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'I'm going to give up fear'



Macklin Swinney poses for a photo with his grandmother, Kathleen Murphy, on the grounds of St. John the Evangelist Parish in Indianapolis during a Christmas event in December of 2013. After being diagnosed with the most severe stage of skin cancer, the 27-year-old Swinney has become a member of the Catholic Church.

Faith leads young adult with cancer to resolve to live life to the fullest

By John Shaughnessy

The moment touched Father Rick Nagel as he visited Macklin Swinney in the hospital and listened to the young man share the remarkable resolution of what he was giving up for Lent.

At the time, the then-26-year-old Swinney had already been diagnosed with the most severe stage of skin cancer and had been given little chance of surviving.

It was a dark, frightening period for Swinney. But he still wanted to make the most of whatever time he had left in his life, including making the most of his decision to be baptized and become a member of the Catholic Church.

Swinney had made that decision

after joining his grandparents for Mass one Sunday at St. John the Evangelist Church in Indianapolis, where Father Nagel is the pastor. Swinney had been moved that Sunday by Father Nagel's homily that focused on the themes, "God wouldn't put things in our lives if we couldn't handle them," and "everything happens for a reason even if we don't know it at the time."

Believing he was being called to God and the Church, Swinney talked to Father Nagel after the Mass. And he soon started the Rite of Christian Initiation of Adults (RCIA) program to enter the Church.

When his struggle with cancer forced Swinney into the hospital, Father Nagel came to visit. During one visit when they talked about Lent, Swinney shared the

resolution he wanted to make.

"Out of nowhere, he said, 'I'm going to give up fear,'" Father Nagel recalls.

The priest was stunned and inspired.

"If you're faced with death as a young man, and there's not much hope of medical recovery, the natural human tendency is to be afraid. I was struck by how God had worked so beautifully in that moment to have this young man in his wisdom say, 'I'm going to give up fear.'"

'I decided to leave it to God'

More than a year has passed since Swinney made that resolution in the winter of 2013.

It is now the spring of 2014, just a few

See FAITH, page 12A

Archbishop Tobin named member of Vatican congregation that oversees men, women religious

By John Shaughnessy

Pope Francis has appointed Archbishop Joseph W. Tobin as a new member of the Vatican department that oversees the more than 1 million men and women in the world's religious orders.

The March 29 appointment "surprised" and "pleased" Archbishop Tobin.

"I was quite surprised," the archbishop said. "Like most people, I knew that the Holy Father was reorganizing the Curia, but I did not expect to be named as a member of the Congregation for Institutes

of Consecrated Life and Societies of Apostolic Life.

"Truthfully, I was not looking for more work, since I have plenty to do here in central and southern Indiana. But I am grateful for the confidence of the Holy Father and am pleased to honor his request."

The only other American members on the congregation are Cardinal Francis E. George of Chicago and Cardinal Sean P. O'Malley of Boston.

"I think the three of us will be able to bring a perspective from the United States that will enrich the work of the congregation," the archbishop noted.

The archbishop's appointment means a return to his previous connection with the congregation, the Vatican office where he served for two years before being installed as archbishop of Indianapolis in December of 2012. In 2010, Pope Benedict XVI appointed him as secretary of the congregation, the second highest-ranking position in that Vatican office.

"In practical terms, this appointment means that I will travel to Rome once a year

See TOBIN, page 12A



Archbishop Joseph W. Tobin

Pope Francis and President Obama discuss religious freedom, life issues, immigration

VATICAN CITY (CNS)—In their first encounter, Pope Francis received U.S. President Barack Obama at the Vatican on March 27 for a discussion that touched on several areas of tension between the Catholic Church and the White House, including

See related editorial, reflection, page 4A.

religious freedom and medical ethics.

During an unusually long 50-minute meeting,

the two leaders discussed "questions of particular relevance for the Church in [the U.S.], such as the exercise of the rights to religious freedom, life and conscientious objection as well as the issue of immigration reform," the Vatican said in a statement.

The mentions of religious freedom and conscientious objection presumably referred to the contraception, abortifacient and sterilization mandate in the new health care

law, which has become a major source of conflict between the administration and the Church.

According to the Vatican statement, Pope Francis and Obama also had an "exchange of views on some current international themes, and it was hoped that in areas of conflict, there would be respect for humanitarian and international law and a negotiated solution between the parties involved."

In September, Pope Francis launched a high-profile campaign against Obama's proposal for military strikes to punish the government of President Bashar Assad for

See MEETING, page 2A

U.S. President Barack Obama walks with Pope Francis during a private audience at the Vatican on March 27.



MEETING

continued from page 1A

its presumed use of chemical weapons. The pope wrote to Russian President Vladimir Putin, host of a G-20 summit, decrying the “futile pursuit of a military solution,” and a few days later led a prayer vigil for peace in Syria that drew some 100,000 people to St. Peter’s Square.

The Vatican did highlight two points of harmony with Obama in the discussions: immigration reform, on which the administration’s position is closer to that of U.S. bishops than that of the Republican opposition; and a “common commitment to the eradication of trafficking in human persons in the world.”

Later in the day, at a joint news conference with Italian Prime Minister Matteo Renzi, Obama said he had spent the “largest bulk of the time” with the pope discussing “issues of the poor, the marginalized, those without opportunity and growing inequality,” and the “challenges of conflict and how elusive peace is around the world,” particularly in the Middle East.

Obama said Pope Francis “did not touch in detail” on the contraception, abortifacient and sterilization mandate, but that in the president’s subsequent meeting with Cardinal Pietro Parolin, Vatican secretary of state, “we discussed briefly the issue of making sure that conscience and religious freedom was [sic] observed in the context of applying the law.

“I pledged to continue to dialogue with the U.S. conference of bishops to make sure we can strike the right balance” on the issue, Obama said.

At the end of their talk, Pope Francis gave Obama a bound edition of his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), published last November. The gift prompted the president to respond: “You know, I actually will probably read this in the Oval Office when I am deeply frustrated, and I am sure it will give me strength and will calm me.”

“I hope,” the pope replied with a laugh.

In a December speech, Obama quoted a passage from the exhortation in which the pope lamented: “How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points?”

Pope Francis also presented Obama with a pair of bronze medallions, one commemorating the 17th-century construction of the colonnades around St. Peter’s Square; another portraying an angel that brings together the world’s North and South in “solidarity and peace founded on justice.”

“This gift is from the pope,” Pope Francis said of the first medallion. “But this other one is from Jorge Bergoglio. When I saw it, I said: ‘I’ll give to Obama, it’s the angel of peace.’”

The president’s gift to the pope was a selection of fruit and vegetable seeds from the White House garden, in a box made from reclaimed wood used to build Baltimore’s Basilica of the National Shrine of the Assumption of the

Blessed Virgin Mary, the first Catholic cathedral in the United States.

“If you have a chance to come to the White House, we can show you our garden as well,” Obama said.

“Of course,” the pope replied.

Organizers of the September 2015 World Meeting of Families have voiced hopes that Pope Francis will attend that event, which could be the occasion for a state visit to the U.S.

“I invited and urged him to come to the United States, telling him that people would be overjoyed to see him,” Obama said later.

Obama’s visit to the Vatican came in the course of a six-day international trip that included stops in the Netherlands and Belgium and was scheduled to end in Saudi Arabia. The day before his meeting with Pope Francis, Obama met with European Union and NATO officials in Brussels, where he discussed economic and strategic responses to Russia’s invasion of Ukraine earlier in the month.

The president’s motorcade entered the Vatican a few minutes after 10 a.m., under cloudy skies with temperatures in the low 50s. Archbishop Georg Ganswein, prefect of the papal household, greeted him in the San Damaso Courtyard of the Apostolic Palace, then led him upstairs to the pope’s private library, followed by Obama’s entourage, which included U.S. Secretary of State John Kerry; Susan Rice, the national security adviser, and Ambassador Ken Hackett, the U.S. envoy to the Holy See.

The pope greeted the president outside his library a few minutes before the appointed time of 10:30.

“Wonderful meeting you, I’m a great admirer,” Obama told the pope as they shook hands.

Inside the library, the two leaders sat down on either side of the pope’s desk, each with an interpreter beside him. Through his interpreter, Msgr. Mark Miles, the pope, who spoke in Spanish, could be heard telling the president: “I’d like you to feel really at home here.”

During an extended handshake at the end of the meeting, Obama told the pope: “My family has to be with me on this journey. They’ve been very strong. Pray for them. I would appreciate it.”

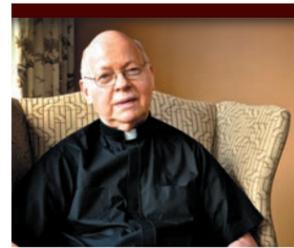
After his meeting with the pope, Obama met with Cardinal Parolin for more than half an hour. Kerry, Rice and Archbishop Dominique Mamberti, the Vatican’s foreign minister, also participated in that meeting.

The Obama administration requires that nearly all health insurance plans, including those offered by most Catholic universities and agencies, cover sterilizations, contraceptives and some abortion-inducing drugs, all of which are forbidden by the Church’s moral teaching. The U.S. bishops have strenuously opposed the mandate, and have rejected existing exemptions as inadequate.

Legalized abortion and embryonic stem-cell research, which Obama supports and Catholic teaching forbids, have also been sources of conflict between the president and the Church since the start of his administration, and were among the major topics of discussion during Obama’s 2009 visit with Pope Benedict XVI. †



U.S. President Barack Obama presents a gift to Pope Francis during a private audience at the Vatican on March 27. The president gave the pope a blue box containing a selection of fruit and vegetable seeds from the White House Garden.



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\$5 million goal, incentives add up in Catholic education effort

By John Shaughnessy

As he prepares to lead an effort that hopes to raise \$5 million to help children receive a Catholic education in the archdiocese, Bob McKinney offers an interesting perspective about the choice between Catholic schools and other schools.

After six years of attending St. Luke the Evangelist School in Indianapolis, McKinney asked his parents if he could switch to a larger public school in seventh grade. In the two years he attended public school, McKinney “enjoyed the experience,” but he chose to return to a Catholic school for his high school years.

“Having experienced both public and Catholic schools, I wanted to go back to a Catholic school because of the community and values that we shared,” McKinney says. “I appreciated the opportunity to have four years of religion—of diving deeper and challenging my faith a little bit—but it was really about community.”

That focus on community, values and faith has led McKinney and his wife, Jackie—both 1992 graduates of Cathedral High School in Indianapolis—to have their four daughters attend St. Simon the Apostle School in Indianapolis.

That combination has also led McKinney to serve as the chairperson of the development committee of the archdiocese’s annual Celebrating Catholic School Values event in the fall—a group that has set a goal of raising \$5 million.

“One of the things my wife and I have been passionate about is helping kids attend Catholic schools,” he says. “Having our daughters in a Catholic school has been a real positive experience for them and us.

“Our oldest daughter feels that same connection my wife and I felt. You start to appreciate the friendships you have and how that becomes a part of your

life. There’s a connection among those families. They appreciate your children almost as much as you do.”

McKinney also appreciates that there is “a platform in place” to help scholarship and fundraising efforts that benefit families who want their children to attend Catholic schools, and donors who desire to make that opportunity available while maximizing the tax benefits of their contributions.

Working with the archdiocese’s Office of Catholic Education and the Office of Stewardship and Development, McKinney is focused on the benefits of Indiana Tax Credit Scholarships and their connection to Indiana school vouchers.

A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of Catholic education in a Catholic school—a potential of \$60,000 in state voucher assistance, according to Mary McCoy, the archdiocese’s assistant superintendent for Catholic schools.



Mary McCoy

From a donor’s standpoint, there is also the appeal of a tax benefit from contributing to a scholarship.

With a 50 percent state tax credit and, for example, a 35 percent federal deduction, a donor can give \$10,000 toward scholarships for as little as \$3,250, McCoy noted.

For those who pay taxes at a federal rate of 28 percent, and with a 50 percent state tax credit, a donor can give \$10,000 toward scholarships for as little as \$3,600, she said.

That double benefit—making Catholic education an option for all families and



‘A lot of us take for granted the things we have in our lives. But if you take a look, there are a lot of people who would like to send their kids to Catholic schools, and they can’t.’

—Bob McKinney, chairperson of the development committee of the archdiocese’s annual Celebrating Catholic School Values event

creating a substantial tax credit—is a point that McKinney will emphasize in five advance breakfast/lunch events around the archdiocese on May 1, 5, 7, 13 and 15. (See sidebar listing the events.)

As part of those programs, \$200,000 has been donated to provide incentives for Catholic schools to bring potential donors to the events. (See sidebar for how schools can attain a share of these incentives.)

“This year, we’ve almost tripled the incentives—it was a total of \$70,000 last year—to get people to show up at these breakfasts and lunches,” McKinney says.

The development committee noted that last year’s record amount of \$3 million was essentially raised in 90 days, so the belief is that by starting the program earlier, this year’s \$5 million goal is within reach.

The committee has also called upon the support of the Catholic schools in the archdiocese. School principals have been asked to nominate a team captain or “cheerleader” to rally the involvement of people from their parish communities at the five events.

In the 2013-14 school year, 2,070 students in Catholic schools in the archdiocese have received Tax Credit Scholarships, compared to 913 in the

2012-13 school year, according to the Office of Catholic Education. McCoy says the need is even greater.

“Tax Credit Scholarship needs reach well into the middle class, especially families with multiple children in our schools,” McCoy says. “We don’t believe we have discovered the entire need, and we’re helping and encouraging schools to discover the need.

“Tax Credit Scholarships will allow schools to serve many more students, including those already in our seats. Through the Celebrating Catholic School Values event, we can, as Catholics, have an abundance mentality—that we don’t just help those in our school, but also students in other schools. Our goal is \$5 million this year as the need is apparent.”

McKinney believes that Catholics will respond to that need.

“A lot of us take for granted the things we have in our lives,” he says. “But if you take a look, there are a lot of people who would like to send their kids to Catholic schools, and they can’t.

“I try to keep things simple. There’s nothing better than a family who receives the education they’re getting and the community they are a part of. That’s where my heart is, and that’s why I’m involved.” †

Incentives offered to schools promoting donor contributions

As part of the goal to raise \$5 million to help children receive a Catholic education in the archdiocese, \$200,000 in incentives is being offered to Catholic schools.

Here is a list of the possible incentives that are available to Catholic schools in the archdiocese for bringing potential donors to a breakfast or lunch event that promotes making contributions to Indiana Tax Credit Scholarships.

First, every school that enlists at least five non-school employee attendees to come to one of the events will receive a \$2,000 incentive.

Other scholarship incentives will be distributed at these levels:

Level 1

- \$15,000 to the elementary school with the greatest number of attendees.
- \$15,000 to the high school with the greatest number of attendees.
- \$10,000 to any school with the greatest number of donors.
- \$10,000 to any school with the greatest monetary amount of total donations.

Level 2

- \$5,000 to any school with the greatest number of attendees (as a percentage of student enrollment).
- \$5,000 to any school with the greatest number of donors (as a percentage of student enrollment).
- \$5,000 to any school with the greatest amount of total donations (as a percentage of student enrollment).

Level 3

- \$7,500 to any school with the most repeat attendees from 2013.
- \$7,500 to any school with the most repeat donors from 2013.

Level 4

- \$5,000 as an “early bird” incentive to any school with the most RSVPs by April 17 (with the stipulation that 90 percent of the people who send an RSVP must attend an event).

Level 5

- \$20,000 in additional scholarship incentives will be announced later.

(Source: Archdiocesan Office of Catholic Education) †

Area gatherings will discuss tax credit scholarship benefits

There will be five breakfast/lunch events around the archdiocese to inform people about the donor benefits of the Indiana Tax Credit Scholarships—and the impact that these scholarships can have on Catholic school students and their families.

The following is a listing of these events:

- **May 1**—8 a.m. breakfast at the Northside Knights of Columbus, 2100 E. 71st St., in Indianapolis.
- **May 5**—noon lunch at Huber’s Orchard, Winery and Vineyard, 19816 Huber Road, in Starlight.
- **May 7**—noon lunch at Knights of Columbus, 624 Delaware Road, in Batesville.
- **May 13**—8 a.m. breakfast at Primo South Banquet Hall, 2615 National Ave., in Indianapolis.
- **May 15**—noon lunch at The Pines, 4289 North U.S. 31, in Seymour.

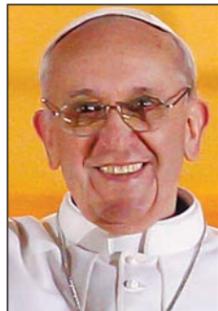
For information about scholarships, contact Rosemary O’Brien in the archdiocese’s office of Stewardship and Development by e-mail at robrien@archindy.org or by phone at 317-236-1568 or 800-382-9836, ext. 1568. Information about scholarships is also available online at www.CHOICETrust.org. †

Jerusalem patriarch says pope’s May trip to focus on Christian unity

JERUSALEM (CNS)—When Pope Francis visits the Holy Land in May, he will follow the pattern he set last year in Brazil by meeting with the leaders of the three nations he will visit as well as with the less fortunate.

But the trip also will commemorate the 50th anniversary of the historic meeting between Pope Paul VI and Patriarch Athenagoras, and it is for that reason the theme of the trip is: “So that they may be one.”

Church officials released the pope’s official schedule for the May 24-26 visit, and confirmed that Pope Francis will meet Ecumenical Patriarch



Pope Francis

Bartholomew, considered “first among equals” of the Orthodox bishops, on May 25 in Jerusalem and again the

following day. On May 25, the two are scheduled to sign a joint declaration.

“We are called to be one, and the pope is coming to remind us of this and renew the spirit of unity and fraternal love,” Latin Patriarch Fouad Twal of Jerusalem told a news conference on March 27. “The logo and the motto that have been chosen for this pilgrimage focus in on this desire for unity.”



Patriarch Fouad Twal

The official logo of the pilgrimage depicts the embrace of Sts. Peter and Andrew, patrons of the Catholic and Orthodox Churches, the patriarch added. Patriarch Twal said Pope Francis has requested modest welcoming ceremonies throughout the visit. In Amman on May 24, he will meet

with Jordan’s King Abdullah and Queen Rania. The following day, in Bethlehem, West Bank, Pope Francis will meet Palestinian President Mahmoud Abbas. In Jerusalem on May 26, he will meet with Israeli President Shimon Peres and separately with Israeli Prime Minister Benjamin Netanyahu.

In Jordan, the pope will meet with refugees and disabled young people. In Bethlehem, he will eat lunch with Palestinian families at the Franciscan Convent of Casa Nova, following which he will greet children from the Dehiyshe, Aida and Beit Jibrin refugee camps at the Phoenix Center of the Dehiyshe Refugee Camp.

The pope will celebrate two public Masses during his visit: at the International Stadium in Amman and in Bethlehem’s Nativity Square. Patriarch Twal said he hoped travel restrictions would be eased to allow Christians from Gaza to attend the Bethlehem Mass. He also said a special place would be made for Christians traveling from Israel’s Galilee region to the Mass in Bethlehem. †



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Editorial



U.S. President Barack Obama shares a laugh with Pope Francis as he receives a copy of the pope's apostolic exhortation, "Evangelii Gaudium" ("The Joy of the Gospel"), during a private audience at the Vatican on March 27.

The pope and the president

Although President Barack Obama was a few minutes early for his meeting with Pope Francis on March 27, he was late among the leaders of countries who paid their respects to the pontiff during his first year in office.

The pope had already met with the leaders of Russia, Germany, France, Spain, the United Nations and European Community, as well as most governmental heads from Latin America and three visits from Argentina's President Cristina Fernandez. And now Queen Elizabeth II has flown to the Vatican to meet with the seventh pope of her 62-year reign.

Prior to the meeting between the pope and president, *The New York Times* published a lengthy article about the years that Obama spent in Chicago as a community organizer. He had an office in Holy Rosary Church there, and learned about the Church's social justice teachings.

Although the meeting between the pope and president included some areas of tension between the Church and this administration, it shouldn't be surprising that they talked mainly about issues about which they agree. Both sides know where both the agreements and the disagreement are. We suspect that most of the disagreements were discussed in the meeting between the president and Cardinal Pietro Parolin, Vatican Secretary of State, after his meeting with the pope.

According to Obama, during a news conference after the meetings, he discussed the mandate of the Affordable Care Act with Cardinal Parolin. He said that he explained to Cardinal Parolin "that most religious organizations are entirely exempt. Religiously affiliated hospitals or universities or NGOs (non-governmental organizations) simply have to attest that they have a religious objection, in which case they are not required to provide contraception, although employees of theirs who choose are able to obtain it through the insurance company."

He also said that he pledged to continue dialogue with the U.S. Conference of Bishops. We shall see. This issue will probably eventually be settled by the U.S. Supreme Court.

Obama said that, in his meeting with the pope, two issues were especially prominent in their discussions—the

poor, and elusive peace around the world. Then, he said, in terms of domestic issues, the pope's main concern was immigration reform.

This is hardly surprising because, in the pope's apostolic exhortation "Evangelii Gaudium" ("The Joy of the Gospel"), he says that migrants present a particular challenge for him and, "I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis."

Besides, the day before his meeting with Obama, the Holy Father promised a 10-year-old girl named Jersey Vargas, during the pope's general audience, that he would raise the issue of the rising number of deportations of undocumented immigrants. As reported by Rocco Palmo on his website, "Whispers in the Loggia," the girl's father was about to be deported from the United States. She was part of a group of immigrant advocates who travelled to Rome from southern California.

The president noted that the pope, "as someone who came from Latin America, is very mindful of the plight of so many immigrants who are wonderful people, working hard, making contributions, many of their children are U.S. citizens, and yet they still live in the shadows, in many cases have been deported and are separated from families." He expressed optimism that an immigration reform law can be passed.

As for their discussion of elusive peace around the world, the president said that there was specific focus on the Middle East, including the Israeli-Palestinian issue and what is happening in Syria and Lebanon, particularly about the potential persecution of Christians. That has become a serious problem.

A copy of the pope's apostolic exhortation "Evangelii Gaudium" was one of the gifts that he gave to the president. That document contains much that the two men agree about, but also much about which they're in disagreement, mainly the issues of abortion and the other life issues.

Obama conceded as much in his press conference when he said, "I think His Holiness and the Vatican have been clear about their position on a range of issues, some of them I differ with, most I heartily agree with."

—John F. Fink

Reflection/Mike Krokos

Having faith to change hearts through common ground

It had been nearly five years, but the backdrop was a familiar one.

There was the Swiss Guard standing at attention outside, and inside were the TV cameras, still cameras and entourages for both men.

There were the pleasantries exchanged by two of the most powerful leaders in the world.

There was the traditional exchange of gifts.

And behind closed doors, Pope Francis and President Barack Obama spent 50 minutes together in a private meeting

on March 27, agreeing that more needs to be done to combat human trafficking, help the poor and marginalized of the world, and properly address immigration reform in the U.S.

Though we are not certain if these issues were discussed among the leaders, we know the two do not see eye to eye where religious liberty, traditional marriage and life issues like abortion and stem-cell research are concerned.

The smiles shared while the cameras were rolling for the public may have been replaced by a more serious tone for the matters at hand shared privately.

As Catholics, and as Americans, we can draw parallels between this meeting and the one held in July 2009 between then-Pope Benedict XVI and Obama. Instead, we should be grateful that both our spiritual and temporal leaders made it a priority to sit down and discuss the challenges that both see as paramount in today's world.

We only need to look at what has happened in Ukraine and Venezuela in recent weeks, and at other unsettling global

situations, to understand that now was providentially an opportune time for the Holy Father and president to discuss things that are vitally important to the well-being of so many.

As people of faith who look to the magisterium for wisdom and guidance as we try to live the Gospel mandate each day, the Vatican seemed an appropriate place for this meeting of the minds. Pope Francis may reciprocate and visit the White House if he makes a trip to the U.S. in September 2015 for the eighth World Meeting of Families being held in Philadelphia.

Sadly, these gatherings don't take place often enough, but when they do, they present a unique opportunity for the participants to better understand why the other says what he says and does what he does, and what the other believes and

why. There are indeed differences, but there is also common ground.

Common ground, we have learned, can lead to dialogue, and dialogue between parties who don't see the world through the same lens presents an opportunity for the Holy Spirit to help them work through differences. In a perfect

world, dialogue would be commonplace, but unfortunately, in today's imperfect world, it is not.

Though we may never know the exact words shared during their nearly hourlong conversation, we can only hope and pray that all that was said will be taken to heart, and pray that through God's grace it will bear fruit.

Can convictions and hearts be changed overnight? Most would answer with an unequivocal "no," but, as people of unwavering faith, we know that with God, all things are possible.

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

Spirituality for Today/Fr. John Catoir

Correspondence from a struggling soul

A mother from Maryland recently wrote me about something I wrote on joy.



She came across something I wrote about the value to be found in giving and sharing one's time, in having uplifting thoughts and in helping others. I said these are the very things that bring joy to the soul. I asked the

question: Why not decide to be joyful?

"I was feeling quite valueless today," she wrote. "Now that my kids are grown and out on their own, I am no longer needed as a Mommy. I feel like I have no value anymore. My life was so wrapped up in them for 30 years; their father was not really present for most of it, and now I am tempted to feel more and more empty."

The children, now adults, had started families and households of their own.

"All are strong, healthy, wonderful people, but they don't need me anymore," she wrote. "I realize these feelings are pretty normal and that I've done a good job because the kids are all going forward without me, but it still hurts."

She said that after reading Trappist Father Thomas Merton, "I realize my feelings are not unusual. And that if I take heart and remain brave enough to go straight into that place of complete aloneness with God, I can find the fullness

of life in his arms, and nothing can take that peace away."

I understood when she told me how it's easy to lose a sense of peace and wellness. But then, she wrote, "I have to decide to be a happy, joyful person, in spite of my ups and downs. In a way, I'm just feeling the weight of the human condition. I see that the world is a lonely place, and even though I have emotional pain at times, I can choose to be happy anyway. My faith makes me whole."

And the most gratifying part of the letter: "Thanks for helping me to pull myself out of the blues."

I was proud and wrote to her, telling her there's a song about the feelings she was experiencing. It's called "I Gotta Right to Sing the Blues."

Feelings are real, but by faith you also know that feelings are not facts. Everyone feels lost and bewildered at times. However, believers know that the spirit of love abides deep within them. This deeper faith may not warm our hearts immediately, but we have to hang on to it because it will protect us from slipping into the cancer of self-pity.

I told the sweet soul who sent the correspondence: "I did not see a bit of self-pity in your letter; just emotional pain. Neither did I see any self-pity in St. Augustine's great quote, 'O Lord, and our hearts are restless until they rest in you.'"

(Father John Catoir writes for *Catholic News Service*.) †

Archdiocesan Youth Honors Choir to debut at Holy Thursday Mass

By Natalie Hoefler

Andrew Motyka explained the parts of the Holy Thursday Mass to nine high school youths.

It was important for them to understand what was happening as part of their Catholic heritage.

But Motyka also wanted them to understand the significance of the songs they'll be singing at the Holy Thursday Mass on April 17 at SS. Peter and Paul Cathedral in Indianapolis as the newly formed Archdiocesan Youth Honors Choir.

"We asked choir directors from the Catholic high schools in [Indianapolis] to nominate up to eight students from their choirs, two from each voice section [of alto, soprano, tenor and bass]," said Motyka, archdiocesan director of liturgical music and cathedral music.

"We want this to be an honors experience, for people who are elite choir members in our Catholic schools to come singing at a major liturgy.

"In the future, we'll probably open it up to getting students from outside the Catholic schools as well," he said. "But this year, we were under a time constraint, and it was a little simpler to just reach out to Catholic schools."

Nominated students received a letter from Archbishop Joseph W. Tobin inviting them to participate. About 20 students will comprise the Archdiocesan Youth Honors Choir.

The Holy Thursday Mass, celebrated by Archbishop Tobin, will serve as their debut.

The group will sing some songs alone, and others in conjunction with Laudis Cantores, the cathedral choir.

Motyka said some of the pieces they'll be singing on their own include "Christus factus est" ("Christ Became") by Felice Anerio, and "Nos autem gloriamur" ("We Should Glory in the Cross") by Simone Stella.

The youths will join the cathedral choir in singing "Ubi Caritas" ("Where Charity"), "Tantum Ergo" ("So Great") and other traditional "plainchants."

"We're trying to make this a musical experience for them, to really experience the treasury of sacred music of the Church," he said.

"And that, as a musician, is my goal, to expose these students to some Catholic music that they may not have been exposed to in the past, especially the music of the triduum and of Holy Thursday, where there is so much ritual music that is tied directly to the Mass. To get them to experience that particular music, and to take pride in their Catholic heritage."

Motyka anticipates that some of the students may not know the richness of the Holy Thursday liturgy. Hence the explanations he gave to the nine students who attended the Archdiocesan Youth Honor Choir's first practice on March 25 at SS. Peter and Paul Cathedral.

"I will be helping them understand the triduum more, and that actually makes me really excited," Motyka said. "One of my favorite things about being a music director is introducing people to new music and



Andrew Motyka, archdiocesan director of liturgical music and cathedral music, leads members of the archdiocesan Youth Honors Choir during practice on March 25 at SS. Peter and Paul Cathedral in Indianapolis. The youths will perform at the Holy Thursday Mass on April 17 at the cathedral.

saying, 'Hey, look at this piece that I really love and think you'll like, too.'

"I think there's also a component of that liturgically and theologically speaking—to introduce a love for the faith, and say, 'Here's something that belongs to all of us as Catholics, and here's something that's part of your heritage whether you realized it or not.' So I'm very excited about that aspect."

The students are looking forward to the experience as well.

"I was really excited when my choir director announced it in choir class a couple months ago," said Cardinal Ritter Jr./Sr. High School sophomore Abby Hensley, 15. "It's really cool to be able to sing in the cathedral." Abby is a member of St. Malachy Parish in Brownsburg.

Several students of the choir expressed their love for singing.

"I just love music altogether," said 16-year-old Xavier Koester, a sophomore at Cardinal Ritter and a member of St. Barnabas Parish in Indianapolis. "It's another way to bring music in my life, and it helps me increase spiritually as well."

Grace Lundy, a 14-year-old freshman at Bishop Chatard High School and a member of Christ the King Parish in

Indianapolis, agreed.

"I feel more involved with the Mass," she said of her participation in liturgical choir. "Singing connects me closer to God."

"Singing is praying twice," noted Rebecca Doyle, a 17-year-old junior at Bishop Chatard, and a member of St. Pius X Parish in Indianapolis. "I really like using my voice because that's my one talent that I know I'm blessed with. I feel being able to share that is giving back directly to God, and helping others bring them in to that, too."

Michael Ruiz, a sophomore at Father Thomas Scecina Memorial High School and a member of Holy Spirit Parish in Indianapolis, summed up his feelings in a simple phrase.

When the 15-year-old was asked what made him excited to be part of the choir, he said, "Just singing all this music and glorifying God."

(Editor Mike Krokos contributed to this story. The archdiocesan Youth Honors Choir will be singing at the Holy Thursday Mass, celebrated by Archbishop Joseph W. Tobin, at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, at 7 p.m. on April 17.) †



'That, as a musician, is my goal, to expose these students to some Catholic music that they may not have been exposed to in the past, especially the music of the Triduum and of Holy Thursday, where there is so much ritual music that is tied directly to the Mass.'

—Andrew Motyka, archdiocesan director of liturgical music and cathedral music

What was in the news on April 3, 1964? The president asks for civil rights support from churches, and a debate over televising the Mass



By Brandon A. Evans

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

Here are some of the items found in the April 3, 1964, issue of *The Criterion*:

- Turn to the Risen Christ, pope tells troubled world
- Too many colleges, NCEA told
- Dialogue need within Church seen
- Rabbi Maurice Davis to be DCCM speaker
- President asks church support of rights bill

"WASHINGTON—President Johnson has called upon the nation's churches for increased support of the civil rights bill pending in the Senate. The chief executive, in an informal speech that turned into a major pronouncement on civil rights and churches, told a delegation of Southern Baptists their help is badly needed. 'No group of Christians has more responsibility in civil rights than the Southern Baptists,' Mr. Johnson told the group whose 10 million-member denomination is the South's largest."

- Plan retreat experiment
- Dr. Paul Muller named ND's 'Man of the Year'
- Poverty in Indianapolis: A helping hand for the needy
- Gary will be host to province parley
- \$39,000 bequest is announced
- Laymen and the council: What does laity want?
- Play is scheduled on Jewish rescue work in Germany
- At first Archdiocesan Progress Fair
- CYO camp reservations total 700
- New book on Pope Paul VI wins praise
- Sisters' choir at Woods waxes its first recording
- Patron saint for unity?

- Spanish archbishop: Appeals for 'charity' toward non-Catholics
- Clergy-lay body on unity formed
- Orthodox leader plans U.S. visit
- Family counseling service is established
- Liturgical telecasts defended by Jesuits

"NEW ORLEANS, La.—It is better 'to reach missions imperfectly than not at all,' said Father C.J. McNaspy, S.J., in defending the showing of Mass and other services via television. Father McNaspy, an associate editor of America, national Catholic weekly magazine, ... took issue with the stand of the noted theologian, Father Karl Rahner of Innsbruck, Austria. Father Rahner, said Father McNaspy, in a chapter on 'The Mass and Television' in his book, *The Christian Commitment [Sheed and Ward]*, maintains that 'televising the Mass offends against the commandment that our most intimate personal acts, and that which is holy, are to be made accessible to another only in the measure to which he is able and willing to participate in them with a personal response.' [Father McNaspy] pointed to the advantages of televising services for shut-ins who might otherwise have no opportunity of seeing them, and of the ceremonies around Pope Paul's election and visit to the Holy Land. 'True, some of the sacred "distance" may have been lost,' he said, 'but the gain seems altogether out of proportion to the loss.'

- 'Queens Work' stops publication
- Council addresses now in paperback

(Read all of these stories from our April 3, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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Events Calendar

April 4

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 4:30-7:30 p.m. Information: 317-546-4065.

St. Joan of Arc, 4217 N. Central Ave., Indianapolis. **Lenten devotions**, Rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Young Adult Group, first Friday adoration**, 7 p.m., dinner and social, 8 p.m. Information: ksahm@archindy.org.

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **First Friday devotion**, adoration, rosary, Benediction, 5:45 p.m.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Lenten organ recital**, Tom Nichols organist, 7 p.m., Stations of the Cross, 5:30 p.m., Mass, 6 p.m.

Information: 317-257-4297, ext. 2216.

April 4-May 27

Gospel of Life Ministry Center, 512 Main St., Brookville.

Introduction to Theology of the Body, eight-week course, 6:15-8:15 p.m.

Information: 765-647-3369 or mattjkeck@yahoo.com.

April 5

Most Holy Name of Jesus School, 21 N. 16th Ave., Beech Grove. **Altar Society, annual spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer group**, 8 a.m. Information: 765-647-5462.

April 5-6

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Annual mattress sale**, Sat. 10 a.m.-5 p.m., Sun. noon-5 p.m. Information: 812-934-4440, ext. 241.

April 6

St. Vincent de Paul Parish,

1723 I St., Bedford.

Catholic Community of Lawrence County, "Faithful Fashionista,"

Leah Darrow, presenter, 6 p.m., free-will offering. Information: 812-583-2542 or candrews1148@comcast.net.

April 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, National Volunteer Mass, 11 a.m., lunch following Mass. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

St. Mary of the Annunciation Parish, 415 E. Eighth St., New Albany. **Altar Society, spring fling vendor and craft show and luncheon**, 10 a.m.-3 p.m. Information: 812-944-0417.

April 8-May 13

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Divorce and Beyond program**, session one

of six, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836 ext. 1586 or dvanvelse@archindy.org.

April 9

The Columbus Bar, 322 4th St., Columbus. **Columbus Theology on Tap, "Are we just glorified gorillas?—Making sense of the 'Science vs. Religion' debate,"** Dr. Matthew Sherman, presenter, 6:30 p.m. gather and socialize, 7:30 p.m. presentation. Information: 812-379-9353 ext. 241.

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Lenten Soup Supper and speaker, "Woman's Irreplaceable Worth,"** Janet Sahn, presenter, Mass 5:30 p.m., soup supper 6:30-7:15 p.m., speaker 7:15-8:30 p.m., reservations requested for the soup supper. Information: 317-259-4373, ext. 256 or dearollo@stluke.org.

Marian University, 3200 Cold Spring Road, Indianapolis. **Adult programs**

information meeting, 6 p.m. Reservations: 317-955-6271.

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Harvest House Seniors**, monthly gathering for adults ages 55 and older, noon Mass followed by luncheon and fellowship. RSVP: Shirley at 317-241-9878 or Rita at 317-244-0255.

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

April 12

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

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap, "The Sandwich Generation: Managing the Needs of Our Older and Younger Family Members,"**

David and Mary Anne Noble, presenters, 7-9:30 p.m., \$35 per couple includes dinner. Reservations: www.stluke.org.

All Saints Parish, 25743 State Route 1, Guilford. **3rd Annual spring craft fair**, more than 20 vendors, bake sale, soup and sandwich lunch, 9 a.m.-4 p.m. Information: 812-576-4302 or parishoffice@etczone.com.

April 13

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French**, 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or ccfindy3@gmail.com.

April 16

Marian University, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series, "The Catholic Church: Catalyst for, or Obstacle to a Better World?"** Archbishop Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis, presenter, 7 p.m. Information: 317-955-6775 or maple@marian.edu. †

Retreats and Programs

April 4-6

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Peace, the Benedictine Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mt. St. Francis. **"Second Half of Life," retreat for women.** Information: 812-923-8817 or

retreats@mountsaintfrancis.org.

April 5

Oldenburg Franciscan Center, Oldenburg. **Francis Series: Francis, Franciscan Prayer**, Franciscan Sister Jane McConnell, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **Psychology: Move From Your Mind to Your Soul**, Pat Sheehan, PhD, presenter, 1-3 p.m., \$20 per person, \$30 for CEU. Information: 812-933-6437 or center@oldenburgosf.com. †

Cardinal Ritter Jr./Sr. High School raises \$2,000-plus for Riley Children's Hospital

Cardinal Ritter Jr./Sr. High School in Indianapolis held a Dance Marathon on March 22, raising \$2,046.34 to benefit Riley Children's Hospital in Indianapolis.

A total of 60 students participated in an evening that involved dancing, corn hole, a bounce house and a dodge ball tournament. The students surpassed their

fundraising goal of \$2,000.

Special visitors from Riley Children's Hospital went to the event to share their experiences with the Cardinal Ritter students. Kerry Lynch, a Cardinal Ritter teacher and sister of a cancer victim, also invited her family to speak about the impact of the students' event. †

April 13 concert at Saint Meinrad to feature Stations of the Cross

Organist Dr. Philip Brisson, accompanied by Dr. William P. Bradford II, actor and teacher, will present the Dupré/Claudé's "Stations of the Cross" at Saint Meinrad Archabbey Church, St. Meinrad, at 2:30 p.m. central time on April 13.

This interpretation of a traditional Lenten service sets the 14 stations to organ music intermixed with liturgical poetry. The program should last about 90 minutes.

The Dupré/Claudé version dates to the early 1930s. Marcel Dupré, a prominent organist in Paris, was asked by his professor at the Paris Conservatory of Music to read the poetic meditations on the Stations of the Cross written by Paul Claudel. Dupré would follow each station with an improvised musical piece.

The complex piece is broken into 14 sections coordinating with the 14 Stations of the Cross. First, a meditation on the station is read.

Following the poetry, a musical piece is played that links to the reading.

Brisson is director of music and organist at the Catholic Cathedral of the Assumption in Louisville, Ky. He also manages the Cathedral's Kely Endowed Concert Series.

He has led the cathedral choir on international concert tours to England, Ireland, Germany and Austria. Last summer, he was organist in residence at Christ Church Cathedral in Oxford, England.

Bradford has been a film actor and has taught at both Trinity High School and Youth Performing Arts School in Louisville, Ky.

The program is free and open to the public. Parking is available in the Guest House and student parking lots. For more information, contact Mary Jeanne Schumacher at 812-357-6501. For updates on the day of the performance, call 812-357-6611. †

'Arts for Learning' completes partnership with St. Roch School in Indianapolis

Arts for Learning and St. Roch School in Indianapolis successfully completed an arts integration partnership. The yearlong residency, which brought three artists in to work with sixth through eighth-grade students, featured digital game design, Japanese traditional bamboo brush painting, printmaking and papermaking.

The Digital Game Design workshop, which allows students to create their own rudimentary video game, was especially powerful for the students, according to St. Roch School principal Joe Hansen. Each class, rotating quarterly, began with the basics of design and ended the quarter with a video game of their own.

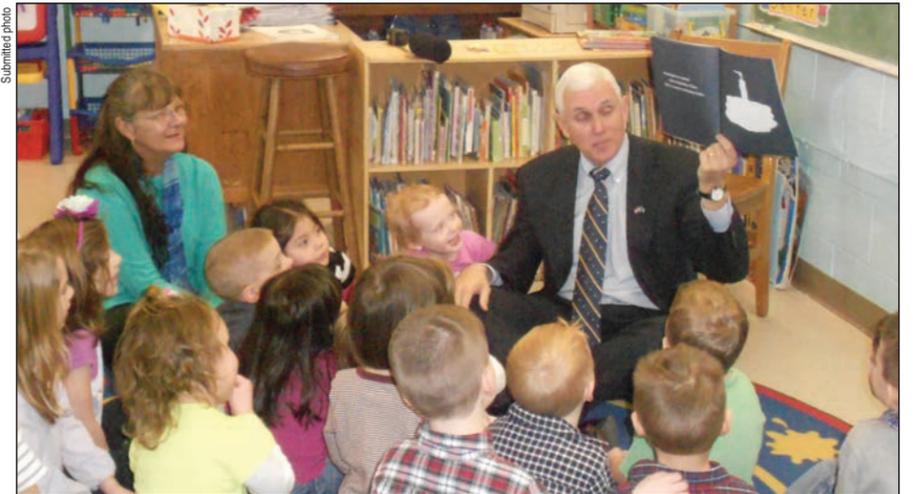
Papermaking and printmaking gave each student the chance to learn about different types of paper and how each is made. Choosing from recycled paper or paper made from plants, students created their own paper and incorporated styles,

designs and colors.

Japanese brush painting brought Japanese culture into the classroom through the art form of traditional painting techniques. The program met curriculum standards in Asian culture, critical thinking, life skills, social studies, and world history and culture.

Arts for Learning, the Indiana Affiliate of Young Audiences, works with more than 61,000 students each year to provide quality arts in education programs to schools, community centers, parks and juvenile detention centers throughout the state. As the oldest and largest provider of professional arts education programs in the state, the organization offers programs ranging from African drumming to songwriting to visual art.

More information may be found on Arts for Learning's website at www.artsforlearningindiana.org. †



Special visitor

Gov. Mike Pence visits the students and staff of Most Sacred Heart of Jesus School in Jeffersonville on March 6 as part of a tour through southern Indiana promoting the expansion of the voucher program to include preschool students next year. After listening to Governor Pence read a book to the preschoolers, they read a book that they had made for the governor and sang a song for him. The governor then visited the activity center where the rest of the student body was gathered, and the students presented him with a card that they had all signed thanking him for his support of school choice in Indiana. The governor told the students about his childhood, education, love for public service, favorite Bible verse and how he met his wife at church. He finished by taking several questions from the students and shaking their hands before leaving.



ARCHDIOCESE OF INDIANAPOLIS

2012-13 Accountability Report



Dear Brothers and Sisters in Christ:

The past year was one of historic significance for the Catholic Church as we welcomed our new Holy Father, Pope Francis, following the courageous and humble decision by Pope Benedict XVI to resign. Pope Francis is calling upon the Church to begin a new chapter of evangelization, while pointing out the path the Church should walk in the years to come.

The Archdiocese of Indianapolis shares the mission of the whole Church as we discover where God is opening new doors for us in central and southern Indiana. Good stewards are not passive beneficiaries of God's gifts. God invites each of us to continue the redemptive work of Jesus Christ. We carry out this mission by proclaiming the Gospel, celebrating the sacraments and exercising the ministry of charity.

This report, which gives an accounting of the Archdiocese of Indianapolis' finances for the fiscal year that ended June 30, 2013, is one measure of how we are using our resources to answer God's call to be disciples who joyfully proclaim the love of God in Jesus Christ. As Pope Francis has said many times during the first year of his papacy, "Faith is an encounter with Jesus, and we must do what Jesus does: encounter others."

This encounter requires that we listen to one another and step outside of ourselves to find where God is leading us. In an address on the Vigil of Pentecost on May 18, 2013 in St. Peter's Square to an estimated 200,000 people representing the different ecclesial movements, Pope Francis observed, "How often is Jesus inside and knocking at the door to be let out, to come out? And we do not let him out because of our own need for security, because so often we are locked into ephemeral structures that serve solely to make us slaves and not free children of God."

We have to be careful when we are planning in the archdiocese not to close doors by the way we plan. We need to be led by the sense of where God is actively opening doors and put the initiative and energy there in the trust that that action will generate the resources we need. I believe that as we progress in identifying the mission of the Archdiocese of Indianapolis, we will be successful in assembling the resources necessary to sustain that mission.

Since my installation, I have posed a question throughout the Catholic community in central and southern Indiana: Where is God opening a door for the archdiocese? I have asked that question in every deanery as well as in meetings with priests, young people, religious, the senior managers of the archdiocese, etc.

Six such "doors" appear to be opening and beckon the archdiocese to respond:

- 1. Campus and young adult ministry:** The Archdiocese of Indianapolis appears to be responding well to children and youth in our schools and religious education programs. We need to intensify our evangelization of young people on the college campuses as well as those who enter the work force immediately after high school.
- 2. Ministry to married couples and families:** The vocation of marriage experiences tremendous strain and couples may feel isolated in their struggle to live fully the sacrament they have received. How can the archdiocese support those who are preparing to marry as well as those who struggle to grow in married love? What sort of ministry can we offer to marriages in crisis or to those who have passed through the painful trauma of divorce? Can the ministry of the archdiocesan tribunal be financed in a way that removes the misconception that only if one has money will one receive consideration in the annulment process?

- 3. Ministry to migrants:** How can the archdiocese pastor the thousands of new immigrants to our territory? Many of these are Catholics but their faith is threatened by the secular character of American culture as well as the aggressive proselytism of other Christian churches and sects.
- 4. Prison ministry:** How can the archdiocese offer meaningful pastoral care to the thousands of inmates who are incarcerated within our territory and advocate for policies that effectively promote their rehabilitation and reinsertion into society?
- 5. Debt relief:** The archdiocese is blessed with a number of parishes which must expand their facilities in order to serve their growing communities. There are also poorer, urban parishes that stagger under the weight of maintaining their buildings and meeting their obligations to the archdiocese. Can the archdiocese be effective in relieving the debts of these parishes?
- 6. Global Catholicism:** Does the Archdiocese of Indianapolis have the responsibility of thinking beyond the borders of this country and enter into effective solidarity with the younger Churches of Africa, Asia and Latin America?

The above "doors" are neither definitive nor exhaustive and with your help I will work to continue to refine them, but they do appear to be elements of the mission of the Archdiocese of Indianapolis. I ask for your prayers and support in providing the Church in central and southern Indiana with the resources it needs to carry out its mission and, in the process, we all will be able as faithful Catholics to live more fully the vocation we received in baptism.

Our planning in the archdiocese also includes the continuation of the *Connected in the Spirit* planning process, which began in 2010. After Easter I intend to announce the final decisions concerning the parishes in the four Indianapolis deaneries.

Pastoral and lay representatives from the parishes have dedicated a tremendous amount of work to studying parish strengths, weaknesses and resources so we can align the parishes to most effectively carry out the mission God has given us. All parishes will be asked to share resources and programs, some will share pastors and a few parishes will be merged.

The Terre Haute and Batesville deaneries have completed *Connected in the Spirit*. 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 Lord will always guide us.

Thank you for your support and God bless you!

Sincerely yours in Christ,

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





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, 2013 and 2012

ASSETS	2013	2012
Cash and cash equivalents	\$ 53,883,925	\$ 62,517,426
Investments	142,985,945	119,725,135
Receivables:		
Contributions, net	6,756,225	10,074,044
Deposit and loan fund, net	36,707,207	35,312,155
Amounts due from parishes and other archdiocesan entities, net	3,307,972	5,321,488
Accrued interest income	6,224	7,722
Other, net	3,846,977	3,021,335
Total receivables, net	\$ 50,624,605	\$ 53,736,744
Other assets	707,432	676,448
Burial spaces and other inventories	3,779,934	3,373,190
Land, buildings and equipment, net	22,212,496	21,675,937
TOTAL ASSETS	\$274,194,337	\$261,704,880
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$ 6,753,571	\$ 4,351,279
Capital campaign due to parishes	3,942,335	7,098,103
Bonds payable, net	43,689,743	45,065,696
Reserves for self-insurance	2,234,000	1,188,000
Other liabilities	8,138,643	5,130,934
Deposit and loan fund payable	35,344,293	31,790,054
Total liabilities	\$100,102,585	\$ 94,624,066
Net assets:		
Unrestricted	\$133,862,926	\$128,996,317
Temporarily restricted	18,349,865	16,431,485
Permanently restricted	21,878,961	21,653,012
Total net assets	\$174,091,752	\$167,080,814
TOTAL LIABILITIES AND NET ASSETS	\$274,194,337	\$261,704,880

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2013 and 2012

SUPPORT AND REVENUES	2013	2012
Assessments	\$ 10,387,806	\$ 9,898,230
Service fees	23,425,777	23,561,541
Capital campaigns and contributions	10,394,658	8,408,231
Christ Our Hope Appeal	4,957,975	4,867,747
Sales of goods and services	4,684,260	4,483,509
Program service fees and other	6,565,901	6,087,834
Other public support	5,362,517	4,914,609
Interest income and investment return	18,600,898	(2,058)
Total support and revenues	\$ 84,379,792	\$ 62,219,643
EXPENSES		
Salaries and wages	\$ 13,789,328	\$ 13,015,609
Employee benefits and taxes	6,810,494	4,443,732
Health care costs	15,909,925	13,563,180
Retirement plan contributions	3,890,741	7,611,304
Cost of equipment and supplies sold	2,406,430	1,804,903
Administrative and supplies	2,394,113	2,175,315
Property insurance	4,643,057	1,676,526
Depreciation	1,495,680	1,456,396
Repairs and maintenance	965,765	935,708
Occupancy costs	1,461,948	1,335,381
Interest	2,474,976	2,759,949
Bad debts	4,093,482	3,524,713
Professional services	5,705,129	5,448,377
Specific assistance	1,753,829	1,481,062
Contributions	4,860,060	5,758,429
Capital campaign funds donated to parishes and others	69,510	64,540
Other	4,644,387	2,597,853
Total expenses	\$ 77,368,854	\$ 69,652,977
CHANGE IN NET ASSETS	7,010,938	(7,433,334)
NET ASSETS: Beginning of year	167,080,814	174,514,148
NET ASSETS: End of year	\$174,091,752	\$167,080,814

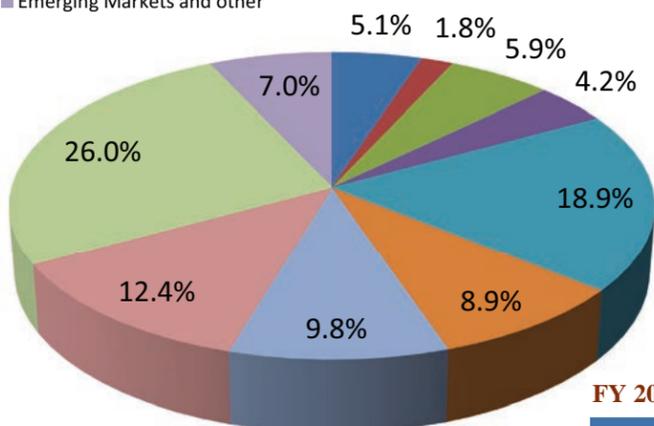


Catholic Community Foundation, Inc.

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, 2013, the Catholic Community Foundation comprised 437 separate endowment accounts and 106 charitable gift annuities worth \$150.1 million.

Asset Allocations as of June 30, 2013 Cash and Investments = \$150,054,109

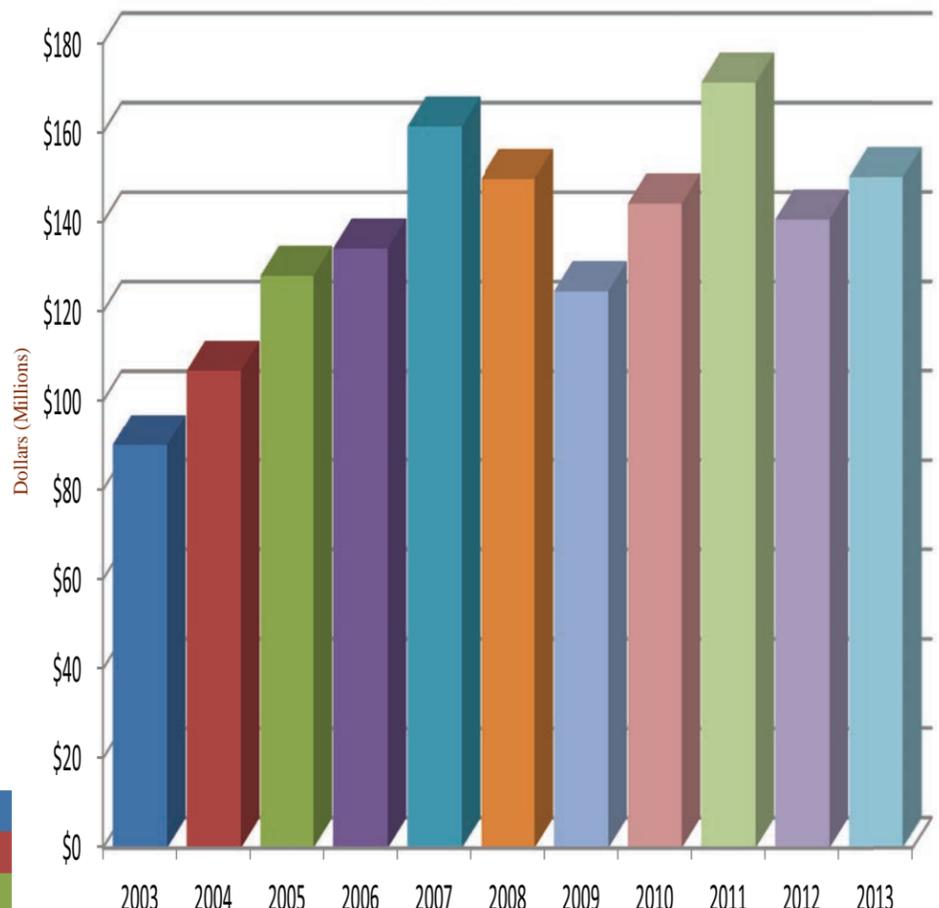
- Real Estate
- Private Equity
- Cash
- Commodities
- International Equity Securities
- Small Cap Equity
- Mid Cap Equity Securities
- Large Cap Equity Securities
- Fixed Income
- Emerging Markets and other



FY 2013 Fund Performance

Composite	10.80%
Equity	18.70%
Fixed	4.40%

Cash and Investments in Million of Dollars





Chief Financial Officer's Report

Archbishop Joseph W. Tobin has defined stewardship as "What you do, with what you have, when you believe in God." The following accountability report reflects that the Archdiocese of Indianapolis operates by the Archbishop's definition and continues to be good stewards of the Church's resources. For fiscal year 2013, the chancery and agencies of the archdiocese continue to operate at a balance or surplus as compared to budget. Our Catholic Community Foundation's (CCF) net assets increased to \$151 million. Since CCF's inception it has distributed \$83.4 million for various ministries. The clergy and lay retirement plans continue to show significant improvement from the decline caused by volatile investment returns during the 2008-2010 time periods. In 2013, the archdiocese refinanced the

2003 Series bonds at a lower rate, which will position the Archdiocese Deposit and Loan Fund (ADLF) to minimize rate increases for parish loans and assist in continuing to provide parishes with an above market rate of return on their deposits. For FY13, parishes, schools and agencies increased their deposits in ADLF by 11 percent, these funds help provide loans to parishes. The CCF, ADLF and several of our benefit plans have been favorably impacted by positive investment results during the year and the Federal Reserve policies, which kept interest rates low.

Similar to all organizations, the archdiocese faces many challenges associated with various government laws and regulations enacted over the last several years. We are committed to providing our employees with the solid

benefits, which are in-line with Catholic teaching, balanced with controlling costs to the employee and parishes, schools, and agencies. In addition, we continue efforts to provide the best options for employee and priest retirement in a volatile and challenging investment market, while maintaining reasonable fees and costs to the employee and parishes, schools and agencies.

This accountability report provides detailed information on the financial activities of the archdiocese for the fiscal year ended June 30, 2013 including operating results, parish stewardship, shared services plan activity, grant awards available to entities in the archdiocese and more.

Chancery Fiscal Year 2013 Operating Results

The chancery offices and agencies of the Archdiocese of Indianapolis completed its ninth consecutive year with a break even or surplus operating budget. For fiscal year 2012-2013 we ended the fiscal year \$1.9 million or 6 percent ahead of budget on \$33 million of operational expenses. The operations surpluses were generated mostly from unexpected bequests and contributions.

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 an approximately \$12.8 million deficit net asset position 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 net asset position over a period

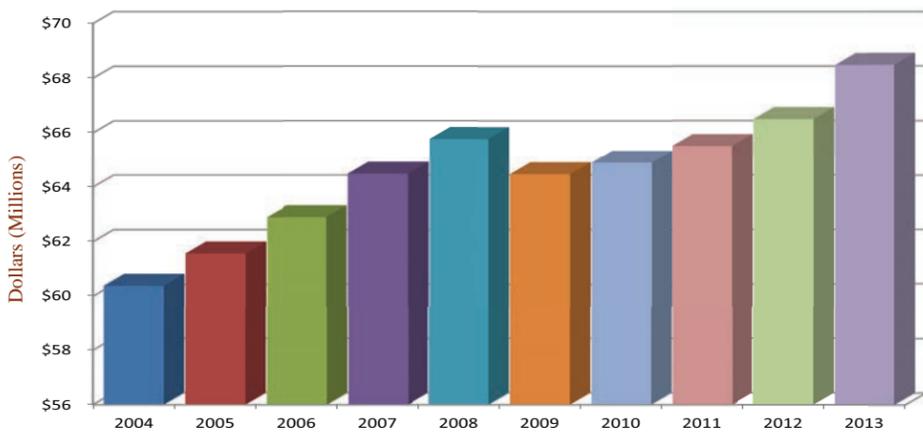
of years. Over the past several years, we've implemented a plan that is designed to help the struggling parishes navigate their financial troubles by identifying areas for improvement, improve the transparency to the parishioners, and reduce or eliminate operating deficits and accumulated debt to the archdiocese. These efforts are paying off for many parishes as we have fewer parishes with operating debt on their balance sheet and more parishes with a balanced budget.

Parish and Archdiocesan Stewardship

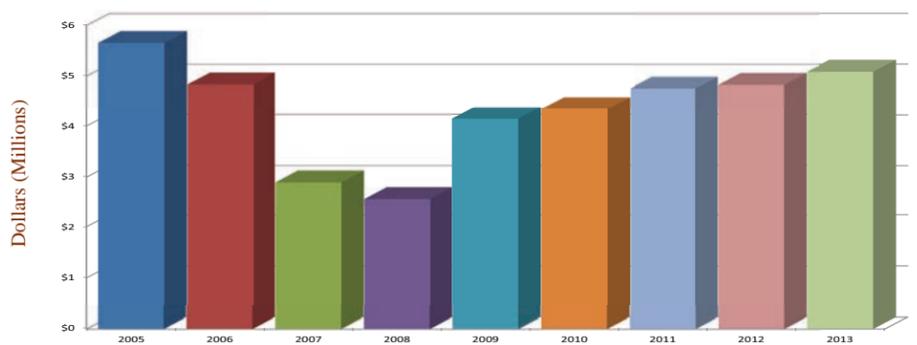
For the fiscal year ended June 30, 2013, parish stewardship, through Sunday and holy day collections, experienced a slight increase over the previous fiscal year. This 2.9 percent increase of over fiscal year 2012 continues the positive trend of increased giving at the parish and proves the strong and steady member commitment in our current economic environment.

The FY 2013 annual parish and archdiocesan community United Catholic Appeal: Christ Our Hope experienced a modest increase in recorded revenues. The FY 2013 appeal also enabled parishes to direct resources into those ministries closest to their community. The appeal received pledges totaling \$5.0 million in fiscal year 2013, compared to the pledges of \$4.8 million in FY 2012. While the annual appeal continues to trend upward, we are still below our historic highs by nearly \$1 million.

Parish Sunday and Holy Day Collections (2004 through 2013)



United Catholic Appeal: Christ Our Hope (2005 through 2013)



Parish Services: Insurance and Benefit Plans

The Archdiocese of Indianapolis 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.

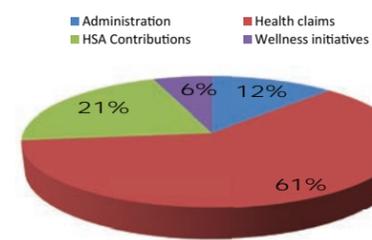
Lay Employee Health Insurance Plan

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. In fiscal years 2012 and 2011, 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).

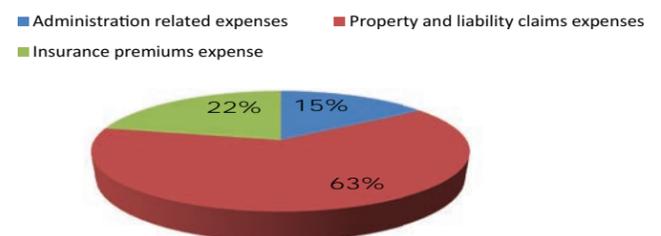
Property and Liability Insurance Plan

The property insurance plan also experienced positive results for the 2012-2013 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 2013-2014 fiscal year which translates into lower premiums paid by our parishes, schools, and agencies for property and liability insurance.

FY 2013 Healthcare Expenses



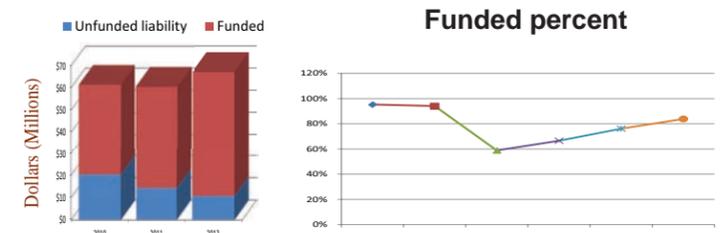
FY 2013 Property and Liability Expenses



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 several 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. In fiscal years 2011 and 2012 additional contributions to the Lay Plan of \$6.3 million were made. Our most recent report from our plan actuaries as of January 1, 2013 indicates that the Lay Plan was underfunded by \$10.9 million or a funding level of 84 percent, an improvement from a 76 percent funding level in 2011. 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. The archdiocese matches 50 percent of up to a maximum of 8 percent employee eligible compensation. This match is an increase from 50 percent of 6 percent of eligible wages prior to January 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 reassess these decisions at a future date.

Lay Employee Retirement Plan Funded Status



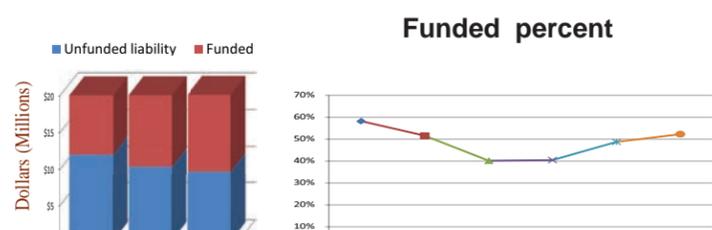


Chief Financial Officer's Report

Parish Services: Priest and Lay Employee Retirement Plans (cont.)

Similar to the lay defined benefit plan, the most recent actuarial valuation report as of January 1, 2013 indicate that the priest retirement plan is underfunded by \$9.5 million, which represents a funding level of only 52 percent. This is also an improvement over the 2011 actuarial funding analysis that reported a funding level of 49 percent. 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



Expenses Related to Sexual Misconduct Lawsuits

In fiscal year 2013, approximately \$47,000 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 2012. Through January 2014, we have settled a total of 10 sexual abuse lawsuits through mediation with an average settlement per case of \$157,000. Additionally, approximately \$60,000 was spent for legal fees to defend the archdiocese from sexual misconduct lawsuits in 2013 compared to \$121,000 in 2012. There are currently four additional cases in litigation.

Archdiocesan Grants Awarded

Thanks to the generosity of the parishes in the archdiocese and a special bequest, we 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 combined 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 United Catholic Appeal goal awarded to home mission parishes and schools. These grants began in 2002 and since inception we have disbursed over \$3.5 million to support our parishes and schools with the greatest needs. The endowment that is established to support these grants had a June 30, 2013 balance of \$4 million which allows us to distribute approximately \$200,000 in grants 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 approximately \$780,000 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, 2013 balance of \$3.1 million which allows for approximately \$150,000 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. The annual 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, 2013 balance of \$5.2 million which generates annual grants of about \$265,000.

2013 Grant Awards

In the fall of 2012, 15 grants were awarded across the three grant types with an average value of \$19,000. These grants were awarded to parishes in six different deaneries and to three Archdiocesan agencies. In the spring of 2013, 12 grants were awarded across the three grant types with an average value of \$22,000. These grants were awarded to parishes in seven different deaneries and to two archdiocesan agencies.

For more information on the grant process please visit the Finance Office webpage at www.archindy.org/finance/grant or contact Stacy Harris in the Finance Office at sharris@archindy.org.

Catholic Community Foundation, Inc.

The Catholic Community Foundation's total cash and investments were \$150.1 million at June 30, 2013. The composite investment returns for the year were 10.8 percent driven by the equity returns which were quite volatile over the course of the year. The Foundation investments have returned a very respectable 7.4 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 31 new endowments during the year, bringing the total number of endowments held in the foundation to 437. The endowments distributed over \$6.7 million in both fiscal years 2013 and 2012, to support parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

Operating Budget for 2013-2014

For the 2013-2014 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 continue to be 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
- Managing our public charter schools to be self sustaining and our city center schools to balance their supported budgets
- Providing parishes, schools and agencies with sound employee benefit and service plans while minimizing cost increases and meeting the guidelines within the Affordable Care Act

On the other hand, we have several positive opportunities:

- Utilizing the benefit of state vouchers in our school system while providing quality Catholic-based education
- Structuring our assets to better match liabilities enabling us to 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

Jerry Williams President, St. Simon Parish, Indianapolis
 Greg Monte Vice President, St. Patrick Parish, Terre Haute

Members

Daniel L. DeBard St. Patrick Parish, Terre Haute
 Kenneth J. Hedlund St. Matthew Parish, Indianapolis
 Scott Nickerson St. Pius X Parish, Indianapolis
 Dan Riley St. Luke Parish, Indianapolis
 Timothy Robinson St. Joan of Arc Parish, 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 worked 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

Lent helps us understand the importance of perspective

By Fr. David O'Rourke, O.P.

The Lenten Gospels take us through a bleak and dry landscape.

To some, this bleakness signals death. To others, it signals a death of the old self and a transformation to a new self.

Yes, the end of yet another Lenten period can seem tiring, but, remember, that as bleak and dry as these weeks can feel, this period—put to good use by praying, learning, ultimately changing—can help us prepare for tough moments to come.

You can think of this time as your own place, a time away from normal daily pressures, where retreat has helped you to think and to find a place to sort things out.

I used to think that way, too. No more. First of all, because I finally had to admit that a pastor can't get away from his responsibilities. Wherever I go, they go with me, especially in these days of cellphones and the Internet.

These weeks of Lent should help us to see that our location, the landscape around us, the lack of light, perhaps, is not as important as the lens through which we look at what happens to us—wherever, whenever—and our response to difficulties.

The reality, if we think about it, is that the ground always feels like it is changing under our feet.

There are stages in life—childhood, young years, middle age, old age—and these stages are real and they are very different. What makes them so different is that they each have their own life agendas. There are things you have to do at one stage that you would never do at another.

But they all have one thing in common—they all are tough. And they always require a period of reflection, a moment to look back, to find ways to change for the better as we move forward through each stage of life.

Young people have to set things up, get

going, make life choices. Then, a dozen years later, as the stress and demands of adult life start crowding in, they have to face personal limits. Spiritually, they may have to face up to the pain they now realize they caused others in the past, as they flexed their youthful wings.

They may have to make amends, and that is almost as tough as having to admit to ourselves that there are amends we really ought to make. Then, as the years move us into old age, we begin to realize that in our careers, we have probably gone as far as we're going to go.

In the United States, we connect success to our careers. They give us personal value and self-esteem. So facing those limits can be sobering. But sobriety can bring moments of wisdom.

The season of Lent teaches us that as we move through these tough periods, these deserts in life, if you will, we can also clamp down, discard what we don't need, perfect new habits and transform into a better version of ourselves.

Yes, this landscape can feel bleak while we

work to break from what hurts us and we try to change into a new way of being. It teaches us that life, and its stages, is not a battle to be won. Life is not a problem to be solved. It is to be lived in relationship with the lives and circumstances around us.

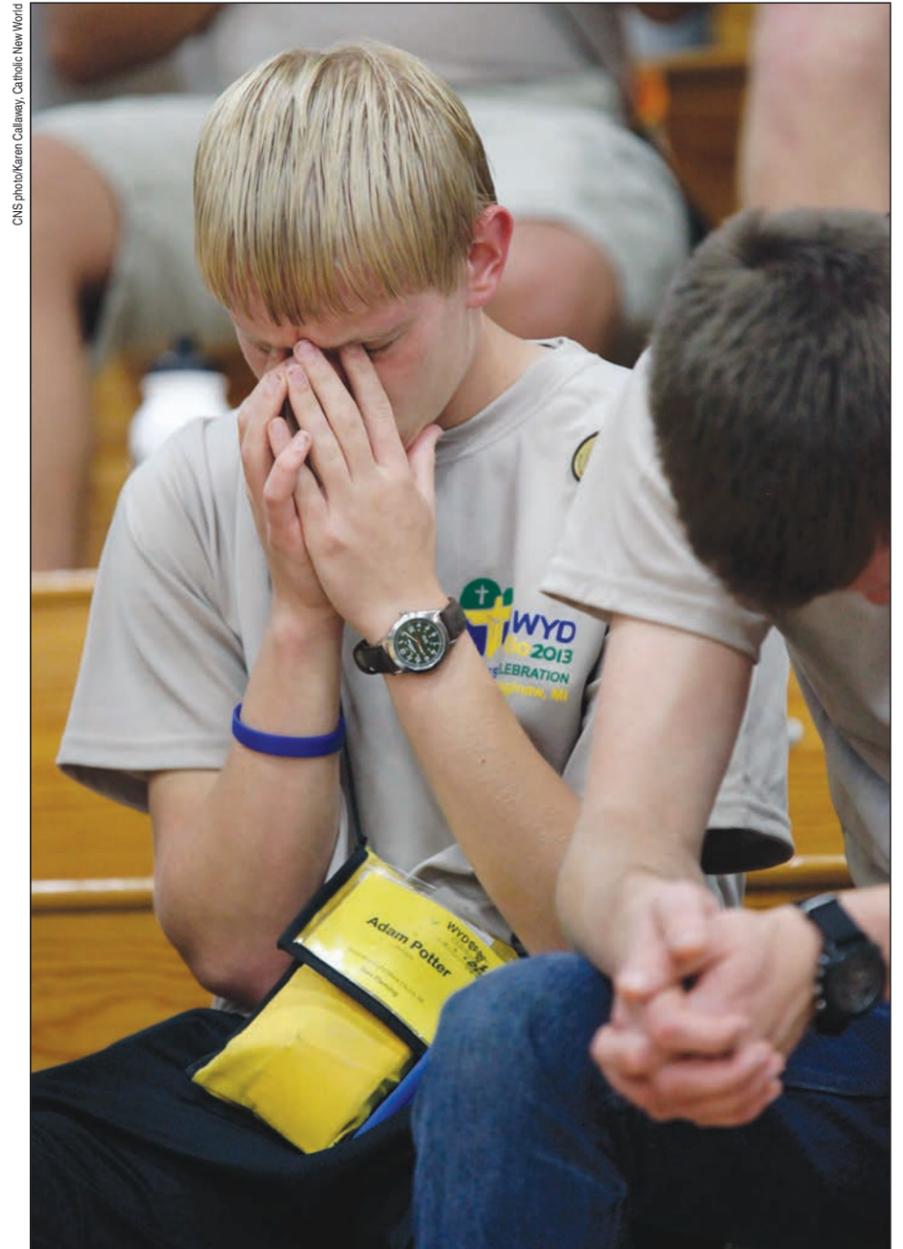
Life's years are brief but they are good, to be loved on their own terms, accepted for the privilege they are.

The years we are given, the bad and bleak, are not meant to be conquered but appreciated.

What we receive may not be a lot, but at some point, through prayer, patience and reflection, we learn to see the light, we learn to change and to know that it's probably enough.

(Dominican David Father O'Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.) †

'Life's years are brief but they are good, to be loved on their own terms, accepted for the privilege they are.'



Adam Potter from Saginaw, Mich., prays before Mass as more than 700 Catholic teenagers and young adults from the Archdiocese of Chicago and other Midwest dioceses gather for "WYD Chicago: A Midwest Celebration" at Marian Catholic High School in Chicago Heights, Ill. on July 27, 2013. As people move from one stage of life to another, different duties and choices are placed before them.

Forming personal discipline during Lent can help you and other people

By Effie Caldarola

A few years ago, I went to a birthday party for a priest friend who was turning 80. This friend was a great



A Catholic Relief Services "Operation Rice Bowl" box sits in the center of the table at a Catholic family's home. Personal sacrifices made during Lent to build up discipline can benefit people in need.

homilist and a great writer, but what also impressed me was that at 80, this lean, wiry priest was still getting up every cold Alaskan morning to jog through the predawn streets.

Eventually, as he moved on in the decade, he gave a nod to advancing age by choosing the gym over the icy sidewalks of Anchorage.

At his party, he took a slim piece of decadent chocolate cake, a rare indulgence. How do you do it? I asked. He looked at me and said, "Discipline." And then he thought about it for a moment, and he said it again: discipline.

There are lots of things we can say about Lent. But I think it might be good to breathe in that word, "discipline," and give it some consideration during the Church's great liturgical season of penitence.

Certainly, Lent isn't primarily about making an effort. It's not about the focus being on "giving up" something, as if forsaking chocolate will somehow win grace. No, Lent is about focusing on the One who has come to save me, poor and undisciplined as I am.

Yet, Lent offers such a golden opportunity to bring some needed discipline into our spiritual lives. It is a reasonable period of time to make a commitment, and a long enough period

of time to form a habit. Discipline is an underrated virtue in our modern world.

Have you failed at your resolve to dedicate some time each morning to prayer? Is there spiritual reading you'd like to do "some day," but you allow the television or your computer screen to gobble up your time? Is there a nasty little sin—gossiping or being judgmental—that you'd like to work on?

St. Ignatius of Loyola said: "He who goes about to reform the world must begin with himself, or he loses his labor." That's a great slogan for Lent.

Reform might involve "giving up" and should involve fasting and abstinence, even beyond the times the Church asks of us. But we need to give meaning to this sacrifice.

One year, I gave up my too-frequent trips to the coffee shop and gave the money I would have spent on lattes to charity. A small sacrifice, I know, but one that kept Lent on my mind and ultimately did someone else a little good.

That's a good combination—performing a small discipline that also serves another. If we're giving up our nighttime bowl of ice cream primarily because we want to lose five pounds, we should reconsider our motivations.

Another time, I tried to work on my negative thinking about people. Every

time I noticed that I was criticizing someone mentally, I instead offered a short prayer for that person. It's painful to admit how much extra praying I did that Lent.

The other quote I love for Lent is in Isaiah: "Is this not, rather, the fast that I choose. ... Is it not sharing your bread with the hungry, bringing the afflicted and the homeless into your house?" (Is 58:6-7)

This reminds me that Lent should open me to greater service. St. Ignatius liked to call his Jesuits "men for others," and so, too, we should be men or women for others. Perhaps a Lenten discipline would be getting out of our comfort zone and volunteering at a shelter or food pantry. How can Lent help us be a person for others?

Pray about it ahead of time. Think outside the box. Ask yourself what would be a great gift you could give your spiritual life. Make sure it's doable, generous, joyful, and life-giving to you and others.

And then, like my good friend on a cold, dark morning, just summon your discipline and do it.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

From the Editor Emeritus/John F. Fink

Old Testament: Moses leads the Israelites out of Egypt

(Thirteenth in a series of columns)

Chapters 7 to 12 of the Book of Exodus tell about the 10 plagues that God sent upon the Egyptians to convince Pharaoh to let the Israelites leave Egypt. Before each one, Moses and his brother Aaron told Pharaoh that the plague would occur, and each time Pharaoh promised to release the Israelites if the plague was lifted. But each time, except the last, he reneged on his promise.

The 10 plagues were: the Nile River and other water supplies turned into blood; frogs covering the land; gnats infesting humans and animals; swarms of flies everywhere; a severe pestilence that killed livestock; boils that afflicted the people; a hailstorm with lightning that killed all people and animals in the open and destroyed every growing thing; locusts that devoured whatever the hail hadn't destroyed; darkness that covered the land for three days; and the death of every first-born person or beast.



Israelites leave Egypt. Before each one, Moses and his brother Aaron told Pharaoh that the plague would occur, and each time Pharaoh promised to release the Israelites if the plague was lifted. But each time,

While the Egyptians suffered those plagues, the Israelites did not.

Prior to the 10th plague, the killing of the first-born, the Lord had Moses instruct the people how they were to prepare the Passover feast and then mark the doorposts of their homes with blood from a lamb. Seeing the blood, he said, he would "pass over" (Ex 12:13) that house while he was killing the Egyptians.

This passage, from Chapter 12, is read in Catholic churches worldwide during liturgies on Good Friday.

The Israelites were instructed to keep that day as a memorial feast and a perpetual institution, which they do. This year Passover begins at sunset on April 14.

When the Egyptians discovered all of their eldest children dead, Pharaoh not only permitted the Israelites to leave, he chased them out. The Egyptian people gave them silver, gold and clothing, and rushed them out before they could even prepare food for the journey.

The Bible says that the Israelites comprised about 600,000 men, not counting children—plus numerous flocks and herds.

They had grown from the 70 people who arrived in Egypt 430 years earlier.

But they weren't safe yet. Pharaoh, suddenly realizing that all those slaves were leaving, again changed his mind. This time he sent his army—horses, chariots and charioteers—after the Israelites. They caught up with them at the Red Sea (or, perhaps, the Sea of Reeds).

We know what happened next because it has been dramatized in movies and TV series. But read Chapter 14 to see how the Bible describes the event.

First, God's angel put a dark cloud between the Egyptians and the Israelites. Then, at God's command, Moses split the sea in two. During the night, a strong wind turned the bottom into dry land. In the morning, the Israelites marched through the sea, "with the water like a wall to their right and to their left" (Ex 14:22).

When the Egyptians followed, Moses stretched his hand over the sea, and it drowned Pharaoh's entire army. "Thus the Lord saved Israel on that day from the power of the Egyptians" (Ex 14:30).

But now what were they to do? †

It's All Good/Patti Lamb

Have faith in God's timing in all you face in life

This winter was cold and rough. One particular snowstorm in January brought winds that claimed a huge limb from a



craggy, old cedar tree in our backyard. The grass underneath it had withered. Mounds of snow took so long to melt that it appeared we'd lose a row of bushes, too. The poor little boxwoods had been

beaten down and misshapen from the weight of the snow.

My plan was to dig up the boxwoods and the overgrown grass, and then plant new bushes and grass seed come spring.

The temperatures remained frigid, and I didn't think about anything outside until we had an unseasonably warm day a few weeks ago. I figured I'd take the warm weather opportunity to dig up the boxwoods. I got the shovel and headed out back, where my husband was chopping up the fallen tree limb.

When I made it to the backyard, I was in awe. The bushes I had written off looked to be greening up. Even the spot under the large cedar limb looked like it was coming back.

"Am I seeing things?" I asked my

husband, motioning to the bushes and grass. "Or do these look like they're going to make it after all?" My husband indicated that I had erred in giving up too soon.

"I guess God's timeline doesn't always mesh with ours," he said.

I suppose I should know by now that spring follows winter. I've lived in Indiana long enough to realize that, even after the longest winters, spring does eventually surface. I see it happen year after year, yet I had lost sight of it this time.

God makes things new again. He is a Redeemer and a source of restoration.

I know a very devout Christian woman who has long struggled with an illness and all of its imposing limitations. After a troubling recent hospitalization, she said she wasn't sure how much more of this she could take.

"God should have picked someone stronger than me to endure this trial," she said.

I remembered the words of a quote on a friend's bulletin board: "God doesn't call the qualified. He qualifies the called."

Particularly in times of trial, our faith is cultivated. And when God feels the furthest away, I think that's when he is actually closer than ever before. Our times of agony

are a tiny glimpse of what Jesus endured on the Cross. And those moments of suffering teach us humility and compassion for others. As ironic as it sounds, strength is made perfect in weakness (2 Cor 12:9).

When we are called to suffering, as we all will be at some point during our earthly journey, we can find comfort in the words of Sirach in Scripture: "My child, when you come to serve the Lord, prepare yourself for trials. ... For in fire, gold is tested, and the chosen, in the crucible of humiliation. ... Trust in God, and he will help you" (Sir 2:1-6).

Being a follower of Christ is not an easy road. No Olympic athlete ever won a gold medal without discipline, practice and occasional strain. No Christian is prepared for eternity without proper training, weathering some storms and teaching others to believe in the hope of Christ.

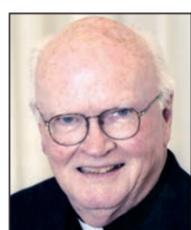
Our little boxwoods have completely sprung back to life, by the way. I found a small garden plaque to place beside them with a quote by Neal Maxwell. It reads, "Faith in God includes faith in his timing."

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Looking Around/Fr. William Byron, S.J.

Conference focuses on Catholic parish in the 21st century

Villanova University's Center for Church Management and Business Ethics celebrated its 10th anniversary in early



March by hosting a one-day seminar on campus in cooperation with the Center for Applied Research in the Apostolate (CARA), which marked its 50th year of service to the Church.

CARA has been in various locations in the Washington, D.C., area over the years. It is now a free-standing entity at (but not of) Georgetown University.

As those familiar with university life know, any academic with a good idea, letterhead and a file cabinet can initiate a center for the study of just about anything. Chuck Zech, a professor of economics at Villanova, saw the need a decade ago for research into what might be called "best practices" that would enable Church organizations to function more efficiently, ethically and productively.

He started conducting that research. He also convinced the dean of the Villanova School of Business that there is a market for a master's degree program (predominantly online) in Church management. Both activities—instructional and research—are

underway. A year or so ago the center added business ethics to its program.

Full disclosure prompts me to mention that I serve on the Villanova center's advisory council. In that capacity, I was invited to participate in the joint seminar celebrating the milestones.

Under the heading of "The Catholic Parish in the 21st Century," these two rather well-kept secrets in the life of the American Church provided a stimulating program for about 200 Church types, clergy and lay, on the challenges and opportunities facing the Church in the immediate future.

Melissa Cidade of CARA gave an enlightening presentation on the demographics and diversity associated with the American Church today.

Her colleague, Mark Gray, addressed the challenges and opportunities associated with Catholic schools and the sacraments. He prompted me to wonder, in view of the downturn in Catholic elementary school enrollment, whether any Catholics in future years will realize that guardian angels are not citizen patrols but celestial companions who can be relied upon for protection and guidance.

Jesuit Father Thomas Gaunt, CARA's executive director, outlined CARA's approach to research design and financial support.

Professor Zech gave specifics about stewardship and the uses and abuses of

parish finances. He had predicted, not long after the clergy sexual abuse scandal rocked the Church more than a decade ago, that disclosures of financial fraud and embezzlement would soon surface as a troubling issue. He was right.

Keynoting the conference was Father Michael White, a pastor in suburban Baltimore who has tripled weekend attendance at his parish. He highlighted three keys to growth for the Catholic parish in the years ahead. They are: music, message (the homily) and ministers (welcoming ministers when worshippers arrive and parking-lot facilitators who ease their arrivals). It struck me that a forth "m" needs attention—the meal.

We are there to remember the Lord in the breaking of the bread. We become one in the one loaf and the one cup, which are ours to share. We need more effective catechesis on the meaning of that meal.

There is no question of the need of better music and improved homilies. But without deeper understanding of the Eucharist, we could wind up with mega-parishes and malnourished parishioners.

(Jesuit Father William Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

For the Journey/Effie Caldarola

A film for the Lenten season

The Omaha Film Festival is not exactly the Sundance Film Festival, but I was pleased to see that *Movie Maker Magazine* places it in the top 25 film



festivals worth attending.

So it was good to go to it with a group of friends to see John O'Keefe's film *Tokimane*. O'Keefe is a professor of theology at Jesuit-

run Creighton University in Omaha. He brings a deeply reflective and spiritual eye to his documentary filmmaking.

Tokimane was filmed in Congo. The film's title is an expression used often by the people there. It means, "We must hold each other," a thought that should inspire us all during Lent.

O'Keefe is particularly interested in the Church in the developing world, and was invited by Bishop Nicolas Djomo to visit his diocese in Congo. Some of his priests have studied at Creighton.

The small town of Tshumbe (pronounced Shoom-bay) is the bishop's seat, and the film portrays its breathtaking beauty, its extreme poverty and some truly heroic people.

O'Keefe suspects that one reason Bishop Djomo invited him to visit was to encourage a portrayal of "something other than the relentless story of his country's misery."

After all, what are the pictures we typically see of Africa, especially Congo? We see starving babies, savage warfare, strange illnesses or deformities. Those things make the sound bites on the evening news, or they come in the mail with pleas for donations to a charity.

The people of Tshumbe are more than the failures of their country, the film tells us. And what are those failures? One of the worst conflicts since World War II took place in Congo. Sometimes called "Africa's World War," the five-year conflict ended in 2003 and claimed an estimated 3 million people. All the worst aspects of modern warfare, from rape to displacement of people, descended on the nation.

In light of the country's history, Tshumbe presents a tranquil appearance. It is a place of gorgeous physical grace, sitting on a vast grass savannah, just south of the world's second largest rain forest.

In Tshumbe, Sister Rebecca Walo heads up a new university of which Bishop Djomo is quite proud, even though the Universite Notre Dame de Tshumbe has dirt floors and no Internet access. Sister Rebecca thinks the education of women will be key to the area's success.

In the film, a young doctor, Antoinette Hakonyange, a serene and beautiful woman who gave up more lucrative work in a large city, has no ultrasound or radiology and diagnoses illnesses with what she admits are "educated guesses."

She has a device to sterilize medical equipment, but it's electric and she has no fuel to run it. She sterilizes with steam. She also leads the choir at a weekly Mass, a three-hour event that O'Keefe said seemed to pass as a mere moment of presence.

I saw the film twice and met Bishop Djomo, a lovely man, at one of the film's first screenings in Omaha. The film only got better the second time. The spiritual dimensions of it come home particularly during Lent, when we realize, painfully, how much we have materially compared to so many others, and yet how often the spirituality of the poor can eclipse ours.

We have much we could give them, but they have much they could teach us.

(Effie Caldarola writes for Catholic News Service.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 6, 2014

- Ezekiel 37:12-14
- Romans 8:8-11
- John 11:1-45

The Book of Ezekiel provides the first reading for this weekend. Even a quick reading of the history of ancient Israel



shows that there were very few periods of prosperity and calm. Indeed, only the reigns of David and Solomon might properly be considered as truly good times.

However, some times were more trying than others

were. Certainly, the generations spent in Babylon were a miserable time. Confined in Babylon in wretchedness, and a minority, the Jewish exiles yearned for the day when they would be able to return to their homeland.

Ezekiel built upon this theme of hoping and expectation. As did all the prophets of his time, he saw a release from Babylonian bondage not as an accident or a happy turn of events. He saw it as a result of God's mercy and of fidelity to God. Thus, in this reading, the Lord speaks, promising to breathe new life into the defeated, dejected people.

St. Paul's Epistle to the Romans furnishes the second reading. Rome was the absolute center for everything in the first-century Mediterranean world, the political, economic and cultural heart of the empire. Its inhabitants came from everywhere, having brought with them a great variety of customs and beliefs. It was a sophisticated city. Paul wrote to the Christian Romans, among whom eventually he would die as a martyr.

This reading stresses two spiritual realities. The Christian is linked with God in Christ. So the Christian possesses the very life of the Holy Spirit, a life, of course, that will never die.

For its third reading, the Church this weekend presents the Gospel of John. Jesus went to Bethany, then a separate community but now a part of greater Jerusalem, summoned by Martha and Mary, who were anxious about their

brother Lazarus, the Lord's friend, who had died.

When Jesus at last arrived, Lazarus was dead. In fact, he had been dead for several days. Putrefaction had begun. Responding to the sisters' faith, the Lord restores Lazarus to life.

Several important themes occur in the passage. First, of course, is the active, life-giving love of Jesus. In the mystery of the Incarnation, Jesus knows and expresses human love. Secondly, the faith of Martha and Mary is unqualified.

The Evangelist sees a parallel between the Resurrection of Jesus and the restoration of earthly life to Lazarus. In each account, mourning women are essential parts of the story. A stone closes the tomb. The body is dressed, and a face cloth, customary in Jewish burials of the time, covers the face. Finally, in each story, faith and human limitation have important roles.

Reflection

Next week, on Palm Sunday, the Church will invite us to learn, and to worship, in the most intense liturgical days of its year. Calling us to Christ, and with ancient drama and the most compelling symbolism, it will proclaim Jesus as Savior and Risen Lord.

This weekend, the Church prepares us for this experience, giving us the beautiful and wondrous story of Lazarus.

Echoing the Lord's own Resurrection, today's message is clear. If we are united with Jesus, as Lazarus and his sisters were united, then in God's power we will have everlasting life.

However, we will only experience this eternal life if we seek Jesus, and if we seek Jesus with the faith uncompromisingly shown by Martha. Only Jesus can give us life.

The other readings reinforce this theme. For everyone, life can be taxing. Death awaits all. Ezekiel assures us that God will give us true life. It will be the life of holiness, the life that never ends.

St. Paul reminded us that this divine life abides only in Jesus. So, as Lent progresses, as Lent anticipates its culmination, the Church calls us to Jesus, the Lord of life. †

Daily Readings

Monday, April 7

St. John Baptist de la Salle, priest
Daniel 13:1-9, 15-17, 19-30, 33-62
 or *Daniel* 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, April 8

Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 9

Daniel 3:14-20, 91-92, 95
 (response) *Daniel* 3:52-56
John 8:31-42

Thursday, April 10

Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 11

St. Stanislaus, bishop and martyr
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 12

Ezekiel 37:21-28
 (response) *Jeremiah* 31:10-13
John 11:45-56

Sunday, April 13

Palm Sunday of the Passion of the Lord
Matthew 21:1-11 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18, 19-20, 23-24
Philippians 2:6-11
Matthew 26:14-27:66
 or *Matthew* 27:11-54

Question Corner/Fr. Kenneth Doyle

Civilly remarried Catholics encouraged to attend Mass, persevere in prayer

Our recently ordained deacon told a parishioner he did not feel comfortable giving him Communion because the man married a divorced woman. (He was a widower.) Even if the man should not receive Communion, is it the deacon's role to excommunicate this person? I am a cradle Catholic. A deacon is not a priest and, needless to say, many people are leaving our parish because of him. (Indiana)



To clarify, in the situation you present, the man has not been "excommunicated" by the deacon, nor by his own doing, nor by the Church.

The *Catechism of the Catholic Church* says of Catholics who are divorced and remarried civilly that "priests and the whole community must manifest an attentive solicitude, so that they do not consider themselves separated from the Church" (#1651).

Such persons are encouraged to continue to attend Mass and to persevere in prayer and in the works of charity. It is true that "they cannot receive eucharistic Communion as long as this situation persists" (#1650).

But the tactical question is how and when to present that teaching. I do it by occasional reminders in homilies or parish mailings—expressed not in the language of "prohibition" but as a suggestion that those in a marriage not recognized by the Church "would do well to consult with a priest to see if any steps might be taken which would allow them to participate fully in the Eucharist by receiving holy Communion."

That works better, I believe, than confronting someone who presents himself for Communion. I prefer to give that person the benefit of the doubt.

In the case cited, how would I know the circumstances of the wife's first marriage—whether that marriage might have since been annulled, or not even recognized by the Church from its outset? Catholic teaching is clear and certain. Strategies, understandably, can vary.

I have noticed that, at Communion, some people will take the host but not drink from the chalice. Is Communion

complete when you consume the body but not the blood? Also, why do some churches still provide only the host at Communion? (Goose Creek, S.C.)

From the earliest days of the Church's celebration of the Eucharist, holy Communion was customarily received under both species—in accordance with Christ's command to "take and eat ... take and drink."

It was only in the late 11th century that it became commonplace for just the host to be distributed. The Second Vatican Council's extension of the use of both species was, then, a return to the original practice.

The *General Instruction of the Roman Missal* is clear in stating that "Christ, whole and entire, and the true Sacrament, is received even under only one species" (#282). But that same section later on clearly encourages more frequent use of both the consecrated bread and the wine because, in this way, "the sign of the eucharistic banquet is made more fully evident."

The general instruction, in #283, authorizes each diocesan bishop to set norms regarding the use of both species.

In our parish, which is blessed to have a number of willing and devout extraordinary ministers of holy Communion, reception under both species is used for weekday Masses as well as on Sundays.

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

My Journey to God

The Sign of the Cross

By Thomas J. Rillo

It is a symbolic manual gesture
 A simple ritual hand motion
 The tracing of the Cross on Calvary
 Marking the four points of the Cross.

It replicates Jesus Christ's crossing
 From his own death unto life
 Moving from Hades to Paradise
 Always symbolizing the Trinity.

Spoken or a mental recitation
 Following a Trinitarian formula
 Belief in God as three identities
 The Father, Son and Holy Spirit.

The symbolism of Christ's cross
 Two lines intersecting at right angles
 A cross easily discernible to the viewer
 It is an overt sign to all of strong faith.

Be not ashamed to trace the cross
 One who willingly gave his life for us
 Letting the world know of our deep love
 His death on the cross is our salvation.



Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Palestinian Catholic Bishara Michael makes the sign of the cross on his son, 3-month-old Gabriel, during an annual Franciscan-led pilgrimage to the Qasr el-Yehud baptism site by the Jordan River.

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.

ADAMS, Agatha, 89, St. John the Apostle, Bloomington, March 12. Mother of Cindy Brown, Taffy Tomlinson, Lori Wilkerson and Tim Heagy. Grandmother of 10. Great-grandmother of 14.

BARON, Marisa, 90, Holy Spirit, Indianapolis, March 18. Mother of Ann Vukas and Gary Baron. Sister of Rita Ossorio, Ann Marie Taylor, Pia Zona and Mario D'Auria. Grandmother of three.

BAUMAN, Raymond H., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 11. Husband of Marcella Bauman. Father of Gary and Mark Bauman. Brother of Floretta Burton. Grandfather of one.

BERTHOLD, Mary Louise, 71, St. Teresa Benedicta of the Cross, Bright, March 14. Mother of Pam Fox and Rodney Berthold. Sister of Vernal Houlihan and Pat Devitt. Grandmother of three.

BROWN, Jane (Duffy), 92, Holy Family, New Albany, March 18. Sister of Phyllis Denaley, Wilma Euleus, Marilyn and Richard Duffy.

CAITO, Joseph Anthony, Sr., 87, St. Matthew the Apostle, Indianapolis, March 24. Father of Mary Ann Benz, Rebecca Caito-Sander and Joseph Caito II. Grandfather of four.

CLARK, Barbara Marie, 83, St. Agnes, Nashville, March 23. Mother of Colleen Bennett, Amy Cooper, Pat and Rob Clark. Grandmother of 16.

DERMANELIAN, Miranda L., 25, St. Agnes, Nashville, March 14. Mother of Jalyne Dunn and Cameron Evans. Daughter of Michael Dermanelian. Sister of Marissa, McKenzie and Michaela Dermanelian. Granddaughter of Dave H.T. Dermanelian.

ENGLERT, George J., 91, Our Lady of Perpetual Help, New Albany, March 17. Husband of Helen (Andres) Englert.

Father of Pamela Belden and Karen Waters. Brother of Dorothy Zeller and Kenneth Englert. Grandfather of four. Great-grandfather of four.

FINN, John Vincent, 87, St. John the Baptist, Starlight, March 22. Husband of Blanche (Boeing) Finn. Father of Lois Dailey, Elaine Lonnemann, Martha Patton, Carmel Quire, Therese, James, Jerome, John and Walter Finn. Grandfather of 35. Great-grandfather of 15.

GAUER, Catherine E., 92, St. Patrick, Terre Haute, March 10. Mother of Jan Anderson, Cathy Price, Fran, Eddie, Mike, Patrick and Phil Gauer. Sister of John Doyle and Harold Gauer. Grandmother of 14. Great-grandmother of 10.

GEORGE, Frances, 91, Christ the King, Indianapolis, March 13.

GUTIERREZ, Refugia Maria, 87, St. Therese of the Infant Jesus (Little Flower), March 11. Mother of Linda Gutierrez Gardner, Margarita Gutierrez Mesa, Gloria, Manuel Jr. and Pete Gutierrez, Jose and Maricela Hernandez. Sister of Lucha Gallardo. Grandmother of several. Great-grandmother of several.

HOBSON, Peggy (Keilman), 75, St. Ambrose, Seymour, March 13.

HOLTEL, Anna L., 89, Holy Family, Oldenburg, March 21. Aunt of several.

KLAIN, Eliner T., 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 14. Mother of Lorrie Klain. Sister of Mary Perry. Grandmother of two. Great-grandmother of three.

LaFLEUR, Isabelle Francis, infant, St. Mark the Evangelist, Indianapolis, March 21. Daughter of Daniel and Sabrina LaFleur.

LEICHTER, Kathleen, 79, St. John the Apostle, Bloomington, Feb. 17. Wife of Ronald Leichter. Mother of Mary Ann and John Leichter. Sister of Lorraine, Cornelius and Francis Hart. Grandmother of two.

MARIEN, Dorothy M., 100, St. Barnabas, Indianapolis, March 16. Mother of Kathy Schmidt, Edward, John and Richard Marien. Grandmother of eight. Great-grandmother of 13.

McGEE, Helen, 91, St. Patrick, Terre Haute, Feb. 27. Mother of Jeanne Frost.



Papal portraits

Girls from the Italian region of Umbria hold drawings of Pope Francis as they attend the pope's general audience in St. Peter's Square at the Vatican on March 26.

MERGENTHAL, Ruth A., 91, St. Michael, Brookville, March 22. Mother of Phyllis Metz, Karen Meyer, Myrna Wissing and Jeff Mergenthal. Sister of Leona Kalb. Grandmother of 10. Great-grandmother of eight.

MILTZ, Richard E., 67, St. Luke the Evangelist, Indianapolis, March 15. Husband of Katherine Miltz. Father of Jennifer and Michael Miltz. Brother of Karl Miltz. Grandfather of two.

MISINIEC, Myrtle Grace, 95, St. Rose of Lima, Franklin, March 15. Mother of Janet, Judy, Joe and John Misiniec. Sister of Bill Blankenship. Grandmother of four. Great-grandmother of eight.

NAYLOR, Marjorie A., 91, St. Michael, Brookville, March 22. Wife of John Naylor. Mother of Sheila Miller, Bob and Kelly Naylor. Sister of Kathleen Johnson. Grandmother of eight.

PEREZ, Xavier Reyes, 21, St. Mark the Evangelist, Indianapolis, March 21. Son of Wilfredo and Isabel Perez. Brother of Suzette Nufio, Zaira, Edwin, Walter and Wilfredo Perez, and Erick Nufio.

PETTINGER, Mary Jean, 90, St. Mary, North Vernon, March 12. Mother of Bob Pettinger. Grandmother of two. Great-grandfather of three.

SAUTER, Walter W., 86, Good Shepherd, Indianapolis, March 18. Father of Judith Smith, Brian, John and Mark Sauter. Grandfather of seven. Great-grandfather of two.

SCHWINDEL, Cyrilla Mary, 89, St. Meinrad, St. Meinrad, March 19. Mother of Brenda Braslow, Mitzy Lewis and Mary Lou Vaal. Half-sister of Henrietta Bishoff. Grandmother of 14. Great-grandmother of 21.

SHIEL, Andrew Thomas, 2, St. Luke the Evangelist, Indianapolis, March 22. Son of Bethany (Canull) Shiel. Brother of Ethan Lessig. Grandson of Thomas and Carole Canull, Gail Shiel and Richard and Lori Smith.

SHIEL, James Andrew, 26, St. Luke the Evangelist, Indianapolis, March 21. Son of Gail Shiel. Brother of Maureen Knoble and Katherine Shiel. Grandson of Katherine Shiel.

STEINER, Martha Marie, 65, St. Christopher, Indianapolis, March 6. Sister of Barbara Dumil,

Mary Fulkerson, Madonna Hankee, Marian Mehringer, Virginia Quillen, Elizabeth Riley, Regina Winger, Norbert, Paul, Robert and Tony Steiner. (correction)

TEX, Kenneth R., 70, St. Mark the Evangelist, Indianapolis, March 22. Father of Kathy, Jeffrey and Jerry Tex. Brother of Mary Hamhock, Mike, Richard, Ronnie and Thomas Tex. Grandfather of four.

TEX, Raymond P., 75, St. Mark the Evangelist, Indianapolis, March 10. Brother of Mary Hamhock, Kenneth, Mike, Richard, Ronnie and Thomas.

THOMAS, Catherine, 90, St. Jude, Indianapolis, March 21. Wife of Joseph Thomas. Mother of Janet Morrison, Jeffrey and Robert Thomas. Sister of Franky Belloise, Theresa Faulkner, Christine Gough, Cecelia Heady, Dottie Wilson, James, Michael and Patrick Floyd. Grandmother of nine. Great-grandmother of three.

TRIPLETT, Barbara L., 85, Holy Family, New Albany, March 15. Mother of Kathy Futral, Keith and Stephen Triplett. Grandmother of eight. Great-grandmother of four. †

Franciscan Sister Teresa Carol Van Compernelle ministered in education in Indiana, Missouri and Ohio

Franciscan Sister Teresa Carol Van Compernelle died on March 25 at the St. Clare Health Center at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in

Oldenburg. She was 89. The Mass of Christian Burial was celebrated on March 28 at the Motherhouse Chapel. Burial followed at the sisters' cemetery.

Irma Mary Van Compernelle was born on Nov. 26, 1924. She entered the Sisters of St. Francis on Sept. 8, 1944, and professed final vows on Aug. 12, 1947.

During nearly 70 years as a Sister of St. Francis, Sister Laurita ministered as a teacher in Catholic schools in Indiana, Ohio and Missouri, and in other capacities on the motherhouse grounds. She spent her final years in prayer.

In the archdiocese, Sister Teresa served at Little Flower School, St. Lawrence School and Holy Trinity School, all in Indianapolis; the former St. Anthony of Padua School in Morris; and St. Gabriel School in Connersville.

In later years, she worked at a business office in Florida before returning to the Oldenburg motherhouse where she was assistant to the sacristan and the motherhouse minister.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100. †

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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Replica of icon of Our Lady of Czestochowa to tour Indianapolis

Criterion staff report

A replica of the icon of Our Lady of Czestochowa from the Monastery of Jasna Góra in Poland, also known as the Black Madonna, will be in Indianapolis from April 23 to April 25 as part of a worldwide pilgrimage in defense of life.

During the worldwide tour, the image is being used to encourage prayer for Mary's help in the defense of the unborn and her intercession for the protection of the family and all human life.

The three-day event also brings together the Roman Catholic Church, the Byzantine Catholic Church and the Bulgarian Eastern Orthodox Church united under the mantle the Mother of God, the Theotokos, in defense of life.

The icon, a replica of the original one housed in the Monastery of Jasna Góra in Poland, was blessed by the archbishop of Czestochowa. The

archbishop of Krakow also made a special act of entrustment to Our Lady of Czestochowa for the defense of life and the family.

The global tour of the replica of the famed icon started on June 14, 2012, in Vladivostok, Russia. To date, the icon has traveled more than 40,000 miles and visited 25 countries.

Father Peter West of Human Life International, the organization sponsoring the tour in North America, will speak about the history of the icon and the purpose of the world tour at the replica's various stops in Indianapolis.

The schedule of the tour is as follows:

April 23

7 p.m.—Welcome of the icon and celebration of the Akathist Hymn to the Theotokos (Mother of God) at St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis

8 p.m.-midnight—Church will be open for prayer and meditation

April 24

9 a.m.—Divine Liturgy (Mass) at St. Athanasius the Great Byzantine Catholic Church

10:30 a.m.-noon—Clinic for Women abortion center, 3607 W. 16th St. in Indianapolis (on the right-of-way in front of the center)

2-3 p.m.—Planned Parenthood, 8590 Georgetown Road in Indianapolis (on the right-of-way in front of the building)

4-5 p.m.—Prayer and meditation at St. Luke the Evangelist Church, 7575 Holliday Drive, E. in Indianapolis

5:30 p.m.—Mass in the chapel at St. Luke the Evangelist Church

7 p.m.—Return to St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., for prayer service for the victims of abortion

April 25

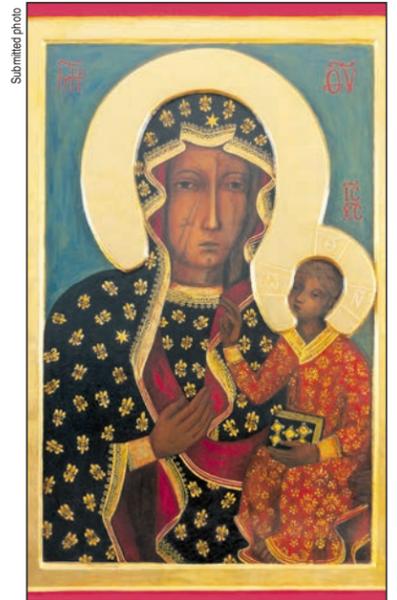
9 a.m.—Divine Liturgy (Mass) at St. Athanasius the Great Byzantine Catholic Church 10:30-11:30 a.m.—Prayer and meditation at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis

11:45 a.m.—Procession to Joy of All Who Sorrow Bulgarian Eastern Orthodox Church, 1516 N. Delaware St. in Indianapolis

12:15 p.m.—Akathist Hymn to the Theotokos (Mother of God) Joy of All Who Sorrow Bulgarian Eastern Orthodox Church

5:15 p.m.—Vespers at Joy of All Who Sorrow Bulgarian Eastern Orthodox Church

(For more information, contact Eric Slaughter at 317-408-0528 or e-mail abbafather.cuf@gmail.com. For info about the icon's worldwide journey, log on to www.fromocean.toocean.org.) †



A copy of the icon of Our Lady of Czestochowa in Poland will be transported to four churches and two abortion centers in Indianapolis as part of a campaign to promote the culture of life.

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

Batesville Deanery

- April 4, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
- April 5, 9-11 a.m. and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright
- April 10, 7 p.m., at St. Mary, Aurora

Bloomington Deanery

- April 8, 7 p.m. at St. Vincent de Paul, Bedford
- April 9, 6:30 p.m. at St. Jude, Spencer
- April 10, 6 p.m. at St. John the Apostle, Bloomington
- April 16, 6 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

- April 8, following 5:15 p.m. Mass for Richmond Catholic

Community at St. Mary, Richmond

- April 10, 7 p.m. at St. Mary (Immaculate Conception) school gym, Rushville

Indianapolis East Deanery

- April 8, 6:30 p.m. at St. Rita

Indianapolis North Deanery

- April 6, 2 p.m. at St. Luke the Evangelist
- April 7, 7 p.m. at St. Luke the Evangelist
- April 8, 7 p.m. at St. Luke the Evangelist

Indianapolis South Deanery

- April 5, 9-11 a.m. at St. Mark the Evangelist
- April 8, 7 p.m. at St. Roch
- April 10, 6 p.m. at St. Barnabas
- April 14, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- April 9, 7 p.m. at St. Michael the Archangel

New Albany Deanery

- April 9, 6:30 p.m. at St. Paul, Sellersburg
- April 13, 1 p.m. at St. John the Baptist, Starlight
- April 16, 7 p.m. at St. Mary, Navilleton

Seymour Deanery

- April 14, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

- April 10, 6 p.m. at St. Michael, Cannelton

Terre Haute Deanery

- April 9, 7 p.m. at St. Paul the Apostle, Greencastle †

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Employment

COORDINATORS OF YOUTH MINISTRY
2 FULL-TIME • TERRE HAUTE

The Terre Haute Catholic Community is seeking 2 full-time Coordinators of Youth Ministry to share the planning, implementation and evaluation of a restructured Total Youth Ministry Program with the 5 Catholic parishes for youth in grades 9-12. Programming includes, but is not limited to, religious education, Confirmation, retreats, prayer and liturgy, service projects, fellowship, and leadership development. In addition, responsibilities include volunteer recruitment/coordination and fundraising.

One coordinator position will have the responsibility of communication and outreach to St. Joseph University Parish and Saint Benedict Parish and the other coordinator position will hold the responsibility to St. Margaret Mary Parish, Sacred Heart of Jesus Parish and St. Patrick Parish.

Applicant should be a practicing Catholic and possess a love for and knowledge of the Catholic faith, as well as a strong commitment to the faith development of young people. The applicant must have the ability to organize, multi-task, work well with volunteers, exhibit good leadership skills, creativity and initiative. Professional work ethic and excellent communication skills, both written and verbal, are essential. Bachelor's Degree and Youth Ministry programming experience preferred. Possession of a Youth Ministry Certificate or the willingness to obtain one is a plus. Some travel, evening and weekend work is required.

Direct Inquiries by April 14, 2014 to: Kay Scoville, Director of Youth Ministry, Archdiocese of Indianapolis, kscoville@archindy.org.

ARCHDIOCESE OF INDIANAPOLIS
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Employment

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Visit www.justfaith.org for more details about our organization and programs. Applications will be accepted until the position is filled for immediate employment. To apply, please submit a resumé, cover letter, and three professional references to sharon.russell@justfaith.org. Or mail these materials to:

ATTN: Sharon Russell
JustFaith Ministries
P.O. Box 221348
Louisville, KY 40252

COORDINATOR OF LITURGICAL MUSIC

St. Joseph University Parish, an active parish of approximately 750 households and an active Campus Ministry, invites applications for the position of Coordinator of Liturgical Music, to begin July 1, 2014. The successful applicant will be a person of strong faith with experience in liturgical music ministry. Please request a job description and send current resumé to :

Search Committee
St. Joseph University Parish
113 South 5th Street
Terre Haute, IN 47807

Or e-mail to:
parishoffice@stjoep.org

Application deadline is
April 21, 2014.

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FAITH

continued from page 1A

weeks after Swinney's doctor told him there is nothing more they can do for him.

It is also just a few weeks after Swinney began an alternative treatment that has given him a measure of hope.

Yet even in a time of so much uncertainty in his life, Swinney's resolve to give up fear has stayed strong. He remembers when he first made that resolution.

"It was a scary time in my life," he says about the 2013 return of his cancer that had first been diagnosed in 2010. "I was facing death again. Not only that, I had a fear of what I would leave behind, what I hadn't accomplished, what I would have to go through with treatments, and how it would turn out. I decided to leave it to God. I thought if it was possible to give up fear, I would. It's been a freeing experience.

"Without fear, I didn't have the anxiety that loomed around all the time. It took a lot of things out of the equation. It let me focus on my life."

During Lent of 2013, one of Swinney's main goals was to be baptized in the Church. When Swinney's life was threatened by the return of the cancer, Father Nagel arranged for an emergency baptism for him just before last Easter.

"It was very powerful," Swinney recalls. "I had a lot of friends and family who

rallied around me. There were so many people at St. John's for the baptism. It was an emotional time for me.

"I received Communion for the first time with the rest of the RCIA program. I'll never forget my first Communion. I don't know what it was about it, but it definitely touched something inside of me."

'I believe God is hearing me'

Swinney continued in the RCIA program this year in the hopes of being confirmed, and that dream came true on March 25.

"It was beautiful, absolutely beautiful," he says. "Family and friends came. It was very emotional."

Even as he has struggled against what many people would consider devastating health setbacks, there is no struggle of faith for him.

For years, he has admired the faith of his grandparents, Don and Kathleen Murphy, calling them "two of the most faithful people I know." He has always believed in God and Jesus, he says, but now there is a depth to his faith that surprises him.

"I was 24 when I found out I had cancer for the first time," he says. "My faith has really opened my eyes to God and the Church and the community of believers who are praying for me. I have a lot of faith in the prayers of my family and friends, and the thousands of people I don't know who are praying for me because of my family and friends.

"And one of the biggest changes I've

seen in me is that I pray every day. There is great comfort in the power of prayer. My faith has grown to where I believe God is hearing me in my prayer. I repeatedly ask for a miracle."

He pauses and adds, "I realize there are a lot of people out there who need a miracle."

'I can hold the hope for you'

The people closest to Swinney notice the change that his faith has had on him. Just as important, they know the impact that his life has had on them.

"Macklin has always reveled in life," says his mother, Maureen Murphy. "He just gives 100 percent to whatever he does. He's always been a joy. His strength comes from wrapping his arms around whatever matters to him. He's embracing his faith and his spirituality like every other joy he's found in his life."

Swinney's girlfriend has seen the difference, too.

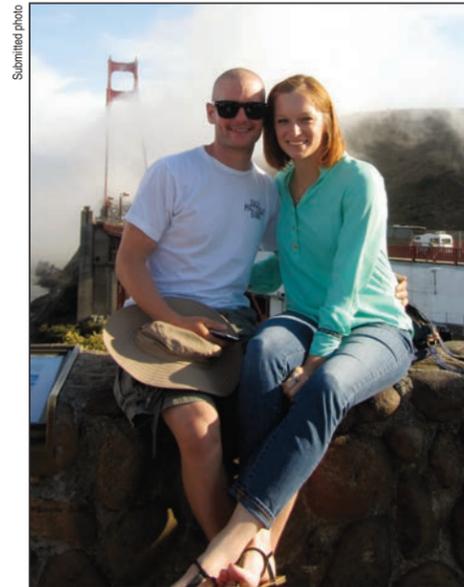
"I've seen a transformation in him in the importance he puts on his spiritual life," says Callie Bontrager, who is 23. "I knew his belief in God and Jesus Christ was important to him, but it's become even more important in the past year."

She savors the strength he has in living an attitude of "giving up fear," but what he has endured, she says, "I wouldn't wish on anyone."

"I'm the worrier," she says. "I've told him, 'I can hold the hope for you, if you need me to.' There haven't been many times when he's asked me to do that."

That's because Swinney is often the one giving doses of faith, hope and inspiration to others. His grandfather experienced that gift again one morning in mid-March. It happened when Swinney became so weak that he came to live in his grandparents' home in a hospice setting.

"The night before, he stayed up with us," Don Murphy recalls. "At five the next morning, his light came on, and I went to talk with him. I asked if he wanted anything. He said, 'a cup of coffee.' I made him a cup, and he asked if I wanted to sit outside. We sat on the bench for an hour



As the Golden Gate Bridge looms in the background, Macklin Swinney and his girlfriend, Callie Bontrager, pose for a photo during a trip to San Francisco last summer.

and a half talking. One of the things he said was that he was going to play a lot more Frisbee golf this summer.

"One of the other things he said was, 'Grandpop, I haven't said this before, but I want to thank you for turning me on to the RCIA program and the Catholic Church.' I had taken him to a Pacers' game one night and told him that St. John's would be a nice fit for him and Father Nagel would be good for him. I didn't push, but we were so glad when he did it. His grandmother has been so supportive of him."

Don Murphy fights back his emotions as he adds, "It really does mean a lot to see his faith. He's suffering, but he's kept a positive attitude. He keeps everybody else up."

That attitude of focusing on faith and giving up fear has touched and inspired many people, including his pastor.

"In all my years in the Church, that was a new one for me—to give up fear," Father Nagel says. "I think we should all give up fear." †



'In all my years in the Church, that was a new one for me—to give up fear. I think we should all give up fear.'

—Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis

Prayer, charity surround John XXIII and John Paul II being declared saints

VATICAN CITY (CNS)—The rite of canonization for Blessed John XXIII and John Paul II on April 27 will use the standard formula for the creation of new saints, but the Mass will be preceded by the recitation of the Divine Mercy chaplet, and it is possible retired Pope Benedict XVI will attend, the Vatican spokesman said.

"He is invited," said Jesuit Father Federico Lombardi, the spokesman. "But there is still a month to go. We'll have to see if he wants to be present and feels up to it."

Discussing preparations for the canonizations with reporters on March 31, Father Lombardi also said the popes' tombs

in St. Peter's Basilica would not be disturbed, other than to change the inscriptions from "blessed" to "saint." Pilgrims can visit the tombs after the April 27 Mass.

Relics from the two popes will be presented during the liturgy, the spokesman said. The relic of Blessed John Paul—a vial of his blood encased in a reliquary featuring a silver sculpture of olive branches—will be the same that was used for his beatification in 2011.

A matching reliquary has been made for a relic of Blessed John, said Msgr. Guilo Dellavite, an official of the Diocese of Bergamo, where the pope was born. When Blessed John was beatified in 2000, no relic was presented, the monsignor said, because no blood or body parts had been preserved for that purpose. However, when Blessed John's tomb was opened in 2001 and the remains treated before being reinterred in St. Peter's Basilica, some bone fragments were removed.

Floribeth Mora Diaz, a Costa Rican whose recovery from a brain aneurysm was the miracle accepted for the canonization of Blessed John Paul, and French Sister Marie Simon-Pierre, whose cure from Parkinson's disease was accepted as the miracle that paved the way for his beatification, are both expected to attend the Mass on April 27, Father Lombardi said. Pope Francis waived the requirement for a miracle for the

canonization of Blessed John.

The canonization Mass is scheduled to begin at 10 a.m. the Sunday after Easter, which the Church celebrates as Divine Mercy Sunday. Pilgrims are expected to begin filling St. Peter's Square early in the morning, Father Lombardi said, and will have an opportunity to participate in the recitation of the Divine Mercy chaplet, a series of prayers focusing on the gifts of God's mercy, especially shown through the Passion of Christ.

The Vatican, he said, is not issuing tickets for the Mass, although large sections of St. Peter's Square will be reserved for official government delegations, for bishops and priests, and for members of the Vatican diplomatic corps. Other than that, space in the square will be allotted on a first-come, first-served basis. Because the Vatican is not handling ticket requests, it cannot predict how many people will attend the ceremony, he said.

"We hope many people will come, and we are making preparations to welcome them," Father Lombardi said. "We invite people to come to Rome with trust and serenity without excessive fear."

"If people filled St. Peter's Square and [the main boulevard] back to the Tiber River, we calculate there would be between 200,000 and 250,000 people," he said. Forecasts, including by city of Rome officials, that mention millions of pilgrims trying to attend the event appear exaggerated, Father Lombardi said.

"Come to Rome. Don't be afraid," he said.

Cardinal Agostino Vallini, papal vicar for Rome, told reporters that the diocese was focusing on a spiritual preparation for the canonization of "two pontiffs, two bishops of Rome, who lived and experienced their faith, becoming messengers of the Gospel, but also of great humanity."

The cardinal will lead an evening for young people on April 22 along with the postulants—official promoters—of the sainthood causes of the two popes. The night before the canonization, 11 churches near the Vatican will be open all night for prayer, meditation and confessions. The program will be offered in English and Italian at the Basilica of St. Mark the Evangelist at the Campidoglio, and in Italian and Spanish at the Jesuit Church of the Gesu.

The diocese also has launched a special website—www.2papisanti.org—and several social media initiatives with the help of communications students at a Rome university. The Facebook fan page is "2popesaints," the Twitter account is "@2popesaints," the Instagram account is "#2popesaints" and the YouTube channel search term is also "2popesaints." †



Blessed John XXIII



Blessed John Paul II

TOBIN

continued from page 1A

or even less often, depending on the schedule of meetings," Archbishop Tobin said. "From time to time, I may be asked to submit an opinion in writing to help the Holy See understand a particular problem involving religious."

The archbishop said he doesn't expect the appointment "will have any perceptible effect on my principal mission: that of shepherding the archdiocese."

"However, I would ask my brothers and sisters in central and southern Indiana to continue to pray for me, that I might be an archbishop after the heart of Jesus and serve well, both in Indiana and, when necessary, in Rome."

The archbishop views his new role with the congregation as an advisory one.

"Together with the other cardinals and archbishops named to the congregation, I will try to advise the Holy Father and the cardinal prefect of the congregation on questions regarding religious life around the world," Archbishop Tobin said.

The Vatican also announced on March 29 that the pope confirmed Brazilian Cardinal Joao Braz de Aviz as prefect of the congregation, the Vatican office that oversees the world's religious orders.

Besides Archbishop Tobin, other new members of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life include Australian Cardinal George Pell; Canadian Cardinal Marc Ouellet; Cardinal Norberto Rivera Carrera of Mexico City; Cardinal Luis Tagle of Manila; Bishop John Corriveau of Nelson, British Columbia; and Bishop Kieran O'Reilly of Killaloe, Ireland.

Pope Francis also reappointed 11 members to another five-year term, including: Cardinals Francis E. George of Chicago; Wilfrid F. Napier of Durban, South Africa; Sean P. O'Malley of Boston and Jesuit Father Adolfo Nicolas, superior general of the Jesuits worldwide. †