. When these voices are silent, the Church suffers from their loss and the Christian has abdicated his responsibility toward the Kingdom.' "

- **Seven to be ordained for Archdiocese May 5**
- **Unique arrangement: Offer religious credits to Purdue's Catholics**
- **Catholic, Jewish men plan exchange visits**
- **Catholic editor to aid Episcopal observance**
- **Pope plans to visit Italian president**
- **Three-year mission in Bologna Archdiocese seeks to bring 76 percent back to Church**
- **Cardinal Alfrink: Sees council deadlock if roadblocks persist**

"UTRECHT, The Netherlands—Cardinal Bernard Alfrink warned here that the Second Vatican Council might become a deadlock if some of the obstacles it met during its first session are not overcome. ... The three big drawbacks at the first session, according to the cardinal, were the great

mass of material prepared for consideration, the lack of coordination between the various preparatory commissions, and the orientation of the documents submitted by the Theological Commission."

- **Pope fills Curia posts**
- **Are there too many Catholic journals?**
- **Newsweek's treatment of encyclical lauded**
- **Cardinal to address Committee for UN**
- **'Profoundly grieved' by attack on priest**
- **Fordham head plans to resign**
- **U.S. gains million Catholics in year**
- **Let's face the facts about steady dating**
- **Best attended: 2,500 men get answers at NCCM convention**
- **Trustees of Catholic U. call charges 'untrue'**
- **Charities announces additions to staff**

(Read all of these stories from our May 3, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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Barbara O'Block, E.D.
Superintendent of Schools, Diocese of Gary
9292 South Broadway Avenue
Merrillville, Indiana 46410

Applications must be postmarked no later than May 24, 2013.

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Author's novel shines light on priest's passion for vocation

Reviewed by Mike Krokos

Many, if not all of us, can remember priests who have touched our lives.

Author Daniel Conway uses his first novel, *Father Turiddu: The Savior of the City*, to shine a light on a priest who has left an indelible impression through his life of faith.

Though the book is a work of fiction, Conway admits that he modeled the main character, Father Salvatore E. Turiddu, after the life and ministry of Msgr. Salvatore Polizzi, an 82-year-old priest who serves as pastor of St. Roch Parish in St. Louis, Mo.

The author also warns at the beginning of the novel, "While it's true that certain characters have been inspired by real people, all of the situations, events and conversations contained in this story are works of my imagination. Names have been changed [ever so slightly] to protect the innocent."

Known throughout the Church

for his more than 25 years of experience in helping Catholic organizations in strategic planning, communications, stewardship education and development, Conway—who currently serves as senior vice president for planning, marketing, and advancement at Marian University in Indianapolis, and occasionally writes editorials for *The Criterion*—said his friendship with the St. Louis priest goes back more than two decades.

"I first became acquainted with Msgr. Polizzi many years ago when his good friend, Archbishop Edward T. O'Meara, a fellow St. Louisan, was the Archbishop of Indianapolis," Conway said. "A couple of years later, Msgr. Polizzi and several other pastors from St. Louis came to Indianapolis to discuss the pastoral planning efforts that were under way here."

A similar pastoral planning process began soon thereafter in St. Louis, and Conway was invited to work with Msgr. Polizzi

and a committee of archdiocesan leaders to develop a strategic pastoral plan for the Church there.

About 15 years later, at St. Louis Archbishop Robert J. Carlson's invitation, Conway returned to St. Louis to work on an initiative to strengthen Catholic schools. During that time, he again saw Msgr. Polizzi live out his priesthood.

As shared in the novel, the author experiences firsthand the priest's passion for his family, Church and the community that he serves.

It is Father Turiddu, known as "Father T," that city leaders and local and national law enforcement officials turn to in the book when domestic terrorists threaten their community.

"Who's Father T?" the U.S. attorney asked the FBI's chief field agent after he hears the city's police commissioner say he will call the priest to help with the case.

"That's Father Turiddu, a Catholic priest. He's called *il salvatore della città*, the savior of the city," the FBI agent said.

"Savior of the city? Why?" the U.S. attorney asked.

"Many reasons," the police commissioner said. "Ask anyone from the Italian neighborhood or any police officer or city employee. They'll tell you that in this town, no one commands greater respect than Father T."

Before taking on this latest "assignment," it is "Father T" whom parishioners, fellow priests, family members and residents of the community turn to when they

are in a bind.

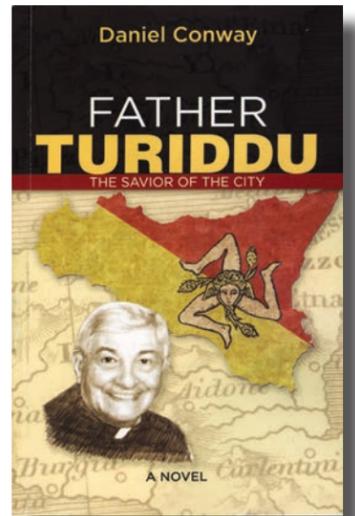
When the priest shares his patented "End of story" in a conversation, readers will know that Father T means business and will take on—without hesitation and with absolute trust in God's grace—whatever challenge awaits him.

As you read the story, you will see a priest whose vocation is at the heart of all he does. And in the end, ... well, let's just say this fast and enjoyable read will make the time you spend on it worthwhile.

One thing we can reveal is that, with his Italian roots, Father T—like Msgr. Polizzi—loves to cook and entertain others.

"Msgr. Polizzi is a character—in the truest and best sense of that term. His personality is multi-dimensional. He is a Sicilian-American," Conway said. "He comes from a large, proud and successful family of immigrant parents who wanted the very best for their children and gave them everything that mattered to them [their faith, their values, their love]. He belongs to an era of priestly life and ministry that is very different from today, but that has experience and wisdom that should be shared with younger generations. He is fiercely independent but also absolutely loyal to his vocation, to his archbishop and to his Church."

Although Conway didn't tell Msgr. Polizzi that he was writing a book based on him, when it was finished, the author gave the priest a copy and said that he would change anything in it that



Msgr. Polizzi wanted.

"Or if he preferred, I would throw it away and not show it to anyone," Conway said. "Out of everything I wrote about him, the only thing he asked me to change was one sentence that referred to his brothers. Otherwise, the book stands exactly as I first wrote it."

How will Conway know if his novel is successful?

"If Msgr. Polizzi's story is still being told for the next 100 years—for the enjoyment and inspiration of many generations of people who have never had the privilege of being a member of his family, his parish or his very wide circle of friends," the author said.

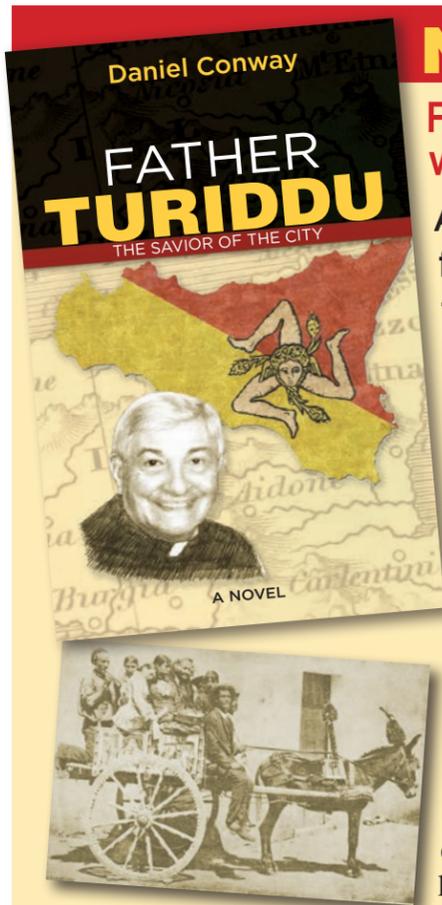
(Mike Krokos is editor of *The Criterion*.)

Father Turiddu: The Savior of the City, is available in both paperback and Kindle editions at www.amazon.com. †



'He [Msgr. Polizzi] is fiercely independent but also absolutely loyal to his vocation, to his archbishop and to his Church.'

—Author Daniel Conway



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From *Criterion* editorial writer Dan Conway.

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Father Turiddu: the Savior of the City is the story of an 81-year-old Catholic priest who saves his beloved city from a domestic terrorist threat by using his wits, his experience as an urban planner and his many contacts in the Italian-American community and the Church. Like Father Brown, Father Dowling and other priest-detectives who solve crimes while serving as full-time pastors, Father T (as everyone calls him) uses his knowledge of human nature and his absolute trust in God's grace

to lead him where others cannot go and to solve mysteries that baffle civil authorities.

"I think you're nuts," Father T's cousin told him. "But I know I can't talk you out of it if your mind is made up. It's a Sicilian thing, I know. But I'm Sicilian, too, and my advice is: Don't do it. You're 81 years old, and it's too dangerous!"

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