Faith, forgiveness marked life and death of young Catholic killed in shooting

By Natalie Hoefer

On the morning of April 1, 24-year-old Nathan Trapuzzano—who next month was anticipating the birth of his first child, his first wedding anniversary and his 25th birthday—was shot and killed while taking a walk in his west side Indianapolis neighborhood. While his death has raised a public outcry against crime, it has also raised awareness of a man lauded as a pro-life advocate, a good Catholic and a role model for men.

Born and raised in Pennsylvania, Trapuzzano’s Indiana story began in the Lafayette Diocese at Ball State University in Muncie, where he graduated summa cum laude in 2011 with a degree in Latin, Greek and classical studies.

In his blog “For Christ and the Church” (archdiocese.com), Father Christopher Roberts of the Lafayette Diocese spoke of how he met Trapuzzano.

“My visits [to the Catholic students at the Newman Center at Ball State] involved an hour conference on some aspect of the faith and exposition [of] the Blessed Sacrament in the church,” he wrote.

“One of the Ball State students who faithfully attended these Tuesday evenings was Nathan. There were two things beyond his command of Latin letters that impressed me about Nathan. The first was his goodness. He was a true gentleman, considerate of others and always wanting to become a better man.

“The second thing that impressed me about Nathan was his deep Catholic faith. He wanted to understand and live his faith at the greatest depth possible.”

Friends also praised Trapuzzano’s admirable qualities.

By John Staughnessy

The fear of what she had to admit nearly stopped Mary Lynn Burrows from making her confession.

Yet, since she was already inside the church, Burrows figured she shouldn’t turn back.

“I finally garnered enough courage to place myself in front of the confessional and take a deep breath. I knew that if I did not do it, I would become etched in her mind forever.

(Better’s note: This story is one in a continuing series about people who have left the Church and/or lost their faith in God only to rediscover later the meaning that God and the Church have in their lives.)

By John Staughnessy

Bill Cross also had an interesting introduction to the connection between music and faith. When his grandmother distributed Communion to people in nursing homes, she brought Billy along to have the then-4-year-old boy play his violin.

“She also had me play at church and help at food banks and shelters,” recalls Cross, now 18. “I just kept up the tradition of helping people, and now it comes naturally to me.”

That sense of harmony in the lives of Heil and Cross is also reflected in the lives of Art and Ann Berkemeier and Michael and Mary Ann Browning—from the shared standpoint of their tremendous efforts to offer help and hope to others.

That’s why these six people will be honored by the archdiocese and Catholic Charities Indianapolis during the Spirit of Service Awards Dinner on April 30 at the Indiana Roof Ballroom in Indianapolis.

Here are the stories of this year’s recipients:

Spirit of Service winners show humor, harmony
NATHAN continued from page 1

“Nathan was one of those guys you could really tell was very unselfish,” said Brandon Stanley, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis who first met Trapuzzano at Ball State. “He was a model for true men in that he was very strong physically, mentally and strong in faith, but at the same time had a vulnerability that allowed him to let you in.”

Catherine Thomas was touched by Trapuzzano’s care and compassion as they served together as pro-life sidewalk counselors. She said he tended to the neighborhood.

“(The other counselors and I) had been praying for someone for so long that when we finally got to come join us where we sidewalk counsel at 16th and Rochester,” Thomas said of her fellow volunteers for Truth and Compassion, an ecumenical pro-life ministry.

“In all the years we’ve been out here, we didn’t get participation from the people in the area. I told the Lord, ‘I want you to send someone from the area to stand with us.’ A week later, Nathan and [his wife] Jenny stopped by and said they live in the neighborhood.”

The young couples, who would have celebrated their first wedding anniversary on May 11, started praying the rosary in front of the abortion center.

But when Trapuzzano heard there was a need for someone to stand with Thomas on Monday mornings at 7 a.m., he began sidewalk counseling with her.

“I was so impressed with him and his being willing to stand out there with me,” Thomas said. “He had a sincere heart for this ministry.”

Truth and Compassion counselor John Stutz, a member of St. Michael Parish in Greenwood, was also impressed by Trapuzzano, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

Standing in front of the west side abortion center before the funeral Mass on April 5, Stutz recalled how he met the young Catholic.

“I was on the other side of the fence there [behind the abortion center]. I have a stool I use so I can try to talk to people over the fence. Nathan came back there one day and we met. He stayed with me about 15 minutes. Then he walked home, got a stool and joined me. We spent probably an hour, hour-and-a-half together.

“He was just a beautiful person, a faithful young Catholic.”

Stutz shared how just hours before the funeral they had a “save”—someone who first met Trapuzzano through a Bible study, said many have asked him why God could allow something so tragic to happen.

Perhaps the Lord knew Nathan could do more good in heaven, Father Nagel said.

“If this could somehow change the hearts of those two men who killed him and bring them to Christ, that would mean so much to Nathan.”

Dolores Tucker, executive director of Truth and Compassion, also yearns for justice and conversion of the men who took Trapuzzano’s life.

“The irony of the fact that he was gunned down in the lot where we park to pray is not lost on me,” she said.

“I believe this is a spiritual battle. This is not a gun control issue or a gang issue. This is an issue of the heart—the heart of our city, the heart of our youth.”

“The last lines of the Prayer of Saint Francis capture the Christian mystery that gives us hope today: ‘It is in pardoning that we are born to eternal life,’ ” Father Nagel said.

“Perhaps the Lord knew Nathan could do more good in heaven. Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, who knew the Trapuzzanos through a Bible study, said many have asked him why God could allow something so tragic to happen.

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—if not the will—make a big difference.

Use your smartphone to scan the QR Code

(For photos of the funeral Mass, log on to www.CriterionOnline.com. To donate to a fund started by the Trapuzzano family to help pay for funeral and upcoming baby expenses, log on to www.gofundme.com/Trapuzzano. Condolences or personal donations can also be sent to Jennifer Trapuzzano, P.O. Box 665, Danville, IN 46122. Donations can also be made to the Trapuzzano Memorial Fund at any PNC bank. For a schedule of prayer times at the abortion center where Nathan Trapuzzano volunteered as a sidewalk counselor, email Dolores@truthandcompassionindy.com with a subject of “Schedule request.”)

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Carolyn Woo is an appropriate person to speak on the topic of “God, Neighbor, Self” as president and CEO of Catholic Relief Services (CRS) for the last two years, the Catholic woman gives of herself every day to serve God in poor and suffering neighbors around the world. CRS is the international aid agency of the U.S. bishops.

We are in 101 countries helping over 100 million people. Woo said she came to know the pope, who came to hear her speak. Her talk on March 25 at Marian University in Indianapolis was part of the school’s Richard G. Lugar Franciscan Center for Global Studies speaker series.

“We go wherever there is a need, regardless of creed. We don’t go where there are Catholics—we go because we are Catholic. We go where need and suffering are intense.”

After touching on the works of CRS, Woo addressed the “three mysteries of God, neighbor and self.”

“We live our whole lives trying to discover what those three mysteries are, gaining deeper and deeper understanding,” she said. “The two greatest commandments join those three [components]: love God, and love your neighbor as yourself.”

She identified 10 things she has “come to recognize in doing this work” of international development and crisis relief.

1. If God is in our neighbor, then he is in everyone we meet. “There is no mere mortal. We all have divine in us, every person,” she said, quoting a verse from Job.

2. Every encounter with a neighbor is an invitation to serve. “I read in a book from a Notre Dame theologian that the Lord gives alms to the poor, the hand of the poor is the altar of God.”

3. Faith requires us to act. “Our faith is not a good intention, good emotion or just a feel good thing. Our faith calls us to work. Pope Francis has been emphasizing this.”

4. When we do our action, we’re participating in God’s miracle of allowing life to flourish. “Every day we see children who would otherwise die.”

5. Our work comes from God’s abundance, not from scarcity. “The God that we serve is a very generous God. When he sent Peter to fish, the fish nearly broke the net.”

6. The call of Christ to serve the poor is directed wisely and those who choose poorly. “When we did not choose to be poor, we’re all called.”

7. The call of Christ to serve the poor is directed to everyone. “I don’t think everyone has to go to Madagascar or Somalia—I haven’t been to Somalia, but I may play different parts, but we’re all called.”

8. In the final judgment, we won’t be separated good from evil, but rather by those who chose wisely and those who chose poorly. “When we make a choice for [God], we make a choice for our neighborhood.”

9. Every act of giving is actually an act of thanksgiving. “In an act to recognize our gratitude for what God has given us.”

10. It is a mystery that God is in us and our neighbors. “It is a mystery that we can appreciate a gift of tunic and no buffer,” she added.

She went on to obtain bachelor’s, master’s and doctorate degrees from the St. Mary’s Seminary in Baltimore. She also worked for Pope John Paul II rising to the level of associate executive vice president for academic affairs.

She left school to become the dean of the Notre Dame’s Mundelein College of Business. She held that position for more than 14 years. Under her watch, the school was ranked “number one in the country, and number one in ethics,” she said.

In 2011, a selection committee asked Woo, who was then a board member, to consider being a candidate for the position of president and CEO of the organization.

“At first, I thought it was a joke,” she said. “I thought I was just their diversity candidate.”

She spoke with her spiritual director, a priest at Notre Dame, who gave her wise advice concerning her answer.

“...to tell the story, and to be the story, that we are us.”

When asked if she ever got depressed by the tragedies she sees, Woo said, “Absolutely not. We serve a common good, and it’s a privilege. We want Catholics to be out there in the world. We want our friendship and presence known.

“Your presence is us.”

I came with one year of tuition and no buffer,” she admitted.

“I suddenly realized it was clear to [the selection board] that I knew nothing about international development. That was not why they wanted me. It must be for something else.”

She did agree to be a candidate, and began her role with CRS in January of 2012.

One member of the audience asked Woo if statistics showed an increase in natural disasters. Her answer was an unhesitating “yes.”

“And the projections are that we will see more severe natural disasters in coasts and in urban areas,” she added.

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“The poor deserve our best.”

Carolyn Woo, president and CEO of Catholic Relief Services, responds to a question from an audience member on March 25 after the talk she delivered on “God, Neighbor, Self” at Marian University in Indianapolis for the school’s Richard G. Lugar Franciscan Center for Global Studies speaker series.

Carolyn Woo chats with Sister Pimentel-Garcon of St. Monica Parish in Indianapolis, and Providence Sister Mary Montgomery, a member of the archdiocesan Global Solidarity Council and director of the Terre Haute Deeney Pastoral Center, on March 25 after Woo delivered her talk.

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Pope Francis stresses God’s endless mercy

In his first year as Bishop of Rome, Pope Francis repeatedly stressed the boundless mercy of God. None of us is perfect, including the pope who says simply, “I am a sinner.”

We Christians are not perfect, by a long shot, but we are forgiven. That’s a reason to rejoice and be glad—especially as we prepare for the great feast of Easter.

We acknowledge that we are a sinful people, and that our imperfections hurt us and others in many ways that can be very damaging.

As sinners, we usually hurt the people who are closest to us—our parents, spouses, children, friends and co-workers. We make promises that we don’t keep. We often take advantage of others and abuse our trust. We break all 10 of the commandments (repeatedly), and then we wonder why we feel isolated, unhappy and afraid.

Finally, when we’ve sunk as low as human beings can go, and we’re desperate, we cry out for help: “Father, I have sinned against heaven and before you. I am not worthy to be called your son” (Lk 15:21).

How does our heavenly Father respond? By rejoicing! By celebrating the fact that we were lost and are now found; we were dead and have now been returned to life (Lk 15:11-32). This is the prodigal God of love, the endless mercy and forgiveness that are available to us through the power of Jesus’ suffering, death and resurrection.

We do not need to be stuck in our sins. The cross of Christ has redeemed us. Our sins have been forgiven, and we have been set free. Let us use this penitential season to prepare for the great rejoicing that flows from God’s endless mercy and his redemptive gift of self on the cross. We’re not perfect, but we are forgiven and redeemed!

Our God is a forgiving God who is slow to anger and rich in mercy. This is one of the primary reasons why we will be able to rejoice during the Easter season. Our experience of Lent and the Paschal triduum will focus our attention on the power and immensity of God’s love for us. If we prepare well during Lent, we will become keenly aware of the lengths to which our loving God is willing to go to redeem us from our selfishness and sin.

Reflection/Sean Gallagher

Opinion

Faith is a path to find meaning in Nathan Trapuzzano’s death

The murder of Nathan Trapuzzano reminds us that we who seek to follow Jesus in our daily lives live with feet of clay. Two words. One foot is in the world that God created as good but which now groans under the sad effects of original sin. The other foot is in the kingdom of God, which is the beginning of the restoration of creation’s original goodness and ultimate fulfillment in heavenly bliss.

Having a foot in one world and one in another can seem strange to people who walk with both feet in this world alone. To some of them, the kingdom is absurd and doesn’t exist. Others might acknowledge its existence but would deny that it has anything to do with this world.

This is not what Christ taught, however. He wants us to be truly this world but not of it. He wants us to be heralds of the beauty of his kingdom in a world that is so often marred by ugliness and filth.

That ugliness and filth were on full display on April 1 in Indianapolis when Nathan Trapuzzano was shot to death. The older brother’s pain and resentment: “Look, all these years I served you and you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed his property with prostitutes, for him you slaughter the fattened calf” (Lk 15:29-30).

The father’s response speaks directly to our hardened hearts: “My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice because your brother was dead and has come to life again; he was lost and has been found” (Lk 15:31-32).

There is no greater joy than the joy that flows from the experience of forgiving love. (The Hebrew word for “forgiving love” is hesed, which means the boundless loving mercy of God.) This is what the father feels when his long lost son returns. It is surely what the older son returns. It is surely what the father feels when his long lost son returns. It is surely what the father feels when his long lost son returns. It is surely what the father feels when his long lost son returns. It is surely what the father feels when his long lost son returns.

Pope Francis reminds us that we too are invited, and challenged, to experience the joy of God’s love and forgiveness. Yes, we are sinners—imperfect people who hurt ourselves and others. Yes, we often waste the gifts that God has given us, and we can be resentful and angry when we should be profoundly grateful for all that God has given us. (“Everything I have is yours.”)

We are not perfect, but we are forgiven and we have been set free. Let us use this penitential season to prepare for the great rejoicing that flows from God’s endless mercy and his redemptive gift of self on the cross. We’re not perfect, but we are forgiven and redeemed!

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St. Luke’s story of the prodigal son—really the story of two brothers and their generous and loving father—has captured the imagination of many great artists and writers through the past 2,000 years. It is a story of love and forgiveness that can’t fail to inspire us. We can all identify with the two brothers. At times, we’re like the younger brother who wastes his inheritance on loose living and sins of the flesh. At other times, we can feel the older brother’s pain and resentment:

“Look, all these years I served you and you never did disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed his property with prostitutes, for him you slaughter the fattened calf” (Lk 15:29-30).

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With “Obamacare,” he has forced the public to fund contraception and even some abortifacient drugs. When religious groups push back, his administration challenges in court their freedom to practice their religion. Currently, the Obama administration is fighting the Little Sisters of the Poor in the Supreme Court.

Letters Policy

Letters from readers are welcome and should be submitted, either by email or postal mail, to The Criterion, 1480 N. Meridian Street, Indianapolis, IN 46202-2367.

Letters may be edited for reasons of space, clarity, conciseness and tone.

The editors reserve the right to select and edit the letters based on space limitations, past editorial policy and content.

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

Send letters to “Letters to the Editor,” The Criterion, 1480 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
Cardinal Sean O’Malley and other bishops from three countries crossed into Mexico to celebrate Mass at the border.
April 11
St. Lawrence Parish, 1554 E. 14th St., Indianapolis. Fish fry, 4-30 to 7:30 p.m. Information: 317-546-4065.

Our Lady of Lourdes, 919 E. 37th St., Indianapolis. Lenten fish fry, 5-7:30 p.m. Information: 317-356-7291 or olourdes@olourdes.org.

St. Joan of Arc, 4217 N. Central Ave., Indianapolis. Information: 317-283-5508 or mteve@msj.edu.

April 12
Kosciusko County, 1239 S. Lynhurst Dr., Indianapolis. St. Joseph Parish, Men's Scripture group, “Passion of Jesus through the Eyes of the Blessed Mother,” men, women and high school students, 9 a.m.-9 p.m., no charge, doughnuts and coffee available at 8:30 a.m. Information: 317-607-8037.

St. Roch Parish, Family Life Center, 3063 S. Meridian St., Brownsburg. Singles prayer meeting, 1 p.m., age 50 and over. Information: 317-784-2407.


All Saints Parish, 25743 State Route 1, Guilford. 3rd Annual spring craft faire, more than 20 vendors, bake sale, soup and sandwich lunch, 9 a.m.-4 p.m. Information: 317-567-4302 or stjohncraftfairecom@gmail.com.

April 13
St. Malachi Church, 9833 E. County Road 750 N., Brownsburg. Fair, 9 a.m.-5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or cfindy50@gmail.com.

Calvary Cemetery, Mason, OH. Stations of the Cross, 11 a.m. to 3 p.m. Information: 513-979-5775 or calvaryoffice@gmail.com.


Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. The Way of the Cross, 4th Degree Knights of Columbus, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

April 18

St. Alban’s Parish, 5123 E. 58th St., Indianapolis. Catholic House of Prayer, Lenten fish fry, 5 p.m., confession, 4-4:45 p.m. Information: 317-567-4302 or stjohncraftfairecom@gmail.com.

St. Mark the Evangelist Church, 5353 E. 56th St., Indianapolis. Stations of the Cross, 11 a.m. to 3 p.m. Information: 317-356-7291 or olindy.org.

April 19
St. Joseph the Apostle Church, 1516 N. College Ave., Indianapolis. Icon of Our Lady of Czestochowa in Defense of Life, Mass, 11:30 a.m., prayer and meditation, 12-2 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

Our Lady of Czestochowa, 1117 S. Blaine Ave., Indianapolis. Icon of Our Lady of Czestochowa in Defense of Life, Divine Liturgy Mass, 9 a.m., prayer service for victims of abortion, 7 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 23
St. Agnes Parish, 25743 State Route 1, Guilford. 3rd Annual spring craft faire, more than 20 vendors, bake sale, soup and sandwich lunch, 9 a.m.-4 p.m. Information: 317-567-4302 or stjohncraftfairecom@gmail.com.

April 24
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. Monthly Memorial Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Athanasius the Great Byzantine Church, 1117 S. Blaine Ave., Indianapolis. Icon of Our Lady of Czestochowa in Defense of Life, Divine Liturgy Mass, 9 a.m., prayer service for victims of abortion, 7 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 25
St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. Icon of Our Lady of Czestochowa in Defense of Life, Divine Liturgy Mass, 9 a.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

St. Joseph’s Freedom Center, 10612 E. Washington Street in Indianapolis, Mass, 5 p.m., confession, 4-4:45 p.m. Information: 317-567-4302 or stjohncraftfairecom@gmail.com.

Planned Parenthood, 5859 Georgetown Road, Indianapolis. Icon of Our Lady of Czestochowa in Defense of Life, prayer and meditation, 2-3 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

John and Mary (Wiley) Williams, members of St. Elizabeth’s in Cambridge City, celebrated their 50th wedding anniversary on April 4.

The couple was married on April 4, 1964, at St. Gabriel Church in Connersville. They are the parents of four children, Angela Burch, Sara Mason, Becca Podolij and Jason Williams. They have 11 grandchildren and one great-grandchild.

Sisters of Providence announce services for Holy Week at Saint Mary-of-the-Woods

The Sisters of Providence at Saint Mary-of-the-Woods have announced their schedule of Masses and services for Holy Week. All Masses and services are open to the public and will take place in the Church of the Immaculate Conception on the grounds of the Sisters of Providence motherhouse at Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

The schedule is as follows:

• April 13—Palm Sunday Mass, 11 a.m.
• April 13—Vespers, 4:30 p.m.
• April 14—Holy Week daily Masses, 11:30 a.m.

• April 17—Holy Thursday Mass of the Lord’s Supper, 4 p.m.
• April 18—Good Friday service, 3 p.m.
• April 19—Easter Vigil, 7 p.m.
• April 20—Easter Sunday Mass, 11 a.m.

In addition, an Easter brunch will be available at the Shawnee Dining Room at the Providence Spirituality and Conference Center from 10:30 a.m. to 2 p.m. on April 20.

For more information and to cancel the brunch, log on to www.SistersofProvidence.org.

Sisters of the Blessed Sacrament

April 10-11

April 12
Beneficent Retreat and Conference Center, 1402 Southern Ave., Beech Grove, Day of information and reflection, single Catholic lay women, Company of St. Ursula (member USCU), presenter, 8 a.m.-4:30 p.m., $20 scholarships available. Information: 317-513-0661 or spusm.org.

April 13
Our Lady of Fatima Retreat House, 5555 E. St., Indianapolis. Stations of the Cross, 11 a.m., goodwill offerings accepted. Information: 317-545-7681 or spusm.org.

Oldenburg Franciscan Center, Oldenburg, RCIA Retreat: Know God’s Love. Information: 317-545-7681 or spusm.org.

April 14
St. Mary-of-the-Woods, 1402 Southern Ave in Beech Grove, invite anyone interested to join them for the holiest days of the liturgical year from 5 p.m. on April 17 to noon on April 20.

For the three days known as the Easter triduum, will be spent in prayer, ritual and silence. The retreat will include an agape feast, Holy Mass of the Lord’s Supper, adoration of the Blessed Sacrament, Liturgy of the Lord’s Passion on Good Friday, Holy Saturday Easter Vigil, and Easter prayer and Mass of the Resurrection on Sunday. The $200 fee includes room and meals. All are also welcome to just spend a day of prayer on Good Friday or join in the prayer services.

For more information or to register, call 317-788-7581.

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What was in the news on April 10, 1964? A call to reduce the workload of the Council and worries about the end of Gregorian chant

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 10, 1964, issue of The Criterion:

- Bishops meet to discuss English in the liturgy
- Historic statement: Michigan’s dioceses pledge rights action
- West Baden Jesuits to move to Illinois
- Pope names permanent UN observer
- Details set for Woods unity event
- Permitted to celebrate liturgy in Eastern Rite
- New Little Sisters home to house 180 residents
- New Fatima retreat House dedication to be held this Sunday
- The council’s decrees can’t change Church overnight
- Cardinal Siri: Suggests the council reduce its workload

ARCHBISHOP SPEAKS ON “THE JOY OF THE GOSPEL”

Right, Archbishop Joseph W. Tobin presents a talk on Pope Francis’ apostolic exhortation “Evangelii Gaudium” (“The Joy of the Gospel”) on March 28 in Priori Hall at Our Lady of the Most Holy Rosary Parish in Indianapolis as part of the parish’s Lenten Spaghetti and Spirituality series. While the archbishop’s talk highlighted seven points within the document, he encouraged everyone to read the document in its entirety.

The document is available online for free in English by logging onto www.vatican.va/evangelii-gaudium/en, and in Spanish by logging onto www.vatican.va/evangelii-gaudium/sp.


Archbishop speaks on “The Joy of the Gospel”
**Indiana Catholic Women’s Conference: ‘An opportunity to get together as women of faith’**

By Natalie Hoefer

Promoting modesty as true beauty through a secular fashion magazine. Sharing rare stories of St. Padre Pio as relayed by his personal assistant. Revealing Christ’s own words on grace and mercy believeed through confession and the Eucharist.

These topics formed the foundation for the ninth Indiana Catholic Women’s Conference hosted by the Marian Center of Indianapolis on March 22 at the Indiana Convention Center in Indianapolis.

During the event, more than 300 women from central and southern Indiana, and even from Chicago and other areas outside the archdiocese, listened to three prominent speakers: Verily magazine co-founder Janet Sahm; Julia Calandra-Lineberg, president of the National Center for Padre Pio; and Our Lady of Mercy Sister Caterina Esselen.

The day started with welcoming words by Bishop Christopher J. Coyne, vicar general of the Archdiocese of Indianapolis.

Mass was held at St. John the Evangelist Church, consecrated by Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, and Father Patrick Beideman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

Opportunities for adoration and confession were included, and the day ended with a closing reflection and Benediction by Father Beideman.

Below are excerpts from each speaker’s talk.

‘Filling the soil of the hearts of women’—excerpts from Janet Sahm’s talk on modesty and Verily magazine

Janet Sahm is an Indianapolis native and graduate of Bishop Chatard High School in Indianapolis. After co-founding Elle magazine, she co-founded Verily magazine and Verily.com, a secular fashion magazine to promote modesty, true beauty and all things that inspire women to love who they are.

‘Modesty invites women to come to believe in their own self-worth and to dress in a way that reflects their own worth.

‘Many of modesty only in terms of helping protect our brothers in Christ. That is certainly part of it. In Love and Responsibility by Pope John Paul II, he has a whole chapter on modesty. There’s one sentence that just burned in me: ‘First and foremost, modesty is good for the woman herself.’ There’s no relationship to men in that sentence, no mention of how we need to protect them. It’s good for you, regardless.’

‘Fashion is powerful. It can complement and draw out a woman, who she is, who she wants to be, her dignity. But it can also completely undermine our want to be beautiful, our want to be noticed. It can totally overwhelm us. We can equate that with our attention.

‘This new understanding of modesty and my work was the catalyst for starting Verily. Culturally, what was being held up for women to strive to [by fashion magazines] was so wrong. Nothing means truly, really, authentically, genuinely. It’s everything we hope to live out in our lives as women.

‘Why do we have magazines to address the culture? Magazines have the ability to hold up for women what is successful, what is beautiful, how we should live, what we should strive for.

‘We can till the soil of the hearts of women so they may be open to a seed of truth. So by doing a secular publication, a fashion magazine of all things, we were able to speak to women no matter where they’re coming from, no matter where they’re at.

‘In a recent study, 16 percent of 6-9 year-old girls identified with a sexy object. What’s that referring to? It’s a study where the girls were given a choice of two paper dolls, one dressed not to naked and the other was a healthy, normal looking girl. The girls were asked: Which doll is more popular? The sexy one. Which doll is more loved? The very one. That just tells you how pervasive this is, and that there needs to be something different.

‘Father Robert Barron had a very simple quote about talking the new evangelical: First, start with beauty, then the good, and then the truth.’

‘Beauty is the gateway for all things that help make that commitment, but I’m so glad I did.’

‘God know how to look us in’—excerpts from Julia Calandra-Lineberg’s talk on St. Padre Pio

Julia Calandra-Lineberg is group coordinator and prayer director of the National Center for Padre Pio in Barto, Pa. Her sister’s miraculous cure helped lead to the canonization of St. Padre Pio of Pietralcina, whose personal assistant for three years, Padre Alfredo Patroni, was a close personal friend of the Calandra family.

‘Padre Pio broke five visible wounds [of Christ]. St. John [the Evangelist Church] is right being outside the door, it’s perfect for going to Mass. It’s great to see so many things in our home that are just now starting to be published after his canonization. [One of those things is that] Padre Pio suffered the entire Passion of our Lord.

‘It’s got documented facts and photographs that had not been made public during the lifetime of Padre Pio. There is testimony that the wounds that caused Padre Pio the greatest suffering was the shoulder wound upon which our Lord carried the cross.

‘There is clothing that has been photographed and is archived showing that Padre Pio suffered the entire flagellation and the crown of thorns. During the Mass, when he would be in a deep ecstasy, the priest would use a purificator to blot [Padre Pio’s] forehead and it would come away soaked with blood.

‘Padre Pio first started suffering the Passion of Christ shortly after his ordination to the priesthood in August of 1910. No one knew except his spiritual director: Padre Pio begged our Lord not to have the wounds visible on his body, and our Lord complied for many years. Padre Pio suffered the Passion in complete anonymity.

‘In 1918, on August 9th, Padre Pio was hearing confessions when all of a sudden he went into an ecstasy. He describes that there was a heavenly person before him holding a fiery spear. This spear was thrust into the chest of Padre Pio, and he claims that he was on fire with such agony, but the agony was past pain but at the same time great joy for having been able to be wounded with Christ.

‘It was later, on Sept. 20, 1918, that the rest of these wounds became visible, the wounds on his hands and foot. Had he had all those other visible wounds, he would never have been allowed to be in public.

‘The wounds were manifested on his body for you, for me and all those who will come after me because Almighty God knows that we are currently. God knew how to teach us in.

‘Later in his life, people would ask him, “Padre Pio, what is your legacy for us? What do you leave us with?”

‘And he said, “My legacy to you is this: Love our Lady, and make her loved for her Son denies her nothing, and when you go to the Mother, you go to the heart of the Son.”’

‘I want to give myself to souls’—excerpts from Sister Caterina’s talk on the Divine Mercy and the Eucharist

Our Lady of Mercy Sister Caterina Esselen is a member of the order to which St. Faustina belonged—the same who is known for spreading the Divine Mercy devotion and whose visions from Christ were recorded in The Diary of St. Maria Faustina Kowalska.

‘Jesus said to St. Faustina this about confessing: “Tell souls where they are to look for solace—that is, in the tribunal of mercy, the sacrament of reconciliation. Then, the greatest miracle takes place.”’

‘[I]t is with the first thing of my representative, and reveal to him one’s misery. And the miracle of Divine Mercy will be fully demonstrated.

‘Jesus says again about confession in the diary: “When you go to the confessional, know this—that I am waiting there for you. I am only hidden by the priest. The person of the priest is for me only the screen. Never analyze what sort of priest it is in which I am making use of. Open your heart in confession as you would to me, and I will fill it with my light.”

‘Regarding the Eucharist,’ Jesus said to St. Faustina: “When I come to a human heart in holy Communion, my hands are full of all kinds of grace which I want to give to the soul, but souls do not pay any attention to me, and bury themselves with other things. Oh, how sad that all souls do not recognize me. They treat me as a dead object.

‘We need to receive Jesus in holy Communion with great love and awareness, realizing that we’re receiving the Lord who is truly present under the appearance of bread and wine—really and really present, and ready to give us all sorts of gifts. Can you imagine how many gifts we’re missing out on by receiving Communion routinely?

‘I want to give myself to souls, and to fill them with my love. The more a soul trusts, the more it will receive. Souls that trust bounteously are a great comfort to me because I am all my graces into them. It is my desire to give much.’

‘[Christ told St. Faustina.] Ever soul should reflect my mercy. We want to see everyone opportunities to reflect God’s love. Let’s not wait for those big heroic actions. Jesus said every act toward one’s neighbor is done to himself. We should perform at least one deed of mercy every day out of love for Jesus. That price [heژ] a pure intention.

‘St. Faustina would worry because she didn’t feel love toward her enemies. But Jesus said: “It is not always within your power to control your feelings. You will recognize that you have love here, after having experienced annoyance and contradiction, you do not lose your peace, but pray for those who made you suffer and wish them well.”

(To purchase a CD of the event and presentations for $20, contact Kathy Denney of the Marian Center of Indianapolis at 317-888-0873, or e-mail her at kathy@dcm Marian.com.)

Production of the CDs is limited to the number of copies made at the event, so quantities are limited.)

‘I'm in RCIA’ (Rite of Christian Initiation of Adults).

I am in RCIA as required by my RCA teacher. Looking around, you can see there certainly isn't any stereotype for a Catholic lady. When you look around, there's all different stereotypes, and one of my teachers feels the presence of the Holy Spirit here blessing this meeting.”

—Janelle Dreyer, Mary Queen of Peace Parish, Danville

‘There’s a group of about 14 of us here from our parish. I’ve been here and always enjoyed it. I recommend it. We don’t have an opportunity to get together as women of faith, supporting each other. It’s a great spiritual opportunity for these women interested in taking in Saturday to be with other women and concentrate on their faith.’

—Darlene Davis, St. Michael Parish, Greenwood

‘It wasn’t easy to fit this in my schedule, but I feel very blessed to be here, being with Padre [St. John [the Evangelist Church] Church] being right outside the door, it’s perfect for going to Mass. It’s great to see so much support to support to support to support to support to support its hard to make that commitment, but I’m so glad I did.”

—Jean Rawlinson, St. Matthew the Apostle Parish, Indianapolis

‘I love it. I love hearing the stories on the saints. It’s great getting about it afterward and evangelize when you get back home. You feel at peace here. It’s wonderful being around other women of faith. I hope to bring my daughter next year.”

—Tayla Greiner, St. Lawrence Parish, Muncie, in the Lafayette Eucharist

—I’m in RCIA (Rite of Christian Initiation of Adults). I am in RCIA as required by my RCA teacher. Looking around, you can see there certainly isn’t any stereotype for a Catholic lady. When you look around, there’s all different stereotypes, and one of my teachers feels the presence of the Holy Spirit here blessing this meeting.”

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In leading “The Light Is on for You” initiative across the archdiocese, Bishop Christopher J. Coyne believed the spotlight focus on the sacrament of reconciliation would be a success if it deepened the faith of just one person.

So he was obviously pleased when he approached St. Simon the Apostle Church in Indianapolis on April 2 and found 20 people already lined up to confess their sins 15 minutes before the scheduled starting time.

“As the night progressed, I was worried that there were people waiting for over an hour to see me,” Bishop Coyne said. “I started to apologize because they had to wait. They said, ‘No, that’s fine. I prayed for an hour. It was just great.’ They didn’t seem to mind waiting.”

That scene and that reaction were repeated across the archdiocese on April 2 as priests were available in most parishes or parish clusters across central and southern Indiana to share the sacrament of reconciliation. “The Light Is on for You” effort represents the light that stays on in a reconciliation room when a priest offers the sacrament.

While confessions were scheduled to be held across the archdiocese from 6:30 p.m. to 8 p.m., a number of priests remained in the reconciliation room when a priest offers the sacrament. “We were able to spend a little more time with each person,” said Father Farrell, pastor of St. Pius. “There were several folks who hadn’t come for a long time. It was a very fruitful sacramental experience for them.”

That deeper connection was also experienced by Father Eric Augenstein, as he heard confessions “for two hours straight” at St. Agnes Church in Nashville.

“The fact that all the parishes were doing it at the same time reinforced the unity of the archdiocese,” said Father Augenstein. “The sacramental minister at St. Agnes Parish and director of vocations for the archdiocese. “It reinforced that this is important for the whole Church.”

Priests also were pleased that the people seeking the sacrament of penance represented a cross-section of ages—children, young adults, middle-aged people and senior citizens.

Some parishes also used the confession initiative as an opportunity for parishioners to focus on other rituals of Lent. “The parish life coordinator, Providence Sister Joan Slobig, led the parishioners in the Stations of the Cross while I heard confessions,” said Father Stephen Giannini, sacramental minister and priest moderator of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods.

He also noted that people who received the sacrament that evening made thoughtful confessions.

“They were ready,” said Father Giannini, who is also the vice chancellor and the vicar for clergy, religious, and parish life coordinators in the archdiocese. “Whenever we give people a special opportunity like this, it gives people pause to think about the sacrament. I found people very well prepared.”

“Father Michael Holyt continued hearing confessions until 9 p.m.

“We went an extra hour for the demand, and it was without a break,” said Father Feltz, the pastor of St. Malachy Parish. “It was very well-attended and very appreciated by the people.”

At St. Pius X Church in Indianapolis, Fathers James Farrell, John Kamwendo and Keith Hosy stayed 30 minutes longer to be people who began to line up outside the church 10 minutes early.

“Over the years when he gave me Communion, after my Amen, I always said, ‘Thank you, Father,’ and he still gave me his warm smile.”

A story marked by tragedy and love

Burrows smiles, too, whenever she recalls the “welcome home” she received after acknowledging that she had been away from the Church for 41 years.

Still, the homecoming is one part of the story. There is also the part about why she left the Church. Then there is the part about what finally led her back to the Church—a chapter marked by a love found later in life.

Burrows’ story of why she left the Church is one of a family fading away from its faith.

“I was raised in St. Andrew Parish [in Indianapolis] and attended school there through eighth grade,” recalls the 1969 graduate. “After eighth grade, we moved to the far east side of Indianapolis. I switched to the public school system. Good news was that I found I already knew the ninth grade math, English and history. From the wonderful education I received at St. Andrew’s. The bad news is we quit attending Mass.”

One of the few times that Burrows attended Mass in the next 30 years occurred after a family tragedy in 1995. Her brother, Frank Patrick “Pat” Fisse drowned in a kayak accident. Their parents wanted a Catholic funeral for him. All that Burrows remembered about the Mass was that “a wonderful priest” celebrated it for her brother.

“It was such a numbing time,” she says. “A far more joyous time in her life led her to consider returning home to the Church. “An aha moment from God”

“When she became romantically involved with Bob Burrows, he was already a member of Holy Spirit Parish in Indianapolis. He often attended daily Mass at the church and prayed the rosary.

“When we got married in 2008, Bob and I started going regularly to Mass with my mom,” she says. “It felt strange going back. It took me a couple of months to feel comfortable. The people there were so nice.”

In 2009, Msgr. Paul Koetter became pastor of Holy Spirit. At the same time, Burrows’ renewed involvement with the Church led her to rediscover her first connections with the Catholic faith—and a discovery that she calls an “aha moment from God.”

“Remembering my youth attending Catholic Church, I dug out my story of my first Communion Prayer Book,” she says. “Stuck in it were the various Holy cards I had collected over the years.”

Among those cards was the notation that Msgr. Koetter was the one who celebrated the funeral Mass for his brother. Until that moment, she hadn’t known the priest’s name.

“I just remember his well-thought-out homily of a man he did not know,” she shares.

For her, it’s another smile-inducing part of a story she has told many people—a story marked by forgiveness, a homecoming, and love on many levels, including the love of God.

“Coming back, it’s like it was supposed to be,” she says. “When I met Bob, it was like God made it happen for a reason. One of the reasons, I think, was for me to come back to the Church.

“I feel like I’m home again.”

(For more opportunities to receive the sacrament of penance, see the listing on page 15.)
Communion of saints inspires us through lives of faith

By Daniel S. Muhll

In the canonization of Blessed John XXIII and John Paul II on April 27, the Catholic Church celebrates the naming of two more people to the communion of saints.

Canonization provides recognition by the Church that a person lived a life of faith that was heroically virtuous, meaning that he or she lived according to the theological virtues (faith, hope, love) and cardinal virtues (prudence, justice, temperance, fortitude) in a way that people saw God actively in the person’s life.

When a person is declared a saint by the Church, the Church affirms—through miracles worked through the intercession of the saint—that the person is in heaven with God. The canonized person then is given a feast day (frequently the day of the person’s death) within the Church’s liturgical year, and is remembered in the liturgy.

The concept of the communion of saints has its origins in the Church’s early days, and is one of the primary beliefs of the Church. We proclaim our belief in the communion of saints in the Apostles’ Creed. In 1 Corinthians 12:12-31, St. Paul develops the theological teaching that all Christians together make up the body of Christ, and that each of us has an important role to play in the life of the Church—while living and after death.

As Paul wrote and we read, “God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy” (1 Cor 12:24-26).

From this teaching, the Church understands the communion of saints to be a spiritual union of all the members of the Church, living or dead, in purgatory, or in heaven, and who are in a state of holiness.

Those living who are baptized are considered members of the mystical body of Christ and the communion of saints as long as that person is not living in mortal sin. Those who have died—whether preparing for heaven or already living in the presence of God—remain a part of Christ’s body and the communion of saints as long as he or she did not die separated from God.

While the Church pays special homage to men and women who have been declared saints, we do not pray to saints. We need not be idolatry. All Catholic prayers are addressed to God.

However, Catholics have for centuries offered honor and devotion to the holy men and women who have gone before us, asking that they intercede on our behalf.

The idea is a simple one: Just as I can turn to a family member for help when I have a special need, I can turn to a saint for help.

The Catechism of the Catholic Church says this way: “Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the people of God itself” (#957).

The catechism goes on to say that a “perennial link of charity” (#1475) exists between the faithful in heaven and those on Earth, and that we should call upon the saints and ask for their assistance.

While the process of canonization developed over the centuries, the veneration of the saints (not adoration, only God is adored) has its foundation in the earliest days of the Church. The martyrdom of St. Stephen—the first follower of Jesus to die for his faith—is retold with reverence in Chapter 7 of the Acts of the Apostles.

St. Ignatius of Antioch was put to death by the Romans because he refused to give up his faith in Jesus. Ignatius, who apparently learned of Jesus directly from the Apostles Peter and John, looked forward to dying for Christ. He wrote that the blood of martyrs became the seed of faith for new Christians.

Ignatius wrote, “Do not do me an untimely kindness. Allow me to be eaten by the beasts, which are my way of reaching to God. I am God’s wheat, and I am to be ground by the teeth of wild beasts, so that I may become the pure bread of Christ.”

After his death, Ignatius’ bones were taken back to Antioch where they were honored by the Christians there. They, not the Church, declared Ignatius a saint. This practice continues until today. The people the Vatican declares saints and canonizes have already been declared “with God” by the faithful who have been inspired by their lives. The Vatican simply validates what the living body of Christ has declared to be true.

(Daniel Muhll is a catechist and writer. He lives and works in Laurel, Md.)

Saints help both young and old seeking intercession from above

By Katharine Talalas

In college, I was a stressed out and overcommitted student. In addition to a heavy course load, my jam-packed schedule included campus ministry, student government, a few committees, play rehearsals and graduate school applications.

In hindsight, I probably kept busy because I didn’t have the slightest idea of what God wanted from me. Not yet out of my teens, I nevertheless felt pressured to have the slightest idea of what God wanted from me. Not yet out of my teens, I nevertheless felt pressured to have the slightest idea of what God wanted from me. Not yet out of my teens, I nevertheless felt pressured to have the slightest idea of what God wanted from me.

When I asked my mother if it was hers, she said she had never seen it before, and neither had my father or brother. While packing my things for a weekend visit, while I was home for a weekend visit. While packing my things for a weekend visit.

St. Dymphna knew about me. She showed up one day while I was home for a weekend visit. While packing my belongings to head back to campus, I spotted something shiny on the floor near my dresser.

Upon closer inspection it was a little flat, metallic oval, with a portrait of a young woman and the name “St. Dymphna” stamped on its front. The medal had appeared in my bedroom seemingly out of nowhere. When I asked my mother if it was hers, she said she had never seen it before, and neither had my father or brother.

I unpacked my laptop and typed “St. Dymphna” into Google. I found that St. Dymphna was the patron of anxiety sufferers. Immediately, I dissolved into a flood of happy tears. This time, St. Dymphna’s startlingutterly instantly restored my hope and trust in God’s goodness. For the first time in months, I felt that my prayers were heard.

Reading on, bleary-eyed, I found that this lovely Irish princess was only 15 when she was martyred by her mentally unstable father. Her sweetness, piety, chastity and fervent devotion to God had earned her the name “Lily of Fire.”

St. Dymphna’s compassion for the mentally ill and intercession on their behalf has resulted in many miraculous cures. For those who suffer from anxiety or nervousness, St. Dymphna is with them through their crises, large or small. Her support helps them stay sane in the face of their fears.

Some think that saints are for the old-fashioned, but help from above never goes out of style, even with the young. Anytime we beget a saint, we have more help from above never goes out of style, even with the young. Anytime we beget a saint, we have more help from above never goes out of style, even with the young. Anytime we beget a saint, we have more help from above never goes out of style, even with the young.

Katharine Talalas is an intern at Catholic News Service and graduate of Rutgers University in New Jersey and the William & Mary School of Law in Williamsburg, Va.
Easter is the answer to the human condition

Remember those Burma Shave signs along the roadways? They always bore a cheerful message to drivers as we traveled along them. They were, and are, signs of the many mysteries we may see as we travel.

The Burma Shave signs were commercially motivated, but they’re not the only happy messages out there. I’ve been amazed at how little I knew about the creativity and optimism of the things people display for all to see. In the poorest neighborhoods, we’ll see sprightly American flags flying in front of run-down homes. They reveal a faith in our country’s possibilities, and in its dedication to individual freedom. They show continued hope for the American dream.

People raise other flags, decorated with flowers or birds or other illustrations of a graceful, natural beauty. We also see sweet messages of concern for our fellow creatures: Beware—Bumble Bees. Or Watch for Ducks. Or Brake for Animals. You can’t keep the human spirit down, thank goodness. There are endless expressions of people’s ideas of beauty or importance set out in their yards. We may not share their tastes, but we have to admire their commitment.

There are garish flamingo perches in front of dignified colonial houses, and rather scary fake raccoons and rabbits lurking in flower beds. We see bird baths with basins shaped like giant flower blossoms. And lamps and plaques that rival the White House in elegance.

People make visual jokes, too. There are wooden Bodhisattva statues set behind bending over to see the flowers or little wooden boys, also shown from the back, stolen something in the flower bed in front of them. Well, guess someone thinks they’re funny.

Some folk present cheery greetings to visitors with pots of geraniums or petunias by their driveway entrances. There are welcoming signs and fancy light poles and lush ground covers spilling out to meet the guests. Even mailbox posts are so attractive that the mail delivers more cheer.

Other people display their religious sentiments, maybe in the hope of entice to evangelize. There are statues of St. Francis of Assisi and the Blessing Virgin, little statues to favorite saints or scriptural inscriptions written on signs in fancy calligraphy. But religious or not, the things people show the world reveal the vigor of the human spirit, which comes from God.

All kinds of people show their innate hopefulness about the rest of the world. They may be lonely, impoverished, sick or just ordinary people, but I think they’re part of the program to share our goodness and joy, also gifts from God. Whether we realize it or not, we all long for healing. So that is the unconscious effect we are generous with what we find to be beautiful, inspiring or meaningful in our everyday selves.

Easter is the fulfillment of all human longing. Now and then, we feel a sense of the sacred. Sometimes we feel something else in life, something more valuable or important to lift us up and out of our everyday selves. Thus, there’s the urge to share publicly what we’ve found good. Jesus came to show us how to do that. It’s the added promise of gaining heaven.

Those without faith in Christ must suffer without much relief. I think the message of Easter is unknown to them, or denied or distorted in some way. Thus, why we need to evangelize, to bring the Good News so that one day we’ll all enjoy eternal life together. Soon it will be a Happy Easter!

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

Blue or pink? That was the secret contained in the celebration of their big news and bakery-made cake. Its popularity has surged with Pinterest, where pregnant women dream up a million ways to decorate with light pink and powder blue. My brother hung a cascade of pink and blue balloons in the house, and his wife hung a banner and used his pitcher’s arm to fling crepe paper onto the ceiling fan in his two-story great room. When Tony and Bodie sliced the cake, I felt a ficker of that hospital thrill right there in the dining room. My voice broke when I congratulated him. “You’re going to have a son!”

Later that day, after I’d downloaded my picture to Facebook, I wrote, “Mom, I’m going to be a grandmother!” I thought the idea of a big reveal. So few major events can be known in advance through an announcement or alert.

It’s in the looking back, not looking ahead, that we can trace the hand of God. We are guided by a hidden hand, following leads that are not at all ordimaries. For Sister Mary Madonna Ashton, a 90-year-old Sister of St. Joseph, it was the neighbor girl who happened to attend a Catholic high school and persuaded her to enroll, which led to her conversion to Catholicism. For my husband, the impromptu decision to stop at my college one afternoon—which turned out to be a happy moment—opened the way.

Dis appointments also take on new meaning in retrospect. My friend Natalie’s labor did not go according to her labor plan—when she later told me, was apt preparation for parenthesis.

Learning to deal with the space between fantasy and reality is how we grow up. For one mother of five, praying a daily rosary takes the edge off pinched holiday expectations, helping her keep calm and carry on when her visions of a Victorian Christmas go unfulfilled.

For another, “I can see how an unwelcome ‘no’ paved the way to a blessed ‘yes.’” Doors we never would’ve closed on our own lead to opened windows, once we pick for each other. I learned that from an ultrasound and announces it to others. The big reveal:

The big reveal: looking back at God’s plan

Blue or pink? That was the secret contained in the cake.

My younger brother and his wife are always looking for an excuse to throw a huge party—a World Series party for the St. Louis Cardinals, an end of the world prediction, the 100th anniversary of their engagement. They couldn’t resist the opportunity to kick-start the celebration of their firstborn by hosting a gender-reveal party, so we gathered on a chilly Sunday afternoon to learn about the baby’s gender.

A gender-reveal party takes the news captured at an ultrasound and announces it in a more dramatic fashion: pulling a sheet out of an envelope. Oscars style; slicing into a blue- or pink-colored cake, opening a box of confetti, blowing the happy parents a kiss in 2011 according to www.BabyCenter.com, which reported an explosion of discussion threads. It’s the sweetness of a baby shower, heavy on obligation and estrogen. A gender-reveal party centers on the surprise, delivering a sweet pay-off. It’s a breathless audience and the promise of big news and bakery-made cake.

I’ve been amazed at how little I knew about the creativity and optimism of the things people display for all to see.
This weekend observes Palm Sunday, recalling with great reverence the Lord's traditional entry into Jerusalem, beginning the drama and depth of Holy Week. This liturgy includes two readings from the Gospels. The first occurs during the blessing of the palms and as the procession of the faithful bearing the palms assembles. It reveals both the Lord's divine power, seen through the knowledge that an ass and colt are in the village ahead, and the Lord's mission. The crowd proclaims the Lord as “Son of David” (Mt 21:9). They greet the Messiah, sovereign and conquering. The second reading, from the Epistle of Paul to the Philippians, contains a beautiful expression of our calling as Christians. God, who despite abuse and persecution, persevered for His will, challenges us to remain steadfastly loyal. Christians must always have seen Jesus prefigured in these sections of Isaiah called by biblical scholars “Songs of the Servant.” Poetic and descriptive, these four songs loud an unflinchingly faithful servant of God. Those who lose sight of the Lord’s mission are not His friends. The Lord’s mission is the center of Jewish faith and worship. It always offers us mercy, if simply we ask. 

**Daily Readings**

**Sunday, April 13**
Monday, April 14
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 15
Isaiah 49:1-6a, 9b-11
Psalm 71:1-4a, 5b-6a, 15, 17
John 13:21-33, 36-38

Wednesday, April 16
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 17
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 5:1-8

Friday, April 18
Good Friday of the Passion of the Lord
Isaiah 52a:13-53:12
Psalm 31:2, 6, 12-13, 15-16, 17, 25
Hebrews 4:14-16, 5:7-9
John 18:1-19:42

Saturday, April 19
Holy Saturday
Holy Saturday Night—The Easter Vigil
Genesis 1:1-2
or Genesis 1:1-2, 31a
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18, 16-18
Psalm 16:5, 8, 8-11
Exodus 15:1-15
or Response Exodus 15:1-6, 17-18
Psalm 54:3-14
Psalm 30:2-4, 6-11, 13-16
Psalm 53:3-11
or Response Isaiah 12:2-3, 4-6
Baruch 3:9-15, 32-4, 4
Psalm 19:8-11
Ezekiel 36:25-34a, 18-28
Psalm 42:5, 6, 53:3-4
or, when baptism is celebrated, (Response) Isaiah 12:2-3, 4bdc, 3-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16ab, 17-23, Matthew 28:1-10

Sunday, April 20
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6-8a
John 20:1-9
or Matthew 28:1-10
or, at an afternoon or evening Mass,

**Question Corner**

**My Journey to God**

Simon of Cyrene By Dee Wilson

Bent low beneath the weight of His Cross, He struggled to carry it to the bitter end, as Simon of Cyrene watched, and was at a loss, to understand, as he saw the poor man’s knees begin to buckle. He saw Him fall face down in the dust, and heard the whips fall across His back. Pushed into the furthermost corner. He heard Him say, “Please help Me Simon to carry this cross, you must, for I am My Father’s plan.”

There was another Simon who was to help Me today, but He denied Me there, and ran away. Please take his place beside Me, My Father will forevermore bless Thee, so Simon helped Him carry the cross to Calvary’s hill, for He said He was doing His Father’s will, indeed fish, and so there is no prohibition to eating a seasonallowed for our diocese we do not intend that we will hold ourselves lightly excused.” Evidence from the Church’s earliest centuries indicates that meat was already singled out as a particularly type of food from which Christians occasionally abstained. Why meat? Because meat was associated with celebrations and festivities and was considered a luxury in some cultures. Fish, by comparison, was more often the poor man’s meal. Your observation that fish is also meat is correct—technically and biologically. It is the flesh of an animal, but in many Western languages the term “meat” is used customarily to refer only to the flesh of mammals and fowl. In his 1966 apostolic constitution on penance, Paul VI used the Latin word “carnis” in regard to abstinence, a word that refers specifically to mammals and birds.

As to lobster and shrimp, they are indeed fish, and so there is no prohibition against eating them on days of abstinence. But I agree with your point: The spirit of Lent is one of penance, in memory of Christ’s suffering, and of sharing our blessings with the poor. To forego a hamburger on a Lenten Friday and substitute instead a lobster tail seems a bit hypocritical. As far as I am concerned, the bishops of the U.S. agree. Their website says, “While fish, lobster and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favorite seafood place sort of messes the point.”

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

**Tradition of meatless Fridays during Lent goes back to earliest centuries of Church**

Why is it OK to eat fish on Fridays during Lent, even if it is not other animals? “Isn’t fish meat as well?” Is shellfish, like lobster and shrimp, considered fish, and does the Church allow its consumption on meatless days? (It seems to me that lobster is extravagant and shouldn’t be eaten during a season when almsgiving and abstinence are encouraged.) (Canal Winchester, Ohio)

A First, a clarification on the rule. The prohibition against meat on Lenten Fridays is not universally binding. National conferences of bishops, and even bishops of each diocese, have some discretion in applying the rules of fast and abstinence.

In the diocese where I live, for example, Catholics are asked to refrain from eating meat on the Fridays in Lent. However, the published guidelines specify that “by retaining these traditions from our diocese we do not intend that they be interpreted as laws binding under pain of sin, but as customs from which we will not hold ourselves lightly excused.”

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On 20th anniversary of Rwandan genocide, pope urges reconciliation

VATICAN CITY (CNS)—Just days before Rwanda was to begin a weeklong period of official mourning to mark the 20th anniversary of the 1994 genocide, Pope Francis urged the bishops to do something “to begin a weeklong period of official mourning to mark the 20th anniversary of its genocide, Pope Francis urged the Church to begin a period of official mourning to mark the 20th anniversary of the 1994 Rwandan genocide, saying that reconciliation and the healing of wounds must remain the priority of the Church in Rwanda.”

Meeting the country’s bishops on April 3 during their “ad limina” visits to the Vatican, the pope offered his prayers for all Rwandans “without distinction of religion, ethnicity or politics.”

“Forgiveness for what happened and authentic reconciliation can seem impossible from a human point of view,” the pope said, but they are gifts people can “receive from Christ through a life of faith and prayer.”

“The path is long and requires patience, mutual respect and dialogue,” he said.

Rwandans began an official week of mourning on April 7 to mark the anniversary of the genocide, in which mostly Tutsis and some moderate Hutus, ethnic groups with a history of rivalry, were killed. Some massacres took place in churches. In some cases, entire congregations were murdered. Leaders of various Christian churches, including the Catholic Church, were implicated in the violence because of ties to one or the other ethnic group.

The pope also encouraged Rwanda’s Catholic Church to emerge from the brutal violence, Pope Francis said, “reconciliation and the healing of wounds must remain the priority of the Church in Rwanda.”

“It is important that, overcoming prejudice and ethnic divisions, the Church speaks with one voice, demonstrating its unity,” Pope Francis told the bishops.

Pope Francis also encouraged the bishops to do everything possible to make the Church “radically Christological” and authentic dialogue with the authorities can favor common works of reconciliation and the reconstruction of society based on the values of human dignity, justice and peace.”

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“It is important that, over
By Natalie Hoofer

After more than three-and-a-half years of effort and cultivating leaders, the first Spanish-speaking Latino Cursillo for the combined region of the Archdiocese of Indianapolis and the Diocese of Lafayette will take place on May 8-11 for men and May 15-18 for women at the Sonrise Retreat Center in Anderson, Ind., in the Diocese of Lafayette.

Cursillo—Spanish for “short course”—is a lay movement in the Church that began in Spain in 1944. It has been present in the Central Indiana Cursillo Community (CICC) for 50 years.

Cursillo involves a three-day retreat which seeks to help Catholics grow in their relationship with Christ. After the retreat, participants are invited to continue growing through group reunions and other opportunities.

As the Hispanic population has grown in this region in recent years, the need for an all-Spanish-speaking Cursillo experience and community became evident.

“About three-and-a-half or four years ago, our committee determined that we needed to look at a much broader range of people,” said John Ameis, lay director for CICC.

“One group was Latinos. I started looking for priests and other religious.”

“Collectivism is a cultural characteristic of Hispanics. Apostolic movements give Hispanics the opportunity to live out their collectivism, because they are part of a group, a community, a movement. The Cursillo movement is an excellent avenue for evangelization within the Hispanic community.”

—Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Multicultural Ministry

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.

**Bloomington Deanery**
- **April 16, 6 p.m.** at St. Paul Catholic Center, Bloomington
- **April 17, 7 p.m.** at Our Lady of the Greenwood, Greenwood

**Indianapolis South Deanery**
- **April 14, 7 p.m.** at Our Lady of the Greenwood, Greenwood
- **April 17, 7 p.m.** at St. John the Baptist, Starlight
- **April 16, 7 p.m.** at St. Mary, Navlinton

**New Albany Deanery**
- **April 13, 1 p.m.** at St. John the Baptist, Starlight
- **April 14, 6:30 p.m.** at St. Ann, Jennings County, St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

**Seymour Deanery**
- **April 14, 6:30 p.m.** at St. John the Baptist, Starlight
- **April 16, 7 p.m.** at St. Mary, Navlinton

**St. Lawrence Parishioner**
- **April 14, 7 p.m.** at St. Lawrence Parish, Starlight

**For Rent**
- **April 14, 7 p.m.** at St. Lawrence Parish, Starlight

**Education**

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer for-not-for-credit online theology classes:
- **Courses on the Catechism of the Catholic Church from CDU**
- **All 12 classes for a Certificate in Lay Ministry available online**
- **20% discount for all employees, volunteers, and parishioners**
- **Employees also receive reimbursement upon course completion**

For more information, please log on to www.archindy.org/layministry

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Lenten activities services available online

Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent. The page consists of links to daily readings, archived by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features.

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First Latino Cursillo for neighboring dioceses coming in May

May approach. Among those who will help present the weekends are Archbishop Joseph W. Tobin, Bishop Timothy L. Doherty of the Diocese of Lafayette, Deacon Domingo Castillo, who is co-associate for Hispanic Ministry in the Diocese of Lafayette, and Franciscan Brother Moises Gutierrez, who is director of the archdiocesan Office of Multicultural Ministry.

“Cursillo is an awakening to the person,” said Deacon Domingo. “We have some people who go to church on Sunday, but God isn’t the center of their life in Cursillo. We try to make these people come to have God as their center.”

“Some Latinos come to the U.S. and don’t speak English. Cursillo will help them to affirm themselves, to sustain a connection with the rest of the community.”

Brother Moises is grateful for the opportunity for local Latinos to experience Cursillo in their native language.

“I applied the efforts of the coordinators of the Central Indiana Cursillo Community to reach out to the Hispanic community,” he said.

“Collectivism is a cultural characteristic of Hispanics. Apostolic movements give Hispanics the opportunity to live out their collectivism, helping them to feel that they are part of a group, a community, a movement.”

“The Cursillo movement is an excellent avenue for evangelization within the Hispanic community.”

—Brother Moises added.

It’s also important to consider what the Hispanic commission of Coordinación Litúrgica and the archdiocesan Hispanic commission in central Indiana. Cursillo was founded in Spain. It has a Latin flair. I believe that Hispanics will bring a sense of joy and celebration to the movement here.”

The men’s and women’s weekends are limited to 30 participants. Dates are already set for Cursillo weekends this fall—Nov. 7-9 for men and Nov. 14-16 for women.

Deacon Castillo encourages Latinos to consider Cursillo.

“Cursillo is something for you to have an encounter with Christ,” he said. “From there, you begin to live a new life.”

“It won’t solve all your problems, but if you stay with God, you’ll be happy.”

(For more information or to register for the Latino Cursillo men’s or women’s weekends, contact Carlos Alatorre at 317-441-7870 or Elena Rivers at 317-833-8120.)

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For Rent
- **April 14, 7 p.m.** at St. Lawrence Parish, Starlight

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Legal

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.

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Charity

Society of St. Vincent de Paul
To Donate: svdindy.org
3001 E. 30th Street • Indianapolis, IN 46218

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Employment

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 resume to:

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

Or e-mail to: parishlife@stjoeyp.org

Application deadline is April 21, 2014.
I feel like helping kids know their faith is important,” says Cross, the oldest of three children of William and Christine Cross. “A lot of adults tend to stray from their faith because they don’t fully understand their faith. So teaching them about their faith will make them stronger in their faith when they are adults.”

An extraordinary minister of holy Communion, he savors carrying the cross toward the altar at the beginning of Mass. “I’m carrying the symbol of our faith, what our faith is about.”

He also lives that faith by babysitting at Holy Family Shelter in Indianapolis and volunteering at the Cathedral Soup Kitchen. It’s a commitment the senior at Southport High School is hoping to continue at Marian University in Indianapolis, where he plans to prepare for a future as a youth director.

While Cross is honored by the Youth Award, he views it as an extension of the inspiration for service that he has learned at St. Mark’s.

“I don’t do what I do to get an award or recognition,” he says. “I do it because I think it’s what God wants me to do. We are called to help people in their time of need, and that’s the sole reason I volunteer.”

Art and Ann Berkemeier

He says that she is “hands-on.” She says that he is “analytical.” They both joke that their different approaches to service mean they don’t see each other often.

Yet the reality is that Art and Ann Berkemeier seem to be a wonderful complement to each other, a bond marked by 40 years of marriage, four children, three grandchildren and a shared belief in the motto, “If you believe in something, get involved in it.”

They have lived that belief in their volunteer efforts for the archdiocese, the community and their parish, St. Mark the Evangelist in Indianapolis.

Ann leads a group of about 20 retirees who volunteer weekly at the food pantry at the St. Vincent de Paul Society in Indianapolis, repackaging food from bulk pallets to individual packages for clients. She has also served on the boards of the archdiocese’s Secretariat of Catholic Charities.

It changes you,” Art says. “You really begin to understand something about your faith when you are giving of yourself.”

Michael and Mary Ann Browning

At age 18, Mary Ann Browning became involved by many people “who worked tirelessly and donated their time or sometimes their entire lives to help people in need.

“Whether it was Mother Teresa or my neighbor next door, I felt strongly that they all made a difference in their own way,” she says. “I was so moved by all I learned that I wanted to do more. We all need to help and set an example for our children to continue with our efforts.”

That approach has guided Mary Ann and Michael Browning in their extensive efforts to create a more caring and more vibrant community throughout the archdiocese and the nation.

Their efforts have also earned the couple this year’s Community Spirit of Service Award.

“In every charitable effort they have been involved with through the years, they have encouraged and modeled a spirit of Christian giving and service,” says David Bethurum, agency director of Catholic Charities Indianapolis.

Parents of six children, the Brownings were instrumental in the capital campaign of Holy Family Shelter in Indianapolis. Mary Ann has been active on the boards of Meals on Wheels, the ALS Association of Indiana and Indiana University Purdue University at Indianapolis. She has also served on the advisory board of the archdiocese’s Secretariat of Catholic Charities.

A 1968 graduate of the University of Notre Dame, Michael Browning has left his mark on the physical, economic and civic growth of Indianapolis as the chairman of Browning Investments, an Indianapolis-based real estate development company.

He led the negotiations which resulted in the relocation of the NCAA Headquarters to Indianapolis. He has also served on the boards of the Indianapolis Museum of Art, the Indianapolis Economic Development Commission and St. Vincent Hospital and Health Care.

The couple’s Catholic faith has guided them in their efforts to make a difference in the world. “We try to do everything we can to help others,” Mary Ann says. “You put your faith in Jesus because you believe and trust that he is our life, and he is the son of our father in heaven.”

Andrew Luck will be featured speaker at Spirit of Service Awards Dinner

Criterian staff report

Indianapolis Colts’ quarterback Andrew Luck will be the featured speaker at the archdiocese’s Spirit of Service Awards Dinner in Indianapolis on April 30.

Luck will be part of the 16th annual event that will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need. The event at the Indiana Roof Ballroom is an opportunity for business, community and social service leaders to support the efforts of Catholic Charities Indianapolis. The event begins with a reception at 5:30 p.m., and dinner is at 6:30 p.m.

Tables for eight can be purchased at these levels: $10,000 for a benefactor, $5,000 for a patron and $1,750 for a partner. Individual tickets are available at $225.

Catholic Charities Indianapolis has strived to improve the community of central Indiana by serving poor and vulnerable people for more than 90 years. The 12 programs of the agency provide services in crisis relief, shelter, eldercare, counseling, pregnancy and adoption services, and individual and family support.

The agency served more than 48,600 people during the past year, regardless of their religious affiliation or ethnic background.

“The people we serve are our neighbors who might otherwise be unknown, forgotten or marginalized people who have shown courage emerging from despair and humilation into the hope and light of Catholic Charities,” says David Bethurum, agency director of Catholic Charities Indianapolis. “We are grateful for the generosity of so many people who help us serve.”

(Reservations for the Spirit of Service Awards Dinner can be made online at https://secure.acceptiva.com/estore.php, or for more information about the event, call Valerie Sperka at 317-392-4072 or send an e-mail to her at vsperk@archindy.org.)